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The Bible in National Life.

THE influence of the Bible in National life has been so vast that it is impossible to compute it, and when we remember the great reforms of the past we see that the pioneers in these uplifting movements were men and women of the Bible. Wesley, Wilberforce, Lincoln, Livingstone, Elizabeth Fry, Lord Shaftesbury, Gladstone, Moody, to name but a few, were all lovers of the Bible.

There is to-day, however, a widespread impression abroad that the Bible has been discredited by the investigations of modern science and modern criticism. It is true that we are living in a time of great intellectual activity, and of very bold speculation. Views are expressed about Christianity, about the gospels, about God, about the future life, that would not have been uttered forty or fifty years ago. But on this account we need not take a gloomy view of the present age, for although there is a tendency to deny everything that does not come within the cognisance of the senses, we can feel assured that the cause of truth and of righteousness is advancing. Gladstone was a prophet, when in the course of an address to young men, he uttered the following words:—"Depend upon it, gentlemen, those who boast or think that the intellectual battle against Christianity has been fought and won, are reckoning without their host. In my belief, human thought is not yet divorced, either from the vital essence of Christianity, or from the cardinal facts and truths which are to that essence as the body is to the soul; and if and when that divorce arrives, with it will come the commencement and the pledge of radical decay in the civilisation of the world. Christianity, gentlemen, even in its sadly imperfect development, is, as simple matter of fact, at the head of the world. As the first existing power it rules the earth."

Now in our own day, some of the most eminent men in the country, legal men whose business it is to weigh evidence and sift specious arguments, are Christians not only in

theory, but in practical daily life. I have personally heard both the ex-Home Secretary and Sir Thomas Inskip testify to their sincere acceptance of the gospel. The leaders of the people to-day are men of the Bible. I believe that a large proportion of the Labor members of the House of Commons are not only Christian men, but they are local preachers, and have drawn from the Bible those principles of liberty and progress that have given them the power to lead their fellows in the direction of brotherhood and all that makes for the full development of man.

I know that politics are not to be introduced in these columns, but I will say that I pity the individual, to whatever party he belongs, who does not acknowledge that in the present Prime Minister we have a man of almost unexampled intellectual power, and of equally eminent moral character. And with this in mind we do not marvel at the following words which came from his lips at a political meeting:—"The kingdom in Christ's mind, did not refer to a heaven in the future; the kingdom of God meant the establishment right here upon earth of a condition of things in which human

life would be beautiful, and would be free to develop on Godlike lines. The first great poverty is poverty, and the problem of poverty is that of the degradation of men and women. Another problem is that of values. To-day, in nine cases out of ten, people value each other for mere material possessions." And at a further stage in the address came the following:—"They could not solve the social problems unless the spiritual was dominant. The only solution was in Christianity. It was the Christian faith which gave them courage to build in truth, in justice and in the moral categories." And a like sentiment comes from the Chancellor of the Exchequer, and the Premier's ablest lieutenant. Speaking upon European conditions he said:—"I most fervently believe we can never save civilisation until all the Acts of Government, all political policies and all international relations are based on the simple but eternal principles of the moral code. It is a hard task to love our enemies, and to do good to those who ill-use us, but it is a cross which will have to be borne if the world is to be redeemed from the evil of war, and it will have to be borne, if need be, to the very summit of Calvary."

Let us then dismiss from our minds the baseless notion that the religion of Jesus Christ is at variance with a vigorous intellectualism, and that the Bible is discredited as a trustworthy book. The Bible holds up the ideals of perfect manhood and the ideal of righteousness in society and the state, and it must be the inspiration of those noble servants of humanity who will lead the people of England towards the golden city, whose gates we are hoping they will one day enter.—A. F. Amann in "Christian Advocate" (England).

A BOOK OF INSPIRATION.

The Bible is not merely a Book of study; it is a Book of inspiration. It provides not only information for the pilgrim path, but also new inspiration for the pilgrims as they walk.—E. William Mills.

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Paul's Doxological Gospel.

"Grace, Mercy and Peace" (1 Tim. 1 : 2).

Colin E. Hinrichsen.

In 313 A.D. an important conference between Constantine and Licinius secured toleration towards the Christians throughout the empire. The heroic age of the church had now vanished, but the age of conflict was followed by the age of doctrinal development. Men who had died for the faith were followed by those whose chief aim was to analyse it. Only externally did "the church have rest." The new era was marked by a succession of doctrines which lit up the theological heavens with meteoric brilliancy. Doctrines were in turn defined, discussed, dismissed or adopted. Never before were there such acrimonious skirmishes between the wise men of the church.

Naturally, the death of our Lord came in for its share of discussion, especially its nature and scope. Some magnified its legal aspect. Justice used the cross as the divine balance, and the price was paid. Others regarded it as a ransom, an example, a vicarious sacrifice or a propitiation.

If there is one aspect of the Fatherhood of God shown in the cross, it is his love. Many people have been converted through the fear of hell rather than the hope of heaven.

The apostle Paul stands in awe at the grace of God. To him, his redemption passes his understanding. Again and again he contrasts his old state with the new, and the new with what he hoped to be. He did think that heaven was hard to gain, but even then the reward was altogether out of proportion to the effort it involved. The extravagant love of God was continually with him, and almost every epistle concludes with a summary of the whole gospel. Reader, note how often he used the words "grace," "mercy" and "peace." Surely those words echo John 3: 16; just as Matt. 27: 46 sums up the mystery of the passion. A study of each word will partly show what they involve.

Grace.

This is one of a number of words to which Christianity gave a richer content than it had formerly. Originally it meant "charm" or "winsomeness"; for us it means the unmerited, unreserved favor of God to man. The manifestation is threefold. First, there is the eternal and original love with which God views his creatures; hence he wills that none shall be lost. We speak of the love of Christ; but let us not forget that "God was in Christ reconciling the world to himself." Secondly, this fact is brought to man's knowledge by the preaching of Christ, his apostles and the church, also known as the grace of outward instruction. Thirdly, this knowledge is made effective

in the salvation of souls sanctified by the Holy Spirit. It is the first aspect with which we are concerned.

The New Testament writers write it, preach it, and live it. John says, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." Paul humbly remarks, "By the grace of God I am what I am." Luke illustrates it in the shepherd who scours the mountain-side until he finds "that which was lost." God's love is marked by its prodigality; man's by its poverty. The parable of the prodigal son shows that law rigidly applied would be worse than use-

O grant me this,
In all my work,
Lord, of my best!—
High thought' in true word
drest,
To cheer, to lift—
To comfort the depressed.
To lighten darkness—
To bring rest
To souls distressed.
In all my work, O manifest
Thy will!
So shall the work be best.

—John Orenham.

less, for it cannot take motives, temptation and repentance in account. Love sweeps away man's arbitrary opinions of justice, and shows that "in the course of justice none of us should see salvation." Even if we have been wronged by our fellow-man, we are to seek a reconciliation; for God has shown the supreme example in seeking a reconciliation between him and us through Jesus-Christ. In doing this we can be perfect even as he is perfect. The Scriptures say that even "while we were yet sinners: Christ died for us." Every Christian can sing,

"Twice grace that wrote my name
In life's eternal book:
Was grace that gave me to the Lamb,
Who all my sorrows took."

The same sense of wonder and gratitude enabled Charles Wesley to sing—

"Plentiful grace with thee is found—
Grace to cover all my sin."

The wonder of it all is beyond us, but we can say, "One thing I know, that, whereas I was blind, now I see."

Mercy.

Cruelty defines mercy as "that essential perfection in God whereby he pities and relieves the miseries of his creatures." In

our haste, we often wonder why the human race has to carry such heavy burdens. In calmer moments of contemplation we wonder why they are not heavier than they are. Shake one part of a spider's web, and you shake it all. Every shade of sorrow finds adequate, intelligible sympathy only in the heart of God. David passed through varied experiences, but he still could say, "My cup runneth over"; and again, "Surely goodness and mercy shall follow me all the days of my life."

Paul informed Timothy that we "were once foolish, disobedient, deceived . . . living in malice and envy, hateful and hating one another." But after that the kindness and love of God our Saviour appeared, not by works of righteousness which we have done, but according to his mercy he saved us. "Truly we can speak with Isaiah, "In his love and in his mercy he redeemed us."

Peace.

Our Lord encountered men who had an inverted and perverted sense of the value of things. He met those who were slaves of unrighteous mammon and worshippers of the moloch of gold. To him, the needless, useless, distracting, feverish pursuit of temporarily Wills-o'-the-wisp was the hallmark of paganism. To him, pleasure had no spells, fame no pitfall, wealth no intoxication. He was tempted in all points as we, but never fell. In face of opposition and persecution he bids his disciples to be of good cheer, for he has overcome the world. The end of his life was not brought about by machinations of men, but it was the last chapter of his divine programme.

The peace that he had is the peace which he gave to his disciples. It was such a peace that the world cannot give and certainly cannot take away. It was the fulfillment of the beatitude, "Blessed are they that mourn, for they shall be comforted." It enabled feeble men and gentle women to face the lion and the sword, hunger and thirst, nakedness and the prison. The catacombs of Rome have revealed the mortal remains of his followers who "sleep in Jesus"; those whom "God will bring with him." Only the presence of this peace could make Parker say,

"I cannot read his future plans;
But this I know:
I have the smiling of his face,
And all the refuge of his grace,
While here below."

This peace is the fruit of the Spirit, and enables us to live and die. May we ever seek this peace through which alone we see the world in its true colors and perspective. Then when life's little play is over; when the bell rings and the curtain falls; when the dark angel hands us the fatal bowl of death's hemlock, may we whisper the words of O. W. Holmes:

"When darkness gathers over all
And the last tottering pillars fall,
Take this poor dust by mercy warmed,
And mould it into nobler forms."

A World Without Christ.

I confess quite frankly that it is beyond the power of my imagination to conceive it. When we try to imagine a life suddenly emptied of meaning and hope we say to ourselves, "Suppose it is all a dream, and all this structure of faith rests upon a great illusion." But shudder as we may at such a blank prospect, we have hardly begun to realise all that the world would lose if it had to lose Christ. He has woven himself into the whole fabric of things until he is as real a fact in the spiritual universe as the sun and the stars in the material one. To suggest losing him is like suggesting the falling to pieces of things which have taken centuries to build up—the blankness of discovering that we were left without guidance and resource in a life which was a mystery without a clue. In the realm of man's spirit such an upheaval would be akin to one of those cataclysms in the natural world which change the contour of a whole countryside. It would be a different kind of world in which we should live in—a world where the old familiar things were taken away—a world in which we should all have to begin over again.

The centuries and Christ.

To the critical mind this may appear to be an exaggeration, a piece of mere emotional rhetoric. The critical will point out that it is only a few centuries in the long avenues of time that Christ has filled with his presence, and that to multitudes who live in the world to-day he is little more than a name. The reply to that is not difficult. From the point of view of history the Bible shows that from the far-off awakening of spiritual consciousness men came by slow and painful steps to the hope that God was a Father and that the heart of all his purposes was love. That hope fell short of what Christ actually revealed, but it was a dim and distant figure of things as they came to be. So much is this the case, that the spiritual history of the race seems to be summed up under the two titles of the expectation of Christ and the fulfilment. Even now when there is no clear faith in him on the part of many, the heart of man can desire nothing better than that God should be what Christ revealed him to be, and that life should have the meaning that he gave to it.

To the assertion that there are many to whom Christ is a name and nothing more, the answer is equally simple. There is no one living to-day to whom Christ is merely a name. It is possible, of course, to live in such a way as to remain careless about the source from whence we derive the greatest benefits. But that lack of recognition means no more than that men may take a benefit without feeling any gratitude for it. The benefit is there all the same, and life as we all know it to-day has been purified and sweetened in all its aspects by the

work of Christ throughout the centuries. He has altered the whole spiritual landscape. Life is altogether a new thing because he came into it. Manhood is a new thing because of the Son of man—womanhood also, and childhood. Every relationship of life he has altered in the same way. He has done more than all the kings and statesmen and philosophers put together to form our conception of citizenship. In a word, he upholds the home, the city, the State.

What is left?

To contemplate, then, a world from which he has been taken away is giving the imagination a task to which it is unequal. The whole order of things as we know it depends upon him in a measure that is not paralleled in the case of any other figure. You may change the political and economic system of a country, and yet leave life essentially unchanged. Inventions may put into the hands of man larger powers, and yet the deep undercurrents of life are undisturbed. That man can travel with a speed and comfort undreamed of by the men of a century ago, that we can communicate with the most distant parts of the world by means which they would have considered miraculous, does not make us different men. We can read of the hopes and strivings of the past with understanding and sympathy which no change in the outward structure of life affects in the slightest. But take Christ out of the story of the race and you strike at the root of things. Our whole thought of life and its meaning is derived from him. Is God really in his

purposes toward us like a Father with his children? Is every life of infinite value—a thing to be guarded at all costs? Does life in its prospects reach out with any confidence beyond that dark limit that we call death? Is there forgiveness for men whose lives have been wrecked on the rocks of sin? Is there hope for those who have known nothing but misfortune and disappointment and failure? Our faith in the Christian answer to these questions may not at every moment be strong and confident, but the great background of all the world's thinking upon them is Christ.

He cannot be dismissed.

Everyone realises dimly or clearly that he is there. They may not feel his presence. They may not hold any mystic communion with him. But they know that he is there, and that knowledge makes all the difference in the world. Our common folly is that with the tremendous issues which depend upon Christ we do not make an effort to come to any real faith in him. We neglect the greatest things so carelessly, and give ourselves so eagerly to things that are trivial and ephemeral. But if it came to an issue in which there was a danger that Christ might be lost, if men attempted to banish him by suppressing his teaching, then if I know the human heart at all there are multitudes who seem to make little or no response to him to-day who would rally to his cause. His sway is larger than men dream and his kingdom has wider boundaries than the eye can discern. A world without Christ is something which men could never allow once they have known a life which has been transformed by the touch of his Spirit.—Dr. Sidney M. Berry.

The Parable of the Copy Book.

A. J. Fisher.

The Kingdom of Heaven is like unto a school Teacher, who gave unto his Pupils a lesson in writing. And he gave each pupil a copy book with its words written along the top of the page, and he told them to learn to write by copying the writing. And as they wrote line after line each Pupil allowed some little changes to appear in the writing. Some smudged the ink, others forgot to dot their letters, some left out their punctuation, while others, either through carelessness or being more original, added scrolls and flourishes wherever they thought fit. Then when the lesson was over the Teacher called upon the Class to show the work done, and some came proudly, saying, "Look, Master, how I have improved my writing with these flourishes." Others came sadly, saying, "Teacher, the work is all smudged," while yet others came and said, "We did our best, but the writing is quite unlike the copy at the head of the page, and we know not what we have done." Then was the Teacher grieved and angry, for he found that whereas the Scholars had all

started with the same copy, yet now each one had different writing, and none had learnt to write like the copy. So he said unto them, "Ye do all err, my children, for you have all taken your eyes off the copy at the top of the page. Watch not that which ye write, but watch the original copy, and so each successive line will be nearer in likeness to the copy, and you will then all write the one writing and be well-pleasing to your Teacher."

Now if some should ask, "What is the interpretation of this Parable?" suffice it to say that the copy book is the book of Church history, and the copy at the head is the original plan of the Church. We have taken our eyes off that copy and have simply copied copies of that copy, so that to-day there is little resemblance between the original and the actual. It is only as we return to the original copy of the New Testament Church that we again shall be united in our writing of the gospel story and our message will tell the world of the one Church of Christ.

The True Imperialism.

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

(Concluded.)

There are other features of our modern life which must not be overlooked. And for these we need not go far afield. A cursory knowledge of our times is all that is necessary to know how unchristian some movements are. Hatred and selfishness and vindictiveness abound, and inspired by these, men often make their conscience an accomplice rather than a guide. I have sought to find or create a definition for an Australian, but the variety is so great that every attempt fails. There is the Australian—the politician. I use this word to describe the man who places personal interest above the country's good. He may be versed in the science of government, but to his task he brings no spiritual illumination. There is the Australian—the capitalist. I use the term in its widest sense, descriptive of the man who looks upon his country as a large juicy orange from which he can squeeze liquid drops of gold. At the other extreme is the Australian—the bolshevist. He would sweep away our civilisation, although he has little to put in its place. He reminds one of the Chinaman in Lamb's story. A house in which a pig lived was burned and the pig roasted. For the first time the Chinaman tasted the pig, and liked it so much that he decided to share it with his friends. They, too, enjoyed it, and so the group decided to go around burning houses that they might get the taste of roast pig. The bolshevist would wreck organised society, but it is far from certain that he would get as much as the taste of roast pig for his pains. There is the Australian—the partisan. He is intensely loyal to his little sect, and at times in its interest becomes a raving and raving maniac, unable to distinguish between great principles and the narrow limits upon which his own life has been constructed. There is the Australian—the militarist. He likes everything through the bore of a gun. For him to allow the rape and the theft of human life to die is a sign of weakness. He has determined upon maximum greatness for the military machine, unable to see that no nation can maintain a large standing army without other nations doing the same, and that the multiplication of instruments of destruction has again and again turned civilisation into shambles. And so we might enlarge the list.

Secular Knowledge Insufficient.

It must be reasonably clear that anything that does not have its foundation in the deeper moral life of man cannot serve mankind's true interests. If evidence for this is required, let us look back through the years 1914-18. Prior to 1914-18, Germany ranked as high as any nation in art, in philosophy, in science. Her economic life was stable, she had markets in every port, she was playing in a wonderful way her part in the unfolding drama of the world. But when all her intellectual conquests were used not to learn to make fine moral distinctions, in mind and heart she was secular. A modern Moses led her down from the mount with the tables of the materialist's code, and threw them before a deluded people. Then came "Dutch-land and all hers," and the central powers yielded to all the selfishness and perversiveness of the devil. The great war made this fact abundantly clear. A nation best versed in secular knowledge may become the most unmitigated curse to mankind. And so, as with nations, with individuals, an individual may be well versed in the higher realm of mathematics and be able to reveal the mysterious biological infinitesimality; he may be able to discourse upon the marvels of the electric current and point out the tilted planes of nature and of art; he may understand the genius of the trees between the seven seas and yet drag himself and others back to the barbarism from

which mankind has so slowly and painfully emerged. I would, of course, be the last to deny the place of secular knowledge, but the first to assert that, if left in the hand of men with no high moral resolve, it may become the assassin of civilisation. Without the Spirit of Jesus we are lost.

Saving the World from War.

Some men are still talking glibly of the next war. The next war—if there be a next war—will be far worse than anything thus far experienced in human history. Marvellous have been the inventions of our day—men have harnessed mechanical forces and brought to pass the seemingly impossible, but invention is still in swaddling clothes. Wonderful have been the discoveries in the realm of chemical action and reaction, but its possibilities have not as yet been explored. The submarine, marvellous to our unaccustomed eyes, is only a toy compared with what some men dream if one day will be. The aeroplane is still in the chrysalis stage—we

IT'S YOU BE'S CALLING.

Christ is walking life's shores again!
Christ is choosing his disciples now!
With nets far spread for their hauling!
Christ looks in at the other door!
Christ is searching mill and store—
It's you! It's you, he's calling.

Lift the sail, with his blood-red cross!
Lift it when the wild seas toss
Till all lands hail its glowing light,
Who will help where it cleaves the dark?
Who will be a John or Mark?
Clasp Christ's hand, and be going.

Daniel Henderson.

have not yet learned how to fly. Some writers tell us that in the next war—if there be a next war—a lunatic a hundred miles distant will press a button and whole cities be blown to atoms, and civilisation come to an end as a tale that is told. With such a possibility mankind must find something to change the direction of its thoughts and conduct. The late Professor William James, of Harvard University, used to say, "What the world needs is a moral equivalent for war." That moral equivalent is found in the New Testament. In this book there is an appeal for the heroic as universal as the appeal of martial music, yet with power to save and not destroy. The ideal I covet for Australia is a Christian Australia, the only Australia that can survive. I believe this as I believe in God. Every nation that has gone down has come down because of selfishness and godlessness. I have no interest in the Australia of the politician, the Australia of the capitalist, the Australia of the bolshevist, the Australia of the partisan, the Australia of the militarist, for I am sure they are the front of the battle, and that when the rain descends and the wind blow from the high hill of God's eternity, they will go down as Nimrod and Tyre in the grave of "what might have been." In the Greek, church, on the round of the mental water there is a cross, and at each of the four points of the cross are two Greek letters. Translated, these read, "Jesus Christ conquers." That has been, that is, that forever will be the story. Nothing but Christ and his righteousness can save the world from being permanently crippled.

A Right View of the Church.

The message of this hour, then, must emphasize the nature and the function of the church. And it must be approached from above. Nothing less than a church the body and bride of Christ will suffice. Make the church less, and it becomes little more than what many a godless philosopher has made it—a religious club, a pious coterie, a spiritual police force, one of a thousand organizations good in themselves but without power to save the world. The day the church allows herself to be classed with other organizations she is lost. Like her Lord she must remain apart. To class Jesus with teachers, however great, with reformers, however noble, with philanthropists, however interested in the bodies and bones of men, with martyrs, however sacrificing, will be to deprive mankind of its noblest source of inspiration. Everywhere he must be exalted as the world's Redeemer. Only as he is exalted as the Redeemer of the Mighty and the Mightiest of the Holy will he draw men into himself. And only as the church is acknowledged the body and bride of Christ, the pillar and support of the truth, the organ of God through which he will save the world, will men be challenged to bring the strength and glory of consecrated manhood to her redemptive work.

Imperialism.

What is the vulgar imperialism of to-day? Empire by grab; expansion by energetic aggression by the power of the sword. The true imperialism, what is it? Now mark the true imperialism of the past. It was the blessed souls quickened by the redeeming presence of God's own Holy Spirit, but dedicated to the immortal task of making the kingdoms of this world the kingdoms of our Lord and of his Christ. And this is the imperialism we all must covet. An empire not measured by leagues of earth but by the throbbing power of a great and heartening evangel proceeding from a redeemed and glorified people. Before the church the golden opportunities. Only through her ministry can the nations be taught the principles of God and be persuaded to walk in his way. What a privilege to belong to the church of the living God! And what an honor and responsibility! We have enlisted in a great campaign—a campaign that will last until the face of creation is destroyed. We must, therefore, not be reluctant in telling others what we have found safe to hear us up. We must be urgent about that which in our experience has proved true. That others may find the life abundant. We that which we know of certain, we must tell. We must step firmly across the silent river into the land of Othoburn, and then shall we see the reward of our faith radiant with the morning glow of eternity.

Laid on thine altar, Lord, our God divine

Accept my gift this day for Jesus' sake!
I have no jewels to adorn thy shrine,
Nor any words to praise thy love and grace;
Yet here I bring within these trembling hands,
This will of mine, a thing that seemeth small,
But thou, O God, canst understand.
How, when I sight thee this, I yield thee all.
Hidden within, thy searching eye can see
Struggles of passion, visions of delight,
All that I am, and have, and face would be.
And blend it all with thine own will,
It hath been wet with tears and dimmed with sighs.
Clasped in my grasp but lightly it hath come,
Now at thy foot-hold where it saith, "I have done."
The prayer a vessel, O Lord, thy will be done.
Take it, O Father, ere my courage fail,
And blend it all with thine own will.
That 'er it in some desperate hour my eyes prevail
And I gain back my will with my love have been
So changed, so purified, so fair have grown.
So sure with thee, O Lord, thy will be done,
I may not know nor feel it as my own.
But gaining back my will may find it thine.

The Home Circle.

Conducted by J. C. F. PITTMAN.

PURE AS SNOW.

Pure is the Christ as snow that loads the limbs
Of naked trees with ermine, when the cold
Of winter listens for the trumpet hymn
Returning springtime blows above the world.
But warm is he as is the breath of thyme
And summer mist amid the meadow grass,
Where gravel-headed brooklets chant their rhyme,
Or in a pool the herding willows glass.

Like him, I, too, would have my thoughts as pure
My spoken words would rival mountain snow,
And as the warmth of April sun is sure
To make the peach and apple blossoms blow,
I, too, would stifle where some one's heart is
Cold,
And with my warm love make the bloom unfold.

-- Selected.

GOD, ALL-SUFFICIENT.

Christians might avoid much trouble and inconvenience if they would only believe what they profess—that God is able to make them happy without anything else. They imagine that if such and such a dear friend were to die or blessing be removed, they would be miserable, whereas God could make them a thousand times happier without them. In my own case, God has been removing one blessing after another; but he has come in and filled their places, and now that I am crippled and not able to move, I am happier than ever before in my life.—Paysan.

GOD'S PERFECT WORK.

Apelles and Protagenes were painters in the same city, but Apelles was the finer artist. Protagenes determined to make one picture which should excel anything Apelles had produced. He began his task, and fancied he was realising his aim, when he was called away from the canvas. Apelles entered, and seeing the picture took up his brush and worked diligently for a space until he had produced a fairer result than Protagenes had dreamed of, and then withdrew. When the latter returned and gazed upon the picture, he exclaimed, "Apelles has been here! Apelles has been here, for nobody but the master could have wrought so wondrously." When you see the finest type of a man, you will find it has been a man that God has been fashioning. No human touch can make the highest form of character. God is behind every great life. "Work out your own salvation, for it is God who worketh in you to do and to will at his good pleasure."—Selected.

A WISE ANSWER.

A shrewd, worldly agnostic and a Christian preacher, said Eli Perkins, sat at the same table in the Pullman dining car. They were waiting for the first course at the dinner, a delicious Hudson River shad. Lying his companion coldly for a moment, the agnostic remarked: "I judge you are a Christian, are you?"
"Yes, sir; I am in my Master's service."
"Yes, you look B. Preach out of the Bible, don't you?"
"Oh, yes; of course."

"Find a good many things in that old book that you don't understand—don't you?"
"Oh, yes; some of them."

"Well, what do you do then?"
"Why, my dear friend, I simply do just as we do while eating this delicious shad. If I come to a bone I quietly lay it on one side and go on enjoying the shad, and let some fool lurch on choking himself with the bone."
Then the agnostic went up his icy Waterloo watch and went into the smoker. Selected.

THE GREATEST OF THESE.

Health is a victory—disease a defeat. The confounding forces are the cells of the body on the one hand, and the germs and invading forces of disease on the other.

All the tissue cells are defensive fighting forces, but the white cells of the blood are always in the vanguard in every contest, and the brain cells are the scouts and generals. A good active, forceful nervous system, as we say, in other words healthy, normal, responsive brain cells, give warning, tone, alertness, and energy to all the fighting tissue cells of the body. We remain in health when this general and his army are, alike in peace and war, on a war footing; we are taken at a disadvantage when they are not, and disease is the name of their defeat.

There are three influences that weaken our defensive forces—heredity, adversity, and alcohol—these three, but the greatest of these is alcohol. "Alcohol and Self Control," by W. A. Chapple, M.D.

A PRAYER.

Lord, when we have not any light,
And mothers are asleep,
Then through the stillness of the night
Thy little children keep,
When shadows haunt the quiet room,
Help us to understand
That thou art with us through the gloom,
To hold us by the hand.

And though we do not always see
The holy angels near,
Oh, may we trust ourselves to thee,
Nor have one foolish fear.

So in the morning may we wake
When wakes the kindly sun,
More loving for our Father's sake
To each unloving one. Amen.

—Anne Matheson.

NECESSARY CLOUDS.

On one occasion a minister was visiting round his district, and going from door to door, he came to a house from whence issued the sound of someone happily singing. As it was a very wet and depressing day, he was somewhat surprised to hear such joyful sounds. He looked in at the door of the kitchen, and there was a poor woman scrubbing away at the clothes in the wash-tub, and singing like a nightingale as she scrubbed. The rain was pelted down, and he had expected to find her depressed and grumbling. So he said, "Have you no clouds in your sky, Mrs. Jones?" "Why, bless you, sir, of course I have!" she replied. "Else where would the showers of blessing come from?"

It is often the case that we do not realise our blessings until the clouds gather and hide the sun for a time.—Selected.

MOWING THE SERMONS SHORT.

A suburban minister, during his discourse one Sunday morning, said: "In each blade of grass there is a sermon."

The following day one of his flock discovered the good man pushing a lawn mower about his garden, and paused to say:

"Well, parson, I'm glad to see you engaged in cutting your sermons short."

"I love the right. With courage strong
I'll ever battle 'gainst the wrong
And they are always right, you see,
Who in their views agree with me."

The Family Altar.

J.C.F.P.

Monday.

And it came to pass, when Jehudi had read three or four leaves, he cut it with the pen-knife, and cast it into the fire that was on the hearth, until all the roll was consumed in the fire that was on the hearth.—2 Chr. 36: 23.

The king burnt the book of God because it prophesied evil on him and his people. For the same reason men reject the Scriptures today. But the words remain, and still testify against "all unrighteousness of men." The truth cannot be destroyed, though the book may be burnt.
Reading.—Jer. 36: 1-8, 20-32.

Tuesday.

But Jeremiah said, They shall not deliver thee, O Jey; I beseech thee, the voice of the Lord, which I speak unto thee, it shall be well unto thee, and thy soul shall live.—Jer. 38: 20.

Zedekiah the king was given one last opportunity to save himself from an awful doom. Jeremiah pleaded with him in God's name, but it was in vain. So now the gospel message warns men of the wrath to come. But few take heed.
Reading.—Jeremiah 37.

Wednesday.

Then went Jeremiah unto Gedaliah, the son of Ahikam, to Mizpah; and dwelt with him among the people that were left in the land.—Jer. 40: 6
Jeremiah had the option of going to Babylon and enjoying the king's favor. But he chose to stay with the poor remnant of his people. A noble example, following in the steps of the great leader, Moses, long before him.
Reading.—Jeremiah 40.

Thursday.

Whether it be good, or whether it be evil, ye will obey the voice of the Lord our God, to whom we send thee; that it may be well with us, when we obey the voice of the Lord our God.—Jer. 42: 6.

Faith in Jeremiah, as the prophet of the Lord, was restored, and he was greatly honored. How different this spirit was to that of Zedekiah. But the people became false to their pledge, and so perished.
Reading.—Jeremiah 42.

Friday.

And Moab shall be destroyed from being a people, because he hath magnified himself against the Lord.—Jer. 48: 12.

This prophecy has long been fulfilled. But the chief lesson for us is that we cannot "magnify" ourselves against the Lord with impunity. The Lord is gracious and merciful to the penitent, and the lowly in spirit, but he resists the proud.
Reading.—Jer. 48: 35-47.

Saturday.

Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me.—Jer. 49: 11.

One of the most beautiful features of the divine nature is his loving care for the poor, the weak and the helpless. Even the "sparrows" are in the subjects of his care. He will never desert and put to "confusion" those who lovingly trust him.
Reading.—Jer. 49: 23-39.

Sunday.

Their Redeemer is strong; the Lord of Hosts is his name; he shall thoroughly plead their cause, that he may give rest to the land, and quietness to the inhabitants of Babylon.—Jer. 50: 7.

"I will sing of my Redeemer
And his wondrous love to me;
On the cruel cross he suffered,
From the curse to set me free.
Sing, oh, sing of my Redeemer,
Sing, oh, sing of my Redeemer,
With his blood he purchased me;
On the cross he sealed my pardon.
Paid the debt and made me free."
Reading.—Jer. 50: 33-40.

Prayer Meeting Topic.

November 6.

THE USE OF MONEY IN HEAVEN.

(Luke 16: 1-13.)

W. Waterman.

"His disciples," to whom Jesus was speaking, were, primarily, "all the publicans and sinners" who at the beginning of his speech had "drawn nigh to hear him." They, above all others, had the "unrighteous mammon" which here is Christ's subject. "Apparently," this parable was spoken that the publicans might distinctly understand how their gains, commonly ill-gotten, were to be used."

The Parable of the Unjust Steward.
"Christ said, 'There was a rich man who had a steward; and this steward was accused of misapplying his property.' So he summoned him and said, 'You cannot be steward any longer. The steward said to himself, What am I to do? . . . Ah, I know a way, so that people will welcome me to their houses when I am deposed from my stewardship.' So he summoned every single one of his master's debtors. He asked the first: 'You are owing a hundred barrels of oil? Here is your bill; enter fifty! Then he asked another, And how much do you owe—a hundred quarters of wheat? Here is your bill; just enter eighty! Well (Jesus added) the master (amused at such desperate impudence), praised the dishonest steward—'for looking ahead!'"

The Application.

"In this parable, as in some others, Jesus does not scruple to commend appropriate qualities of the wicked to stimulate his disciples." Among other stimulating truths applied by this parable, we see these:

"We are stewards to God. We are dependent on him; are bound to be faithful with what he gives us; must later give a strict account of all."

"That our charge, within the purview of this parable, is our worldly means. These manifestly are not a real personal possession, for they constitute their ownership all every generation. Though they amount to millions, Christ teaches here, they are worthless, if we do not have "that which is least," "that which is another's."

"That until we are called to our reckoning, we are independent of control in our stewardship. Only, we must bear our own responsibility."

"That we may, if we wish, "mammonise" our working capital. "Mammonise" is not a dictionary word, but its meaning is clear. "When money or property (either has value in itself) has any value attached to it, it becomes mammon—a god!" If what we have, over and above our urgent needs, is not common to God's church and God's poor, but is perverted to self and becomes in our estimation our own, then it becomes mammon. We mammonise our trust, then, when we forget we are not stewards and act as proprietors."

"That we may, on the other hand, transmit our earthly means into heavenly, and transmit them to eternity. Then what is "least" is "much," "righteous," and "another's" will become "much," "true," and "our own." But the question is—how can we so transmit our possessions? Jesus says, "Make to yourselves friends with the mammon of unrighteousness, that when ye fail, they may receive you into everlasting habitation." "It is possible," this parable reminds us, so to use our stewardship here for God and his creatures, that we shall hereafter live upon the happy results of what we have done."

Jesus presses home the lesson of this parable by saying, "For"—that is, I teach you with the example of this worldly man, because "the child of this world is wise in the matters of their own generation more prudent than the sons of light." Christ wishes that we should a like prudence in preparing for eternity. Take this bit out of the world's book; be as clear-sighted and unobscured to make all earthly things instrumental to your eternal gain, as the world is to its temporal gain."

TOPIC FOR NOVEMBER 13.—DEUSION SOBRIET.—Luke 16: 1-13.

Our Young People.

Conducted by W.M. GALE.

REMEMBER.

- If with pleasure you are viewing Any work that he is doing
- If you like him or you love him, tell him now; Don't withhold your approbation
- But the pupil makes oration
- And he flies with snowy lilies o'er his brow; For, no matter how you shout it, He won't really care about it.
- He won't know how many tear-drops you have shed;
- If you think some praise is due him, Now's the time to give it to him.
- For he can not read his tombstone when he's dead.

- More than fame, more than money, Is the comment kind and sunny,
- And the early, warm approval of a friend,
- For it gives to life a savor,
- It makes one stronger, braver,
- And gives one heart and spirit to the end.
- If he earns your praise, bestow it;
- If you like him, let him know it;
- Let words of true encouragement be said.
- Don't wait 'til life is over,
- And he's underneath the clover,
- For he can not read his tombstone when he's dead.

—John B. Heeger.

QUESTIONS IN THE LESSON HOUR.

"There is one qualification of a teacher quite as important as to be able to tell a story—to know how to ask questions."

Many teachers talk too much, and the lesson becomes a lecture. Nothing is so tiring as continually being lectured. The best taught lesson is one in which there is co-operation between teacher and scholar. This co-operation can be affected by a judicious use of the question and answer method of teaching. This method goes back at least to Socrates, who was born 470 B.C.

Questioning is an Art.

To be effective, the teacher should prepare the questions beforehand. Not one in a hundred teachers will be successful unless this is done. Having written out the questions, revise them and eliminate all unnecessary words.

Some Guiding Rules.

1. Make each question direct, simple and clear. Let there be no chance of misunderstanding. Your question should be so carefully worded and prepared that there can only be one answer. Avoid double questions. Do not ask questions that can be answered by "Yes" or "No." That will avoid guessing.

2. Prepare questions that will stimulate thought. Avoid mere catch questions. Do not always use the words of Scripture. Often the scholar has learned the words of Scripture parrot fashion; this will reveal it. A wrong answer is often more useful than a right one." Especially so if it reveals the pupil's thought on the subject. Encourage pupil to avoid using your phrases in reply—insist upon the use of his own words.

3. The questioner's manner should be sympathetic. He should not present his questions pathetically. In the same way that the old-time highwayman pointed his pistol. A small child upon being asked the question, "Who killed King Charles?" burst out crying and said, "Please, sir, I wasn't me!"

4. Put your questions so as to keep the whole class at work. Call upon individual scholars. Never allow several to answer—that soon results in chaos. Do not ask class in an order that will suggest that any scholar's turn will not come again for a while. Come back unexpectedly a second and third time to a particular scholar.

First state the question, then name the scholar. If he is inattentive, do not repeat it, ask another pupil.

5. Encourage the scholars to ask questions. It is even good occasionally to permit pupils to ask questions of their fellow pupils.

6. Avoid questions that will give the ready scholar an occasion to be funny at your expense. Should it happen, the teacher must not lose his poise. A display of "hot temper" is a confession of weakness and failure.

The preparation of this method, and the preparation necessary, it is worth while.

EDINBURGH'S MESSAGE TO ITS CHILDREN.

Card of Advice Given to Those Who are 11.

Great issues depend on this period of your life. Choices are being made now by which the course of your life for good or ill, for success or failure, is determined.

Very soon you must choose a trade or profession. Let your choice be a real one. Do not allow yourself to drift haphazard into anything. Thought and will are given to you that you may make a wise and intelligent choice.

Be Your Best.

There are lives in which the call of duty rings counter to capacity and desire, and that call must always be obeyed. Your life-work should be the sphere in which you can do the best not for yourself only, but for your home, for your country, for mankind.

The greatest of all choices is that between good and evil; whatever else you may be or do, we trust you to be good. Speak the truth always, whatever it cost you. Be courteous to everybody; to honor our God is to honor ourselves.

Keep your temper. There is no harm in having a temper; the harm lies in losing it.

By fresh air, by cleanliness, by recreation, by regular habits, keep your body fit.

Be temperate in all things. Beware of strong drink and narcotics in training abstinence from alcohol. Surely it is our duty to be always at our fittest.

Never bet or gamble. Gambling robs work of its zest and interest. It is a great evil, destructive of character, disastrous in its consequences.

A Precious Possession.

Keep yourself pure. Your most precious possession is a pure character. It is easily lost; it is terribly hard to regain.

Keep your mind clean and well-informed. Good books are king's treasures. Read only the best. The best of all books is the Bible. Read it daily; get to know it thoroughly. A few verses read every morning or evening is the best of all tonics for mind and body.

Most important of all is the soul, your real self by which you come into touch with God. Speak to God often. "Ten minutes in the morning with God," said Henry Drummond, "will alter the complexion of the whole day." "The Children's Newspaper."

PLUCK.

It's easy enough to begin a task. But to finish it—that's the thing!

The completed work holds the honey-sweet. While the undone yields a sting—Oh, the fact will lag and the heart grow faint Ofttimes are the stout is done! But what joy is yours as you rest at last, With the hard-fought battle won.

Then, here's to the lad who will see it through, Whatever the task may be. For my heart goes out to the boy of pluck, And no half-done job for me.

—Anna.

Foreign Missions.

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

WELCOME HOME!

Bro. H. R. Coventry arrived at Fremantle, W.A., Oct. 22, Adelaide Oct. 26, Melbourne Oct. 29. He was warmly welcomed at each place.



H. R. Coventry.

Bro. Coventry has done a great work in India, and will now enjoy a well-earned furlough.

He has a great message for us concerning the people of India, to whom he has devoted his life.

SPECIAL.

Be sure to read Bro. Saunders' stirring article on standing our missionaries to China.

DHOND CHAPEL FUND.

We acknowledge with thanks the receipt of £1 from Milang, S.A. C.E. Society, and £1 7s from the S.A. Southern District Ladies' Auxiliary to wards Dhond chapel.

HUEILICHOW: DEMACLE OR BROTHERHOOD ADVENTURE OF FAITH?

About 19,000 of our good missionary money has gone to set up the Kingdom of God at Hueilichow in the heart of China's far west. A number of missionaries have been sent out of whom but four have, for various reasons, withdrawn. These four, although anxious to return, are held in the homeland. Their detention has now lasted many months. The present obstacle is the stubborn sickness of a precious baby boy in one of these two families.

What shall we do about it? Our funds, as always, are tragically short of our opportunities. Shall we, then, cut our losses and leave this field? Shall we concentrate our resources upon the great field open to us in India, regarding a fraction of our money and manhood for the New Hebrides, and let China go? There are some of us for whom it is impossible to face that prospect with composure. Withdrawals and readjustments were not in the apostolic programme. May we be delivered from them? Muston Hueilichow? It just must not be done. After the final Commission, the supreme argument is this:

We have at Hueilichow a congregation of about fifty souls. There are there because our missionaries preached the gospel there. We are responsible for their very faith in Christ. The church depends on us. It would be a spiritual outrage for us now to leave them to themselves. We must stand by them.

Not long since a doctor in this same country lost his wife through typhus. Last February the writer saw this doctor leaving Melbourne a lone man. He travelled to England in the steer-

age! Yet, having made the sacrifices implied in these few words, he affirmed that he will dwell in his world while if he leads but one Chinese to Jesus.

From Calvary's point of view he is certainly right. All earth's millions of money are feather light compared with a single soul. As Christians we can have no other standard of comparison.

Then is Hueilichow worth what it has cost? Will it cost too much to go on? Or shall we wait God's time and then commit our devoted mission to his keeping and their former task? What do you say? And HOW do you say it? Spell your affirmative with prayer, and make it mighty with generous, sacrificial, hilarious giving. Otherwise it can not be done. Go to Calvary, gaze again upon His cross, remember him who was nailed to that tree as the Gift of God, and THERE learn how to give.—A.G.S.

INDIAN SCHOLARSHIPS.

In connection with our work in India, the boys and girls who completed their day school and trade school education, and give promise of great usefulness in our missionary work, are granted scholarships to various institutions. This enables them to take a course of training either for nurses, or Bible-women, or teachers' training, or evangelistic or medical work. Those receiving scholarships sign an agreement that on the completion of their studies and entering into remunerative work, they will refund one-third of the scholarship money that has been paid to them. It is interesting to notice that the reports of those in employment show they are faithful to their agreement, and the money repaid is used to help others.

The last report of the scholarship committee, of which Miss Edna Vawser is the convener, gives some very interesting information, which we are passing on.

Boys.

Jawansing Papnal passed in the 6th Anglo-vernacular standard, and has been promoted into the 7th standard, Baranatti High School. Since the last report he has shown marked improvement, and it was recommended that his scholarship be renewed so that he may appear for the matriculation examination next April.

Samuel Gangaram Meeval passed the matriculation examination held in April last. He is the first of our scholarship-holders to matriculate, and we offer him our congratulations. He is desirous of attending the Miral Medical School. It has been recommended that he be given a scholarship of Rs. 15 per month to assist him to attend the above-mentioned school. We wish him every success.

Isaac Bathod passed second year teachers' training examination, and has been located at Baranatti as a teacher in the school. He has commenced to refund one-third of his scholarship according to agreement.

Sydney Thorat completed compounders' course at Miral Medical School and is now helping Dr. Oldfield in the Dhond dispensary. He also has commenced to refund one-third of his scholarship allowance according to agreement.

Daniel Dwyker is attending the Baranatti High School, also assisting in the Baranatti dispensary. In this way he helps to support himself. His scholarship has not been renewed on account of the shortage of funds in the scholarship allowance, but he will continue to attend the High School at the expense of the boys' home. His reports are entirely satisfactory.

Sauvat Hivale and Yeshwant Dwyker have refunded one-third of their scholarship allowances according to their agreements.

Paton Bathod was in receipt of half-scholarship, and received instruction in the Baranatti

industrial school. He has done good work, and is now earning almost enough to keep himself, but as yet he is not in a position to refund his scholarship according to agreement.

Girls.
Krupa Power passed vernacular final examination from training college, Poona. Her reports are most satisfactory. She is now attending St. Andrew's school, Baranatti.
Anasuya Power attended St. Andrew's school, Poona. Her reports are very satisfactory.
Anasuya (Gulabi) Salve attended Elinor School, Pandharpur. Miss Parsons writes in glowing terms of her work and character. She has returned for another 12 months.

Kanulalal Thorat (nee Salve) is doing Bible-woman's work at Baranatti, and is refunding a little each month according to her agreement.

Offerings for Foreign Missions

from Victorian Churches and Members will be thankfully received by:
A. G. SAUNDERS, 122 Melbourne Street, Nth. Carlton, S.A. Phone, Bk. 111.

BIRTH.

MARTIN (nee Myrtle Pedersen).—On Oct. 22, 1922, at Alroth Private Hospital, Franklin, Tasmania, to evangelist and Mrs. J. K. Martin's daughter (Elizabeth Marianne).

DEATH.

JEES.—On October 29, 1922, at the hospital, Canberra, O.V., the dearly beloved wife of J. J. Jees, and loving mother of Will, Jean and Edna, aged 49 years. At rest.

IN MEMORIAM.

McGILLICUCCI.—In cherished memory of my beloved husband, and our dearly loved father, Thomas McGillicuzzi, who was called to higher service, from Warranool, November 1, 1922.

Still ours; our souls and his.

Know one another as before we knew
Each other's faces upon earth; for both
Can end our life, nor Love! Both are of
God. And both eternal.

—Inserted by his wife and daughters, Warranool.

WANTED.

Owing to Bro. Buckingham's resignation, the church at Northam, W.A., would like to get in touch with a suitable evangelist to take up the work. Prospects are bright. Communication should be addressed to the secretary, Dr. Frank Fitzgerald, Northam.

Young men, B-20, undoubted Christian character, to work in a modern factory, wood-mechanic, wood-carver, wood-turner, and upholsterer. Apply in first instance to "Efficient," c/o Austral Co.

TO LET.

Malyerin. Church member would let 2 large furnished rooms, sep. kit, to refined adults, £1.10 per week, B.H., near trams, shops, F. 2011.

Furnished house and cottage, most conveniently situated to everything, bright, available Christmas. Moderate, comfortable. Apply 11 Alberton St., Mid. Brighton, Vic.
divided into three self-contained flats of 3, 4 and 5 rooms. Two minutes from tram and beach. E.L. gas and water, bathing box. Terms reasonable. To let now. Book now for Christmas. Proprietress, Miss Bowden, Eltona House, Black Rock. Reference, Social Service.

FOR SALE.

121 acres land with house, shed, plenty water, paddocks. Will sell cheap, all or part.—A. Nightingale, Emerald. Vic.
Attractive 10-12 3 public-front villa. 5 large rooms and maid's room; every convenience; minutes station, near Glenferrie Church; front lawn, bus, and shops; garage, lawns front and back; fruit trees. In price order. Land 45 x 110. Apply Owner, 6 Anshurst-grove, Ashburn, Vic.

Here and There.

The following telegram from Queensland reached us on Tuesday:—"Himeloven-Morris mission commenced Armerley Sunday; magnificent gathering; splendid messages; one decision.—Young."

We learn that Bro. H. C. Sitt, although unannouncedly requested by the church officers to consider his resignation, has signified his intention of closing his ministry with the Hornsby church, N.S.W., at the end of the year. He will be available for another field.

Bro. H. B. Coventry, our missionary from India, arrived in Melbourne by the "Saldera" on Monday morning. For the next two weeks Mr. and Mrs. Coventry and family will be resting at Mr. and Mrs. B. Lyall's home at Point Lonsdale, after which they will be located for a time at Glen Iris.

Friday of last week was Sports Day at the College of Bible. A happy time was spent in the presence of a considerable number of visitors adding to the enjoyment. The sports champion for the year is Mr. E. J. Waters. Mr. R. L. Williams was runner-up; he also won the tennis championship.

The twelve nights' mission at Naracoorte, S.A., conducted by Bro. Tom, Edwards, held under rather adverse conditions, was concluded on Oct. 18. There was one addition. A much longer effort was needed. The church is grateful to Bro. Edwards for his services, and to the Glenelg church for releasing him.

At Glenferrie, Vic., Sunday, Oct. 27, Bro. T. H. Scambler, H.A., Diploid, preached his farewell sermons. There were very large attendances both morning and evening. Bro. Scambler spoke on the pre-eminence of Christ, emphasising the note that had been dominant in all his preaching in Glenferrie. On Monday, Oct. 28, a social gathering of members and friends was held, when presentations were made to Bro. and Sister Scambler, expressing the love and appreciation of the church.

The following telegram reached us on Tuesday from Granville, N.S.W.:—"Beginning second week Vavter mission; 52 were at communion Sunday. 16 more than preceding Sunday; 600 at Tabernacle at night; great interest and spirit; music enjoyed by all; clear, logical and convincing sermons, loyal to Scriptures; 18 confessions, two restorations; 119 read acts; meetings growing steadily. Being as many last night as preceding Monday; great excitement. B. G. Corlett."

The "enrichment of life" meetings at Clarendon, Vic., held from Oct. 21 to 25 in honor of a "volunteer mission" amply justified themselves. Attendances were good. Visiting speakers were Bro. Macrombrie, Gidhins, A. G. Saunders, Thomas and Dr. McCall. All addresses were of a high order, and of a definite spiritual tone. The thirtieth anniversary of the church was held on Oct. 27, speakers being Mr. Lack of the C.M.A. and E. J. Mulford. Attendances were excellent. The church has received a great uplift through the series of meetings. Much helpful service was given by local workers, and by visiting singers, in the ministry of song.

Under the auspices of the Victorian Women's Conference, a conference rally was held in Swanston-st., Chapel, Melbourne, on October 22. Mrs. G. W. Mitchell, Conference President, presided over a large and enthusiastic meeting. A rousing was read from Mr. Reg. Lindsay, director of Prohibition League. Miss McGorkindale gave testimony. An appeal was made to the women of our churches to vote skillfully for the banding of the liquor traffic in 1930. A collection taken for the Prohibition League amounted to £5 13/6. Mrs. Gidhins was leader of the song service, and Mrs. F. L. Mitchell was soloist.

At Chatham, N.S.W., on Oct. 27, Bro. Whelan received into fellowship six who were baptised on 20th inst. The message was given by Bro. H. Verec. At night six young people were baptised. An intercast congregation listened to Bro. Whelan exhort himself on "The Seven Sealed Book." A man, the father of two of the boys who were baptised, confessed Christ.

The returns from the College offering are coming in very slowly and, so far, reflect the serious financial depression. Very few churches have made any advance on 1928. As the bank has asked for an immediate reduction of the overdraft by a considerable sum, the officers will appreciate prompt remittances. The church treasurers of money in hand, and asks them to treat this request as urgent. Brethren who have in mind making a contribution to College funds will help much by doing so now.

The seventy-second anniversary of George Gellie, Vic., was celebrated on Oct. 27 with record attendances and offerings. Inspiring messages were delivered by Bro. A. E. Illingworth. Two special anthems were rendered by the choir. Solos were rendered by Bro. McDiarmid, Miss A. Murray, of Malvern, Mr. Thowls, and the Blind Singer, Mr. Harris. A tea was tendered in honor of Bro. Illingworth's visit by the Kappa; and their parents. The anniversary concluded with a line concert on Oct. 28. It is interesting to note that Bro. Illingworth's father preached the opening sermons when meetings were being held in the Hope-st. building 72 years ago.

At Swan Hill, Vic., the sixteenth annual district conference was held at Deakin place, Swan Hill, Victoria, on Wednesday and Swan Hill were present. Bro. and Sister H. Ball, of Oakleigh, were visitors. On Sunday, Oct. 20, Bro. Ball addressed the morning and evening services at Swan Hill. Conference opened at 10.30 a.m. on Oct. 23 with a devotional service led by Bro. S. Barton. Bro. G. Mott presided over the business sessions. Reports from district churches and evangelists and ladies' guild were submitted. The following were elected to office for the ensuing year:—President, Bro. D. A. Cockroft; vice-president, Bro. J. Oglet; treasurer, Bro. F. McHardy; secretary, Bro. A. J. Wilson; district committee, Bro. H. Spence, S. Harrop, S. Sutton, B. Pryor, G. A. Mott, D. Anderson, Sister M. Dawe, Sister Judd and Sister H. Pryor. Bro. Ball addressed the conference during the afternoon, and a largely-attended public meeting at night. Cash offerings of sermons amounted to over 167. The catering by Swan Hill sisters added materially to the social success of conference.

Last week the annual business meeting of members of the church at Swanston-st., Melbourne, was held at which reports for the year's work were submitted by secretary, treasurer, preacher, Bible School, Deacons Society, Mission Band and choir. Appointments were made of board of officers for next three years. Bro. A. L. Gibson, B. Laane, C. G. Lawson, E. A. Lawson, H. L. Lsall and F. H. Shopp were chosen. Officers of the church are: Bro. A. Kemp and Miss M. Mitchell, and A. E. Kemp, assistant secretary. Bro. F. A. Kemp was appointed deacon for life in appreciation and recognition of long years of service to the church. There are now three brethren recognised as deacons, namely Messrs. B. J. Scoville, F. A. Kemp and the church from early days. Bro. C. H. Mitchell and J. Harold Barrett were confirmed in their appointment as associate organists and thanked for their splendid services. A very edifying spirit prevailed in the meeting. Members of the Bible School supported the church financially, and about 1500 had been given to missions and other objects outside of local work.

The Vavter mission at North Sydney concluded on Wednesday, Oct. 16, and was followed by a splendid concert by the party assisted by Bivn, F. Horsey and C. Lawrence. For the campaign very thorough preparations had been made under the guidance of Bro. Harward. A good public interest was shown. The concluding night was marked by 14 decisions. The thank offering reached £51 10/6. 107 decisions were received, but not all those immersed will be uniting with the church, as some are going to Naraburn an other centres. Apart from the visible results, the churches have received valuable publicity. Bro. Vavter's messages were sound, questions were freely answered, and visitors from other churches commented on the missionary's adherence to "the book." The abilities of Sister Vavter and Bro. House, and the attractive personalities of all three, stirred warm friendships. At the final meeting Bro. Harward handed to Sister Vavter and Bro. House silver service rings and expressed good wishes from North Sydney members. Bro. Vavter had received a similar gift with a standing ovation of applause on the occasion of his birthday at the beginning of the campaign. The pictures drawn by Bro. House were eagerly sought after by delegations, and Bro. Horsey and the quartette party were freely used in musical items. Sister churches gave valuable help, the churches have received, value on the occasion of fellowship, and 107 for the day broke bread. At gospel service five were baptised and the building was well filled. Bro. Harward's addresses being instructive and convincing. On Oct. 23 a praise service was held, when one confession was received and several persons were baptised. This was followed by a happy recognition social given by old members to new converts. On morning of 27th two were received into fellowship, and at the gospel meeting five more were baptised.

COMING EVENTS.

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

NOVEMBER 3 and 10.—St. Richmond (Halm-st.) Bible School Anniversary. Nov. 3, speakers, 3 p.m. A. W. Stephenson; 7 p.m., T. W. Sistrone. Nov. 10, 3 p.m., Dr. H. Billiker; 7 p.m., T. W. Sistrone. Grand singing by scholars. Conductor, A. G. Musgrave. All welcome. Wednesday, Nov. 13, concert. All welcome. A hearty welcome to all visitors. Tea provided for visitors.

NOVEMBER 3, 10 and 13.—Middle Park Sunday School Anniversary. Nov. 3, afternoon, Mrs. A. Pratt (Esmond); evening, Dr. Kemp. Nov. 10, afternoon, Mr. Forbes (Brighton); evening, Mr. T. Smith (Gardiner). Nov. 13, concert. All welcome.

NOVEMBER 9.—The Blackman Ladies' Guild are holding the Sale of Wool in the Church building, Whitehorse-st. Proceeds in aid of new building fund.

NOVEMBER 15 and 16.—Balwyn Ladies' Aid, Sale of Gifts. To be opened on Nov. 15 at 7.30 p.m. in the schoolroom by Mrs. G. Mitchell, Pres. of Women's Conference. Continuing on Saturday at 2.30 and 7.30 p.m.

NOVEMBER 21.—The Annual Demonstration of the College of the Bible will be held in Englem-st., chapel on Thursday, November 21, at 8 p.m. Diplomas will be presented, and a theological programme will be rendered. All are invited.

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AN ELOQUENT TONGUE.

"Thou wilt be missed, because thy seat will be empty."—1 Sam. 20: 16.

The empty pew has an eloquent tongue. Though its message is unpleasant, it is one that all may hear.

To the preacher, the empty pew says: "Your sermon is not worth while."

To the visitor, it whispers: "You see, we are not quite holding our own."

To the treasurer, it shouts: "Look out for a deficit!"

To the stranger who is looking for a church home, it suggests: "You had better wait awhile."

"Why don't you go visiting, next Sunday, too?" It asks the members who are present.

The empty pew speaks against the service. It kills inspiration, smother's hope, dulls the fine edge of zeal.

The empty pew is a weight.

The occupied pew is a wing.—Exchange.

I used to think that God's gifts were on shelves one above the other, and that the taller we grew in Christian character the easier we should reach them. I find now that God's gifts are on shelves one beneath the other, and that it is not a question of growing taller, but of stooping lower, and that we have to go down, always down, to get his best gifts.—F. B. Meyer.

Watch the little sins narrowly, and handle them sternly; it will spare you trouble with the great ones.—J. B. Brown.

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THE LORD'S PRAYER.
The Father which art in Heaven, Hallowed be Thy Name. Thy Kingdom come. Thy will be done in earth, as it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation, but deliver us from evil. For Thine is the Kingdom, the power, and the glory, forever and ever. Amen.

News of the Churches.

Tasmania.

Invermay.—Gospel services are being particularly well attended, over 50 being present on Oct. 13. All are enthusiastic and optimistic concerning future work. One Bible School boy has been added to the church.

Queensland.

New Veteran.—Bro. C. Barrett preached on Oct. 20. Bible School is preparing for a sale of gifts.

Gympie.—There were good meetings on Oct. 20, building being well filled morning and evening. Bro. Vanham spoke at both services. A young man made the good confession. 11 new scholars were in the Bible School, and 6 new scholars at Monkland school.

Irishbane.—Meetings were well attended on Oct. 20. Bro. Paraline exhorted the church, and Bro. Bussard preached in the evening. A successful working-lae was held on Oct. 19, when improvements to church building were effected.

Mount Walker.—There was a splendid attendance on Oct. 20. Bro. J. Campbell exhorted. A baptismal service was held, and the two candidates received the right hand of fellowship. Prospects never looked brighter. Members are preparing for the annual sale of work. Mid-week meetings are held in new centres with excellent results.

Rockhampton.—The annual business meeting of the church was held on Oct. 23. Bro. Martin Kennedy gave a very comprehensive report of the year's work. Church membership now stands at 245, of which 27 are isolated. 32 have been placed on a suspense list and not counted in the actual membership. The total liability today stands at £128, and the average offering each Lord's day is £10.75, under 15. The amount received from churches and Sunday School, throughout Australasia to date is £126 toward the extension of the chapel. Amounts are still coming in, and £60 is still owing. The following brethren were elected deacons: Bro. Carlton, Cook, E. W. Cook, G. Gornick, Kennedy, Mulliner, Nelson, Bro. W. H. Shaw, Tresler and Watson. Bro. Jones and Weaver were elected branch deacons for Moopina, and Bro. Schirmer branch deacon for Yppoon. Preparations are well in hand for the first anniversary. Two were received into fellowship on Oct. 20, one by baptism, and Bro. Peters by letter from Swanton-st.

Western Australia.

Perth.—Prayer meetings during the last few weeks have been well attended. On Oct. 17, the intermediate and young people's Endeavour United Societies and conducted the meeting.

Kalgoorlie.—All meetings of late have shown marked increase in attendance, thus backing up Pentecostal aims. Bro. Waterman is giving a series of special talks to the church, taking in all the consecutive Lord's day mornings. Bro. J. H. Pascoe delivered a solo at the gospel service on Oct. 20.

Bunbury.—There have been excellent meetings of late. A large crowd gathered to hear Bro. Philip Lewis' story, "From Judaism to Christ." On Oct. 16 a successful combined R.S.P. and sunny circle social was held. On Oct. 20, after Bro. Thompson's address on "The Conversion of Cornelius," a married man made the good confession.

Northam.—On Oct. 20 all meetings were exceptionally well attended. Bro. Buckingham being speaker at both services. Four who were baptised on Oct. 13 were welcomed into fellowship. There was great interest in the Sunday School, as the result of the special competition now in progress. At night three made the good confession. Miss Dobbie and Mr. Beavis rendered an appreciated duet.

Harvey.—Good meetings continue at all services. On Oct. 15 and 16 Bro. Philip Lewis, the converted Jew, gave inspiring messages. The half-yearly meeting was held on Oct. 17. Members unanimously asked Bro. and Sister Ingham to endeavor to make arrangements to continue with the church to the end of the present year, and they have consented to do so. There were splendid meetings again on Oct. 20, the morning meeting being the largest since Bro. Ingham's coming.

Victoria.

Surrey Hills.—The school hall was packed on the night of Oct. 23, at the Bible School anniversary concert. A good programme was rendered and prizes were presented to the scholars.

Inliltrat (Dawson-st.).—Bro. Fitzgerald being on holidays on Lord's day, Oct. 19, Bro. Itanage addressed the church and Bro. Benson preached at night. Bro. A. J. Williams was welcomed home after holiday in Queensland, also Bro. Itanage from W.A.

Melbourne (Swanton-st.).—Enjoyable meetings last Lord's day morning and evening, and excellent sermons from Dr. Moore. The evening subject was "Why I Believe the Bible." Although the weather was inclement there was a good attendance.

Cheltenham.—On Oct. 27, Bro. R. G. Cameron, of Boort, celebrated the fiftieth anniversary of his baptism at Cheltenham by speaking three times to large and interested meetings. A solo by the school superintendent, Bro. Horace Brough, was well given.

Deatleigh.—On Oct. 13 Bro. Everett, of North Fitzroy, spoke in the morning. Sister Wheat, who was baptised during the week, was received into fellowship, making the third addition to the church. Bro. and Sister Morse were the first two converts.

Red Cliffs.—Meetings on Oct. 27 were fairly well attended. Bro. A. Cameron was to give farewell addresses, but arrangements have been made for him to remain for a further term. Sunday School work is encouraging. Very good attendance of scholars on Oct. 20 and 27.

Morland.—One was received into fellowship at the meeting for worship on Oct. 27. Bro. Reg. Emley addressed the church. Large attendances continue in the Bible School; 309 present on Oct. 27. At the evening meeting Bro. Webb preached; one man decided for Christ.

Carlton (Ligon-st.).—On Oct. 27 meetings were encouraging; six were received in, and one young man made the good confession. Bro. A. G. Saur, Miss H. Bonham and Mr. P. Kerrigan. The Adelphei Bible Class is making good progress.

Carnegie.—Much interest was displayed last week in the evangelistic campaign which was held by Bro. J. E. Thomas. There were good attendances on Sunday, Oct. 27. Bible School teachers held their annual conference and tea helpful talk, when officers were elected, and a report was given by Bro. Thomas.

Boort.—Mission meetings had moderate attendances during last week, but good interest was shown. Bro. Hurten presents the clear message of love. A one-hundred of visitors from Bendigo and a second one from Pyramid were encouraged. At the evening service on Oct. 27 a young St. Kilda. The church held its fiftieth anniversary on Oct. 27, when several old members came home for the day and enjoyed fellowship with the present church. All meetings were well attended. Bro. J. E. Webb gave a very interesting message in the morning. Bro. J. C. F. Pittman addressed the afternoon meeting. After a game the gospel address, when two young ladies made the good confession.

Middle Park.—On Oct. 20 Bro. Baker spoke. The gospel address on "The Power of Intentional Prayer" was very helpful. Bro. D. Gray gave an appreciated address at the prayer meeting on Oct. 23. On the evening of Oct. 27 a visit was enjoyed from Bro. J. Waterman, whose subject was entitled, "Our Part in Our Salvation."

Doncaster.—Bro. Hargreaves has been giving a series of addresses on the second coming of Christ. Good attendances at morning and evening services. The Bible School and young people's clubs are flourishing. Bro. Emley gave a talk in a continuing series of the invitation last and young people's club on "Indian Missions." Prahran. On Oct. 20, Bro. Connor being absent at Horsham, Bro. Burns, of Fitzroy, gave a helpful message in the morning; and at night Bro. Kila, assisted by a group of young men, conducted a fine gospel meeting. On Oct. 27 Bro. Connor preached at both services, and at the evening meeting three young people confessed Christ. Sunday School is keeping about the 200 mark in attendance.

South Yarra.—Meetings on Oct. 27 were due to the recent averages, except the Bible School which had an increase. The teachers had an interesting business meeting, concluding with a social cup of tea. Both meetings of the church were forcibly in the morning. The Ministry of the Lord Jesus. A blind hromoked sister was received into church membership.

Warwickvale.—Good attendances on Oct. 20. Bro. and Sister Gellings, of Collingwood, were welcomed. On Oct. 22 Bro. Gale gave a very interesting lantern lecture to a large gathering of people. Brian, Wilbur and Mynip being represented. Sunday, Oct. 27, good meetings. Bro. Gellings gave a helpful address in the morning and Bro. Andrew preached in the evening on "The Man in the Open Window."

Box Hill.—Splendid meetings on Oct. 27, when Bro. Goodwin delivered his final messages to the church. In the morning Bro. and Sister A. Gellings were received by letter from Glenfield. At the evening meeting a young man, who was also Miss L. Gray were appreciated. During Bro. ministry with the church Bro. Goodwin has endeared himself to all members by his sympathetic understanding and stirring messages.

Ringwood.—The church has engaged Bro. Alkin as preacher for another twelve months. A presentation has been made in Bro. and Sister Wain, who were married recently. The church has renewed fellowship with Bro. and Sister Wain more and Sister Mrs. Macle, who have been other parts for some time. Last Lord's day Bro. Kemp gave a helpful address to the church. Bro. Alkin's addresses are much enjoyed.

Parkdale.—Bro. Stephenson addressed both meetings on Oct. 20. A solo by Sunday School was received into fellowship in the morning, and there was one confession at night. Bro. Bryce and Stephenson spoke on Oct. 20, and one was received into fellowship in the morning. The special meetings held during last week were enjoyed, the speakers being Miss G. Saunders, Stephenson, Plummer and Macle.

Blackburn.—Several successful social evenings have been held lately to raise funds for various ends of the sale of gifts. Congregations larger than usual have been present during the past few weeks. At the conclusion of Bro. Hendry's address last Sunday a married woman made the good confession. The church has been strengthened by several additions by transfer. The school continues to thrive, several numbers being added to the ranks of the teaching staff.

Preston.—Attendances and interest are maintained. Bro. Fisher's messages are uplifting. Good confession since last report. Bro. Robbins exhortation on Oct. 27, and the evening service conducted by Mr. Anderson. Presbytery is conducting the Bible School efficiently and with great interest. The church is enjoying a concert at the sale of gifts. A successful meeting under the auspices of the cricket club was held on Oct. 20, when Messrs. Ryder and Mayne, of Australian cricket fame, were the speakers. A party visited the Jansfield Sanatorium on Oct. 28.

Cheloa.—There were good meetings, both morning and evening, on Oct. 27. Bro. Manning's work is being appreciated.

Wagga.—During October the church enjoyed the fellowship and addresses of Broen, Paternoster, Fisher and Robinson. At the City Hall the cantata, "The Magle Birds," rendered by the school, under the able leadership of Bro. A. G. Harvey, caused great interest in the school singing. The church appreciates the assistance of Miss E. Mitchell and Mrs. A. Bentley with the young worshippers' league. A good beginning for season has been made by the cricket club.

South Melbourne.—Bible School anniversary services were concluded on Oct. 27. The children's singing, the solos and addresses were very enjoyable. All services were well attended. The morning address on "Doubt" was delivered by Bro. Waterman. Bro. Anderson interested all in the afternoon. The gospel address on "A Young Man who Became King" was preached by Bro. A. Baker, of Middle Park. Many one-time members and teachers of the Bible School rendered friendship.

Bendigo.—During the absence of Bro. Hurren at Moor, services have been carried on by local members (Broen, Pettigrove, Duns and Funston), with the exception of Oct. 20, when Bro. B. G. Cameron was present from Moor, his messages and fellowship being much appreciated. On the same date, at Bible School, Bro. John Ellis was congratulated on the completion of 31 years' service as a teacher. Visitors have been present from the group of Prohibition League canvassers now working in this city.

Mansfield.—The church has been given a part of the healthy distributed literature for the no-licence campaign. On Oct. 21 the women's mission hand meeting was held at the home of Sister Mrs. Rose Millburn. On Oct. 27 egg day was observed in connection with Brunswick and Geelong C.E. Unions. At worship Bro. D. Stewart, of Geelong, called on the "Christian Prodigies." At night Bro. H. H. Mansfield presented a well written sermon and preached on "Why We Exist as a Separate People." Hospital collections, £10/-.

Brighton.—Bible School anniversary services proved inspiring and a great success. The singing was in the capable hands of Bro. J. W. Manning, and the soloists responded admirably. The speaker on the morning of Oct. 20 was Bro. Abernethie. 170 were present. Bro. J. Webb gave the young folk an edifying talk on "Influence" in the afternoon. Bro. Forbes at night spoke on "A King at the Gates of the Palace Beautiful." On Tuesday evening, Oct. 22, the scholars gave a fine demonstration to a crowded house. On Sunday night, Oct. 27, a fine audience heard the story of the "Holiness of Little Faith."

Bakeligh.—Good meetings on Oct. 27. Bro. Judge spoke in the morning on "Ashamed of Jesus Christ." Sunday School anniversary services were concluded in the Town Hall at 3 p.m. Bro. Brooker gave an interesting talk to the children on "Halls and Trains." At 6.45 community singing began, and at 7 Bro. Judge addressed the gospel meeting. The children once again rendered good singing. At the business meeting of the church recently held it was unanimously agreed that Bro. Judge should continue his services with the church indefinitely. The aged Bro. Bankine has been called home after a long illness. To the wife and relatives the church extends loving sympathy.

Hemans.—The Bible School anniversary on Lord's day was very successful. Bro. A. W. Connor's messages were greatly appreciated. The building was packed to overflowing morning and evening. At all services the school sang splendidly under Pro. Helmore's baton. The following evening, after the children's reunion gathering, a meeting with the "Home to Jerusalem" week was held, and past and present members of this church spent an enjoyable hour. At eight o'clock the anniversary services were resumed, and concluded with the tradition of prizes. La. L. Lewis' day morning fellowship was twice over by Bro. Gale, who addressed the church. Over 100 broke bread. Bro. Payne preached at night.

Montrose.—Good interest is maintained in all meetings. Fine addresses are given by Bro. Burgh. At the annual meeting of the church rendered harmoniously. All departments were working harmoniously. All officers were re-elected. Sunday School reports commendable of several new scholars. Last Sunday a beautiful and acceptable presentation was made to the church by the Christian Endeavor Society of a cushion and Bible on the reading-desk. The K.S.P. club, which disbanded some years ago, has decided to re-organize.

Fitzroy (Gore-L.).—The Bible School anniversary on Oct. 6 and 13 proved a happy time for school and church. The singing of the children under the superintendent, Bro. B. Shephard, gave great pleasure. On Oct. 8 a concert was given to a crowded house. On Oct. 13 a concert was preceded by a tea meeting. Messrs. Ball, Pascoe, F. T. Saunders, Boettcher and Miss Perry are thanked for helpful addresses. All regret the departure of Bro. Boettcher, who for three years has labored as teacher. On Oct. 27 he spoke in the morning on "Forgotten Past," and at night on "The Salvation of a Soul."

South Australia.

Hindmarsh.—Fine services conducted on Sunday, Oct. 27. Bro. Allen Brock spoke at both services. In the evening his gospel message was entitled, "Star Bargains." Attendances were good.

Malaklava.—On Oct. 20 and 22 the church celebrated its fifty-second anniversary. Mr. J. Turner, of Onetay, was the speaker for the occasion. Work among the young people continues to be bright. The J.C.E. has increased its membership considerably, and the Bible School attendance is on the up-grade.

Croydon.—The Bible School anniversary was held on Oct. 27. Splendid meetings and brotherly singing from the school. In the morning Bro. Heller, from Semaphore, was the speaker. In the afternoon Bro. Allen, from Malaklava, spoke to the children on "The Ladder of Success." Bro. Will Graham, from Fullarton, gave an illustrated address at night on "Lamps." A scholar from the "Ladder" class confessed Christ.

Kadina.—Attendances have been affected by sickness and unemployment. Plans are being made for a special evangelistic festival in the H.M. tent to begin on Nov. 3 with Bro. A. Brooks, of Onetay, as missionary. Prayers for a successful campaign are solicited. The church extends Christian sympathy to Sister Mrs. N. Bartle, Mrs. L. Gordon and Mrs. Graudsen in the home-call of their sister.

Nailworth.—One member was added by faith and baptism during the tent mission at Little Square. In connection with "Dry Week" a great deal was spent on the Tuesday night, when 70 fathers and sons met together. On Lord's day morning Bro. Raymond spoke on "Christian Ministry" and in the afternoon, at the adult Bible Class, began a series of addresses on "The Prodigal's Father." Four new members were added to J.C.E.

Enley.—The church anniversary was held on Oct. 13. Bro. Hugh Gray, of North Adelaide, and Bro. W. G. Graham, of Fullarton, were the speakers. A largely-attended social was held on the following Wednesday. The Bible School picnic was held in the hills on Saturday. The tennis club held the official opening with many members and visitors. Last week was devoted to Bible studies in connection with the Pentecost campaigns. Bro. Hugh Gray was the speaker. There were good attendances. Bro. Taylor conducted a men's service in connection with the Y.M.C.A. "boys' week" on Sunday night, and a male choir led the singing.

Wudlana.—During Bro. Hollans' absence at Geelong, meetings were maintained by local brethren. There were splendid meetings on Oct. 13 at Wudlana in the morning, and at Mimmo at night. Bro. Hollans speaking at both services. The services on Oct. 27 were even better. At both Mimmo at night services to well-attended. At both services fine solos were given by Miss McNeil,

of Adelaide; 32 broke bread for the day. Bro. Hollans gave two most appreciated addresses. A Bible School has been started.

Queenstown.—On Oct. 27 Bro. Geo. Cox exhorted the church. In the evening Bro. Brooker's subject was "A Message from the King." The service was truly a memorial day for one who was a great laborer and worker in the church. Mrs. Bartel and sympathy is extended to the bereaved. On Oct. 23 Mr. Chator, of British and Foreign Bible Society, gave a lantern lecture in the chapel on "Canada."

Coltonville.—Meetings are fair. Bro. Hughes delivered a fine gospel address on Oct. 20. The C.E. Society arranged a missionary night on Oct. 22, when Mr. G. Rogers gave a lantern lecture on China. Sunday, Oct. 27, in the absence of Bro. Hughes, Bro. F. Howell spoke in the morning. His message, "Joy" was beautiful and inspiring. At the gospel service Bro. F. Pascoe spoke acceptably on "The Contrasting Voices."

Norwood.—Meetings are fairly well attended, although many are sick. Bro. P. B. Baker, on account of the tent mission he is conducting at Saint Morris, has charge only of the meeting for worship. The gospel services are taken by visiting brethren. On Oct. 20 Bro. A. C. Hankin was the speaker. On Oct. 27 Bro. G. Howles took charge of the service. Christian love and sympathy are extended to the mother and members of the family of the late Sister Violet Baldwin.

New South Wales.

Canby Vale.—On Oct. 19 the P.B.P. club held a very successful exhibition of needlework, art, cookery, etc. It was opened by Sister J. Gledhill. On Oct. 20 Bro. Thomas, senr., exhorted. Bro. A. V. Stinson gave the message on Oct. 27. Bro. Gledhill was the speaker for the occasion, speaking to the late Bro. W. H. Wooller.

Hurstville.—Oct. 20 was a great day, being second Sunday of anniversary. The communion service was the largest ever held in the building, chapel being packed. Chapel was overcrowded again at night. Miss Brown, Indian missionary, spoke to Sunday School. There were great gatherings again on Oct. 27, waiting capacity being overlaxed at night. After Bro. Flood's address on "The Sower," two married women confessed Christ.

Petersham.—Several recent additions are reported 3 by letter, 1 by confession and baptism. The flower service was a success. Flowers, fruit and eggs received were taken to the Children's Hospital at Camperdown. Two teachers and two scholars gained prizes in the recent State B.S. examination. 12 certificates were won. Attendance in the Bible School has been good. On Oct. 27 Bro. Arnold spoke in the morning to a good meeting on "The Epistle to Philommon." His evening subject was "The Creed of the Church of Christ."

Burns.—Oct. 20 was Bible School anniversary day. Five new members joined Junior Endeavor, which commenced four weeks ago and now numbers 20. School attended church service. Two scholars read Scripture lessons. "Speak to the Young" was Bro. Stott's subject. 120 were present in the evening. Children's choir, trained by the preacher, rendered lyrics with much credit. Seven scholars assisted in the service. Bro. Hill spoke on "Can We Not Do Without Religion?" There have been eight new scholars since commencement of the year. Bro. Brooker Hill. On Oct. 20 Bro. Jas. Warren gave a good morning address. Eight new scholars were welcomed at the Bible School. Bro. E. G. Warren preached to a good audience to the evening. Mrs. Moore and Mrs. East were visitors from Heidelberg. 12 certificates in much letter after her serious operation. On Oct. 20 Bro. E. G. Warren addressed the church at Railwaytown. In the evening Bro. John Greig delivered an earnest gospel address. Big demands are made on the preacher by those in distress. A good spirit prevails in both churches. 5117 has been spent in repairs and renovations to the building.

Obituary.

ALLAN.—A bright Christian girl in the person of Miss Jean Allan (age 17 years) was called home on Friday, Oct. 18, her mortal remains being laid to rest in Cheltenham cemetery (S.A.) on Oct. 20 in the presence of a large concourse of people. Our sister was loved by all. She bore her illness with a beautiful spirit of trust and resignation. Sincere sympathies are extended to the loved parents and brother.—W.B.

McINTYRE.—On Sunday night, Sept. 29, at Pittsworth private hospital, Sister Rose Maron McIntyre, wife of Bro. Malcolm McIntyre, of Mt. Tyson, Qld., fell asleep at the age of 40 years. Our sister was a daughter of the late Bro. H. E. Quire, of Toowoomba. She was baptised about 26 years ago, and has been a most consistent follower of the Lord. Together with her husband, she conducted a Bible School at Mt. Tyson, thus settling an example to other isolated members. She was highly respected for her excellent Christian character in the district in which she resided. By the Christian courtesy of Mr. Bean, Methodist minister of Pittsworth, the writer conducted a service in the Methodist church before leaving for the cemetery. The large crowd which assembled at this service and at the graveside

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was a high tribute to the esteem in which the deceased was held. She leaves a husband and three children to mourn her loss. We commend the sorrowing relatives to the love of our heavenly Father.—Lionel Johnston.



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