

THE AUSTRALIAN CHRISTIAN

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The Christian Hope.

DR. J. S. BANKS says that hope, "the second in Paul's triumvirate of graces, has attracted less attention than its companions."

The religion we profess is one of optimism, faith and hope. Old and New Testament Scriptures alike speak of a confident hope. The God whom Christian and Jew worship is "the God of hope." In the Christian dispensation we are said to have "a better hope," one based on "a better covenant which hath been enacted on better promises."

If any definition of so simple and familiar a word be necessary, we may say with Dr. Banks that hope is "the desire of future good, accompanied by faith in its realisation. The object both of faith and of hope is something unseen. Faith has regard equally to past, present, or future. Hope is directed only to the future. Expectation differs from hope in referring either to good or evil things, and therefore lacks the element of desire."

So important a thing is hope in our Christian life that the apostle says we are "saved by hope" (Rom. 8: 24). This precious thing, declared to be one of the most distinctive marks of the Christian life in opposition to the hopelessness of the heathen world (Eph. 2: 12), this thing in which Christians rejoice (Rom. 12: 12), is worthy of more than a passing attention. With the New Testament usage alone in mind, we are led to ask, What are the elements in the Christian hope?

The apostle Paul in his well-known passage regarding the unity of the Spirit told the Ephesian Christians (4: 4) that they "were called in one hope" of their calling. To some readers this may involve a limitation to one element alone; but a study of the New Testament shows that different elements are undoubtedly included in our hope.

There is a great group of passages showing the relation of our hope to future life and its delights. First, there is "the hope

of eternal life" which Christians possess (Titus 1: 2). Some one may object that frequently eternal life is in the New Testament spoken of as a present possession. As a statement, the remark is helpful; as an objection, it is futile. Christ did say that "he that believeth on the Son hath eternal life" (John 3: 36). The Apostle John, who loved to present this great truth, declares: "God gave unto us eternal life, and this life is in his Son. He that hath the Son hath the life" (1 John 5: 11, 12). But life is also a future prospect as well as a present reality. If Paul were "in hope of eternal life," no Christian need hesitate to follow his example.

Salvation is similarly our hope (1 Thess. 5: 8). We are both "saved by hope" and wear as a helmet "the hope of salvation." Yet Christians "have been saved" (Eph. 2: 8). The Scriptures show that there are past, present and future aspects of salvation. We are not yet within the pearly gates; he that endures to the end shall be saved. So our salvation is said to be "nearer to us than when we first believed" (Rom. 13: 11).

All the felicity of the future life, the rewards of heaven, the future glory may be

included in the Christian hope, being indeed contained in that hope of salvation and life eternal, or the hope of the glory of God (Rom. 5: 2), of which the apostle writes.

Doubtless the richest series of passages is that which centres the Christian hope to Christ himself. The apostle speaks of "Christ in you, the hope of glory" (Col. 1: 27). As God to the Jew was "the hope of Israel" (Jer. 14: 8), so Christ our Redeemer is himself our hope (1 Tim. 1: 1). The resurrection of our Lord is given to us as the "irrefragable seal" and the sure ground of hope. God "begat us again unto a living hope by the resurrection of Jesus Christ from the dead" (1 Peter 1: 3). As he rose, so we shall rise. Because he lives, we shall live also.

One set of passages shows that the coming of the Lord Jesus is an integral part of the Christian hope. We look "for the blessed hope and appearing of the glory of the great God and our Saviour Jesus Christ" (Tit. 2: 13). We not only look for his coming, but "we know that, if he shall be manifested, we shall be like him; for we shall see him as he is" (1 John 3: 2). John says we "know" this, yet in the next verse he also describes it as a hope, saying that "every one that hath this hope set on him purifieth himself." It is, we think, sadly true that most Christians make too little of the appearing of our Lord. Had the hope of his coming the place in our thinking which it had in that of the early church, it would be a great gain. We should be as those who watch for the return of their Lord. It would be well if we prized and thought and spoke and lived more in harmony with "the blessed hope." Thus should we purify ourselves even as he is pure. This hope we should have "as an anchor of the soul, both sure and steadfast" (Heb. 6: 19). Hagar is he who can pray with joyful expectation the closing prayer of the word of God: "Amen; come, Lord Jesus" (Rev. 22: 20).

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The Trade Winds.

"Tossed to and fro and carried about with every wind of doctrine."—Ephes. 4: 15.

We all know of the winds at sea called the trade-winds, those orderly and constant currents that blow steady and strong. Old sailors love them. This is the song of the old salt, "The sweetest way to me is a ship's upon the sea, in the heel of the North-east Trade!" Young sailors are apt to find the trade-winds monotonous. For them it is sometimes a relief when their steady and tranquil flow is broken; even a storm is to be welcomed and the swoop of the tornado is almost a joy.

Some such image as this must have been in the picturesque mind of Paul when he wrote the words before us here. Even in his time our religion had gathered a force, direction and constancy like the trade-winds. Since then its direction and constancy have been more and more confirmed, both in doctrine and in forms of worship and the like. But in our own time much therein is disturbed. Many young people, in particular, welcome this as a breaking-up of traditions which have become monotonous to them and routines of worship which have become tedious. They rebel against those grim old quartermasters (as Kipling calls them) "custom, reverence and fear"; and leaving it to the old and the old-fashioned to float along in the old trade-winds, they yield themselves to the brisk breezes of independence from dull, old customs, and of escape from antique reverences and religious fears.

Religion without profession.

One voice that comes down the wind of those criticisms is this, that true religion is a practical thing, not to be identified with rituals at all, with prayer-books and pews and Sundays and the routine of ecclesiasticism. The truly religious man, we are told, is he who may make no outward profession of religion at all, but is a real "white man" in practice. Let him play that part, and all vestments and pulpit-cushions and devotional books may go whistling down the wind! Now this is wholesome enough in a way; it goes a good long way. But it goes a good long way only in the sense in which a camel can go a good long way. The "ship of the desert" can travel on vigorously enough long after other creatures have given it up and expired. So it is with religion. Some men I know seem to be able to get along very well without that regular and faithful return to the old wells of prayer and worship that are boned in churches. But I wonder if even those robustly independent souls can go *all* the way like that. I doubt it. It is only for a time they can endure in displaying a life that has religion at the centre of it. They are drawing upon a store of religious strength which cannot be maintained or replenished apart from the practice of piety. I might put this

crudely by saying that the people who have taken the hump at religion can do so only because they are living on their hump. But let me put it in a scennlier way by saying that we cannot go on giving out work and practising ways of life that have a religious sap in them without drawing in sap to keep up the supply of it. And, like a tree, we draw in sap by the roots, in the cool, dim retreats of prayer, sacrament and worship in communion.

Religion outside the church.

Let me speak further of the necessity of forms and assemblies of worship. People are declaring that they can get the good of religion in other and better ways than by the routine of church-keeping and church-upteeping. The favorite substitute is that which is called pawkily the church of Dr. Greenfields, by which is meant the communion of the soul with God and the religious refreshment of our soul, which are to be had in a Sunday ramble through the moors, by quiet streams, over green ridges, or between flowering hedgerows. Well, we shall not deride this plea altogether. Far from it! For myself, I sympathise with this mood and method of spiritual refreshment. So, as I am sure, does my Lord! If you had thus gone afield in Galilee long ago you would have found Jesus doing something like it. You would have met him on those hillsides which you call your "church," finding a blessing for his spirit and the pastoral peace of God, among the hills of sheep. Sometimes he lay there alone a whole night in prayer; but possibly you do not need so drastic a method of communion on your Sunday walk as that! But the point is, you would have met him there, doing, it would appear, very much what you say you are doing—you who have "given up church." And then—what then? You would have seen him turning to go back to the village and the haunts of men. "Whither away, sir?" you would say. And what would he reply? This—"I am going down to the village church; I hear the bell!" This is no fancy on my part. That is what he always did. He never allowed God's day to pass without taking part in the common worship among the common people in the common village church. In some way (I say it with reverence) he needed it! His soul sought something which was only to be had in the old church, and in the old psalms and the old Scriptures. He found something there which the hills and the hill walks did not yield, even though one of his hills was that of the transfiguration. Please consider whether Jesus may not be well worth following in this! In this adherence of his to the traditional forms and fanes of his race, this master-spirit of God, in whose soul the very breeze of the Holy Ghost was blowing, yielded himself to the old trade-winds.—Dr. A. Boyd Scott in "The British Weekly."

Making Pentecost Personal.

Churches are formulating and adopting Pentecost programmes. The time is here for each preacher and church to personalise Pentecost, making each member feel the pull upward of this anniversary. The following outline is suggested—

Personal devotions.

Each member can from now until Pentecost observe a daily devotion period when the "soul is exposed to God" as the film of a camera is exposed to the light. One's own Bible and a good book on devotions should be used. This plan can be a daily upper room experience.

Personal loyalty in church attendance.

This year, we look to the observance of the 1900th anniversary of the church. How can a Christian witness more effectively to the church than to be found every Lord's day at the Lord's table in the Lord's house?

Personal soul-winning.

Pentecost and evangelism are inseparable. It was a time of soul-winning. Why not ask each member of the church to win at least one other to Christ by next Pentecost? Make it definite. Some can win many—but every disciple can be a witness to at least one.

Personal and regular giving.

What is a birthday observance without a gift? To those we love of our own friends and friendship circle, we remember the birthdays gladly with a gift. A Christian loves the church. Each Lord's day this year it will be a pleasure to give to the church and for Christ's world-wide work. Each church taking an every-member-campaign should request a gift from every member.

Through the church bulletin and the pulpit, let Pentecost be personalised. Challenge each member to a high adventure.—John M. Bader.

EVANGELISM.

Awake, O Church, from slumber!
The morning draweth nigh,
The fields all white for harvest
In fruitful plenty lie.
The Husbandman awaiteth
The precious fruit of earth,
But labourers are lacking
In apathy or mirth.
Revive, O Church, thy labors
In midst of all the years,
With pruning-hook and ploughshare
In place of swords and spears.
Oh, not with might and power
Thy noble armies gird,
For God's great Church shalt triumph
By his own Holy Word.
Arise, O Church victorious!
Lift up thine eyes and see
The glory of Jehovah;
It shineth down on thee,
The nations round about thee
Shall come unto thy light;
For God is thy salvation,
Thy song, thy strength, thy might.
—Howe's Christian Almanac,
in "Presbyterian Advocate."

Imperishable Influence.

Mrs. Garfield Rootes.

An everlasting influence has been created when a word is spoken or a song is sung into the air. Scientists tell us that the reverberation will quiver round and round the world through space for ever. Something has been started which is beyond human power to stop.

This influence is certainly world-wide, but it is only on material things, and that which is of greater importance is the influence on human life; that there is human influence cannot be denied, for from every person whether great or small there radiates that something which we call "influence."

Romans 14: 7 reads: "No man liveth unto himself," and though taken away from the context, the truth of the words is evident; for just as large as our circle, so is our influence; consciously or unconsciously our life affects other lives.

Lives whose Influence Is world-wide.

We think of those whom the world recognises as great men and women, and we gratefully acknowledge our debt to them for what they have been able to accomplish for the benefit of mankind by making conditions of life easier and by enlightening our understanding in various ways.

Many have passed on, but their works live after them—explorers and scientists, engineers and inventors, business builders, authors and poets, artists and musicians; others there are whose names would not be found in any category, but their influence has been felt none the less throughout the world. Many names we might mention, but a few will suffice. The name Marconi brings to our minds thoughts of wireless wonders, known and yet to be learned; James Watt speaks of great achievements in engineering; Hayden and Beethoven of musical genius; Michael Angelo of famous sculpture; and Shakespeare, Milton, Scott and Dickens are names famous in our literature.

Women's work for the most part has not been in helping to build the nations in any spectacular way, rather have they been helping to mould the lives of great men; but there have been some women whose lives have shed forth such a wide influence that all the world has heard of them. Florence Nightingale, Elizabeth Fry, Helen Keller, Grace Darling, Edith Cavell—their names speak of mercy and truth, patience, perseverance and courage, and such virtues most surely have left their impress upon mankind.

"Lives of great men all remind us
We can make our lives sublime,
And departing leave behind us
Footprints on the sands of time.

"Footprints that perhaps another,
Sailing over life's solemn main,
A forlorn and shipwrecked brother,
Seeing, may take heart again."

Lives whose Influence Is a benediction.

In contrast to the world-renowned are those whose names are never before the public and whose lives seem hidden in obscurity; but even there can be found that influence which will continue after many have finished life's little day. It is not the brilliance of cleverness nor the attractiveness of physical charm, but the quiet influence of a sweet and fragrant life which seeks to perform the ministry of loving service to others. The benediction of that life will long continue, not only in the memory, but in the hearts and lives of those who have felt the power of that influence.

"The lives that make the world so sweet
Are shy and hide like the humble flower;
We pass them by, with our careless feet,
Nor dream 'tis their fragrance fills the lower
And cheers and comforts us hour by hour."

The influence of Christianity in the world.

Material and human influence sink into insignificance when we think of that influence which is divine.

Christianity is of a higher value than all the inventions, arts or professions, which make this life so full and rich; for though their influence is great, and may be world-wide, it lasts only while this age lasts, while this world continues; but when we think of Christianity we think of that which influences for eternity.

The source of true greatness is divine. When Queen Victoria was asked by the Indian prince, "What is the secret of England's greatness?" she placed her hand upon the Bible and said, "This is the secret of England's greatness." Never were words more truly spoken; for the nation is only truly great that receives the strength to wield her influential sway from God himself, and it is in the Bible—God's word—that the knowledge of God and his will concerning mankind is found.

Think of the nations that have not God's word and what are they? Leading nations? No. Nations whose retarded progress speaks for itself, whose people are steeped in ignorance and superstition, and whose women are down-trodden and illiterate.

Jesus Christ came and gave to woman the status which God intended her to have; and it is to the influence of Christianity on our own great Empire, that we as women are where we are to-day; where we can enter life's battle with the intelligence given to us, fully equipped by means of the advantages which are at hand, and where love and joy may be our portion. We should rejoice and praise the name of our God.

We would that all who live in so-called Christian lands were truly Christians, and were seeking only to do Christ's will and promote his kingdom of righteousness; but

though there are imperfections in Christendom, it is because of the weakness and frailty of humanity, and not because of Christ, for he is perfect.

Jesus Christ the source of imperishable influence.

His life has within it such sympathy, love and power that a vacillating Peter is very soon known for his courage, and a persecuting Saul is changed to a great missionary of the cross; and it is the magnetism of the cross which has caused many a prodigal to turn his thoughts heavenward and his steps homeward, and the life afterwards has told of a "life transformed."

The influence of Christ's sympathetic love and power is shown in the story which is told of the man who was a great drunkard, but who had met his Saviour at the cross and desired to follow him always, but the terrible craving for drink was the thing which he knew might draw him away by its subtle temptation; for in his journey to and from his work each day, he must pass an hotel, and feeling that his own strength was insufficient, he prayed, and help was granted to him; and he said as he passed by the door and he have continued to do so ever since. He took his Saviour with him and he was able to overcome. This was an everlasting influence, always leading him away from the old life, onward to a higher life, and upward to the life eternal. Jesus, his friend, was always helping him, and so great joy was in his soul.

The influence of Christ's joy is felt when he is the personal friend. When living on the earth he constantly used the words, "Be of good cheer," and so he whispers them to his friends as they walk each day with him; and this friend can be recommended to others by how his joyous influence is shown in the lives of his followers.

A Boston paper once published the following: "The day was dark and gloomy but Phillips Brooks walked down through Newspaper Row and all was bright." He was a worthy messenger of the "Good News," the gospel of Jesus Christ, for his life carried sunshine into other lives. It was just a gleam from the "Sun of righteousness." Happiness in ourselves will always make others happy; we cannot stop that influence of ours, then let it be for good cheer and righteousness.

The influence of Christ's sympathetic love, power and joy will not fade with the passing years, but will grow greater and more precious as the life grows nearer to Jesus and the day draws nigh when we shall see him with other eyes than the eyes of faith, and shall dwell in his presence for evermore.

"Every Christian worker is a worker with Christ for the accomplishment of his purpose for humanity. In all our acts we should keep this serious fact in mind. To do anything immoral to the best interests of God or man is but to defeat the very work in which we are engaged."

The Secret of a Fixed Heart.

A. St. Ludbrook.

The psalmist, speaking generally, affirms of the righteous that his heart is fixed, trusting in the Lord; and of himself, twice exclaims, "My heart is fixed, O God, my heart is fixed!" In contrast to this, it is said of Rehobam, David's grandson, that he retrograded because he set not his heart upon the Lord. Oh, it is a great thing, in this uncertain and unrestful world, to be established in heart in regard to matters of the highest concern—the things that belong to the soul, that take hold on God, on heaven, and on eternity!

In the immortal allegory that sprang from the brain and heart of John Bunyan, Christian, on his pilgrimage from the City of Destruction to the Celestial City, was asked how he was enabled to overcome every temptation and to persevere in the good way. His memorable reply was: "When I think about what I saw at the cross, that will do it; when I look upon my brodered coat, that will do it; when I look into the roll that is in my bosom, that will do it; and when my thoughts are warm about whether I am going, that will do it." Let us for a little while meditate on these things, and think whether we are availing ourselves sufficiently of the gracious provision heaven has made for fixity of heart, steadfastness of soul, amid the trouble and turmoil of time.

The first condition of a fixed heart under the Christian covenant is the sight of the cross. Until then the human soul, conscious of sin, can find no real rest, no lasting content. Zinzendorf, who became the founder of Moravian missions, travelled long and far seeking in vain peace of mind and satisfaction of spirit, until in a German picture-gallery he had a view of the thorn-crowned Redeemer and accepted him as his Saviour. So, too, Chundra Lela, going on pilgrimage the length and breadth of India, but not finding peace until she found Christ. Thus also it has been with multitudes who through the gospel have realised in Jesus their heart's true home. The memorial feast constantly directs attention to Calvary, and so helps to stabilise one's faith and establish the heart in Christ. It says to us ever, "He loved us and gave himself for us," and impresses upon us all that our redemption cost, and all that it has won. And so with Bunyan's pilgrim we can say, "When I think about what I saw at the cross, that will do it."

The next thing is to look upon one's brodered coat. What did the Bedford dreamer mean by that? There may be room for some difference of opinion about it, but surely the brodered coat is akin to the wedding garment of which our Lord speaks in parable. God himself provides it. It is Christ and his perfect righteousness. "As many as have been baptised into Christ have put on Christ," and thus are under the shelter of his atoning work, covered by his righteousness. So clothed, one can be safe—safe amid the tempests of time, safe amid the thunders of judgment.

The story is told of an Englishman in a foreign land being condemned to be shot as a spy, but the British and American consuls wrapped around him the Union Jack and the Stars and Stripes, and there, in his accursed show, and they did not dare. So we have the robe of Christ's perfect righteousness enfolding us, and when eternal justice looks upon us he sees Christ's merits, Christ's righteousness, and acquits us, accounts us free from blame.

"Jesus, thy blood and righteousness.

My beauty are, my glorious dress;

'Mid flaming words in thine arrayed.

With joy shall I lift up my head."

And so we can again say, with reference to firmness of purpose and steadfastness of soul in the heavenward way, "when I look upon my brodered coat, that will do it."

Then, to still further establish his heart, Christian looked often after the roll that he carried in his bosom. And what does that roll represent? God's word, beyond a doubt. Its value, who can fully estimate and appreciate? He had comparatively little of it, yet listen to the sweet singer of Israel:

"The law of the Lord is perfect, restoring the soul;

The testimony of the Lord is sure, making wise the simple;

The precepts of the Lord are right, rejoicing the heart;

The commandment of the Lord is pure, enlightening the eyes.

More to be desired are they than gold, yea, than much fine gold,

THE BIBLE.

I have a garden fair,

With heavenly breezes fanned,

And every morning finds me there—

To gather fruits and blossoms sweet

Before the dusty world I meet.

I have a faithful Friend,

Accustomed to advise,

With whom each morn some time I spend—

That I may be made wise

To find and keep the only way

Which issues in eternal day.

I have an armour bright,

With shield and helm hung round,

Where, duly as the morning light,

The Spirit's sword is found,

With which to overcome the foe

Who harasses the way I go.

I have a mirror keen

Which shows me all I am;

But lo! behind me there is seen

One like a dying lamb;

And as I view his anguished Face,

My sins are lost in shining grace.

Oh, send thy Spirit, Lord,

To make me wholly thine,

That I may love thy blessed Word,

And feel its power divine;

And walk on calmly in its light

Till faith is turned to glorious sight!

—Selected.

Sweeter also than honey and the honeycomb,
More sweet by them is thy servant warmed;
And in keeping of them there is great reward."

Can you sing that song? Can you from the heart say, "The law of thy mouth is better than thousands of gold and silver?"

Once Christian carelessly lost his precious roll. He had laid himself down in an arid and sleepless land in his restless movements, the roll slipped from his clothes. And when, having resumed his journey, he discovered his loss, how great was his lamentation! But how great his joy when, returning to retrieve his treasure—rejoicing, as the psalmist puts it, "as one that findeth great spoil!"

I am afraid that many believers are not so greatly concerned with regard to the sacred volume. Yet if we do not read it and practise it, is it not the same as if we, too, had lost it? The churches have to lament often some round of members "lost by revision of roll," almost as many as are "addled by baptism!" In many instances, perhaps in most, the cause has been neglect of God's word and of prayer. The New Testament read through carefully and prayerfully in the year shall a chapter or a chapter daily, is surely not too much to expect of every

disciple. It should be both a duty and a delight, and will strengthen the soul in God. Yet an important part in the secret of a fixed heart is a constant recourse to the sacred law, and "Great peace have they that love the law, and nothing shall offend them," or as the psalmist puts it, "they shall have no stumbling-blocks."

"When I look into the roll that I carry in my bosom," said Christian, "that will do it." Oh, my dear Christian, what thoughts would warm about where he was going, his unwearied fixity to his purpose, steadfastness to his soul. How often the apostles dwell with delight upon the future home and blessedness of the saved! "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him; but, says Paul, "God hath revealed them unto us by his Spirit." Peter, too, speaks in glowing terms of the inheritance "incorruptible and undefiled, and that fadeeth not away," and urges believers to qualify for an "abundant entrance into this everlasting kingdom." But it is to the "city of the saints"—the walls of ivory, its gates of pearl, its streets of gold, its light—the glory of God and of the Lamb. Said a godly merchant to his neighbor like-minded, "Come, friend, let us talk of heaven!" Methinks we do not often enough comfort and encourage ourselves with one another with thoughts and talks of the home of the blessed. When Christian on the Delectable Mountains caught sight of the shining gates of the Celestial City, how it heartened him for the pursuance of his journey. We cannot look upon it as he did (that is, in Bunyan's story); but we can listen to the voice of Jesus—and it should be to us the end of our doubt— "In my Father's house are many abiding-places:—if it were not so I would have told you; I go to prepare a place for you." And the heaven exultingly responds—

"Thy Father's house, thine own bright home!
And thou hast there a place for me!

Though yet an exile here I roam,
That distant home by faith I see—

I see its domes resplendent glow,
Where are the bases of God's own glory fall;

And trees of life immortal grow,
Whose fruits o'erhang the sapphire wall!"

We should live more in such hymns as this, and in such Scriptures as I have quoted, and in the closing chapters of Revelation. And so Christian says, "When my thoughts was warm about whether I am going, that will do it."

These, then, are some of the things God has graciously provided for the stabilising and strengthening of the soul in him. There is in addition, of course, the church with all its means of grace, its helps heavenward. But they not altogether constitute a sufficient support and stimulus in the Christian life, even a support and stimulus to the patient, steady, and sure? "Be patient, steadily, and surely, as an inspired writer. We are not to be exalted about by strange doctrines, nor be troubled with the unrest that is in the world." It is a good thing that the heart be established, with grace; (Heb. 12: 9)—the mind established in your Spirit. And Jesus promises, "Thus amid all the uncertainty and untruth that abound, we shall be able on every occasion joyfully and gratefully to avow—surely with even more cause than the psalmist—"My heart is fixed, O God, my heart is fixed!"

A PRESIDENT'S TESTIMONY.

The President of Chili was presented with a copy of the Bible several years ago by the Evangelical Churches of Chili and the Bible Society. In accepting the gift he said, "I am a Christian. I believe in the doctrine of Christ, I drink the waters of the crystal fountain, but not the turbid waters of the swamps. I receive the health-giving doctrines of the Bible. This Book with me. It will be my guide, and will be appreciated at its full value."

Through the New Testament in 1930.

The Date Figures in Parentheses are Sundays. The Dating holds good only for 1930. Figures in Parentheses at end of Lines are Suggested Memory Verses.

Jan. 1—Luke 1:1-52 (17)	Feb. 7—Luke 16:28-18 (31)	Mar. (16)—Acts 16:1-18 (14)	Apr. 22—Rom. 15:1-17 (13)	May 29—2 Cor. 13 (14)
2—1:53-66 (20)	8—20:1-29 (25)	17—16:19-19 (23)	23—15:18-33 (20)	29—Matt. 1 (2)
3—1:67-76 (21)	(9) 20:30-47 (14)	18—17:1-15 (22)	24—16 (20)	31—2 (2)
4—2:1-12 (7)	10—21:1-19 (12)	19—17:16-34 (20)	25—16 (20)	3—3 (15)
(8) 2:13-27 (15)	11—21:20-38 (28)	20—18 (20)	26—1 Cor. 1 (8)	4—4 (13)
5—3 (3)	12—22:1-20 (9)	21—18 (20)	27—2 (2)	5—5:1-26 (20)
6—4 (4)	13—22:21-38 (26)	22—19:1-20 (10)	28—3 (3)	6—5:27-48 (31)
7—4:1-13 (12)	14—22:39-52 (14)	23—20:1-16 (7)	29—5 (7)	7—6:1-18 (14)
8—4:14-31 (18)	(16) 23:1-26 (14)	24—21:1-19 (14)	30—6 (11)	8—6:19-34 (16)
9—5:1-16 (4)	15—23:27-35 (10)	25—21:20-40 (20)	May 1—7:1-19 (8)	9—7 (7)
10—5:17-29 (12)	16—23:36-43 (8)	26—22:1-16 (11)	2—7:20-43 (22)	(9) 8—8:1-17 (16)
11—6:1-59 (51)	17—Acts 1 (1)	27—22:17-35 (18)	3—8 (8)	10—8:18-34 (16)
(12) 6:57-64 (8)	18—24:26-63 (49)	28—23 (20)	4—9 (10)	11—9:1-17 (15)
13—7:1-27 (19)	19—Acts 1 (1)	(29) 24 (20)	5—10 (11)	12—10:1-22 (11)
14—7:28-49 (29)	20—25:1-12 (12)	30—25 (20)	6—11 (12)	13—10:23-42 (20)
15—8:1-25 (14)	21—25:13-22 (10)	(31) 25 (20)	7—12 (13)	14—11 (11)
16—8:26-42 (16)	22—3 (3)	Apr. 1—27 (27)	8—13:1-13 (12)	15—12:1-21 (10)
17—9:1-17 (16)	23—4 (4)	2—27:1-50 (24)	9—14:1-19 (15)	16—12:24-50 (25)
18—9:18-34 (16)	24—4:23 (9)	3—27:11-24 (12)	10—15:1-28 (10)	17—13:1-20 (11)
(19) 9:35-62 (27)	25—5:1-21 (16)	4—27:25-34 (10)	11—15:29-58 (29)	18—13:21-58 (37)
20—10:1-44 (44)	26—6 (6)	5—27:35-44 (10)	12—16:1-12 (12)	19—14:1-21 (14)
21—10:45-24 (20)	27—7 (7)	6—Rom. 1:1-25 (21)	13—16:13-24 (12)	20—14:22-50 (28)
22—11:1-10 (10)	28—8 (8)	7—2 (2)	14—17:1-6 (6)	21—15:1-20 (15)
23—11:11-32 (22)	29—9 (9)	8—4 (4)	15—17:7-11 (5)	22—15:21-29 (8)
24—12:1-31 (21)	(2) 11:1-19 (18)	9—5 (5)	16—2 Cor. 1 (4)	23—16 (16)
25—12:32-59 (27)	3—8:1-25 (12)	10—6 (6)	(4) 2 (2)	24—17 (17)
(26) 13:1-17 (6)	4—8:26-40 (15)	11—7 (7)	17—19:1-4 (4)	25—18:1-20 (12)
27—13:18-25 (8)	5—9:1-22 (16)	12—8 (8)	18—19:5 (5)	26—18:21-25 (5)
28—14:1-21 (15)	6—10:1-21 (16)	(13) 8:22-29 (28)	19—4 (4)	27—19 (19)
29—15:1-10 (10)	7—10:23-48 (26)	14—9:1-16 (8)	20—5 (5)	28—20:1-16 (6)
30—15:11-32 (22)	(9) 11 (11)	15—9:17-33 (23)	21—6 (10)	29—20:17-31 (15)
Feb. 1—16 (31)	10—12 (12)	16—10 (10)	22—7 (7)	30—21:1-22 (12)
(2) 17:1-19 (5)	11—13:1-25 (23)	17—11:1-18 (12)	23—8 (8)	31—21:23-42 (20)
3—17:20-37 (28)	12—13:26-52 (26)	18—11:19-56 (35)	24—9 (9)	July 1—21:43-54 (12)
4—18:1-17 (11)	13—14 (14)	19—12 (12)	25—11:1-15 (14)	2—22 (22)
5—18:18-31 (13)	14—15:1-21 (8)	(20) 13 (11)	26—11:16-33 (28)	3—22:1-16 (6)
6—19:1-27 (25)	15—15:22-41 (26)	21—13 (11)	28—12 (10)	4—23:1-22 (12)
July 5—Matt. 23:23-35 (23)	Aug. 11—1 Thes. 5 (8)	Sept. 17—1 Tim. 3 (15)	Oct. 24—2 Pet. 1 (21)	Nov. 28—John 19:1-22 (5)
(6) 24:1-25 (12)	12—2 Thes. 1 (12)	18—4 (4)	25—2 (2)	29—19:23-42 (18)
7—24:26-31 (6)	13—3 (3)	19—5 (5)	26—3 (3)	(30) 19 (19)
8—25:1-30 (6)	14—4 (4)	20—20 (20)	(26) John 1:29-51 (41)	Dec. 1—21 (17)
9—25:31-46 (16)	15—5 (5)	(21) 20 (20)	27—1:52-51 (41)	2—1 John 1 (7)
10—26:1-16 (16)	16—6 (6)	22—2 (2)	28—1:29-51 (41)	3—2 (2)
11—26:17-29 (13)	17—7 (7)	23—3 (3)	29—3:1-18 (5)	4—4 (4)
12—26:30-59 (30)	(18) 7:1-19 (12)	24—4 (4)	30—3:19-26 (8)	5—5 (5)
(13) 27:1-29 (3)	18—8:1-19 (12)	25—5 (5)	Nov. 1—4:1-26 (24)	6—6 (6)
14—27:30-52 (23)	19—9:1-20 (12)	26—2 (2)	(2) 4:27-54 (24)	7—7 (7)
15—28:1-10 (10)	20—10:1-21 (12)	(27) 2 (2)	1—5:1-24 (23)	(8) 7:8-13 (6)
16—28:11-63 (53)	21—10:22-30 (9)	(28) Philom. (10)	2—5:25-47 (40)	9—8:1-11 (3)
17—Gal. 1 (1)	22—11:1-12 (12)	(29) Heb. 1 (11)	3—6:1-12 (11)	10—9:1-10 (10)
18—2 (2)	23—12:1-13 (13)	(30) 1 (1)	4—6:13-26 (14)	11—2:1-31 (31)
19—3 (3)	(24) 12:14-22 (9)	Oct. 1—3 (6)	5—7:1-17 (17)	12—2:13-29 (16)
(20) 4 (4)	25—13:1-13 (13)	2—4 (4)	6—7:17-28 (12)	13—3 (3)
21—5 (5)	(22) 13:14-27 (14)	3—5 (5)	7—7:21 (11)	14—4 (4)
22—6 (6)	26—14:1-13 (13)	4—6 (6)	(9) 7:22-33 (12)	15—5 (5)
(23) 6:7-16 (10)	27—15:1-21 (15)	5—7 (7)	8—8:1-50 (29)	16—6 (6)
24—7 (7)	(25) 15:22-38 (16)	(6) 7 (7)	9—8:21-29 (9)	17—7 (7)
25—8 (8)	30—16:1-20 (20)	7—8 (8)	10—9:1-16 (7)	18—8 (8)
26—9 (9)	(31) 16:21-50 (30)	8—10:1-18 (10)	11—9:17-41 (25)	19—9 (9)
(27) 10 (10)	Sept. 1—10:1-31 (17)	9—10:19-29 (20)	12—10:1-21 (10)	20—10 (10)
28—11 (11)	2—11:1-18 (18)	10—11:1-19 (5)	13—10:22-32 (11)	21—10 (10)
29—12 (12)	3—11:20-33 (20)	11—11:20-40 (23)	(16) 11:1-29 (27)	22—12 (12)
30—Phil. 1 (1)	4—12:1-17 (17)	(12) 11 (11)	14—12:29-57 (28)	23—11 (11)
1—20—Phil. 2 (2)	5—12:18-28 (11)	12—12 (12)	15—12:58-67 (10)	24—11 (11)
2—3 (3)	6—12:28-44 (16)	13—13 (13)	16—13:1-10 (10)	25—15 (15)
(3) 3 (3)	(7) 13:1-20 (10)	14—Jas. 1 (27)	17—13:11-17 (7)	26—16 (16)
4—4 (4)	8—14:1-20 (11)	(28) 1 (1)	18—13:18-22 (5)	27—18 (18)
5—5 (5)	9—14:21-30 (10)	15—2 (2)	19—13:23-28 (6)	28—19 (19)
6—6 (6)	10—15:1-20 (11)	16—3 (3)	20—13:29-38 (10)	29—20 (20)
7—7 (7)	11—15:21-32 (12)	17—4 (4)	21—13:39-46 (8)	30—21 (21)
8—8 (8)	12—15:33-48 (16)	(18) 1 Pet. 1 (25)	22—14 (14)	31—22 (22)
9—9 (9)	13—16:1-17 (17)	19—2 (2)	23—15 (15)	Aug. 1—23 (23)
10—10 (10)	14—16:18-34 (17)	(20) 2 (2)	24—16 (16)	2—24 (24)
11—11 (11)	15—17:1-22 (16)	(21) 3 (3)	25—17 (17)	3—25 (25)
12—12 (12)	16—17:23-40 (18)	(22) 4 (4)	26—18:1-18 (14)	4—26 (26)
13—13 (13)	17—18:41-50 (10)	(23) 5 (5)	27—18:19-40 (22)	5—27 (27)
14—14 (14)	18—19 (19)	(24) 6 (6)	28—19 (19)	6—28 (28)
15—15 (15)	19—20 (20)	(25) 7 (7)	29—20 (20)	7—29 (29)
16—16 (16)	20—21 (21)	(26) 8 (8)	30—21 (21)	8—30 (30)
17—17 (17)	21—22 (22)	(27) 9 (9)	31—22 (22)	9—31 (31)
18—18 (18)	22—23 (23)	(28) 10 (10)		
19—19 (19)	23—24 (24)	(29) 11 (11)		
20—20 (20)	24—25 (25)	(30) 12 (12)		
21—21 (21)	25—26 (26)	(31) 13 (13)		
22—22 (22)	26—27 (27)			
23—23 (23)	27—28 (28)			
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25—25 (25)	29—30 (30)			
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30—30 (30)				
31—31 (31)				

A. M. L'EBROOK.

The Bible: The Book that Lifts.

A pleasant and enlightening story is related of George Peabody, the great American merchant who lived in London, grew rich, and left many millions of dollars for education in the South after the Civil War. He was seated in his office one day and for some purpose a boy brought him a New Testament. The aged philanthropist looking up said: "My boy, you carry that book easily on your youth, but when you are as old as I am it must carry you." This must have been a somewhat cryptic saying to the boy, but it is plain enough to men and women who have fought many battles and know their New Testament.

In the course of life we find that the lifting and carrying power go out of many things that seem to be very substantial. "From scheme and

ered the light goes out." Philo-philosophers lift their power to satisfy and sustain. Literature, art, and to play all finally burn down as baubles of life. To only a few indeed remains a supporting interest in business or politics—though the latter lasts to the end with many.

The Mansion House, London, E.C.4. May 15, 1929.—"I assure you that I sincerely wish success to the International Bible Reading Association in its efforts to get the Bible more widely read in the homes of the people. In my judgment there is no force more likely to help and strengthen human endeavor to do right than the reading of the Scriptures, and the endeavor to follow the teachings of our Lord and Saviour Jesus Christ."—Your truly (Signed) Kynaston Studd, Lord Mayor.

But the New Testament never fails. Its real depth and reach, its power and comfort come upon people as the sun begins to pass behind the hills. Then the truth and reality in the New Testament lift the sinking soul into fresh life and man is borne with confidence and peace to his long home.—The "Christian Evangelist."

Conversions in Apostolic Days.

A Pitiless Persecutor—A Peerless Saint.

(Acts 9: 1-18; 22: 1-16.)

H. G. Harward.

There is no one fact so expressive of the power of the gospel as the conversion of Saul of Tarsus. Next to Jesus Christ, and because of relationship to him, he is almost the greatest character in human history. His conversion is one of the foundation facts of the Christian religion. The power which could lay hold of a life like his and fashion it anew is most assuredly a power not of man but of God. Saul's history may be divided into two chapters. We know him first of all as

A Pitiless Persecutor

of the early Christians. He was no weakling, but stands among the giants of his day. He was not a mere creature of circumstances. Nor did he drift with any tide of influence which might sweep his frail human over the ocean of life. His was an purposeful existence. There was so much of which he could boast. His education at the feet of Gamalliel. His fleshly descent. His righteous living. His intense zeal.

Saul is introduced in thrilling, tragic circumstances. The first martyr, Stephen, is laying down his life for the faith. Saul has given his voice against him, and consents unto his death. The witnesses lay their clothes at his feet. From that on he makes havoc of the churches, and breathes out threatening and slaughter against the disciples of the Lord. Paul sums up this chapter in his own life by saying he "was before a blasphemer, persecutor, and injurious."

In this chapter of Saul's life there are three notable facts.

He Acted from Conviction.

He thought he ought to do "many things contrary to the name of Jesus." He believed he was doing God service. Persecution of the church was the expression of a real zeal for God. He was sincere, but he was wrong. Many are in a similar position to-day. They are doing the wrong thing with a zeal and sincerity which decide even themselves. Conviction is necessary, but it must be based on the truth and purpose of God.

He was Moved by Feeling.

"He was exceedingly mad against them." In his campaign against the disciples his soul was stirred to its depths. He was consumed with a great passion for the honor and glory of God. And yet his feelings brought him into conflict with the real plan of the Lord. Feelings are not foundations but fruits. They are unreliable in the government of our conduct, or in determining our relationship to the Lord.

He did not Violate his Conscience.

Paul could claim, "I have lived in all good conscience before God unto this day." "He served God with a pure conscience." He strived to have "a conscience void of offence to God and to men." The judgment of conscience is determined by knowledge and training. In ignorance it will not condemn us even when we are wrong.

It is possible to act from conviction, to be moved by feeling, to do no violence to our conscience, and yet be out of harmony with God and his truth. It is possible to be governed by these standards, not at the same time be an enemy of Christ and his truth.

Paul gives an illuminating explanation of this period of his life: "He did it ignorantly, in unbelief." Conviction, feeling, conscience, must be governed by knowledge and faith.

There were elements of greatness in the life of Saul. But as a great and mighty engine on the wrong track may not only miss the purpose

of its construction but also work destruction, so is it with human life. To know God's will and to do it is the only safe position. The second chapter in Saul's life presents him to us as

A Peerless Saint.

Saul struck at Damascus, Christ suffered in heaven. He started for that Syrian city an enemy of Christ and his religion. He arrived there a humble penitent believer in the Lord. How was this transformation wrought? There are two stages in this experience of Saul. There was first of all

Knowledge of Jesus as the Son of God.

Stricken to earth as he hears the voice, "Saul, Saul, why persecutest thou me?" he answers with another question, "Who art thou, Lord?" "I am Jesus" is the revelation which makes the first great change from unbelief to faith. He had known about Jesus. Now he knows him. From this time his confidence rests in the person of his living Lord. To know him is the ambition which governs his after life. "I know whom I have believed" is his great confession of faith. All other things are refuse compared with the "excellency of the knowledge of Christ Jesus the Lord." A transformed life is only possible as there are right conceptions of Jesus. Opposition to his will is grounded in the ignorance of unbelief.

Obedience to Jesus as Lord

was a further step in the transformation of Saul. "Trembling and astonished" he asked, "Lord, what wilt thou have me to do?" This inquiry was an acknowledgment of the Lordship of Jesus, an admission of his own need, and a definite appeal for guidance. It expresses the three-fold need of to-day. Under conviction of sin Saul is now a penitent believer in Jesus as the Son of God. He needs guidance as to his duty. This does not come to him in any miraculous

way. On the Damascus road the Lord appeared to him in order that he might be "a minister and a witness." But he does not instruct him regarding his obedience to the gospel. The Lord does not do the work which he has given to others. He has committed to men the "ministry of reconciliation." Ananias gives to Saul the necessary instruction, revealing the gracious purpose of the divine appearing on the Damascus road. But he does not tell Saul to believe. Nor does he command him to repent. For three days of physical darkness he has fasted and prayed. What better evidence could there be of the sincerity of his faith and the genuineness of his repentance? Ananias asks a question and gives a command, "Why tardest thou? arise, and be baptised, and wash away thy sins, calling on the name of the Lord?" (Acts 22: 16). And "he arose and was baptised" (Acts 9: 18). In Romans 6: 1-4, Paul gives his own interpretation of the meaning of the ordinance. It was not a mere form, just a ceremony, an act of obedience, but not essential. It had a very definite place in his salvation from sin, and surrender to the Lord. And if it had this place in his experience as the "chief of sinners" why should it be omitted from the instruction given to penitent believers in these later days?

A Threefold Change

took place in Saul's life. There was a change of conduct. Persecution ceased. He turned completely from the old life. There is no conversion without similar experience. There was a change in conviction and fellowship. He joined the company of the persecuted. "After the way they called heresy, he worshipped the God of his fathers." Full obedience to the Lord may still require that. There was a change in service. Saul was not less zealous, but his zeal was directed to doing the will of Christ. "He now preached the faith which once he destroyed." His greatest joy was in adding to the number of those whom he formerly persecuted. He was put in trust with the gospel, and preached not to please men, but God. To the time came when he was known by his new name—Paul—a name which gathers about it the marvel of God's grace in laying hold of a great sinner and transforming him into a greater saint, and making him the mightiest instrument in winning others for the Kingdom of God. What a wonderful day was Saul became Paul!

The Invisible Beam.

"He [Christ] hath shed forth this, which ye now see and hear."—Acts 2: 33.

Here is a detective story, such as boys love, and girls sit up very late at night to finish. He was a very mysterious slough, for nobody had ever really seen his face. Always he was lurking in concealment, his eye upon everybody. That had him lately at a London exhibition to guard a collection of valuable silver, and trusted him so much that they didn't even bother to put it behind steel bars or in plate-glass cases. People could see nothing between them and all those precious things. But there was a man, and just stretch out his hand to touch 'em, and instantly—such a clamor of electric bells ring by that invisible detective! Never had valuables been so well guarded by steel safe or padlock as by that invisible wireless beam, which, when you passed your hand through it, set all the alarms ringing, yet there was nothing to be seen!

What wonders a wireless beam can perform! One day it will cook our dinner, and heat and light our home, and stand like a sentinel at our gate. It just walks through doors and walls as though they weren't there. You don't understand? Well, neither do I. Fortunately there are things you don't need to understand before you try them. The last Sultan of Turkey didn't believe in electricity, and wouldn't have it in his palace. Now, how could you ever explain wire-

less or anything to a man like that? Some things you must try first and explain afterwards—like religion.

Once, long ago, strange things began to happen in Palestine. Curious changes were seen in people whom everybody knew. Folk who had been fierce and cruel became kind, and kind and brave, gentle people grew strong and kind, as lions. Men who before had been going all wrong, began suddenly to go all right. Nobody could account for it but those who tried it, and they said it was a beam from above: "Christ hath shed forth this which ye now see and hear." . . . And some folk think of it happening every day, when the same wonder grows up, and they say, "I can't explain a young man once said to me: 'I can't explain a thing, it is as if some one gripped me by the sleeve.' An invisible beam from Jesus!"

What a protection that invisible Guard is for the precious things in life—for truth and honor! When you're in danger of losing them—and to lose honor is to lose all—what a clamor of speaking bells in our heart! You feel you can't speak that untruth, or to a low-down thief, you can't put out your hand to do it, but there's a grip on your sleeve. "I can't do this thing," you murmur. That is, if you have made Christ your Friend.—S. Greer, M.A.

Prayer Meeting Topic.

November 11.

DERISION FOIBERED.

(Luke 16: 11-31.)

W. Waterman.

Jesus had just taught his publican disciples how to give their money to the great clerical friends by ministering to the necessities of the poor, as good stewards of the estate of God should. "And the Pharisees also, who were covetous, heard all these things, and they derided him. And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God." "The Pharisees lived in the comfortable creed that wealth was a merited sign of God's favor, while disease and poverty were the results of sin. They believed that the man who was wealthy here would therefore be wealthy in the world to come." Jesus to correct them told a further parable. In it he taught these lessons:

First, that in the scope of God's purposes of salvation are to be found both rich and poor. "There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day." He was neither better nor worse than a score of such rich men in his city: he had money; and he used it. "And," adds Jesus, "there was a beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table; moreover the dogs came and licked his sores." Yet both these men, Jesus proceeds to show, are within the purposes of God.

Next, that the condition of such men may, in the next world, be reversed. "This is a reverse side of the picture, which only Christ could show. "And the beggar died, and was carried by the angels into Abraham's bosom; and the rich man died also, and was buried; and in the world of the dead he lifted up his eyes, and seeth Abraham afar off, and Lazarus in his bosom." What was highly esteemed by men had proved an abomination to God, and vice versa!

Again, that the destiny of one man may be reversed by his conduct to the other. But had the rich man ill-treated the beggar at his gate? No. Yet Lazarus had doomed Bivies. "And to David Abraham said, Son, remember—remember that in thy lifetime thou receivest thy, yes, thy good things; and likewise Lazarus evil things; you were content to let it be so. Having means, you nevertheless did not 'make friends with it' that they might receive you into heaven." You spent it on yourself, and it is gone.

Moreover, that at death destiny becomes final and unalterable. "And he lives all this, between us and you there is a great wall fixed; so that they would pass from hence to you cannot, neither can they pass to us that would come from thence." Your days of grace are done; you live at last been weighed; your ultimate value has been found; your own eternal place is now fixed.

And finally, that you will not be able to say then that you have not been sufficiently warned; for you have had God's revelation, which is God's own instrument to move you to repentance. To David, concerned for his five brothers, "Abraham saith, They have Moses and the prophets; let them hear them. If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." "Only the revelation in our own souls of the beauty of God, can teach us to fix our hearts unalterably on God and all that lives with him and in him." We respond to the teaching of the Book of God that we should live for him and for others? then happy are we!

HILLE SCHOOL ENTERTAINS PARENTS.

In order to get acquainted with the parents of the scholars the Geelong, Vic., Bible School teachers and officers arranged a social evening. Mr. Clifton, the exchange, and Mr. Putland, superintendent, welcomed the visitors, and sought for the co-operation of the parents in training the children. An interesting programme of games, competitions, and musical and educational items was submitted.—M. Catron, Hon. Sec.

NOTES FROM N.S.W.

P. J. Pond, B.A.

Exam. Results.

Ten years ago 253 scholars, and teachers sat for the annual Scripture Examination and 200 gained passes. This year 704 sat for the examination and 625 gained passes. 422 gained honor certificates, and 200 secured pass certificates. 79 failed to pass. List of prize-winners will be published later.

Heritage of Good.

For many years the late esteemed Bro. Geo. Stimson (Cameley Vale) was a prominent Bible School worker in N.S.W., both in his local centre and as president of the Y.P. Department.

This year five of his grand-children were prize-winners in the Federal Examinations. They were Eula, Marjorie and Bert. Stimson, Joyce Christopherson and Yveta Arnold. His influence still lives.

United Conference.

N.S.W. Young People's Organiser, Bro. Philip J. Pond, B.A., visited Goswick for a united Sunday School Teachers' Conference last month. On the Saturday he addressed a conference of representatives of Anglican, Presbyterian, Methodist, Congregational, Baptist, Salvation Army and Churches of Christ Sunday Schools. On the Sunday he participated in a united young people's rally. At night the various churches united in a number rally in the Regent Theatre, when Bro. Pond preached to an inspiring audience. The brethren there were delighted with the message.

TRAVELLING WITH A LANTERN.

W. Gale.

Not to see the way oneself, but to show others the way, is the purpose of this journey—the lantern being not a hurricane lamp, though carried by a "Gale," but an "oil-lamp."

The Victorian Secretary invites the "young people" and readers of the "Y.P." page to share some of his experiences on a Home Mission tour in Victoria.

Perpetual Motion.

The secretary's tongue is the nearest thing to "perpetual motion" that he knows. Judge for yourself, as he tells of a recent Sunday, 10 a.m. address to the Junior C.E.; 11 a.m. Home Mission address to church, after greetings to children from the Bible School Department, and message to "grown-ups" from the Home Mission Department; 3 p.m. Home Mission and gospel address at county centre; 7 p.m. gospel address to united church; 8:30 p.m. prohibition address to united church group in public hall.

The Baby Kangaroo.

To the song "Old Farmer Brown" he is going to add another verse. Telling of the Baby Kangaroo—"With a hop, hop, here, and a hop, hop, there; here a hop, there a hop, hopping everywhere, down on Methven's farm. The little chap had been brought in from the desert but a few days before. He could be coaxed to sit up to be photographed only by first giving him a

drink out of his bottle. This fine little baby of the tallest species of kangaroos will make a welcome addition to the secretary's slides, and will be seen in a few days.

Juniors at Kanika.

The Kanika Junior Endeavor Society is, indeed, a credit to the church. On Oct. 29 there were thirty-three present, seventeen of whom were boys. It was a treat to see a lad preside at the organ in a very creditable manner. Upon enquiry it was disclosed that the committee system had not been working satisfactorily. Efficiency will soon be lost if this continues, for an Endeavor Society, and especially a junior, without the committee system is like a six cylinder car "missing" on two.

Now the Lantern.

After the evening with the lantern, one preacher said, "I feel as though I had just come off a long journey." Another said, "I had no idea the work of our churches was so extensive." Everywhere the comment is, "What wonderful slides." The secretary has taken hundreds of photographs for this lecture, including some of the State's finest scenic wonders, pictures showing industries of our people, chapels, Bible Schools, and topical pictures of interest to young and old. These slides have been made and colored by Clarence L. Lang, preacher at Ararat.

The Purpose of It All.

Primarily, the present lecture tour is to deepen interest in the Victorian Home Mission annual offering on Dec. 1, when at least £2,000 will be required. In addition, the lecture is so arranged as to give a review of our churches and work in Victoria, amongst both young people and adults. It is the finest collection of lantern slides of the work of the Churches of Christ ever shown in Victoria.

Having a Bad Time with the "Bible."

The secretary took the little baby "Bible" car to "experts" to have it prepared for the long cross-country journey throughout Victoria. "Experts" fitted auxiliary springs that were "guaranteed." Oh, those "experts"! They have made it ride like a tractor! His hope is that his tongue will work well when he interviews the "experts" again.

IF LIFE SEEMS STORMY.

If you happen to be a boy with many hard things in your life, do not waste time envying some acquaintance who seems to be having a much easier thing of it. Instead of pitying yourself because of the storms which beset you, use your splendid energy in trying to stand up against them.

Those well acquainted with lumber tell us it is the trees which have been storm-tossed that make the toughest, most resistant timber. The tree away up on the mountain-top, which almost daily has to battle with the storms, is the one selected by woodmen when timber of unusual strength is required.

So, don't bewail the fact that life for you is somewhat stormy. Remember the Master Builder may have need of some exceptionally firm, stout timber. Be your best to supply it.—A.C.H.

DO not look for the flaws as you go through life.

And even when you find them,
It's wise and kind to be somewhat blind,
And look for the virtues behind them.

—Wilcox.

The Home Circle.

Conducted by J. C. F. PITTMAN.

WHILE WE MAY.

The hands are such dear hands;
They are so full; they turn at our demands
So often; they reach out,
With trifles scarcely thought about,
So many times; they do
So many things for me, for you—
If their fond wills mistake,
We may well heed, not break.

They are such fond, frail lips
That speak to us. Pray, if love strips
Them of discretion many times,
Or if they speak too slow or quick, such crimes
We may pass by; for we may see
Days not far off when those small words may be
Held not as slow, or quick, or out of place, but
Dear.

Because the lips that spoke are no more here,
They are such dear, familiar feet that go
Along the path with ours—fast feet or slow,
And trying to keep pace—if they mistake
Or tread upon some flower that we would take
Upon our breast, or bruise some heel,
Or crush poor Hope until it bleed,
We may be mute.

Not turning quickly to impute
Grave fault; for they and we
Have such a little way to go—can be
Together such a little while along the way,
We will be patient while we may.

So many little faults we find.
We see them; for not blind
To Love, we see them; but if you and I
Perhaps remember them some by and by,
They will not be,
Faults then—grave faults—to you and me,
But just old ways—mistakes, or even less—
Remembrances to bless.

Days change so many things—yes, hours,
We see so differently in suns and showers,
Mistaken words tonight
May be so cherished by to-morrow's light.
We will be patient, for we know
There's such a little way to go.

— Selected.

MIL CARNEGIE AND TEMPERANCE.

Mr. Andrew Carnegie once wrote to Dr. Caylor, sending him a generous donation to the National Temperance Society. In his letter he said: "The last temperance lecture I have delivered lately was my offer of ten per cent. premium on their wages to all my employees on my Scottish estates who will abstain from intoxicating liquors." This shows how one successful business man estimates the difference in value between drinking and abstaining workmen, and how he emphasized his estimate.

"HIS HEART WAS NOT IN IT."

A mother was once asked by a member of the family why it was that one of her brothers did not attend the family worship, generally making the excuse that it was too early, or too late, or else he had made an engagement. To the girl who made the enquiry, the mother, very wisely, we suggest, replied: "You see, your brother's heart is not in it! Why is it men absent themselves from this and that, in respect to religious activities and exercises? We suggest the reason is often just here: their hearts are not in it.—Selected.

BETTY'S CONTENTMENT.

Her preacher came to see her, and said, "I little expected to find you so patient in bed, when you have always led such an active life. It must be a trial to lie there so long." "Not at all, sir," said Betty. "When I was well I used to hear the

Lord say to me daily, 'Betty, go here'; 'Betty, go there'; 'Betty, do this'; 'Betty, do that'; and I did it as well as I could. Now it seems as if I hear him say daily, 'Betty, lie still and cough.'"

A RELIGION

1. That does nothing.
 2. That gives nothing.
 3. That costs nothing.
 4. That suffers nothing.
- Is worth nothing.

GOOD'S RESOURCES INFINITE.

An indigent philosopher at the court of Alexander sought relief, and received an order for any sum he should ask. He immediately demanded of Alexander's treasurer ten thousand pounds. The treasurer demurred at the extravagant amount; but Alexander replied, "Let the money be instantly paid. I am delighted with this philosopher's way of thinking; he has done me a singular honor. By the largeness of his request he shows the high idea he has conceived of my wealth and munificence." God is honored in like manner, and though ever giving, he has yet an inexhaustible supply.—Selected.

THE PRAYER OF A GIRL OF THIRTEEN.

O God, the gift of life is sweet!
Thou causest every heart to beat
And nerve to feel.
O God, the gift of life is dear!
And praying in thy temple here
We humbly kneel
To thank thee for thy wondrous gift,
And gratefully our souls we lift
While every heart-throb seems to say
I am alive.

O God, the gift of life is sweet
And we must make it worthy thee
By being true.
And, God, this gift of life 's mine
To make unworthy or divine.
Lord, lead me through!

The gift of life will never rust
If in our God we put our trust,
And gladly say, with each new day,
I am alive!

— Margaret Rhoads.

WHICH ARE YOU?

- A power, or a problem?
A promoter, or a provoker?
A giver, or a getter?
A worker, or a worker?
A friend, or a faultfinder?
A helper, or a hinderer?

— "Trumpet Call."

IN PRISON.

In the North of England the curate of one of the town churches was asked to take duty at the prison for the chaplain, who was going away for his holidays. The prison was full at the time, and there was a good muster of prisoners in the chapel. The curate, who was young and somewhat nervous, started his address to the prisoners with the words: "Brethren, it gives me great pleasure to see so many of you here to-day!"

He.—Are the cushions soft and easy?

She.—Yes, darling.

He.—You're not being jolted in the car?

She.—No, sweetest.

He.—No annoying draughts?

She.—No, my ownest!

He.—Then change seats with me, will you?"

The Family Altar.

J.C.F.P.—

Monday.

Though Babylon should mount up to heaven,
and though she should fortify the height of her strength, yet from me shall spoilers come unto her, saith the Lord.—Jer. 51: 63.

The spoilers did come, and Babylon was soon laid in ruins; though her strength seemed indestructible. It is vain to fight against God; but men and nations are slow to learn the lesson.

Reading—Jer. 52: 1-16, 28-31.

Tuesday.

The Lord hath done that which he devised; he hath fulfilled his word that he had commanded in the days of old; he hath thrown down and hath not pitied; and he hath caused thine enemy to rejoice over thee, he hath set up the horn of thine adversaries.—Lam. 2: 17.

After repeated warnings and threatenings God fulfilled his word, and Jerusalem was destroyed. We may be sure that God's word never fails. As he warned Jerusalem so he has warned the rejecters of the gospel of future judgment; and as sure as they persist in their disbelief so sure will they be condemned.

Reading—Lam. 1: 12-22.

Wednesday.

Let us search and try our ways, and turn again to the Lord.—Lam. 3: 40.

This is what the Lord desired. This is why he afflicted them. It seemed to Jeremiah that God was taking vengeance, but it was His love for them. "Whom the Lord loveth he chasteneth." Reading—Lam. 3: 37-59.

Thursday.

Now it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the captives by the river of Chebar, that the heavens were opened, and I saw visions of God.—Ezek. 1: 1.

The prophet was a man of God, and he dealt with the people of God in their captivity, and there he saw visions of God. If we would see visions of God, we must do the same. It is often among his people that Christ is found; especially the lowly and oppressed.

Reading—Ezek. 1: 26-2: 10.

Friday.

Then I arose, and went forth into the plain; and beheld, the glory of the Lord stood there, as the glory which I saw by the river of Chebar, and I fell on my face.—Ezek. 3: 23.

We read that the glory of God is his "goodness." In some way the wonderful hinges the prophet saw displayed that goodness. If we are right-minded we may see God's goodness in all his works. Visions of glory will appear while the world sees nothing.

Reading—Ezek. 3: 22-4: 8.

Saturday.

Yet will I leave a remnant, that ye may have some that shall escape the sword among the nations, when ye shall be scattered through the countries.—Ezek. 6: 8.

"In the day of judgment God remembers mercy. He has always a remnant, not indiscriminately chosen, but those who abide faithfully." The Lord knoweth them that are his, and will save them.

Reading—Ezekiel 6.

Sunday.

And as for their appearance they four had one likeness, as if a wheel had been in the midst of a wheel.—Ezek. 1: 10.

In the British Museum, London, there are ancient Assyrian sculptures of cherubs in which seem like those described here. The wheel seemed to be a symbol of perfect harmony, in form and action. A beautiful figure of God in all his works.

Reading—Ezekiel 10.

five many a time in a half-empty building. The choir was good, but I have heard many better. The service itself was simple to the point of austerity.

This morning Dr. Jones preached on the power of God's love, and the love of God. The two sermons shared two or three common characteristics. Though behind them there was a breadth of reading and depth of thought, in expression they were simple and homely; the preacher never used a long word if a short one would serve—a characteristic of his intimate friend Dr. Jewett, too.

Dr. Jones relies on quotations and allusions, rather than little stories for the purpose of illustrating his sermons. I noted that Dr. Dale was quoted two or three times, to-day; and so was Sir George Adam Smith; Browning, Tennyson, Stevenson, and Shelley, too, served their turn.

"But when one has analysed to the final issue, where is the secret of this preacher's power? I can find it only in personality. He does not dominate the service—he leads the worship; but from the moment when, in conversational tones, he announces his text, he lays his spell upon the spirit. It is a wonderful gift—and a terrific responsibility."

At this time of the year the Austral would like to receive out-standing amounts for "Christian," "Pure Words," Graded Literature, Printing, and church and school requirements, all of which have been supplied in good faith. Will those whom this reminder concerns please remit? We are at the old address—524, 530 Elizabeth St., Melbourne.



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Foreign Missions.

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

BARAMATI, INDIA, CHAPEL ENLARGED.

Our indigenous church at Baramati, India, gives constant evidence, by its activities, of much inward spiritual grace.

1. Its slow but sure progress it became practically self-supporting.

2. Its audiences grew so great that enlargement of the building became an absolute necessity.

3. This spirit of self-help caused them, four years ago, to lay by their small income for a fund to enlarge their building. Many of their members have contributed, during the four years, one month's salary to the building fund.

4. When a "Macedonian call" came from Baramati, one of the nearby villages, they sent their own preacher to help establish the work there.

5. Their preacher found there was no house he could rent, so Baramati contributed, from its building fund, £27 to purchase a "manse."

6. The work at Baramati prospered. Their offerings continued to grow. Bro. Ewins gave them £50. A few smaller amounts were given by other Australian brothers and sisters, and finally, after four years, they had sufficient to warrant the enlargement of their chapel.

7. Finally they had accumulated £199/10s. Of this amount the Baramati church contributed £121/17.6 and Australia sent £77/12.6. The total cost of the Baramati chapel enlargement was £210, and the purchase of the Baramati manse £27, a total of £237, leaving a debt on the two properties of £37/10s., which they have borrowed

from the Baramati Co-operative Society, to be repaid in two and a half years.

The books on this page will indicate the form of the enlargement. One side of the chapel was partially removed, leaving pillars to support the roof. The extensions of the chapel form an enclosed compound 40 ft. x 30 ft., with a covered verandah on side on the inside 9 feet wide running around three sides. In the courtyard is a large tree for shade and also an open latrine. The platform is under the old roof of the original building. We now have a floor space of 2,100 square feet. The members sit on the floor. The whole of the enlargement was made under the supervision of Bro. H. B. Coventry.

On Saturday, Oct. 5, the enlarged chapel was opened by H. B. Coventry in the presence of most of our missionaries from all our Indian stations, and a large number of our Indian Christians.

The enlargement was dedicated to the glory of God and the service of humanity. Dr. G. H. Oldfield, president of the local management, addressed a fine audience in English. Miss Edna Vawer sang a beautiful solo, and Mr. T. Escott gave a splendid closing address in Marathi. Many Hindus were present from the town and many from the surrounding villages.

On Sunday morning, Oct. 6, a combined young people's and gospel service was held. A. A. Hughes preached and made a great impact, and the close of which twenty-four confessed Christ. Bro. H. B. Coventry had the privilege of baptizing all of these the same hour. Of the number, ten were lads from the orphanage, one a daughter of a worker, one a woman from the Christian community, and twelve from the settlement. Among these twelve was an old woman of 65, and her thirteen-year-old grandson, also the mother-in-law of Baramati, and five men and four women from the Bistar tribe. These included husband and wife in several cases. The church at Baramati now has an actual membership of 110, compared with 70 of six years ago. Of the 110 there are 26 from the settlement, over 20 boys from the boys' home, and the rest are mostly mission workers and their families. On Sunday evening the 21 were received into the church. We praise God for the souls added to the kingdom and for the monument to his love and power now visible at Baramati.

CHILDREN'S DAY.

Children's Day was observed in many schools last Sunday. We hope soon to have reports of large offerings. Please send the money as promptly as possible to the local State secretaries or treasurers who will forward it to the Federal treasurer. We hope that any schools not able to take the offering on Nov. 3 will set apart some other Sunday as Children's Day. We hope that of the 200 Bible Schools in Australia we shall have over 200 offerings. Many of our schools are helping the work by supporting orphans, but this does not compensate in the loss of Children's Day offering, as the orphan support is often limited to individual classes. Let every school provide for a Children's Day offering some time

during the year. If individual classes are already doing their part in the support of an offering, in addition to the Children's Day offering, but we plead for an opportunity to be given to the children who do not support orphans to contribute to the Children's Day fund. Will superintendents and secretaries of our schools kindly note this reasonable request, and let the lives of the children be enriched by linking themselves in helping the children of foreign lands?

A FIRST-FRUIT OF CHILDREN'S DAY OFFERINGS.

Bro. A. G. Saunders writes:—

"Bro. Collings, of Parkdale Bible School, tells me that Rosie Fletcher, one of their Little Sunday School girls, received her Children's Day box on Sunday, Oct. 13. One week later she had in it 10/7. If all our scholars do this, you will have to invent some extra prizes for really big amounts, and also you will have a grand lot of money for the boys' and girls' work on the foreign field."

"Victoria seems of a mind to do more for Children's Day this year. Fifty-two schools have so far ordered supplies. I know of at least one other that intends to observe the day."

A LOVELY STORY.

During the Foreign Mission day offering we stressed the difficulty many of our members had, owing to unemployment, to give their help to the offering. They had the will to give but lacked the opportunity. The following letter is an illustration of what we wrote, and tells its own lovely story.

Dear Mr. Saunders,—

"Enclosed you will find £1/10s.—The £1 is my donation and the 10s. is part of my sister's. We have both had short time at work for a good while, and that is why we have not been able to send the money along before, which we would have liked to do. My sister will send some money along as soon as she can. We are very interested in your work and hoping it is progressing favorably. I will close.

Yours sincerely,

(A Sister.)

The Foreign Mission Board has received £25 from a brother and sister in South Australia at a thanksgiving to God for temporal and spiritual blessings received. Also C.S., Surrey Hills, Victoria, sends £1 for the Blind chapel fund.

Offerings for Foreign Missions

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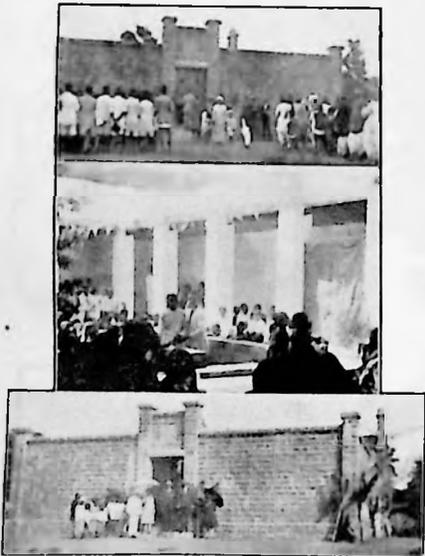
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Enlarged Chapel at Baramati, India.

Top.—H. B. Coventry opening the chapel.

Centre.—Baptising a Sifter convert in the chapel.

Bottom.—Front of chapel: Mr. and Mrs. Pittman, Mr. Escott and Edgar, Miss Foreman.

News of the Churches.

Tasmania.

Sulphur Creek.—Bible School anniversary was to be held on Nov. 3. Bro. F. Collins, of Launceston, was to be the speaker. Bro. J. Byard, of Mole Creek, gave a fine address on Oct. 27, a number of visitors being present.

Queensland.

New Veterans.—Bible School was well attended on Oct. 27. At night all seats were filled, Bro. C. S. Trudgian speaking on "Passed Beyond Recall." 20 broke bread.

Gympie.—On Oct. 27 there were well-attended meetings. Bro. Vanham speaking at both services. 113 broke bread. 124 were present at Bible School. Work generally is healthy. Over 80 attend midweek services, enjoying Bro. Vanham's series of chart addresses on "Revelation."

Ma Ma Creek.—All services are well attended, there being an average of over 90 communicants each Sunday morning. The red and blue rally in connection with the shield competition ended on Oct. 27 in a win for the blues. Ma Ma Creek school then was leading in the competition by seven points. Sister M. Althaus and Bro. H. Rosenberg were married recently. Bro. Hamann officiating. Sister Speck, who underwent a serious operation, has recovered. Sister Sherman, near, is very unwell.

Inawleh.—To keep the young people together a social club has been formed. This was the first time on Oct. 25. Attendance was gratifying, and a happy time was spent. Bro. W. Wendorf, of the Home Mission Committee, visited the church on Sunday morning, Oct. 27, and spoke on the committee's work. Bro. D. and Mrs. Maryborough, was received into fellowship. On Oct. 23 the men's concert had a ladies' night, when a number of the sisters attended. The gathering was most successful.

Maryborough.—There have been encouraging advances. Over 100 now attend the town and Croston Junction Bible Schools. The sisters' guild held a successful concert on October 25. Bro. Gill, of Enmore, exhorted acceptably during a fortnight's stay in the town. On Oct. 27 Bro. A. Price, who initiated the reconstruction of Croston Junction Bible School a few weeks ago, spoke at Urarawan. There were 32 children and four adults at Croston school. Prospects are bright. The sisters' guild made 18 in its recent concert.

Annerley.—Church and Sunday School work continues very satisfactory. Several new members have been received. Sister Doris Bagley and Bro. T. Maxwell were united in marriage. The Hildreth-Morris mission made a splendid start on Oct. 27. A large attendance gathered at the morning service. At night the tent was crowded, when a fine sermon was delivered a powerful sermon on the "Second Coming of Christ." There was one confession. On Oct. 29 a large contingent attended from the new church at Kedron. All seats were occupied. Prospects are good, and a fine spirit prevails.

Victoria.

Carlton (Lygon-st.).—A Bible School had made the good confession on Nov. 3. Bro. A. G. Saunders spoke morning and evening, his evening subject being "The Value of Praying." Good work was done by the choir, and Miss V. Baislack was soloist.

Moreland.—Meetings on Nov. 3 were encouraging. There were received into fellowship, Bro. Welch, addressed the church. At the gospel meeting Bro. Welch delivered a series of addresses from Harold Beecher's book, "Broken Earthquake." A solo by Bro. C. Watson and a selection by the orchestra were appreciated.

South Yarra.—Both meetings on Nov. 3 were much above the average. In the evening a Lots was immersed. Bro. Hammond addressed the morning meeting. The school, too, was larger. The last meeting of the C.E. listened with great interest to Mr. Grogan's illustrated address on the Melbourne City Mission work and workers.

Dandenong.—On Oct. 27 Bro. Trzebiec gave much-appreciated addresses at both services. Good attendance is maintained by Nollie Park members since transport has been arranged. A sunrise meeting is held at Nollie Park on Wednesday evenings. Mr. W. Bartlett, from the College, conducting the services. The work of the J.C.E. in sending flowers to the sick is greatly appreciated.

Yankee.—There were splendid meetings on Nov. 2. Bro. Williams, Gardnawake, gave an uplifting message to the church. Three were welcomed by letter. After Bro. Chivell's gospel address a boy from the school accepted Christ. A senior girl from the school confessed Christ on Oct. 27. The ladies' guild held a successful sale of work and gifts on Oct. 29, with gratifying financial result.

Gardiner.—For hospitals appeal £242 was raised. Last two prayer meetings were conducted by the young ladies (The Virginians) and the men of the district respectively. Bro. Newson and Bro. Emiss spoke on the work of the Prohibition League and received promises of support. Four were received into membership by letter of transfer. Bro. Gebbie was the evening speaker.

Fitzroy.—The Bible School regrets the resignation of Mr. E. J. Williams for six months and a half. Emiss spoke on the work of the Prohibition League and received promises of support. Four were received into membership by letter of transfer. Bro. Gebbie was the evening speaker. Fitzroy.—The Bible School regrets the resignation of Mr. E. J. Williams for six months and a half. Emiss spoke on the work of the Prohibition League and received promises of support. Four were received into membership by letter of transfer. Bro. Gebbie was the evening speaker.

Sunshine.—Bible School anniversary on Oct. 13 was a great success. Bro. Ladbrook, of South Yarra, addressed the church. The afternoon speaker was Miss Maud (Little Miss Koobaburra). Bro. Robbins conducted evening service. Afternoon and evening meetings were crowded, every seat being occupied. Visitors were catered for in the hall by the ladies, about 80 sitting down to tea. On Oct. 17 the school concert was held. Bro. Newell and Wright presented prizes to successful scholars. The work in general is splendid. Jack Blackshaw laid the misfortune to break his leg, but is progressing well.

Richmond.—Church anniversary services were celebrated on Oct. 27. Bro. R. Gebbie gave a splendid message to the church. The attendance was large, many past members being present. In the Bible School prizes are distributed by Bro. H. Watkins, past superintendent. The choir rendered special pieces at night, and Bro. Sparks gave the gospel message. On Oct. 28, at a public meeting, community singing was enjoyed. Bro. A. J. Fisher gave an inspiring address. Attendance at school during the past month has increased by 10.

Hampton.—A missionary gift social was held by the J.C.E. on Oct. 31. On Sunday morning, Nov. 3, Mrs. Glindinning was welcomed after absence through illness and operation. The school is in a happy state. The Bible School is in Shean avenue. Miss D. Hamilton is reorganising the kinder work. Representatives of the school visit the local convalescent home regularly. Bro. Jones preached a good sermon on Sunday night on "The Sea of Galilee." Miss D. Pittman sang "The Ninety and Nine." There were two decisions for Christ.

Glentferrie.—Bro. F. Goodwin preached morning and evening on Nov. 3. The ladies' church aid society realised about £250 from a recent sale of work.

Castfield (Barbra-st.).—Meetings have been well attended. 119 broke bread on Nov. 3. Platform has been capably filled by Bro. W. Emdis, Smith and Dunlop. Phi Beta's physical culture recess display held at Malvern Town Hall on Oct. 29 proved a great success, over 140 being raised. Ladies' social circle held a successful fair on Oct. 24. They also sent a mission box to India. Church property is being painted and platform re-erected.

South Australia.

Berra and Winkie. The work is in good heart. Bro. and Sister Tallot are doing a fine work of visitation. On Oct. 6 Winkie Bible School held its anniversary, and on Oct. 13 Berra Bible School followed. Good meetings, addressed by Bro. Tallot, were held at all services, also bright singing by scholars. On following Monday evening the annual prize givings were held when superintendents and secretaries of both schools gave reports, which showed encouraging improvement in the year. Berra school now has 45 scholars on the roll. On Oct. 19 the combined annual school and play school was held at Lake Bunney, an enjoyable day being spent. The C.E. Society, recently formed at Berra, makes progress. Bro. Tallot is shortly to launch a training for service class for the young men.

Western Australia.

Kalgoorlie.—On Oct. 27 meetings were well attended. 113 broke bread. Visitors included Bro. Albany Hill, from Perth. In the morning Bro. and Sister Wilcox, from the coast, were welcomed into fellowship. Bro. Waterman spoke morning and evening. Bro. Maloney's solo was appreciated.

Dunbury.—There were good meetings on Oct. 27. At 10 a.m. a junior Christian Endeavor was inaugurated with twelve charter members. Bro. Fitch, from Harvey, addressed the church on the "Sister V. Burk, superintendent. On behalf of the study of Aels was continued, when "The Conversion of Lydia" was Bro. Thomson's subject. At the close a brother was baptised.

Victoria Park.—There were splendid meetings on Oct. 27. Bro. F. Dean spoke at both meetings, about 80 broke bread. Two brothers who were baptised the previous Lord's day were received into membership. A splendid after-church evangelistic service in the Broadway Theatre was held after evening meeting on Oct. 27, about 200 present. It was a time of rich blessing. All departments are working well and splendid interest is maintained.

Inglewood.—During the absence of Bro. Hutson at Northam on Oct. 27, Bro. Eaton took the gospel service, and Bro. Norman gave acceptably at the school and church. The address of Bro. Dehning, of Hayswood, on "The Sin of Doing Nothing," was much appreciated on the 20th. On 26th the choirmaster, Bro. Holden, and Mrs. Haskin entertained the choir at their home. The J.C.E. Society held a social on Oct. 27. Bro. and Sister V. Burk, superintendent. On behalf of the J.C.E., presented some books to Bro. Norman. Bro. James expects soon to leave for Melbourne.

Bassendean.—On Oct. 20 Bro. Hutson also exhorted in the morning, and at night Bro. Nightingale gave a fine address on "The Wisdom of Christ in Regard to His Divinity." Mrs. Matthews sang. Recently several new scholars have been added to the school, and the kindergarten department is now graded. The sisters held a social at the home of Sister Turtle. The sisters' prayer committee from the Executive visited the ladies' guild. Bro. Lang was the morning speaker on Oct. 27. In the evening Bro. Nightingale preached. On Oct. 29, at the half-yearly business meeting, which had been postponed on account of the Midland mission, it was decided to adopt the new budget envelope system, to come into operation on Jan. 1. Sister Peggy Robinson has returned after a trip to the eastern States.

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