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"The Funeral Service of the Old Life."

THE great change which takes place at conversion is described in the Scripture by several striking phrases. It is referred to as a new birth—only "twice-born" persons can enter the kingdom. It is spoken of as "a new creation," and also as a death followed by a resurrection. If reality could be given to these great phrases in the experience of every professed Christian, what a wonderful gain there would be to the church and to the world! Is not one of the greatest hindrances to the progress of Christianity this, that the non-Christian is unable to see that there is much difference between the lives of professors and non-professors, between church members and those spoken of as outsiders? May it not be that in this also lies the explanation of many of the losses regarding which there is one great annual lament? More care at an earlier stage might greatly relieve the situation.

The words of our title are neither original nor new. They are quoted from Dr. J. Agar Beet, a well-known Methodist expositor of the last generation, who, setting forth the meaning of Paul's great statement regarding Christian baptism in his Epistle to the Romans, wrote in part as follows: "If baptism symbolised a union with Christ in his death, it was the funeral service of the old life; a formal announcement that the baptised were dead, and a visible removal of them from the world, Jewish or heathen, in which they formerly lived."

We must recollect that for Paul the great facts of the Gospel were the death, burial and resurrection of Christ. Now the believer, the same apostle indicated, somehow repeats, symbolically, in his acceptance of salvation, the experience of Christ. Baptism, as originally administered, thus sets forth the redeeming acts of our Lord. He who is scripturally baptised must die to sin—first dead, then buried, being the rite in the spiritual as in the natural world. After the burial of Christ came his resurrection. A dead Jesus would have saved no one; but he was "raised for our justification."

To be immersed, or buried in baptism, will profit nothing unless it be followed by a rising from the watery grave to a new life in Christ Jesus. The idea which the Methodist Dr. Beet has expressed has been stated with equal frankness and force by the Anglican commentators, Drs. Sanday and Headlam: "When we descended into the baptismal water, that meant that we died with Christ—to sin. When the water closed over our heads, that meant that we lay buried with him, in proof that our death to sin, like his death, was real. But this carries with it the third step in the process. As Christ was raised from among the dead by a majestic exercise of divine power, so we also must from henceforth conduct ourselves as men in whom has been implanted a new principle of life."

It would be well if in the life of every professed Christian there could be the great change—from death to resurrected life—of which Paul wrote. We have not now specially in mind the great need of believers to put the ordinance of baptism into the place it occupied in apostolic days. That is, indeed, of very great importance. We believe that Romans 6: 3 and 4, considered aright, will settle for the earnest believer the question of baptism, its action, subject and import. What we now stress is that in our own practice, and example, we en-

deavor to see that there is a leaving of the old life and the entering upon the new.

Would anyone looking upon the lives of average church members, all of them baptised believers, be reasonably sure that they had "died to sin," that "the world had been crucified" unto them and they unto the world? The world's allurement to and hold upon persons of whom this is really true are not so great as they manifestly are to many who name the name of Christ.

The apostle teaches that the believer who has been truly converted to Christ is freed from "the penalty and burden and dominion of sin." Naturally in our preaching remission of sins, in the sense of free forgiveness, so that the sinner is released from the guilt and penalty of his sin, is first emphasised. We should also emphasise release from the dominion of sin. A true faith and repentance involves a death to sin—an aversion from it and a determination to forsake it. Then baptism becomes "the funeral service of the old life."

It is not impossible to distort the language of the apostle. He certainly does not mean to lull us into a condition of false security. Paul would not have us think that all conflict with evil is over when once we become Christians. His epistles are sufficient refutation of that notion. There is no conflict between Paul and John. The latter has told us definitely that not only if we say we have not sinned, but "if we say we have no sin, we deceive ourselves." And yet he too has explicitly declared that the believer, in whom God's seed abideth, cannot sin willfully, habitually, characteristically. Paul's way of expressing the great truth is this: "We died with Christ"; "our old man was crucified with him, . . . that we should no longer be in bondage to sin." We all err, we sin in thought or word or deed; but yet it is a reasonable, and not an impossible, exhortation to pass on to a sincere believer: "Let not sin reign in your mortal body."

We died with Christ to sin, we were buried with him in baptism, we rose to walk in a new life with him. He who is with us all the way can give us the victory.

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The True Imperialism.

(Geo. E. Moore, M.A., D.D.)

"Once more the devil conveyed him to an exceedingly high mountain and showed him all the realms of the world and their grandeur; he said, 'I will give you all that if you will fall down and worship me!'"

Acquisition and expansion are the primary notes of our civilisation. Our times are stamped with a vulgar imperialism. The national glory business is still briskly pushed. The old world is slow to learn. Within our memory the forces of a mighty nation, inspired by Bismark's policy of blood and iron, spent their energy in aggrandisement, and that by the aid of mammoth guns. Pledges of faith and trust perished before the siren call of world empire; expansion, territory, eastlike became words of infinitely greater import than any hallowed altruism. So many leagues of earth, with boundaries marked by bristling guns, was the inebriating pretext for an almost indiscriminating hostility, for the forces of a Prussian population were leeching by the glamour of national expansion interlarded with a reverence for an emperor which approximated idolatry. Inordinate ambition, issuing in the uncompromising prosecution of a carnal policy, crowded out of life and thought all trace of moral sovereignty and empire. The moral aspiration of a great people lay supine before a doubtful financial experiment. For, written large over the history of every nation that has attempted universal empire by the dominion of force, is that nation's final doom. The pride of the Pharaohs has fallen—the perennial fault to be the eternal tomb of their kings are duly sinking in the desert sands. There is a rock for bleeding fishermen's nets. Sidon is gone with scarcely a wreck behind. The empire of Caesar has fallen—the legions of Rome have moldered in the dust. The avalanches Napoleon hurled against Europe have melted away. The handwriting appeared once more upon the wall; another nation was weighed in the balances and found wanting because it failed to discharge the obligations placed upon it by God.

The world's hope.

Wherein, then, lies the hope of the world? The day of Pentecost shouts back my answer. The emergence of the Christian society, with its auspicious signs and wonders, announced redemption from nationality. And this becomes all the more arresting and suggestive when held in the light of older forms of civilisation. To the Jew, the Roman and Greek; to the Roman, the Jew and the Greek; to the Greek, the Jew and the Roman were barbarian, but the gospel of the risen Christ united Jew and Roman and Greek around a common table. National barriers began to crumble, the hitherto unattainable self-assertion of the older forms of civilisation began to petrify and perish, the gospel of the risen Christ,

with its insistent emphasis upon spiritual enfranchisement, began to triumph over the imperial claims of the rival kingdom of Caesar. And wherever the cross of Christ has triumphed, human life has reached its most complete expression; life has flowered most richly when under the tutelary influence of the Christian church.

In the Christian church, then, lies the hope of the world, and in this hope I read the meaning of the whole Christian enterprise. The Christian enterprise is not wrapped up solely in the sovereign terms of the Great Commission, "Go and preach my gospel," but lies, rather, in that earlier manifesto of Jesus, "Ye are the salt of the earth." According to the oldest gospel Jesus said, "Go ye into all the kosmos. Kosmos is a Greek word suggesting symmetry, order, beauty. Holding the marching orders and the earlier manifesto together, it becomes reasonably clear that Jesus was not simply urging his disciples to travel up and down the land, telling the message of the gospel—spraying parched and withered branches and then passing on—but rather, urging them to enter the kosmos—to enter bleeding, groaning, trawailing, dying creation, purging, purifying, re-creating, sanctifying every relationship of human life. And thoughtful students in every land are beginning to recognise this as the purpose of the Christian church, viewing it as an essential factor supplementing the best secular interests and vitiating materialistic tendencies. The church, in the mind of Jesus, was to be the saviour of society, by entering into the kosmos and arresting the desecrating forces of an eager and selfish aggrandisement.

Opposed, but Invincible.

Obedient to her marching orders, the church, spotless as the lily, loveliness of white souls still sparkling in the dew of morning, began her task of bringing into the world's life, as the warm blood of all its judgment, the great evangel. But instantly war was declared against her. Men taunted and ridiculed, sneered and jeered, mocked and laughed at this "feeble, ludicrous collection of people, very trivial, very ignorant, and very vulgar—publicans and fishermen as the gospel tells us, the fuller and the baker as Celsus said with a sneer"—but the church remained single-eyed and pure. The first two centuries of the church's existence, obliged as she was to live an outlaw in the Roman Empire, were years of furious opposition. She had no place to lay her head, but was compelled to fight for every foothold gained upon earth. Emperor after emperor smote with mailed fist or trampled beneath an iron heel—they resorted to every ingenuity known to humanity and hates—they slandered, imprisoned, whipped, tortured, outraged; they

affixed to crosses to make a Roman holiday, they threw to wild beasts; they hanged at the stake to light the gardens after the sun had gone down; but no emperor—Nero, Domitian, Trajan, Hadrian, Valerian, Diocletian—could lift the gates of hell against her progress. She was despised and rejected of men, an organisation of sorrow and acquainted with grief, but neither the contempt of Pliny, nor the sarcastic smiles of Lucian, nor the sarcasm and abuse of Celsus, could move her from her appointed path. Into conflict with a great Roman religion, with its universal acceptance, colossal strength, its splendor of art and ceremony—endeavouring to impress the world with the ideas of power and permanence—came this feeble folk, but throughout the conflict kept the faith once delivered to the saints. Heros, innumerable, freighted with the world's end and genius of scholarship, attacked her, but could not move her from the foundation of the apostles and prophets, with Jesus Christ as the chief corner stone. Neither Christianus, nor Basilides, nor Valentianus, nor Saturninus, nor Marcion were able to move her from her place at the foot of the cross. Eusebius, Gnostics, New-Platonists, Arians, Manicheans did their worst, but the church stood upon the impregnable rock of Holy Scripture. In the hour of her most severe opposition, the church was invulnerable and invincible.

Peril of a false imperialism.

But there was one temptation the church had not thus far met. It was the third of Jesus' temptations. "Once more, the devil conveyed him to an exceedingly high mountain and showed him all the kingdoms of the world and their grandeur. He said, 'I will give you all that if you will fall down and worship me.'" Admitted to legal status in 311, the fall of the church was imminent. High upon a mountain she was led, and viewed all the kingdoms of the world and their glory. The impress of Caesar was upon her. A false imperialism blinded her eyes. She adopted the luxury of the Roman court and aped the genius of Roman statesmen. Gathering influence, she used weak emperors as crutches upon which she climbed to power, until at last she acknowledged the head of the church placed the crown upon the head of Caesar. What a climb! What a fall! The dark ages scuttled upon the world, ages filled with the terriblequisition, with horrible butcheries, soaking the earth with blood, with innumerable intolerable villainies and tyrannies, from which there seemed to be no escape until God said, "Let Martin Luther be!" But Luther was not sufficient for the task; division after division weakened the work of the great reformer, and although he died pleading with men to place Christ at the centre and call themselves only by his name, denominations multiplied until now there is no legion. Besides the three great denominations which will not commune with each other, a multitude of lesser groups exist, some underscoring one thing and

others underlining another. Using the methods of the world, fascinated by the sight of the realms and their grandeur, forces were born which have pushed back the work of human redemption for centuries. In the hour of her most severe opposition, when the church seemed incredibly silly to a hostile world, she overcame and was gradually impressing that world by "out-thinking, out-living, out-dying it," but the sight from the mountaintop dazzled her eyes and blinded her to the purpose for which she was born.

To-day's demand.

There never was a time in the history of the church when demands were more insistent that an end be put to this colossal tragedy, and the righteous forces of Protestantism co-ordinated and consolidated. Sectarian animosities must be smothered; denominational rivalries must be submerged. The most significant of all modern movements are those which are binding the world into a unity. No nation can now live into itself; no life can exist in a vacuum. Through modern invention villages have been massed into cities, cities have been tied, and the interests of nations interlaced—a common hand of thought and feeling has been created around the world.

But this shrinking world has complicated the problem for the Christian church. Formerly, nations were separated by dividing mountains and estranging seas, and one nation could travel a downward path without jeopardising the life of the others. One nation could be a poisonous marsh without others suffering from its exhalations. But now all nations are breathing the same air, and no swamp can be tolerated anywhere. Who can contemplate calmly the spirit of Japan with her marvellous aptitude for scientific knowledge and her unusual ability to imitate the best mechanical achievements of the western world? Time was when it was believed that the presence of color pigment in the skin was a sure sign of inferiority in both mental and moral capacity. But Japan, in less than half a century from the sound of a cannon in Yokohama Bay, became a first-class power, challenging the doctrine of white supremacy, and necessitating consideration at all the council chambers of the world. Japan is no longer a subject nation, and any who have eyes to see beyond their own children, and their own line, can sense a neck-and-neck race between eastern and western civilisations. If the church fail to link the energetic life of Japan to Christ, well, to say the least, the future of the world may be uncertain. Russia, compelled to remain an outcast among the nations of the earth, has turned her attention to China, and the celestial empire is at its wiser end to know how best to resist the Bolshevist encroachments. If China with her teeming millions should catch a vision of the "realms and their grandeur," how shall the world escape a crisis of unparalleled magnitude? Christianity, said the Lord, is for the world. It must conquer the world or be conquered by it.

(To be concluded.)

Restoring the Restoration Movement.

The most optimistic person who examines with any care the statistical reports of recent years cannot do more than suggest that we are "holding our own." That is cold comfort.

The seeds of death.

It is no good to the business man to be told by his accountant at the end of the year that his business is "just holding its own," for he knows perfectly well that the business which is merely doing that has in it the seeds of death. We are needing to lay to heart the arresting words of Mazzini who has written, "The church which has ceased to be an instrument of progress becomes a corpse."

I have my own most pronounced views as to the causes of the general decline of interest in religion in this country, and of our own stagnation in particular, but it would be of little use airing these opinions. I am more concerned about helping to find a remedy than commencing to find fault.

Plea for unity.

The world-wide movement with which we are associated is widely known as "The Restoration Movement," because its mission has been an attempt to restore the simple faith and practice of the New Testament church, and on that basis has sought to bring about the unity of all those who love our Lord Jesus Christ. If as a people we have done nothing else, we have been instrumental under God in leavening the religious thought of our time in regard to the sinfulness of division and the urgent necessity of Christian unity.

But now, if we are to rally our own hosts for a swift forward march, I suggest we shall have to restore the Restoration Movement and bring back into prominence some things that were out-standing in the life of the Apostolic church, and also in the life of the pioneers of our movement.

Restore the assurance of the New Testament church.

When men listened to our Lord they "marvelled, for he spoke as one having authority." The disciples and apostles who sat at his feet caught his ringing words of assurance, and that high, clear note sounded through every page of the New Testament.

A friend of Lord Macaulay's once said, "I wish I could be as sure of anything as Tom Macaulay is of everything," and most of us would willingly give much to be as sure of anything in the spiritual life as the writers of the New Testament are of everything.

The early disciples knew that Messiah had come, they knew that Jesus of Nazareth was not only the Messiah, but the well-beloved divine Son of God, they knew him to be the Lamb of God, who on Calvary's sacrificial altar had poured out his life for their sins; they knew that though men had with wicked hands crucified their Lord, yet

he had risen victorious over death; they knew they had been accepted in the beloved; they knew they had passed from death into life; they knew they had received an indwelling power that made them triumphe under their feet the serpents of sinful indulgence, and as for the future which had hitherto been black as midnight's hour they now saw a glorious light which led them home, for they "knew whom they had believed and were persuaded that he was able to keep that which they had committed into him against that day."

They knew beyond all question a thousand things that we are continually in doubt about.

Note of assurance.

Our fathers in the faith caught that high-sounding note of assurance, and we shall have to "recapture its rapture" if we are to extend the kingdom. They were assured of their salvation, not because they imagined it or felt it, but because they rested themselves on the sure word of their Lord. That Jesus said it was enough for them.

We have today so many ifs and ands, so many buts and maybes, so many qualifications and reservations, that ordinary folk wonder not only what we believe, but how much we believe. We have all to learn that it is impossible to win converts on nicely spun and delicately adjusted theories.

It must be our immediate task to re-emphasise the New Testament terms of salvation in all the grandeur of their simplicity. We shall restore our own assurance, and we shall pass it on to multitudes of seeking souls, who, with sure knowledge of sins forgiven, will, like one of old, go on their way rejoicing.

Restore the table of communion.

The table of communion stood at the very centre of the worship of the church, and the early disciples "continued steadfastly in 'breaking of bread,'" finding in this simple memorial feast the inspiration to active service for their blessed Redeemer.

An elderly brother said recently that fifty years ago the church where he held membership numbered about fifty-five, and the average attendance at the Lord's table numbered forty-five.

Fifty years ago our leaders constantly insisted that it was the duty of every member of the church to be present at the Lord's table every first day of the week, and they would probably have disciplined anyone who remained away for a month without just and sufficient cause.

Recently, figures were presented to a conference, representative of a large district of churches, giving the average attendance at the Lord's table. These figures gave an average attendance of about thirty per cent.

Loss to spiritual life.

Which means that large numbers of the members are seldom, if ever, sitting down at

the table of the Lord and to the weakening of the strength of the church which is specially manifested in the loss of their own spiritual life. We need not wonder the machinery stands still when the dynamo has broken down.

The church is to-day needing the fitting, driving power of the Holy Spirit of God, that power which overshadows and gives inspiration to service, that power which is specially manifested to those who in the quietness of a devout meditation are found at the table of communion. Let it be our task to win back the members of our communion to a new loyalty to the Lord's feast, and we shall speedily see an amazing development of spiritual growth and of spiritual influence in the life of this land.

Restore the Evangelistic Passion.

To his disciples the Master said, "Go, preach" To his apostles, when giving his final injunctions, he said, "Go into all the world and preach the gospel."

The Apostle Paul has clearly indicated his view that God's method for the salvation of this world is not by the "wisdom of this world," but through "the foolishness of preaching," which by the way, is a vastly different thing from foolish preaching.

There can be no possible doubt that the early church set herself wholeheartedly to carry out her Lord's commands.

The evangelistic fervor and fire of the primitive church moves through the Acts of the Apostles like the onrush of a prairie fire, beginning with three thousand conversions when the first gospel message was proclaimed in Jerusalem on the day of Pentecost, it moves on to "multitudes both of men and women," surrendering to Christ, and then moves on to the turning upside down of great cities and whole continents.

We need to recapture the glow of that living fire which swept along so majestically and so mightily.

Suspicious of Revivalism.

The modern man is deeply suspicious of anything that savors of revivalism, and has much sympathy with the Bishop who lade his vicar "put down that kind of thing in your parish." One knows that it is often not in the case of a flowing language of some individuals that is more frothy sentiment, and one knows, too, that the evangelistic message can easily be degraded beneath the level of a cheap-jack auctioneer, but when we look at more philosophy and erudite methods of presentation of truth we do but touch the extreme and forget the abiding truths that are the kernel of the message.

It is so easy to be shocked at the excited ways of some evangelists, but he must be cold-blooded indeed whose heart is never stirred to its depths by the glowing truths of the gospel.

He who is never excited himself will never excite anyone else.

Mirac of Making Folk Uncomfortable.

A very quiet but most observant hearer said to me, "Our preachers have become afraid of making people uncomfortable," and if that criticism is true to any one of us, it is the measure of our condemnation for disloyalty to our Lord.

It is time we stopped "self-pollarding" and passed out the truth with boldness.

The early church was not a body of evangelistic passion and merely in organized public propaganda, but in the recognition of the responsibility of every member to personally smelter the souls of the faith.

As we read the people the impression grows that men and women seldom came into the Presence without strength being going out to fill others of the Presence; they who had captured their hearts' unyielding love, Andrew was called and immediately found his brother Simon, John found his brother James, Philip found Nathaniel, and a substituted woman immediately fell off crying, "Come, see a man that told me all things that ever I did, and is not the Christ?"

The early disciples who were scattered abroad by persecution went "everywhere preaching the Word," but their preaching was not in the sym-

gogue and in the market place, and the like, but one simple-minded soul told his fellow-traveler by the way of the friend and Saviour he had

found. And thus the church grew by the personal evangelism of its members. (See the preface to "The Christian Advocate" (England).

Conversions in Apostolic Days.

How a city was moved by the gospel.

H. G. Howard.

Jesus loved the quiet of the country. By the side of the calm waters of Galilee; under the refreshing shade of the trees on Olivet; and in the security of the love in the home at Bethany, his soul found peace and was refreshed. But his ministry was chiefly in the cities and towns. To move these meant to influence the life of the whole nation. He went over a city, and pronounced judgment on cities which rejected him.

And the apostolic ministry was confined chiefly to the cities. We think of Jerusalem, Caesarea, Antioch, Corinth, Athens, Rome. What conflicts and victories are associated with these names?

The power of the gospel to save was first demonstrated in a city—the place of Christ's rejection. These early triumphs led the apostles to remain there. Persecution arose, and the expansion of the church was the direct result of that opposition. "Violence kicked the nails out of the hearer, but that did not put the fire out, but spread it. Wherever one fell it flamed." Satan made misadventures where he tried to make martyrs.

Samarita came under the same power as Jerusalem. Similar victories are recorded there. The report of the mission is confined to one hundred words (Acts 8: 5-8, 12). This city was moved by the gospel 13 clearly shown.

Reason of the Preacher Sent There.

War is not only a conflict of big guns, but of the men behind the guns. Men and movements are inseparable. But movements are always bigger than the men associated with them, and men are either hindrances or helpers in the task. In the preaching of the gospel no man can be quite as big as his message, but he must seek to be big enough not to limit its power or restrict its influence.

"Then Philip went down to Samaria." In these words we are introduced to the evangelist in this campaign. He had the right character-qualifications for the work. He was of "good report, full of the Holy Spirit, and of wisdom." He had a definite call. First as a deacon serving tables, now distributing the bread of life to the famishing. A life like that of this preacher is the greatest contribution any city can receive. And it needs such to move cities in the direction of the will of God. Sodom and Gomorrah were destroyed because they lacked ten righteous men, who could measure up to God's ideal. Our Lord still calls men of similar capability. And no city can be quite the same when such enter it in the name of the Lord.

The Message Preached

was an important factor in the moving of this city. In modern warfare, shell-proof armor, seemingly impregnable defenses, have been pierced and broken down by new powers brought to bear upon them. The weapons of warfare are not less important than the soldiers who use them.

"Philip preached Christ into them." Is anything so necessary or effective as that? For a city to feel the impact of the life of the Son of God is of tremendous importance. And the supreme business of the preacher is to make known the wondrous love and power of our divine Lord. Methods of theology, clouds of personal opinion, draperies of oratory may easily message bring the Saviour to the hearts of men. Is Christ better known because of the storm?

These are the tests of the worth of the preacher's utterance. "I was determined to know nothing, save Jesus Christ and him crucified" expressed the ambition and purpose of the world's greatest preacher. Times have changed, cities have altered, but there is still only one power which can right the wrongs, remove the sin, remedy the disease, and bring in the days of justice, peace, and righteousness. And that power is to be found in the person of him who died to save men, and who lives to be their friend. What a message the preacher has! Said it is that he so often forgets it!

The Miracles Wrought

greatly influenced the people. Unclean spirits were driven out. The lame and palsied were healed. These physical transformations are convincing proof of the power of the Son of God. The argument of the changed life is irresistible. It is the greatest of all miracles in the testimony for Christ and his gospel. Cities are still the abode of evil spirits. How many suffer from moral paralysis, and are helpless in the presence of God, in the contemplation of His life! Only the regenerating power of the Holy Spirit, through the message of the gospel, can make such into new creatures in Christ Jesus. And what a witness these changed lives give for him! Our cities number among their inhabitants sufficient professing Christians to overwhelm by their presence the forces of evil. Their failure to do so may be attributed to the lack of genuine conversion and real conversion.

The Obedience of Many

was also responsible for the triumph in this city. It is written that "the people with one accord gave heed." There was unity of interest and attention. That was the first essential need. We are to take heed how we hear. The exhortation is, "Consider him." "Consider the Apostle and High Priest of our profession." "of all minds of everyone the concentration" of all mental powers upon Jesus Christ and his claims. He rejected to the argument for his divinity, or his weakness, in the prayer for his divinity, or in the proof of his power to save and keep, but because the mass of people are too indifferent, give attention, or too busy about other matters.

The second step in their obedience is shown in their faith. "They believed" (vs. 12). And this was due to the fact that Philip "preached the things concerning the kingdom of God and the name of Jesus Christ." Faith comes by "hearing the word of God." That reveals the power of the preaching of the gospel. "How shall they believe on him of whom they have not heard?" Believe on him of whom they have only miraculous Faith does not depend upon any miraculous operation of the Holy Spirit. It is determined by our attitude toward the message our Lord commissioned men to preach. Infidelity is rooted in the love of sin, rather than in the love of the truth.

"They were baptised, both men and women." This took place "when they believed." It was an act of faith. Obedience to this ordinance did not rest upon some prior Christian experience. It comes into this story in such a simple way that it is difficult to account for the prevalent opposition to giving baptism its scriptural place in the soul's surrender to the Lord. And why under the same commission as Peter, and afterwards under his ministry, did the Samaritans in the same way as under the preaching of the

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Religious Notes and News.

ROOM AT THE BOTTOM.

"I do not tell my pupils that there is always room at the top," said a well-known artist the other day. "I emphasize instead, the more directly practical truth that there is always room at the bottom. The worker who begins with the bottom job, and does it too well to stay at the bottom, inevitably rises in rank to it. Many an illustrator comes down by the advertising pages of magazines, and is surprisingly too good for them after a while that the editor has to have his work for the front page. It's the people that despise the bottom I have the opportunities who complain that it is hard to get a start." Perhaps this word has some application to church work and workers.

ROBERT M. HOPKINS SAILS FOR ORIENT.

Robert M. Hopkins, formerly secretary of the United Christian Missionary Society, and now General Secretary, American Mission, for the World's Sunday School Association, sailed from San Francisco, on August 26, via S. S. President Jefferson, for Honolulu and the Orient.

Mr. Hopkins on his voyage will visit Sunday School conventions in four regions, seeking to bring the work of the schools in those districts into closer harmony with the work of the World's Sunday School. He will stop only a few hours in Honolulu, and go directly to Japan, where the first convention will be held. Next he will attend the conventions of Korea, China, and the Philippine Islands, thus completing a circle tour of the Orient, and then sail again for the United States, arriving in Seattle, Monday, December 16, in time to cross the country by Christmas Day.

PASSING OF A PIONEER MISSIONARY.

Stephen J. Corey writes as follows regarding the loss of J. C. Ogden:—

James C. Ogden, pioneer missionary to Tibet, died suddenly in Los Angeles, California, Aug. 23. Mr. and Mrs. Ogden went to Batang, Tibetan border, with the Sheltons, 21 years ago. The Ogdens returned to America on furlough about a year ago. He was broken in health at the time, and on the verge of a nervous and physical collapse, and has been unable to regain his strength. He improved for a while, but recently suffered a complete breakdown.

Mrs. Ogden is survived by his wife and two children, Miss Ruth and Harold Ogden. The Ogdens, like the other pioneers on the Tibetan border, have paid a great price for their service in that remote field. Perhaps no mission in all missionary history has exacted a more sacrifice of life and health than Batang.

The extreme isolation of the station, the arduous and extremely dangerous journey to the field, together with constant unsettled conditions, have made the service of families at Batang very difficult. Mr. Ogden stated this summer that they were not able to lie down at night for some years, with the assurance that they would be safe and alive in the morning, because of border warfare and the ever-present bandits.

In spite of these trying conditions and obstacles that were almost insurmountable, the labors of Mr. and Mrs. Ogden have been rewarded in a heartening way. The church numbers about eighty souls, with native pastor. There is an orphanage, a school and a hospital, which serve a wide area.

Mr. Ogden's death will be mourned by tens of thousands of our people and by the Tibetans who loved him and his family. Mrs. Ogden, whose health has also suffered, and the children who were remembered in prayer by those who know them and also by hosts of people who have never seen them, but love them for their work's sake.

James C. Ogden, tireless, quiet, self-sacrificing

pioneer of Tibet, has joined the immortal roll of those gliding their lives for that distant Land along with Petrus and Br. Susie Bjornhardt, Zenas Loftus, and Dr. Shelton.

A. M. MELDRUM ACCEPTS COLLEGE PRESIDENCY.

An announcement of unusual significance to the brotherhood is the one to the effect that A. M. Meldrum has accepted the presidency of the Pacific Bible Seminary, Los Angeles, Calif. "President Meldrum brings to this responsibility, not only a high degree of scholarship, but a wealth of experience in college administration. From 1916 to 1924 he was president of Spokane University, Spokane, Wash., and during that time gave evidence of his ability to gather together a strong loyal faculty and a fine body of students while advancing the school's material welfare.

"Mr. Meldrum is a Scotchman by birth, but a naturalized citizen of the United States, and received his education at Lexington, Ky., receiving an M.A. from Kentucky University, and graduating from the College of the Bible, under

the training of McGarvey, Grubb, Lusk, and those other stalwarts. With the true Scotch instinct for learning, he has pressed on steadily, studying at Melbourne University in Australia, and doing a vast amount of original research in Australia, New Zealand, Japan, Korea, China, India, Palestine, Africa, Europe, and more recently in New Guinea, New Britain and New Ireland. He has lectured extensively on science and religion in Australia, New Zealand and America, and his service has been recognized in many ways, among them a notice in "Who's Who in America."

CONVICTIONS NECESSARY.

Two grave mistakes of our day are the over-emphasis of expediency and the undervaluation of conviction. Sometimes preachers throw conviction to the winds and rely upon expediency, convenience, taste, and such secondary things, for the basis of their appeal to add to their membership. They seem to think that it is more important that men should be added to their church than that they should be made Christians by conviction. Church membership is as with nothing other to the man or the church, without well conditioned conviction. The more members who have no conviction, who are not able to give a reason for the faith that is in them, the weaker the church. For the church is more than a club and therefore worldly considerations are not a good reason for joining it. Those who have church membership on anything less than conviction are misleading those who join, and leaving the church without foundation for the future.—"Christian Evangelist."

Tasmanian Home Missions.

HOME MISSIONARY RALLIES.

A. N. Hildebrand.

The writer, as a recent addition to the evangelistic forces of this island State, desires to write an appreciative note of the Home Missionary activities preparatory to the annual offering of Nov. 3, when £20 is being asked for. The real and unstinted service of our Conference President, along with the co-operation of a capable and willing committee, should elicit confidence and liberality from the brotherhood, as well as retain our place on the church map. As an illustration of a genuinely evangelistic spirit, the Conference President, Bro. F. Collins, Bro. Harold Stevens, secretary; H. E. Salehager, treasurer; E. A. Stevens, F. Wilton, N. Hilday, and the writer availed themselves of the half-day show holiday (Oct. 29), and visited West Devonshire church, Bro. Collins gave a hortatory resume of the Home Mission Movement in Torkal, and pointed out that our failure was largely due to a lack of a definite Home Mission policy. With all due credit to the voluntary business man of the church, who gave his addresses gratis year in and year out, it was apparent that the churches began to die. He appealed for sufficient funds to supply full-time leaders. The writer gave a brief message on the need for adherence to fundamentals and essentials, from the Holy mission, brethren rendered five musical offerings and the happy fellowship refreshed interest and renewed a spirit of unity. For five good brethren to forfeit half a day's holiday, travel 200 miles, and arrive back at 2 am, with the consciousness of active rising for a busy shopping day—such Christian service is worthy of our emulation.

But the same brethren repeated a similarly long journey to Cavehead church the very same day, and sleep was once more at a discount! A similar programme was submitted, and the delighted brethren at those existing centres were delighted with the Home Mission illustration of

"It is more blessed to give than to receive." May the State church express their love to our Lord's statement by a worthy, sacrificial and willing offering!

ANNUAL OFFERING.

F. Collins, President of Conference.

November 3 is the date fixed for the taking of the offering for Home Missions in Tasmania. Much prayer is needed, and sacrificial giving is necessary, if we are to advance. We have been going back for some years. God says, "Speak unto the children of Israel that they go forward." After 61 years of effort we have only 15 small churches, 820 members, and our staff of full-time preachers is but three. Bro. J. K. Martin, our only home missionary, has just concluded a mission with the church at Dover, with five additions, and is planning another to be held next month at Greenstone. Large attendance at the rule at both places. The condition of the churches, and the rapid advance of this great district, make it imperative that we should keep Bro. Martin there for some time to come. The churches on the Southwest coast are in sore need of assistance, but without the means we cannot send them any real help. The Peninsular and Kellieville churches are husbanding their small resources in order to call a preacher; and, if the Home Missionary Committee could grant them a reasonable subsidy, this might be done right away. Good men are available, but are only "peas unto harvest," but the grain is being lost for lack of reapers. If every church in the island would do its best on Nov. 3, and continue with the penny per week, and other regular means of giving, another man could be put into the field at once. Large towns, as yet untouched by us, challenge our love and zeal for Christ. Reliable information from some of these places assures us of rich harvests waiting to be reaped.

Our aim is another home missionary at work this year, and £20 for Home Missions on Nov. 3.

The Home Circle.

Conducted by J. C. F. PITTMAN.

A TOUCH OF GOLD.

We get the sweetest comfort
When we wear the oldest shawl.
We have the old friends' letter
That will ever love the new.
The old songs are more appealing
To the wearied heart and so
We find the sweetest music
In the tunes of long ago.
For—there's a kind of mellow sweetness
In a good thing growing old—
Each year that rolls around it
Leaves an added touch of gold.

—Selected.

HINDU SAMMY'S REPLY.

A regiment of British Tommies, fresh from the home country, were encamped just outside a town in India. Soon after their arrival, a Hindu Christian preacher went trodding by; a quaint little figure, with a big Bible under one arm, and an umbrella under the other. Some Tommies halted him with a question that sounded more irreverent than it really was: "Hallo, Sammy. How's Jesus this morning?" The little fellow pulled up short, and looked at them with his bright shining eyes. Then, holding up his Bible, he said, slowly, "You say, 'How is Jesus this morning?' I reply from Hebrews 12: 8, 'Jesus Christ, the same yesterday, and today, and for ever.'" And, making the men a polite little bow, he went his way. That evening two British soldiers went to Sammy's house to thank him for his plucky speech of the morning, which had led them to give their hearts to the changeless One, "Jesus Christ, the same yesterday, and today, and for ever." Selected.

MAN OVERBOARD.

There is plenty of hypocrisy in the church, but there is a good deal more outside of it; and many an infidel when denouncing the hypocrisy of his neighbors, is himself the biggest hypocrite of the whole. Many a man crosses God in health and grace by him in sickness, says like a pirate in fair weather, and bellows like a calf in a storm. There is plenty of sham religion in the world, and a good deal of shame infidelity too.

One evening, after the writer had spoken to some sailors about this matter, Capt. Nicholson arose and told a little of his experience, as follows:

"About the year 1861, I was a sailor on board the 'Heroine,' of Darwin, Geotata, bound for Montevideo, South America. We were east of the Bermudas, running under single-reefed topsails. It was the dog-watch, in the evening, and a sailor named George, and myself, were on the watch on the top-gallant forecastle, in the forward part of the ship. I was talking with him of my early life, and of the lessons of piety which I had learned at home. He rebuked the whole, and declared that there was no God, and that all this talk was mere moonshine.

"Light bells rang, and the watch was changed, and the men were called away to pump bilge. George took a bucket to get some water to fetch the pumps. As he flung it over the side of the vessel it caught in the water, and as we were going quite fast, George was drawn overboard. Instantly the cry was heard, 'Man overboard!' We were on the larboard tack; the mate shouted, 'Hard-a-starboard the wheel!' and the vessel

came around, and stood on the starboard tack, and we could hear George crying in the darkness, 'Save me! Save me! Save me! Save me!' "We immediately launched a boat, but it stove in lanching, and began to fill with water. The steward came to our assistance with some blankets, which we stuffed in the hole to stop the water, and we hastened to the rescue. The night was dark, and the sea was rough. We pulled out into the darkness, and followed the sound as well as we could, until we came to the place where poor George was struggling with the waves. Being a good swimmer he had kept himself from sinking, and we found him about a quarter of a mile from the vessel, drew him on board, and pulled back to the ship with our boat half full of water. In thirty minutes from the time he fell overboard, we had him safe in his bunk in the fore-cabin, and as comfortable as we could make him.

"The next morning I said to George, 'Did you think that the ship was going to leave you, and that you were lost?'

"'Yes, I did, said he.'

"'Now, George, be honest; what did you do then?'

"'I prayed to God.'

"'And I thought you did not believe there was a God,' said I.

"'George replied, 'When a man is overboard, in a dark night, and the ship goes away from him, and he expects to die, a man thinks different, and feels different, and talks different from what he does when he is on the top-gallant forecastle spinning yarns in safety.'

"Multitudes of infidels have found that their unbelief has failed them in the trying hour. 'Hald' on said some infidels had gathered around the sick-bed of one of their comrades. 'But will you tell me what to hold on to?' was his question, which they could not answer.

"My hope is built on nothing less
Than Jesus' blood and righteousness;
I date not trust the sweetest frame,
But wholly lean on Jesus' name.
'Tis the Lord the solid Rock I stand;
All other ground is sinking sand."
—H. L. Hastings.

GOD'S WORD STILL FRESH.

It is said that when Nansen, the explorer, went to the Arctic regions, he took along with him a photograph into which he had put his wife, a most accomplished musician, sing her sweetest songs, and into which also his little children had fallen a message to him; and when he was in the frozen seas of the North, and nights were dark, and his heart was almost broken because of a sense of loneliness, he would start the photograph, and hear again the music of his home, which would make his heart rejoice. So it is with God's word. Its promises poured into the heart are like balms to the weary and encouragement to the faint-hearted.—Sd.

THE BEAUTIFUL PRESENT.

"He was gazing with dreamy eyes into the distance. "Oh, my darling," he murmured, "what matters it that sorrow and trouble must of necessity be lurking in the unknown future? While I am with you I think of naught but the present, the beautiful superb present." "So do I, dearest," she replied, "but you'll take me with you when you buy it, won't you? Men have such queer taste in rings."

The Family Altar.

J.C.F.P.

Monday.

Then I said, I will not make mention of him, nor speak any more in his name. But his wrath was in my heart as by a burning fire shut up my houses, and I was weary with forbearing, and I could not stay.—Jer. 20: 9.

The prophet was utterly discouraged, because the people despised and persecuted him. There has ever been a common experience with God's faithful ministers, but as with the prophets with them; the fire of God's word in their hearts will not allow them to be silent.

Reading.—Jer. 20: 1-13.

Tuesday.

Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong; that useth his neighbor's service without wages.—Jer. 22: 13.

Strict justice is a prominent feature of the religion of God, in both the Old and New Testaments, reaching to social life in all its forms. It shines brightest when it affects the common people.

Reading.—Jer. 22: 1-19.

Wednesday.

And I will give them a heart to know me, that I am the Lord; and they shall be my people, and I will be their God; for they shall return unto me with their whole heart.—Jer. 24: 7.

Among the Galilean captives there were two classes: the hardened and rebellious, and the devout and pious. The captivity was a punishment to the former, but a chastisement to the latter. "The Lord smote them that are just."

Reading.—Jeremiah 24.

Thursday.

Therefore now amend your ways and your doings and obey the voice of the Lord your God; and the Lord will repent him of the evil that he hath pronounced against you.—Jer. 25: 13.

God's repentance simply means that he is merciful to the penitent sinner. All the while we willfully sin against him he is angry, but the moment we repent his anger is turned to pity and mercy.

Reading.—Jer. 26: 1-16.

Friday.

And ye shall seek me, and find me, when I shall search for me with all your heart.—Jer. 29: 13.

Our whole heart must be in our religion, or it will be in vain. As those who seek for a treasure-trove spare no pains in their search, so must we seek God if we would gain his richest blessing. "The Lord's wrathness is revelling in him."
Reading.—Jer. 28: 10-29; 14.

Saturday.

The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love; therefore with lovingkindness have I drawn thee.—Jer. 31: 3.

In the New Testament we learn that this blessed truth applies to all mankind: "and the heart of the sinner to God but his lovingkindness." "The goodness of God leadeth thee to repentance."
Reading.—Jer. 31: 1-17, 31-34.

Sunday.

In those days shall Judah be saved, and Jerusalem shall dwell safely, and this is the name wherewith she shall be called, The Lord of Righteousness.—Jer. 33: 16.

Baptised into thy death.

With thee again I will rise.

To newness of life, of faith—

To newness and endless joy.

Thy precious name we own.

And joyfully confess:

Thou art our life, our hope, our crown

Our strength and righteousness.

Reading.—Jer. 33: 1-16.

Prayer Meeting Topic.

October 20.

THE PRODIGAL'S FAMILY.

(Luke 15: 11-32.)

W. Waterman.

Christ's parable of the Prodigal Son is a picture of the family life of God.

The Prodigal.

"A certain man had two sons; and the younger of them . . . went into a far country, and there wasted his substance with riotous living." This lad, we see, had liked at the wise restraint of his father's home. He had good qualities; and had, too—he was both inexperienced and undisciplined. (a) Away from his father, the young man quickly was wrecked on the rocks of extravagance and self-indulgence. (c) The inevitable fruit of his self-will at length brought him to himself. "A mighty famine" carried away his wealth, and with it his independence and his pride, and left of all he had only to utter self-derision. Then at long last "he came to himself." (d) "And he said, I will go and say, Father, I have sinned, and am no more worthy to be thy son: make me one of thy servants." Thus, humble and repentant, he returned to the government of his father.

This is a true picture of us all: we throw off God's restraint, ruin ourselves, and see our folly; and then with nothing but our worthlessness to offer we return to God.

The Prodigal's Father.

"And his father ran, and fell on his neck, and kissed him." His father, we notice, (a) ceased not to yearn after him. The front pathway, the old gate, and the winding road, indeed, were all that man's life. No matter how far he drew his boy home, with his prayers, his love-quickened eyes, his hasting feet, his tearful ears. Then (c) he reinstated him, with "the best robe," "a ring," "and shoes." Finally (d) he gave his household up to rejoicing over him, with feasting and dancing.

This, remember, is Christ's picture of how God yearns over, welcomes, reinstates, and rejoices over all who stray.

The Prodigal's Elder Brother.

"Now his elder brother was angry, and would not go in." His brother, we see, (a) was self-enraged. "These many years do I serve thee, my father, neither transgressed I at any time thy commandment." His concern ever was to keep himself right with his father. And (b) consequently he had no thought for his prodigal brother. His brother was, in fact, so little on his heart that even this merry-making did not suggest to him his brother. Yet his father had seen in a beggar afar off his long-lost son. Finally (c) he did not enter into his father's prayers and plans for his brother. The empty chair did not distress him. Even news of the "mighty famine" did not make him ask himself for whom was the surplus "to spare" in his father's home. He neither spoke of his brother nor volunteered to receive him. (d) As a matter of course, he was not there when his brother came home. News of it he had to get through a servant. In literal fact (e) he was deceived because his brother had come home and been received. He asked; he dilated upon his own worth as his right to his father's home; he dragged up the sins of "his son"; and so he overlooked what gave a place to himself as well as to his brother—the simple grace of his father.

We—are we condemned with this "elder brother" are we who "have enough and to spare" content to let others "perish with hunger"? Are we always there, with the Father, warmly to welcome our prodigal home? Hear our Father: "Son, it is meet that we should make merry and be glad: for this thy brother was dead, and is alive again."

TOPIC FOR NOVEMBER 6.—THE USE OF MONEY.—Luke 16: 1-13.

Our Young People.

Conducted by W.M. GALE.

A NEED AND A SUGGESTION.

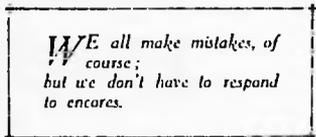
Most Bible School workers agree that no system of lessons, either graded or international, provides the scholar with all the instruction that should be given in Bible School. That is not a reflection upon the systems, for they must of necessity be outline in character, having much to be filled in, according to local requirements and conditions.

Supplemental Lessons.

In each department there needs to be prepared in advance a course of "supplementary" work. The departments should work together, so that the "supplemental" lessons shall constitute a well-balanced course throughout the years. If each year has its set portion, then there will be system and progress.

A Text Book Suggested.

Herbert Moninger's "Training for Service" contains much that is essential, arranged in a manner that is suitable. It commences with the Bible and its books, with excellent memory helps and devices; progresses through Biblical history, grouped around the greater characters; has a



plan for the study of the great institutions; deals in a charming way with Biblical geography; even apologies is included in a very simple outline. To this should be added the memorising of set portions of the Bible, and of our great Christian hymns. In the advanced years "The Principles" and the work of the "Restoration Movement" might be dealt with.

Don't "Talk" too Much.

In some schools or departments it is possible that the school or departmental superintendent or the preacher would be the best leader in this work. In other departments it would be better to employ someone specially gifted to handle this work alone. The preacher, superintendent or in fact anyone who "talks too much" should not be invited, or in fact, permitted to "spoil" work of this character. According to the department, that is one of the scholar, so the time permitted should be allotted. With adequate preparation on the part of the leader, five to eight minutes would be ample. If the right person is chosen, and preparation is well done, then five minutes will be preferable and sufficient.

Whether this "platform supplemental work" should be given before or after the lesson period is a matter to be settled by experience.

The Entertaining Leader.

Such a system has much to commend it. The terrifying Bible School leaders will "try it out." It will fill in the "gaps" that occur in any system, and give the scholars a well-rounded course of religious education. This is an excellent manner of presenting Home and Foreign Missionary work to the pupils. The evils of gambling in its many forms might so be prevented. The dangers of alcohol should not be omitted.

How to Succeed.

Plan the course throughout the school years, and allot to the grades and departments. Stick close to the plan. Don't exceed the time limit. Remember, after all, the work is but "supplementary." Secure the right leaders in each grade. These are the points that make for success.—W.G.

PREPAREDNESS.

"Say, but that fellow was lucky. Stepping into a good position like that! And look at me! Why can't I get one, too?"

Of course, no one told the other boy why he couldn't, but the reason was very plain. He hadn't prepared for it.

Things Don't Just Happen.

Nothing ever happens in this life. Things are always planned, however unconscious that planning may be. Everything that we do, or say, or think, is a preparation for a larger event. Those who build with worthwhile material will be made of the substance that men want when they are older, while those who do not, will drift with the tide.

A Good Story.

There is a story told of a man who called his three sons to him one day, gave each a certain sum of money and told him to build a house with it a house that would be as splendid as the money would permit. The first son spent the money as he had been directed, and built a house of which he was proud. The second son decided that he could save some money by building a house that would look well and yet not be so firm. His father would not know if he kept that money, he thought. The third son decided to build a very cheap house, for there were things which he wanted, and he thought the surplus money would buy them. "If I am able to present a house that I have given the additional money, he will congratulate me on my ability," he reasoned.

The day came when the houses were finished, and the father was taken to inspect them.

He admired the well-built house exceedingly, but when he saw the others he shook his head. "I have given each of you money enough to erect a well-built, comfortable home," he said. "You have taken the money, and your work is before you. Now go live in the house you have built!"

He who had built faithfully was happy, for his house measured up, but the other two men had to dwell in houses which were poorly constructed.

We Must Live in the House We Build.

So it is in our lives. We must live in the house we build. We must become the kind of a man, occupying the kind of a position that our early characteristics have formed.

"True worth is being, not seeming."

In doing each day that goes by, we are building a house, not in dreaming of great things to do by and by."

If we follow that guidance, we shall be prepared to do great things when the opportunity comes.—Selected.

THE RAINBOW CHASER.

"There's gold at the end of the rainbow!"

Suppose that it shouldn't be true? Suppose all my dreams and my plans and my schemes . . .

Should find me to naught when I'm through?

Suppose that the chase is a failure?

Why should I regret or repine?

Though never a board may be mine as reward,

The joy of the seeking is mine.

So if at the end of the rainbow

I find not the treasure I sought,

I'll seek for a bit to recover my grit

And then I shall cherish this thought!

Oh, there are two ends to a rainbow?

Yes, since this one of treasure is bare,

I'll seek for the shies where the other end lies

And look for the gold that is there.

—Selected.

Foreign Missions.

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

INDIAN BOARD OF MANAGEMENT ACTION.

At the last meeting of the board of management, it was resolved that Miss Caldwell be appointed as matron of the Blind Hospital for a term of eighteen months, commencing at the beginning of October.

Resolved that Miss Foreman be located at Shergonda with Miss Cameron for language study at the beginning of October.

Further resolved that three hundred rupees be taken out of general funds for Miss Cameron, in order to supply a small room in connection with the ladies' lounge at Shergonda.

Resolved that we print one thousand copies of "First Principles" in Marathi at once to meet the present demand.

INDIAN NOTES AND NEWS.

Making Tradesmen of Our Indian Orphan Boys.

In connection with our Indian orphan boys we have eleven studying carpentry, tailoring, sewing, lace, knitting, agriculture and blacksmithing. The carpenters made during the month three school desks, one cupboard, one baby's folding cot, and three door frames.

Mrs. Hughes writes: "In closing this report of our work among the young people I want to give an illustration of the advantage to be gained by giving practical education to those who come under our charge. Three boys, who were in the workshop, and left this year, spent about four years in the industrial classes; the education varied between second and sixth Marathi. They had been attending night school when learning carpentry. Immediately on leaving the workshop they obtained work in the village at between 1-6 and 2-3 per day, and this is while matriculates from other schools are going about begging for work.

Evangelistic Work at Baranatti.

In one month our preachers sold over 200 copies of the gospel of Mark. In the Baranatti district there are five Indian preachers, who are doing their best to make known the story of the cross. They are well received in their work.

Work at Indapur.

We now have two teachers at Indapur, with an enrolment of 62 scholars. The Indapur workers all unite in conducting a Sunday School in the school building. It has an enrolment of 62 with an average of 55 each Sunday. A new separate school has been opened in Mang Wada, where they have an average attendance of 38. The church at Indapur has purchased a pair of drums, and the workers use them in their work, especially among the children. The work of Indapur is going well, and we should pray for a resident missionary to go there. The people are friendly, and treat the workers reasonably well. We are looking forward to a dispensary being opened at Indapur.

Medical Work at Baranatti.

Dr. Holtzner has done excellent work at the Baranatti dispensary, and has been exceedingly busy. He has had as many as 90 patients in a day. He has had 2,435 new cases and 5,242 re-treatments in the last six months, and has taken in fees 494-12-0, and 750 Scriptures have been sold in the dispensary.

Bible Class and Criminal Tribe Settlement.

Mrs. Coventry's Bible Class continues to have an attendance of about a dozen men, several of them being inquirers. At the Criminal Tribe Settlement there are now 310 settlers, 129 licenses in the free colony, and over 200 licenses in their own villages, mostly in the Satara District, and 160 new people on the free colony, making 810 people over whom we have some kind of control.

The work at Borl has been acceptably maintained under the labors of J. Harl and some are near the kingdom.

G. P. Pittman.

Mrs. Percy Pittman took over the Criminal Tribe Settlement work on Aug. 8, and reports all in good order. A good spirit prevails at Baranatti. There are signs of an ingathering soon. Sister Pittman finds the work among the women and children congenial. "Many of the settlers know Hindi, so the language question is not bothering us so far, and every day we pick up a little Marathi."

INTERESTING NEWS FROM DIKSM.

In the last six months the evangelists have been enabled to reach 20 villages, paying in all 432 visits, holding 860 meetings and distributing 1,520 tracts and gospels. The tabulated figures indicate to a certain extent what has been accomplished. Yet what shall we say of the hidden outgoings of the life's service, the personal touch, the life of prayer, all of which are powerful factors in the redemption of souls and the establishment of Christ's kingdom in the lives of men and women.

The evangelists have been greatly aided in their work by having the use of bicycles, which enabled them to accomplish a greater amount of work and cover a larger portion of the district. These bicycles were given as a special gift to be used in evangelistic work.

The Bible-women have done a quiet work in carrying the gospel into the homes of the people, many being instructed in the way of life by these continual visits. Sunday School classes have been regularly held, which have been an encouraging feature of the work, forty children being on the roll.

The Diksal day school has been carried on under difficult circumstances owing to there being no separate recognized school-house. For some considerable time the school has been held in a private house provided gratis by the owner. Efforts have been made from time to time to erect a separate building, but without success. We are hoping that this need will soon be met, enabling the scholars to be provided with a suitable building that will tend to greater efficiency.

One pleasing feature regarding the Diksal school is the Scriptural knowledge which is imparted. Scripture verses and hymns have been memorised very thoroughly, reflecting great credit on the master. In reply to questions relating to Jesus Christ and redemption, the answers given were very satisfying. The importance of this matter of religious instruction needs to be impressed upon our teachers, that the chief aim and object of the schools is to impart a saving knowledge of the truth so as to win these young lives to Christ.

The dispensary continues to meet a need for the sick and suffering of the villages in the district. Dr. Barnard carries on a very successful practice. The eye operations are a special feature, attracting a large number of cases. Through the dispensary the word of life has been given to numbers of patients, many coming from long distances, demonstrating how far-reaching is its influence.

A new baptistry has been built at Diksal. We trust that the future will justify this venture of faith.

Offerings for Foreign Missions

from Victorian Churches and Members

will be thankfully received by

A. G. BAUNDERS, 122 Melbourne Street,
Nth. Carlton, N.E. Phone, Bwh. 111.

IN MEMORIAM.

ARTHUR.—In loving remembrance of our dearly loved mother, Mary Read Arthur, called to higher service on Oct. 19, 1927, at Rosetta, Collingwood, S.A.

A tender chord of memory

is softly touched to-day,

—Inserted by all her dear ones.

ELLIS.—A tribute of love to the sweet memory of our only darling children, Guruda, aged 13 years, and Mavis, aged 7 years, who the Saviour called unto himself, Oct. 22 and 23, 1924.

"We strew with precious memories the path

That leads to God."

—Inserted by their loving parents, W. and E. Ellis, Concord, N.S.W.

GREENWOOD.—In ever loving memory of our dear son and brother, Harold V., who fell asleep in Jesus on Oct. 25, 1923; also his loved brother William J., taken in action in France, July 6, 1918.

—Inserted by their loving mother, Mrs. Greenwood, Box Hill.

FATHER, in thy gracious keeping,

Leave us now our loved one sleeping.

—Inserted by E. Greenwood, Box Hill.

JENKINSON.—In loving memory of my dear husband, who fell asleep in Jesus at Stawell, Oct. 28, 1924.

Within the gates where all is fair

Our loved one dwells with Jesus there,

Where pain and sorrow hath no share—

—Within the gates.

Within the gates 'twill not be long

Till we shall join that radiant throng

Who sing the everlasting song

—Within the gates.

—Inserted by his loving wife, S. Jenkinson.

LOFTS.—In loving memory of my dear wife

Daisy, and loved mother of Leslie, Bernice and

Iris, who fell asleep in Jesus, October 23, 1924.

"And with the morn those angel faces smile,

Which I have loved long since, and lost

no more."

—H. Loftis.

LOFTS.—In loving memory of our dear daughter, Daisy, who was called to the higher life, October 26, 1923.

"The passing years can never change

Our thoughts of you so dear."

—Inserted by sorrowing parents, H. and R. Swain.

LOFTS.—In loving memory of our loved sister,

Daisy, who passed away October 26, 1923. "Peace,

perfect peace."

—Inserted by her loving sister and brother-in-

law, Ivy and Percy.

LOFTS.—In memory of Mrs. H. Loftis, nee Daisy

Swain, who passed away Oct. 26, 1923. Lovingly

remembered by brothers and sisters and their

husbands and children.

—H.E.S.

LOFTS.—In loving memory of dear Daisy, who

passed away October 26, 1923. Ever remembered.

—Inserted by her brothers and sisters.

MOORE.—In cherished memory of Gunter G. E., the

dearly beloved son of Lillie (Mrs. Evelyn), Charles

T.H.M., brother of Florrie (Mrs. Wallace), wounded

Mitram, and loved brother of Walter, wounded

at Le Cateau, passed by the higher life October

23, 1918. Loved by all who knew, his nature

calm and true, his life made beautiful by love and

kindly deeds, to all around.

—TAYLOR.—In loving memory of my dear

husband and father, Albert, who passed away on

October 23, 1923.

—Inserted by his wife and children, Winifred,

Emily, Albert and Arnold.

WANTED.

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Here and There.

Rockdale church, N.S.W., has become self-supporting. Four confessions were recently reported. All intending candidates for 1930 session of the College of the Bible are requested to send their formal applications to the principal without delay.

The following telegram reached us on Tuesday from Granville, N.S.W.: "Thirty-six broke bread Sunday; 230 assisting service Sunday night; good outlook.—Vander.".

Apparently some of the mails were delayed this week. All the church reports which came to hand up to the time of our going to press were inserted. We regret the absence of some regular reports.

Mr. Thos. W. Smith has asked us to intimate for the information of those who contributed to his appeal for a typewriter for Mr. G. B. Pittman, that, as the total sum raised was insufficient for this purpose, the amount (£7-11-6) has been utilized to purchase a duplicator, which, Mr. Pittman states, will prove most useful.

As will be noted from a letter which appears on this page, Bro. Stuart Stevens has decided to resign his work at the Federal Capital. We understand that our brother is open for engagement with a church seeking the services of an evangelist.

We hear of some brethren and sisters who have already made up their minds to attend the World Convention of Churches of Christ to be held at Washington, D.C., U.S.A., in October, 1930. Some are hoping that the way will be cleared. It is desired to secure the name of intending visitors as soon as possible. Such are asked to write without delay to Wm. Gale, Home Mission Office, T. & G. Building, 145 Collins-st., Melbourne, C.E. Vic.

A married ladies' concert, under the auspices of the Victorian Social Service Women's Auxiliary, was conducted in the Malvern-Gaulthier chapel on Thursday, Oct. 17. The ladies' sisters contributed the whole programme, which was well received. The women's special appeal for the bimes for the aged will benefit as a result of the effort to the extent of about £6. The concert is to be repeated in other districts for the same purpose.

Our Queensland brethren are rejoicing over the continued success of the Hinchelton-Morris missions. Bro. F. C. Hinchelton has had a remarkable evangelistic experience in his home State. Our readers will permit with more than ordinary interest the following telegram, which reached us on Monday: "Kingaroy small town, population about 1,000; Hinchelton and Morris had wonderful short mission here; 6 decisions, over fifty adults, thanksgiving, 13:30; first morning of mission 25 broke bread, now self-supporting, full-time preacher.—Christians."

In a few days church secretaries throughout Australia will receive a sample copy of 1930 Almanac published by the Austral. Each year issue has proved to be very popular, and there is a great demand for copies. The new Almanac is most attractive in design and very well printed, so that it should more than hold its own in a comparison with former issues. It is prepared with special reference to the 1930 celebration of the nineteen hundredth anniversary of the founding of the church of Christ. A fine three-color picture of Jerusalem appears, with appropriate text and letterpress. In addition a useful calendar is printed, together with suggested Bible readings and lessons for Sunday morning services and a list of suggested prayer meeting topics for the year. As there is sure to be a big demand, secretaries are advised to give church members an early opportunity to order copies and then to get into touch with the Austral Publishing Co. as soon as possible.

Last Sunday Bro. T. H. Scambler, B.A., Dip.Ed., completed fourteen years of service with the church at Glenferrie, Vic. Next Sunday, Oct. 27, he will conclude his ministry there. A farewell meeting is arranged for Monday evening, Oct. 28. Bro. Scambler will shortly begin work at Box Hill. He will be succeeded at Glenferrie by Bro. E. L. Williams.

Interest is sustained in the tent mission at Saint Morris, S.A. On Oct. 14 a young lady confessed Christ, and on the 15th a married lady came forward. There was a good meeting on the 20th, and after a splendid message by Bro. Baker, a married lady and two young men made their decision for Christ. Bro. Les Milner, the song-leader, is doing his work in a splendid way.

All the services of the Bible School anniversary at Nth. Fitzroy, Vic., passed off splendidly. Appreciated addresses were given by J. Fitzcerald, W. Gale and J. W. Baker, while the singing of the children's choir was excellent. The concert on October 17 was a great success, extending that of recent years, and offering for prize school picnic and tent funds were more than expected. On Oct. 6, J. Reg. Ennis and A. Anderson gave appreciated morning addresses. The church celebrated its 50th year of service on this last.

The American Sunday School Union, Philadelphia, is offering a prize of 2,000 dollars for the best short manuscript on "Religion in Public Education." The conditions are that the manuscripts should show "the educational worth of the Bible, and of religious teaching based upon it, and show the best way open for character building through such education." . . . The author must write with the conviction that religion is a vital part of education, and that religious education has a fitting and lawful place in the American educational system. Entries close March 1, 1930.

The following paragraph is from "The Christian Messenger" (N.S.W.) for October 16: "The N.S.W. Brotherhood in conference approved of bringing the Vander mission party to this State, but unfortunately has not contributed sufficient to meet the expense. In view of this the committee has reluctantly asked Bro. Vander to release us from part of the engagement, and he has graciously agreed. The special campaign will therefore close with the Hamilton mission, about the end of January, 1930. It is hoped, however, that the party will be kept in Australia until Pentecost, 1930. There is still need for gifts for this work from all the members in the State in order to meet all necessary expense until the campaign closes."

A short autobiographic paragraph in our last issue gave heart to a number of readers. Our brotherhood interests, like most other enterprises, of this world year, are in great need. Sometimes retrenchment and retrogression seem inevitable. At a critical time, a brother whose name is unrecalled has agreed to give £200 for an additional wing to Rhoad Hospital, India. What the gift means to Rhoad, to our Indian missionaries, and to the needy, we do not know, but we can imagine. Our P.M. Committee is heartened. But we are all helped. It is good to know that disciples are interested and generous souls are willing to help in the Lord's work. We cannot all make great gifts, but may we all be encouraged to give devoutly, and to be prepared us, for the advancement of the cause we profess to love.

ADDRESS.

H. H. Graham, secretary North Blandford church, Victoria, Dept.-st., Blandford, E.A.

CANBERRA.

Dear Bro. Editor,—
Owing to the heavy expense of the Canberra work, and the difficulty of securing a church building in which to serve, I have decided, after collaboration with the Canberra Committee, to resign the work at the Federal Capital. I do this with considerable regret and with great disappointment. While it has been possible to gather in a fellowship more than forty church members, and secure a church site of almost three acres of land in close proximity to the city area, and do many other things among the citizens, youth and adults of the city, I feel that many of my twelve months ago have been far from realised. One of the chief obstacles of the work has been the absence of a building. After two years' work on the plans of the proposed chapel, it was finally rejected by the authorities, and at present we are without any building programme. Then, a little more than twelve months ago, it was generally believed that the whole of the public service would be transferred to Canberra by the end of 1930. A few weeks ago it was announced that this would not be so. The result of Oct. 12 might also be that the present business depression and other factors have led to the Canberra Committee receiving a less income than was hoped.

I sincerely trust that at this time when our religious neighbors are carrying out an intensive and expanding programme at Canberra, the pleaders for the "faith once delivered" will see to it that this work is not hindered for lack of prayers and financial support. The mantle of successive Federal conferences remains and challenges. The committee in charge of this work have given every assistance to the work committed to them by their brethren. Yours, etc., Stuart Stevens.

The Riches of This Mystery.

Our Christian faith runs its roots deep into the soil of mystery. It implies its life from the very heart of mystery.

There is nothing gained by attempting to evade this fact.

By assuming a blasé spirit of easy-going understanding in the face of such unfathomable, the divine Spirit are basic to our most holy faith, we simply play the role of spiritual bigots—monumental ignorances—when we would appear to be wise.

Prophecy mystifies us; the Incarnation overwhelms us. With awe, the Saviour's life and ministry; how they fade us; the Movement, Gethsemane, Calvary—who can grasp their full significance?

Even that which transpires within the Christian—the life of communion hid with Christ God—how it stirs the heart with holy wonder, that we, creatures, average, a self-congratulatory air in the face of such sublime manifestations of the life of God? Only the crass materialist, who doubts all, could do so. To cease to marvel would be to cease to believe.

But there is a mystery of our Christian faith which the Apostle to the Gentiles sought to regard as the most sublime of all.

In his letter to the Colossians he speaks of "The riches of the glory of this mystery," which he says, "has been hid from ages and from generations but now is made manifest to his saints."

And this mystery—what is it?
"Christ in you, the hope of glory," answers the Apostle—"The Christian Advocate."

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If he came along your way?
Just when you were least expecting—
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Would you start, if you saw Jesus
Standing, watching, close to you?
If he came—would he be doing
Just what he would have you do?
What would Jesus find you doing
Some inglorious plan pursuing?
What would Jesus find you doing
If he came along your way?
Where would Jesus find you going
If he met you in the street?
Could you meet his look enquiring—
Whether bound your halting feet?
Could you ask him to go with you;
Or would you in shame confess
That the place you had set out for
Was not one that Christ would bless?

Where would Jesus find you going?
Some forbidden path enjoying?
What would Jesus find you doing
If he came along your way?
What would Jesus hear you saying,
If he stood and listened near?
In your daily conversation—
Such as those around you hear?
Do you think that Christ would sanction
Half the very things you say?
Or would anything you uttered
Turn him sorrowful away?
What would Jesus hear you saying,
Words of love, his will obeying?
What would Jesus hear you saying,
If he came along your way?
—H. W. Chapman.

Is it a Search or a Proclamation?

It is becoming increasingly manifest that an irreconcilable difference separates Christian forces to-day. It is not a new issue, but the issue is becoming.

The issue is simply this: Is Christianity a proclamation of truth or a search for truth? Is it a revelation or an experiment? Do we go out with a word of authority from God, or the highest attainment thus far in the evolution of man's search after God?

This conflict has manifested itself and will continue to manifest itself in various forms. There have been and will be related issues. But this is the underlying issue to which all the others are related and into which they may finally be resolved. This is the issue that has been behind all the struggle about destructive criticism in the colleges. This is the issue that has been behind the effort to introduce "open membership" in our churches. This is the issue that has been underlying the whole struggle over evolution. Whether it has been defined in just this fashion or not, the struggle between fundamentalism and modernism has been a struggle between revelation and no revelation, between a uniquely inspired message from God and an experimental religion evolved from a Christianity that was itself but an evolution.

That is the issue. It is going to be increasingly clear that it is the issue. It is going to be necessary for preachers and colleges and missionary societies and publishing-houses and churches themselves to line up upon one side or the other of that issue. There is no other—a revelation or an experiment. It is manifestly impossible for a people to exist half revelation and half experiment. A house divided against itself can not stand.

There is only one ground our people can take. Any of the denominations can go after this experimental idea without great inconsistency. They have already called into question the sufficiency of the Bible by adopting man-made creeds and erecting man-made systems. They have thus endorsed in principle the idea of experimental religion. Not so the churches of Christ set for the restoration of the New Testament order. From the beginning we have trained all our ministers and established our feet upon the principle: "Where the Scriptures speak, we speak; where the Scriptures are silent, we are silent." If the Scriptures are not a revelation, if Christianity is not a truth to be proclaimed, then we are of all people most miserable. We have, then, no message whatever, and are the laughing-stock of the world. The underlying assumption of our whole message is that Christianity is a revelation that it has behind it the authority of the Father, Son and Holy Spirit. If that is not so, we are dumb, we have not a word to say.

The issue is manifesting itself in new theories of education, based upon new theories in psychology. Arthur Holmes, in our leading essay, reveals that "holismism" has gone to the extreme of ruling not only the soul, but the mind itself, and basing all psychology on physical behaviour. There is nothing important but change; impulses and instincts must be allowed free range and gratification. This is the natural result of that theory of evolution which explains all human being as but the fringeage of the efforts of beasts to satisfy their instincts.

We have a practical example of the results of the theory in the Youth Convention at Seattle voting upon whether fornication is permissible.

There is the issue. There are indications of an attempt to introduce the theory into Bible School curricula. If that purpose is carried out, there will be a fight. This sort of thing is absolutely inimical to our ideals, to our very existence.

There is no possibility of harmony between those who contend that Christianity is an evolution, a search for truth, and those who claim that it is a revelation to be proclaimed and lived—American "Christian Standard."

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BRANCHES THROUGHOUT VICTORIA

MIDLAND JUNCTION (W.A.) TENT MISSION.

The Home Missionary Committee in conjunction with the church at Bassendean recently made a determined effort to establish the cause at Midland Junction, the location of the State railway workshops, where several thousands of men are employed. Bro. W. H. Nightingale has been striving to establish a work here ever since his arrival at Bassendean. A Bible School had been organized, and a few resident members were meeting to hold a trial in a hired hall. Bro. C. H. Hunt, of Perth, led the mission, and was assisted by Bro. A. M. H. Larsen, Bible man evangelist, as personal worker. Various brethren acted as leaders of song. Sisters Mrs. and Miss Smith rendered faithful service at the piano. Bro. Hunt delivered a faithful message every night for five weeks. Every effort was made to secure the interest of the local people, but it was very difficult to do so. The average attendance was 90. The North Perth Model Band assisted on Sunday afternoon at a meeting for men only. 50 men came to hear the message. A special feature of the meetings was the distribution of the Book of Acts. 359 copies were handed out, and some portion was read and commented upon each night in place of the usual question box, and the missionary gave excellent teaching in this way.

Seven confessed their faith, six being baptised, and one formerly immersed. An outstanding convert was a well informed Roman Catholic man. As a result of the mission, the Bassendean church has decided to purchase the Baptist chapel in the town, and to continue to carry on the work there.

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News of the Churches.

Queensland.

Gympie.—The Bible School has an enrolment of 117, including 10 teachers. The Endeavour society, re-organised after the mission, has 60 members. There were good meetings on Oct. 6, when four confessed Christ. On Oct. 13 six were baptised, and over 120 broke bread.

Zillmere.—Meetings on Oct. 6 were very good. Bro. Wendorf (Conference President) gave a splendid exhortation, and Bro. Willis preached at night. Bro. Bronning, from Hawthorne church, exhorted very acceptably on Oct. 13. On account of a storm there was no gospel meeting.

Bundaberg.—A tremendous crowd attended the official opening of the fête on Oct. 5 by the Mayor. The sale resulted in well over £100 profit. keen interest was shown in the speech contest in the municipal school. First, second and third places were allotted by the audience, voting by ballot, to Mr. V. Gedergan, Mr. E. McIlhargee and Mr. R. Lassig respectively. On Sept. 15 Mr. and Mrs. Hopton transferred to the invitation. On Sept. 29 Miss Ivy Redshaw was baptised, and on Oct. 6 another obeyed the gospel.

Rockhampton.—On Oct. 6 three were received into fellowship, and one was immersed. 133 broke bread at Rockhampton, and 22 at Moongan. It is hoped soon to begin breaking of bread in the School of Arts at Yeppoon. A record meeting was held on Oct. 12 in the old "Diggers' Rest" hotel at Strathfield. The interest is growing, and numbers are increasing. A fine service was held the following evening at Moongan in the home of Bro. Jones, which once was "The Golden Spin" hotel at Ilaree in Mt. Morgan. Excellent services on 12th, two receiving the hand of welcome.

Tasmania.

Cavendish.—On Oct. 10 the church greatly enjoyed the Home Mission rally conducted by visitors from Launceston (see report on p. 680). Bro. Crowden presided, and helpful addresses were given by Bro. F. Collins and A. N. Hinrichsen.

Hobart (Collins-st.).—On Oct. 13 Bro. J. Woolley exhorted. Bro. F. Collins (Conference President) gave a splendid gospel address. On Monday, 11th, Bro. Collins gave a message on "The Gospel Throughout Tasmania."

Invermay.—Since Bro. A. N. Hinrichsen commenced his ministry, fine meetings are being held both morning and evening. A welcome social was tendered to Mr. and Mrs. Hinrichsen on Sept. 24. Representatives from all local Churches of Christ were present. A good programme of vocal and instrumental items was provided. Bro. F. Collins, Duff, Gillam and H. Clements gave brief addresses of welcome, after which Bro. Hinrichsen suitably responded. On Sept. 29 fine meetings were held; one confession at evening service. A spirit of enthusiasm pervades the church.

Western Australia.

Inverwood.—On Oct. 13 Bro. Barr and his family, late of Inverell, N.S.W., were present. Bro. Hutson exhorted on "The Lord's Place in the Heart of the Christian."

Claremont.—Meetings are on the upgrade. Bro. D. J. Hill, evangelist, delivers powerful and appreciated messages. An every-member present Sunday on Oct. 6 proved very successful. The Sunday School is preparing for the anniversary, under the leadership of superintendent, Bro. J. Pallot.

North Perth.—The half-yearly business meeting of the church was held on Sept. 25. Bro. O. Hansen was elected to the diaconate. Bro. Lewis addressed the morning meeting on Oct. 6. Four new members (by transfer) were welcomed on 12th inst. The members of the Ladies' aid conducted an enjoyable social on Oct. 5.

Perth.—On Oct. 10, at a fine service, Bro. and Sister Wright told of their work at Gnoskoperung. The work there has increased to the extent of requiring Sisters Pulley and Jaynes, all of them working under the United Aborigines' Mission. Many of Lake-st. folk are interested in this centre. On morning of Oct. 13 Bro. Luerft led a fine spiritual meeting which was broadcast. Attendances were good.

Maylands.—The Sunday School anniversary was held on Sept. 29. Bro. Wakefield gave inspiring messages both morning and evening, while Bro. D. B. Stirling gave a splendid talk in the afternoon. On Oct. 1 a large audience thoroughly enjoyed the anniversary concert, which was a great success. Special Bible study meetings were to be held from Oct. 13 to 29. Sister Holland is making good progress after her recent operation.

Bunbury.—On Sept. 29 successful S.S. anniversary services were held. Bro. Schwab, from Lake-st., being the speaker for the day. On Oct. 2 the exact date of the demonstration was held, many visitors attending. On Oct. 6 Sister Orton Bell and Sister Knowles were welcomed by transfer. Bro. Thomson's morning subject was "The Relation of Present Day Happenings to Bible Prophecy," and his evening theme was "The Conversion of the Ethiopian."

Bassendean.—On Oct. 5, at a special business meeting, it was decided to purchase the Baptist chapel at Midland Junction. On Oct. 6 Bro. Nightingale spoke at both services. The P.I.P. club held an enjoyable social on Oct. 10, at the Bible School anniversary on Oct. 13 there the morning. Bro. Jaques exhorted in the afternoon, and Bro. Nightingale preached at night. The children rendered nicely very well under the leadership of Sister Smith, and the Bible School orchestra was a great help. At the demonstration on Oct. 15 a good programme was presented to a crowded house.

South Australia.

Hindmarsh.—Services on Oct. 20 were well attended and helpful. In the morning Bro. Allen Brooke spoke on "Possessing God's Blessings." His gospel message was "The Way of Salvation."

Queenstown.—On Oct. 20 H. J. Horsell, Church Home secretary, exhorted the church helpfully at the evening. Mr. Cleator, of the British and Foreign Bible Society, gave a very interesting address.

Croydon.—Very fine meetings continue. On Oct. 13 Bro. Graham preached on the "Revelation of Christ." Several Bible School scholars were baptised. On the evening of Oct. 20 there were two confessions. Mrs. Graham is well again.

Nailsworth.—Good attendances and good spiritual atmosphere continue. On Oct. 13, Mr. Baythere, services were conducted by Mr. Baythere in the morning and Mr. Horsell in the evening. At the invitation of the J.C.E., about 150 parents and friends spent an enjoyable evening social at a social in school hall on Oct. 12. Fine messages were given by Bro. Raymond on Oct. 20. Sons occupied the choir seats and helped with the singing. The subject was "What Is Your Life?" Both services were well attended.

Adelaide.—On Sept. 29 the S.S. anniversary attracted crowded meetings. Bro. Baker, Hughes and Edwards spoke at the three services respectively, a mission at Naracoote, and for two weeks church is grateful to Bro. Horsell, Lampshire and Bro. Baythere for services rendered in his absence. On Oct. 20 Bro. Edwards spoke at both services. Sister Violet Dabson, a much-loved member and worker, received the call to higher service on Oct. 19. On Sunday she was laid to rest, Bro.

Edwards, Baker and Hunkin taking part in the service. Sympathy goes out to the bereaved.

Semaphore.—On Oct. 20 meetings were held. Prior to the morning service a young lady was baptised. Two were welcomed into fellowship. It was the preacher's second and last year membership. The building debt wiped out, and a new manse and kindergarten room erected. The roll was called. After the service the church considered the offer of a recommendation requesting the re-engagement of Bro. Bell, which was unanimously endorsed. Bro. Bell has been sent to remain with the church for at least indefinite period of six months, and after that for so long as "Consider the Lilies." Bro. Heller preached the good confession. A married lady, recently tended to by and Sister Allan and Belle. In the loss of their daughter and sister Jean, who had been called home, and to Bro. and Sister H. Bay upon the passing of their niece, Miss Violet Bell, of Glenelg. Two new scholars in the Bible School on Sunday.

Victoria.

Gardenvale.—Good meetings were held on Oct. 20. J. W. Waters, of the College, spoke morning and evening.

Chelsea.—On Oct. 20 Bro. Manning's address were listened to by good audiences. In the evening Miss Jean Greig, of Parkdale, was baptised. Visitors were present at both services. Morning, Bro. A. E. Hutcheon addressed a well-attended worship meeting on Oct. 20. Bro. Wells was the speaker at the gospel meeting. One confessed Christ, and two others were immersed.

Drummond.—There was a fine meeting on Sunday morning, Oct. 20, when Bro. Bruton, from Little Hampton, spoke. Bro. Stanford gave an excellent address at the evening meeting on "Serving."

St. Arnaud.—At splendid meetings on Oct. 25 Bro. C. Jaekel delivered exceptionally fine addresses in the Mechanics' Institute. On Oct. 25 a very successful Sunday School picnic was held at Koroh.

Cheltenham.—On Oct. 20 Bible School anniversary celebrations ended with distribution of awards for the year's work among the scholars. The gospel service was largely attended, and there were three confessions.

Carnegie.—Excellent services throughout the day on Oct. 20, the commencement of an evangelistic campaign with J. E. Thomas, of Balaclava. The topics used were "Seekers of Men" and "The First Great Revival." Solo by A. G. Harvey.

Hampton.—On Sunday morning, Oct. 20, Bro. R. Ennis addressed the church and made an appeal for Victorian Prohibition League funds. That night a young people's rally was held, when there was one decision. Bro. K. Jones preached on "Paul Before Arrivals."

Bright (Beest-st.).—Attendances are well maintained. At the Bible School celebration, its anniversary with record attendances afternoon and evening. Bro. Fitzgerald spoke in the afternoon and Bro. Mathieson in the evening. The children did well under the leadership of Bro. B. Feary.

South Melbourne.—Bible School anniversary services were conducted on Oct. 20, with good attendances for morning and evening. The children's singing, the solo and the fine addresses were thoroughly enjoyed. In the afternoon Bro. Youens, of East Wk, spoke on "The Servant of the Lord." In the evening Bro. J. W. Waters spoke of the children being a strong link in the chain of the church.

Bright.—An enjoyable and well-attended meeting of the local service was held on Oct. 13. Bro. Searle's address on "The Man of the Secret Life" was an inspiration. In the evening Bro. Searle gave "A Disciple's Question." Bible School picnic on Oct. 9 was successful and enjoyable. Anniversary services were conducted on Oct. 20. The addresses were given by Bro. Youens, from Maryborough, were enjoyed by large congregations in the hall and Memorial Hall. The singing, under the leadership of Bro. Searle, the preacher, was excellent.

Becherer.—The work goes on quietly. Bro. J. Hamilton has rendered valuable assistance in various church enterprises. Bro. J. Hamilton—Mr. Herrero, from Colac, and Mrs. J. Payne were recently welcomed. Bro. J. Payne's exhortations are appreciated. The little church meets at Locheridge, Collins-st. Newcomers to the district would be welcomed.

Surrey Hills.—Oct. 29 was Bible School anniversary day. All were well attended. The afternoon service was splendidly conducted by Miss L. Preston, and Bro. Knudridge spoke at night. The school operators provided the accompaniment for special singing by the scholars, under the leadership of G. Murray.

Melbourne (Swanston-st.)—Bro. meeting last Lord's day morning. Several visitors present, including Bro. G. H. Wainwright, Miss Manger, of Maylands, S.A., and Bro. M. Main, who delivered a much-appreciated address. At the evening meeting Bro. Main preached an interesting sermon. Mr. Twozema sang two solos most effectively.

Collingwood.—The work continues to be successful. On the morning of Oct. 29, well attended, spoke on "Our Relationship to the Lord Jesus Christ." At night a most splendid congregation was preached on "A Universal Salvation." One young lad was baptized for Christ. Mrs. Barnes, who underwent an operation, is recovering satisfactorily.

Carlton (Lygon-st.)—Oct. 29 was a day of progress and encouragement. Bro. Saunders preached morning and night. Two were received by transfer in the morning. The evening congregation was large. Six were baptised and three Bible School lady responded to the gospel appeal. A number of members are sick. Bro. Milligan especially is afflicted.

Yarravong.—On Oct. 13 rain and sickness retarded in smaller meetings. On Oct. 20 a very fine worship service was held. Splendid attendance at Bible School, and fine gospel service at night, when Bro. Pratt's address was on "The Goodness of God." Bro. Yarravong at Bible School made the good confession. Sister Evans, of Gynipie, Qld., was a visitor.

Geelong.—A working day greatly improved the church grounds on Oct. 19. Increased attendance on the 20th, and fine message by Bro. Glynne. The evening topic, "The Church: How Unity is Won," completed a series on this question. On Oct. 21 a social and kitchen tea were tendered to Sister E. Auldry (organist) and Bro. T. Elford, shortly to be married.

Brunswick.—Sister Mrs. Stella Cornish is church representative for Social Service Department on Oct. 19. The mutual improvement class held an interesting night. On Oct. 23 Bro. Pittman's message at worship was on "Progress in the Divine Life." At night he gave an instructive sermon on "Pentecost." A collection for Social Service Department brought £1 2 6.

Melbourne.—On Oct. 11 Bro. Ealy commenced a series of evening sermons on "The Church and Answers." At night, Sister Byard had been welcomed back. The girls' club has handed over £10 towards debt on tennis court. Two very successful concerts were held under the leadership of Mrs. W. Smith. Bro. Sid Hogarth met with an accident, but is progressing favorably.

South Yarra.—The church had two members only absent on Oct. 29—29 in attendance. On Oct. 16 the official board met with leaders of all auxiliaries and others at a social gathering to rejoice over recent successes and plan for future progress in Lord's day. Oct. 20, the evening meeting especially was well attended. Bro. Ashbrook spoke in the morning on "Home, Sweet Home."

Oakleigh.—Oct. 29, a splendid meeting in morning. Bro. Mudge spoke on "Religious Plea for the Child." A Sunday School anniversary service was held in the Town Hall at 3 p.m., when Bro. G. E. Moore spoke on "The Watch." At 6.45 a community singing was led by Bro. Clay. Dr. W. A. Kemp spoke on "Life Saving." The children were an excellent singing under the leadership of Bro. Clay. Bro. H. Elder (S.S. secretary) and Miss D. Wheat (teacher) were married on Oct. 1.

Baywater.—Anniversary services on Oct. 13 were well attended, many visitors being present. Bro. Dunlop spoke in the morning, and Bro. Fretwell afternoon and evening. The concert on Oct. 16 was very good. Bro. Anderson, from Melbourne, gave a talk on his work in China and presented prizes. Bro. Crouch is faithfully preaching the gospel.

Boort.—Good interest is being maintained in the mission. Visitors have journeyed from Warriglen to Strained Hill. Bro. Burron is making a faithful proclamation of the message. It has been found necessary to abandon the picture magazine, which is in a dilapidated condition. Future meetings will be held in the chapel. Bro. B. G. Cameron exchanged with Bro. Burron at Bendigo last Lord's day. **Lake Hawthorn.**—Distribution of prizes took place on Oct. 16. Visitors were present from Mildura. After several items the prizes were presented by Mr. J. Dickie, chairman of State School committee. On Oct. 29 the Lake school combined with all district churches in a service in Mildura Town Hall. The school has on the district attendance for the second month with 88 per cent. for September, and 92 per cent. for August.

St. Kilda.—Meetings were well attended on Oct. 13. Bro. Grundy was the speaker. On Oct. 20 Bible School anniversary services were held. Bro. B. G. Walters was the morning speaker. After special singing by the children in the afternoon Bro. L. Brooker gave the children an instructive message. Bro. A. W. Grundy addressed a meeting of over 200 people at night. The singing by the children reflected great credit on their leader, Bro. Harvey.

Geelong.—Splendid meetings on Oct. 29. Nine were received into fellowship, all from the Bible School. Record attendance at school. Bro. Bert Joiner, of Morewater, N.S.W., renewed acquaintances after 25 years' absence. The evening service had a large attendance. Bro. H. Baker, scholar from the school came forward. A sale of gifts on Oct. 19, organized by Sister Mrs. Hanson, the Lady Mayress, was successful.

Kyneton.—At the annual church business meeting on Oct. 5, the following were elected: Bro. B. G. Goudie, secretary and treasurer; T. Price, E. Goudie, D. Boss, C. Beer, G. Goudie and W. Beer, board of officers; Miss Jessie Goudie, organist; T. Price and Mrs. Fox, social service department. Sister Connie Ross is now Bible School secretary. Bro. Walters will relinquish his labors with the church in November. A rally is in progress with the mutual improvement society. E. Goudie conducted all services on Oct. 29.

Gardiner.—The annual business meeting was held on Oct. 16. Reports showed the present membership of the church to be 243, a net increase for the year of 43. The school has an enrolment of 50 scholars and 92 attendances. A Women's Mission Band has 60 on the roll, with an average attendance of 49. The Y.P.C.C. society has 45 members. A J.C.E. society also does good work. For all purposes during the year the church raised \$2,294 4 6. Of this amount \$496 13 8 was contributed for headquarters and other services outside of local work. On Oct. 29 other services outside of local work. On Oct. 29 other services outside of local work. On Oct. 29 other services outside of local work.

Arland. was morning speaker, and Bro. Giddie preached at night. On Monday, 23rd, a combined no-licence meeting was held in the chapel.

Margheroth.—Bible School anniversary services on Oct. 13 were well attended, and the school was very sweetly. Bro. S. R. W. Teo, rendered hymns very sweetly. Bro. H. B. Baker, of Ormond, delivered inspiring messages. In the afternoon the Young Worshipers' prizes were distributed to those who had attended the morning meeting all Oct. the year. The concert by the scholars on Oct. 14 was splendid, over by Bro. Baker. The scholars' items reflected credit upon those who trained them. The school has a loyal band of teachers, led by secretary and treasurer Bro. L. Living, who also acted as superintendent for the year greater part of the year. Contributing to the fund with 12 in 1938, and contributing £1 to fund hospital, £1 to Bible School department, £8 10 1

to Foreign Missions, and meeting all school expenses, a modest credit balance of £7 12 2 remains.

New South Wales.

Chatswood.—Anniversary services were continued on Oct. 15. The attendance was excellent. The services of Mr. Ed. Parker, who trained the scholars for the anniversary hymns, are much appreciated. Morning service on Oct. 29 was well attended. Bro. Whelan exhorting. "The Message to the Seven Churches" was Bro. Whelan's evening theme. Five boys and one girl surrendered to Christ. The chapel was packed with interested people. Six who were baptised confessed Christ on Oct. 13. There have been sixteen confessions in three weeks.

COMING EVENTS.

OCTOBER 29, 27 and 30—South Melbourne Bible School Anniversary Celebrations will be held, Sundays, Oct. 29 and 27, 2 and 7 p.m., Special singing and speakers. Anniversary Concert, Wed. Oct. 29, 7.45.

OCTOBER 27, 7.45—75th Anniversary of Geelong Church. Special meetings. Speaker, Bro. A. E. Hingwood. All friends and past members invited.

OCTOBER 27.—The Jubilee of the Baptism of Bro. B. G. Cameron at Chiltonham. He will speak at all services. Brothers everywhere invited.

OCTOBER 27 and 29.—North Richmond Church of Christ Thirty-ninth Anniversary Services. Sunday, 11 a.m., Bro. B. Giddie; 3 p.m., Distribution of Prizes in the School Hall; 7 p.m., Bro. B. Sparks. Wednesday evening, speaker, Bro. A. J. Fisher. Community singing. Former members are cordially invited to attend all these services.

OCTOBER 31, St. Ann's Sale of Work will be held on Thursday, Oct. 31. All gifts should be addressed to Mrs. W. Baldwin, off Mill-st., St. Ann's.

NOVEMBER 4—Melbourne (Swanston-st.) Sunday, Nov. 4, Homecoming Sunday. Special services, Morning, 11 a.m., afternoon, 3.30, special address, B. Giddie; evening, 7.15. Former members and friends are cordially invited.

THE FIRST WORLD CONVENTION OF CHURCHES OF CHRIST will be held at Washington, D. C., U.S.A., from Oct. 19-24, 1939.

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Obituary.

BLACKWELL.—Churches of Christ in Queensland have suffered a severe loss in the home-going of Bro. Fred. Blackwell. Our brother was baptised by Stephen Check more than 40 years ago, and ever remained a most loyal and devoted member, always giving his best to the Christ whom he loved. Bro. Blackwell was a foundation member of the church at Warwick, and when the church was built at Tannymorel he supplied all labor free of cost. He was a member of the H.M. Committee for a number of years, and held various positions on church boards. He was laid to rest in the Warwick cemetery by the side of the late Stephen Check, thus having a life-long wish fulfilled. Chas. Young, Amersley, Queensland.

HUNTER.—On Sept. 20, at Auburn-rd., Hawthorn, Vic. Miss M. Hunter, after a brief illness, entered into rest. She had been for a number of years a member of the Glenferrie church, and earlier of Exendon and Ascot Vale. Her life was one that adorned the gospel of God, her Saviour. One of those who knew her best said, "She was a real Christian." No better word than that can be said. When it became known that the end was drawing near, the faith that had moved her in service sustained her in joyous hope as she waited for the home-call.—L.H.S.

CONVERSIONS IN APOSTOLIC DAYS.

(Continued from page 680.)
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HON. CHURCHIST:
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Mr. Win. Macrow.

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HON. ARCHITECT:
Mr. Chas. H. Hoskins.

STOCK EXPERT:
Mr. L. Hunter, Hawthorn.

ORGANISING SECRETARY:
Mr. A. E. Knight.

COMMITTEES:
Mrs. R. C. Edwards, Misses Aft.
Laudman, Smedley, Messrs. W. G. G.
J. Hunter, R. T. Morris, J. Ogilvie,
E. Snowball, Dr. W. A. Kemp.
Minute Secretary: Miss Laudman.

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