

# THE AUSTRALIAN CHRISTIAN

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## The Heresy of Impatience.

J. I. Mudford.

**"SOUND** in faith, in love, in patience." So ran the precept of Paul which his son Titus was to impress upon the aged men of Crete.

Is impatience, then, characteristic of our elderly brethren? If it is, let us be patient with their impatience. The hero of one of Stias Hocking's stories prayed for "the rising generation," and gave thanks in his prayer: "Thou knowest, Lord, that in our day there were no rising generation." But there is a rising generation now, and sometimes it sorely tries our aged friends. Besides, the scales of illusion have been rudely brushed from their eyes; they have borne the heat and burden of the day; and they see not yet all things put under him whom they have served. Let us make allowance, then, for this defect of temperament among the aged.

Still, this heresy, if characteristic of, is certainly not peculiar to, our older folk. The impatient are ever with us. In business, in sporting activities, in church relationships, in our homes—we meet them everywhere. Some have even seen very faithful likenesses of them on glancing into looking-glasses. "Temperamental"—such is the current euphemism that most aptly describes them.

The meekest of men once in a fit of impatience struck the rock, and spoke unadvisedly with his lips. And at what terrible cost! His eyes were allowed to behold, but his feet were never permitted to walk, the hills and dales of the land of promise.

"Sound in faith": how numerous the trials for unsound doctrine! "Sound in love": has anyone ever been impeached for high treason against the King of Love? "Sound in patience": no imposition with racks and thumbscrews has as yet been invoked for the suppression of the heresy of impatience. And yet, "is there not a cause?" Surely something should be done for the overthrow of this Goliath who has stalked so brazenly through the centuries.

Let us give ourselves for a few moments to a consideration of some spheres where the virtue of patience is sorely needed.

(1) We are often "short" with our fellow-Christians. John Wesley condemned as "stingy" a Christian man who gave very little. But Wesley found, to his own confusion, that the "stingy" man was paying a debt contracted before he confessed the name of Christ. None could weigh the weight of another's burden. If we but knew the physical or mental or spiritual suffering of our fellow-believer, perhaps we should show more of the patience of Christ.

(2) How impatient we are in our labors for our Master! Men and women are so unresponsive; children in our schools seem so slow of apprehension. Said John Wesley's father—consequential high-churchman that he was—"Why do you tell that child the same thing for the twentieth time?" Said his wife—the patient Susannah Wesley: "Because I have told him nineteen times, my dear, and he does not remember." We are to "do good, nothing despairing." The farmer, the orchardist, the horticulturist, all need the grace of patience. How much

more the Christian worker! He, like Paul, must be approved as the minister of God in much patience.

(3) We must learn to be "patient in tribulation." How often we become petulant, peevish, fretful, irritable. We cannot understand why believers should be afflicted, while the wicked are not in trouble, are not plagued like other men, and have more than heart could wish. When Milton considered his blindness and fondly (i.e., foolishly) asked the cause of it, "Patience soon replied, 'Who best bare his mild yoke, they serve him best.'" "The best piece of furniture I ever had in my home," said Spurgeon, "was the cross of affliction." Perhaps we shall some day climb with Paul to the Mount Everest of Christian experience, and "glory in tribulations." Meantime

"Let us be patient; life's severe afflictions  
Not from the ground arise;  
But oftentimes, celestial baneditions  
Assume this dark disguise."

(4) Prayer provides still another sphere for the exercise of patience. "Go thy way," said Bishop Ambrose to Monica, as she unburdened her anxieties concerning her heretical son Augustine; "it is not possible that the child of such prayers and tears shall perish." "Which answer," said Augustine the Christian, in after years, "she took as an oracle of God."

"Unanswered yet—the prayer your lips have  
pleaded  
In agony of heart these many years?  
Does faith begin to fail? is hope departing?  
And think you all in vain these falling tears?  
Say not the Father hath not heard your  
prayer;  
You shall have your desire sometime,  
somewhere."

(5) We must avoid an irreligious impatience over our Lord's return. Not peccating and not stagnating is to be the Christian attitude to his coming, but patient witnessing to his saving power. "The patient," says James, "unto the coming of the Lord"—patient as the husbandman, patient

### PRINCIPAL CONTENTS.

	Page
The Heresy of Impatience	757
Parable of the City Walls	758
"Stay by Jesus"	759
His Gift and Ours	759
Opening of a Woman's Heart	760
Where Shall We Go?	760
Religious Notes and News	761
Home Circle and Family Altar	762
Prayer Meeting Topics	763
Our Young People	763
Foreign Missions	764
Here and There	765
Meditations on N.T. Church	766
Obituary	767
News of the Churches	768

as the prophets of old, patient as the suffering patriarch, Job himself, whose patience has become a proverb in the mouths of Christian people.

So the Bible is full of warnings and encouragements in this matter. God is the God of patience. Rest in him and wait patiently. Bring forth fruit with patience. Possess your soul in patience. Run the Christian race with patience. Seek for

glory and honor and immortality by patient continuance in well-doing.

"O Master, let me walk with thee  
In lowly paths of service free;  
Tell me thy secret; help me bear  
The strain of toil, the fret of care.  
"Help me the slow of heart to move  
By some clear winning word of love;  
Teach me the wayward feet to stay,  
And guide them in the homeward way."  
*Teach me thy patience.*

## The Parable of the City Waifs.

Alan Price, B.A.

He stands at the door of the rescue home, a shivering piece of starved humanity. Over the door he reads, "No destitute boy refused admission." He accepts the promise and rings the bell. The door is opened, and he is led into warmth and home. Stripped of his rags he is dropped into a foaming bath. With fastidious fingers the matron, having first emptied the pockets on the table, consigns the rags to oblivion.

Clothed in a spotless suit the boy will not miss the old clothing, but he will cast a longing look at his treasures. Let us take an inventory—a pocket knife, a piece of string, a cigarette-card, some marbles, playing cards, and the butt of a cigarette.

The pocket knife and the string represent to him mechanical inventiveness. What a lot one can do with a piece of string! The pocket knife will whittle a lump of wood into a boat or a tip-cat, or cut your initials in a prominent place. He must and should have his pocket knife and string or their equivalent. The rescue of the lost does not imply the elimination of talent but its cultivation to the glory of God.

The cigarette-card represents to him art. It is a picture of, or by, a great artist—a man who has made a name in the world, or it is the copy of some great picture. Let him have his art and cultivate whatever talent in that direction he may possess. The marbles are to him his stock-in-trade; he uses them to gain more. His skill and foresight enable him to win. If he must trade let him trade, but let him play the game. What about his playing cards? These may represent to him innocent amusement or degrading speculation. Nothing is unclean in itself, even a playing card, but to many it is associated with greed and sharp practice. A horse may be a source of innocent pleasure, and a galloping race through the bush only a means of exhilaration; but the abuse of that pleasure drowns men's souls in gambling and perdition. The speculative propensities of boy and man require keeping within bounds.

The cigarette butt is evidence of the fact that someone has indulged in half an hour of drugging, in a mild form, and also of the fact that the boy intended, when he could procure a match, to finish the work

of the previous smoker at the cost of a couple of burnt lips. It represents an ambition to follow in the steps of his elders; a feeling that manhood and smoking go hand in hand. It typifies a disposition to excel in a vice for which the means of indulgence may be generally found at the door of the public-house. The way is easy from outside to inside, and the youthful smoker develops into the youthful drinker. All that is typified by the cigarette butt is best left alone.

The rescued city waif represents to us the saved soul. The filthy rags of our own righteousness are removed as we accept and act on the promises of God. The disposal of the treasures and tendencies of the previous life are sometimes a matter of concern. They must be conscientiously disposed of in the light of God's truth. The talents for good, the inventive and business instincts of the man, must be retained and developed aright. Conversion makes a business man an honest business man; a lawyer an honorable lawyer, while it checks the tendency to self-indulgence and should eradicate grosser sin. It is a fight—sometimes we lose, but in the strength of the Lord we shall win.

### The female side.

Let us now transform our city urchin into a lost little lady of the streets, dressing her up in a torn frock and whatever else has been thrown her way. Her treasures have been contained in a dilapidated hand-bag of which she was very proud. They, too, are a motley assortment—a needle and thread, a piece of lip-stick, a threepenny story, a ticket to a dancing hall, and a couple of photographs. The needle and thread represent industry and tidiness, both desirable in man or woman. They symbolise dress; as a servant a necessity, but as a mistress a tyrant. The Christian woman must dress but not over-dress; wear her clothes but let not the clothes carry her.

The lip-stick, dropped perhaps by some fashionable dame, represents those little tricks of average womanhood to make herself attractive in the eyes of man. It is about the least successful of them all, for the man that wants a wife does not value

a woman by the amount of artificial coloring she wears. Generally the reverse. Candle light beauties do not stand daylight investigation. He needs a woman whose beauty is rather under the skin than over it. If a Christian woman can look at herself in the glass, and say, "God bless this blackened eyebrow, sanctify my reddened cheeks, and use the lips I am now tinting to thy honor and glory"—we shall offer no objection.

The threepenny novel may be quite innocent and betoken recreative reading. It may be otherwise, full of daring love scenes of doubtful character—a symbol of the literature that grovels in the mire. Christian men and women alike must be careful of their mental food. The story that belittles the marriage tie and arouses unholy passions is best at the back of the fire. A few lines will often tell which way the story is drifting—stop and get away lest you drift with it.

The dancing ticket is frequently the downfall of the unwary. No harm in it—company select, such are the excuses. In a dancing hall the company is never select, for men are only men and women only women. Some may stand but others fall. It is better to take no risks.

Let us have a look at the photographs. One is "Mother." The dream of infancy and the comfort of childhood's days. The face that vanished in the evening shadows only to appear again with the rising sun. The hand that rocked the cradle of helplessness and smoothed the pillow of the sleeper. The girl is had indeed who can forget her mother. This picture is the symbol of all the best feelings, male or female, the reflection of a love that is divine.

The other photograph, of a youth just budding into manhood, represents the dream of womanhood and a natural ambition. The face may be all that one may desire, but what is behind the face? Is the character noble and true and Christian? A Christian girl should not wreck her soul's happiness through life association with one who dishonors her Lord.

Rescued herself from the degradation of sin she should seek as partner one who has also been saved from a similar doom. I commend to each other in years to come the two waifs who have been lifted out of the mire of sin, and have become members of the home of God's children—the church of Jesus Christ.

### A CHRISTIAN EPITAPH.

The epitaph on General Gordon's monument at Khartoum reads as follows:

"He gave his intellect to the ignorant,  
His substance to the poor,  
His sympathies to the oppressed,  
His energies to right the wrong,  
His life to his country, and  
His heart to God."

## "Stay by Jesus."

The New Testament is a sufficient rule of faith and practice, the only sufficient rule of faith and practice for the Christian. That means that it is big enough and clear enough to be the foundation and guide of the kind of civilisation we all long to see, as well as the complete basis of the church that will be entirely satisfactory. It is sufficiently plain and exact in its teachings to be a guide to those who love it and seek to follow the Christ it proclaims. It educates the conscience, keeps it clear and alert and the judgment just and true. It keeps the heart right.

A very striking illustration of this may be read in a rather thrilling incident related by Dr. John McDowell, Secretary of the Presbyterian Board of National Missions, in a Labor Day message to the American people, sent out in 1921. This message remains to this day unchanged, and is likely to continue so. He says:

In 1921, while preparing a statement on the church and industry, to be presented to the general assembly of the Presbyterian Church in the U.S.A., I received a visit from Samuel Gompers, the then president of the American Federation of Labor. Mr. Gompers was an old and esteemed friend, and in his friendly and forceful way he said: "I want you to put into the statement you are going to present to your church a demand for the eight-hour day, the closed shop and the present standard of wages."

"Mr. President," I replied, "you must remember that I am writing this statement from the standpoint of the Christian church, not that of the American Federation of Labor or of the Manufacturers' Association. My textbook is the New Testament, and my final authority Jesus Christ. I want everything found in this state-

ment to be found, also, in my textbook. I have been a student of it for more than forty years; but have never yet found a text which reads: 'Verily, verily, I am come that ye might have the eight-hour day, or the closed shop, or a definite rate of wages.' Jesus said nothing about these things, not because he was disinterested in the well-being and welfare of men—especially men who labor—but because he had something better to say—something more universal, elemental, unchangeable."

"What did he say?" my friend asked immediately with genuine earnestness.

"Tidy," I replied; "I am come that ye might have life, and that ye might have it more abundantly." Jesus insisted that the hours, wages and conditions of labor should be such as to give every man, woman and child—regardless of creed, color or condition—not merely a living, but abundant life—abundant physical, material, mental, moral and spiritual life."

Mr. Gompers rose, stretched his hand across the table, and grasping mine, said with a good deal of feeling: "You stay by Jesus. He offers what labor needs."

This is wisdom which needs no revision. It will never need any. The New Testament contains all that is necessary to believe and practise in order to save the world, to reorganise it, to elevate it, and to transmute it into the kingdom of God.

The true interpretation of the New Testament is in Jesus Christ himself. He lived it before it was written down. It is of the essence of his own being. It is the fruit of his mind and heart. We can only "stay by Jesus Christ" as we stay by the New Testament. What a blessing that we have it with freedom to read, incentive to practise and capacity to enjoy!—"Christian-Evangelist."

is on the altar, all else will be easy; the greater gift will include all lesser. May that not be the chief cause why mere fractions of time, remnants of service, and mere dribbles of money, are given to Christ and his church? Where our heart is there will our treasure go. The stunted service, and dwarfed experience, and illiberal giving, are a proof of incompleteness in the self-giving. Was this not the significance of that moment when we were buried with Christ in baptism? We said then in act as in lip,

"My gracious Master, Prince Divine,  
Clasp these surrendered hands in thine;  
At least my will is all thine own,  
Glad vassal of a Saviour's throne."

And we meant it too. But too often there has been, consciously or unconsciously, a taking back of that which we then gave. What then? shall we continue thus? Surely, here at his table is the place, and now in this communion hour is the time, to correct these things. It is a thanksgiving service. Make it also a consecration service. Let us as we take of this bread—"his body given for us"; this cup—"his blood poured out for us"; confess our mistakes, our failures, our pitiful wanderings and half-heartedness, and let us bury them for ever out of sight.

The Master is speaking to us—

"And I have brought to thee  
Down from my home above  
Salvation full and free,  
My pardon and my love.  
Great gifts I brought to thee—  
What hast thou brought to me?"

Let our gift to him be that we first give "our own selves to the Lord." Then it will not be hard to sing—

"To thee my all I bring,  
My Saviour and my King."

## His Gift and Ours: A Communion Talk.

A. W. Connor.

Second Corinthians, chapters eight and nine, relate a striking instance of devotion to Christ in the action of those Macedonian disciples who, "out of their poverty and affliction," had made a love-gift for those who, strangers in flesh and aliens in race, were yet brothers in Christ. He unveils the source of such liberality in the words which if remembered would bring in the day of cheerful giving: "Ye know the grace of our Lord Jesus-Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be made rich."

There are two revealing words with a message for the communion hour in this record.

### God's supreme gift to us.

"Thanks be unto God for his unspeakable gift." This refers no doubt directly to the brotherly sympathy and generosity of these people, which were the fruit entirely of God's grace in their hearts. So indirectly

it refers to Christ himself, God's great love-gift to the world. How wonderful is that gift! The reality and significance of that gift is seen nowhere more clearly than at this table as we hear anew his words: "This is my body given for you." "This cup is the new covenant in my blood, even that which is poured out for you." "For you! Ay, and for me! Thanks be to God. No wonder they called it a eucharist. A eucharistic feast it is, or it is nothing, not indeed in the use so often made of the word, but in its true meaning as a thanksgiving. Thanks be to God! For all his love, for all his gifts, but here and now for 'his unspeakable gift.'"

### Our supreme gift to him.

"First they gave their own selves to the Lord." Ah, then, this was the reason why their gifts flowed forth so fruitfully. The supreme gift had been made first of all. When that gift is truly made, and the self

## "I am a Christian."

In Hankow I spent a long evening with Bishop Logan H. Roots, of the Protestant Episcopal Church. He had told many incidents of the devotion of the Christians. Here is one:

A pastor in a city near Hankow was taken by the Reds, bound, beaten and carried through the streets of the city. He was placed upon a platform by a jeering crowd. "If you will renounce this Jesus," said the tormentors, "we will let you go."

"I am a Christian," said the pastor. "You may kill me, but until death I cannot cease to preach. And if I am killed, my spirit will remain in this place as a witness to my Lord."

In the face of such courage and such a testimony he was released.—Stanley Hugh.

Let us only be patient; and let God our Father teach his own lesson in his own way. Let us try to learn it well and learn it quickly; but do not let us fancy that he will ring the school-bell and send us to play before our lesson is learned.—Kingsley.



sitting down alone to eat Christmas dinner. I wonder what they would talk about? It makes a pathos in the picture. Executive privates are more enough as far as they go, but they are more privates. They do not fill the emptiness of the phase nor enrich its loneliness. Parents desire better than this. We need not be thoughtless unto cruelty. It can be done so easily too. To give a practical illustration, our Victorian Young People's Department's camp and conference can be seen as well as an out-of-door Christmas vacation. There is safe leadership, wholesome food, Christian company, bathing, outings, pleasant indoor activities. And the camp opens on December 26, thus allowing all hands to be at home for Christmas Day and dinner. This is not an effort to advertising, however. I only refer to this camp by way of illustration. My appeal is in behalf of Christmas Day at home with the dearest old couple in the world—just mum and dad. It is for you sake. Once more God bless them! For I am sure that everybody will be better and happier, if we all stay home for Christmas Day.

## College of the Bible.

### ANNUAL DEMONSTRATION.

The annual demonstration of the College of the Bible, held in Lygon-st. chapel on November 21, was a great success. The chairman of the College Board presided, and a student programme was rendered. Diplomas were presented to students who had completed their course. Miss Eble Leeson, W.A., received the F.M. Certificate, and seven men received diplomas, viz. W. T. Atkin, N.S.W.; I. J. Chivell, Vic.; H. E. Greenwood, N.Z.; A. R. Lloyd, Vic.; J. H. Manning, S.A.; B. J. Sandells, S.A.; and W. L. Williams, Vic. All these received a share in the programme. Miss Leeson and Messrs. Greenwood and Sandells giving responses. Mr. Lloyd reading the Scripture, Mr. Williams giving a recital, and Messrs. Atkin, Chivell and Manning delivering short addresses. Mr. Trezise rendered an extraordinary item. Students' choruses and a concerted choir ("The Cataract of Lygon") were also enjoyed. A message from Mr. H. B. Coventry, conveying greetings from India, was much appreciated. Miss Pittman acted as organist, Mr. C. J. Robinson as pianist, and Mr. R. L. Williams as conductor. The offering amounted to £1. A happy closing gathering was held at the College on Friday morning, Nov. 22, when numerous short speeches were given. At this session Mr. E. J. Walters (sports champion) was presented with the gold medal, while Mr. H. L. Williams received the faculty prize as runner-up and a gold medal as tennis champion. Certificates were also presented to students who had taken a course in first aid during the year.

### TRAINING CLASS.

For the past three years an evening training class for young men has been conducted in Melbourne under the auspices of the College of the Bible. The treatment for this year have been Bro. A. G. Saunders, B.A., who has completed three years' work; H. J. Patterson, M.A., who has served for two years; and A. W. Connor, who commenced the work this year. These lecturers had as their respective subjects: "The Art of Preaching, The New Testament, and Its Writers, and The Old Testament and Its Contents." The term was of six months' duration, and lectures were given on 21 nights. Of the 35 who enrolled, eight finished the course, five passing in three subjects, and the other three in two. The students were very appreciative of the excellent service rendered by the teachers, and are hopeful that the class will be resumed, with augmented numbers, about May next.

If you keep on talking about failure, somebody's going to get discouraged, and he'll fail, sure enough. Talk about success and put heart into everybody. —W. A. Patterson.

## Religious Notes and News.

### WORLD STATISTICS OF RELIGION.

According to the report of the Stuttgart Statistical Bureau, the number of adherents of the principal religions of the world are as follows:—Christians, 341,910,000; Confucianists, 200,000,000; Hindus, 211,000,000; Mohammedans, 175,000,000; Buddhists, 122,000,000; Jews, 10,000,000.

### "NATIONALISM IN INDIA."

Last year we called attention to a missionary biography written by Bro. A. J. Saunders, M.A., Ph.D., of the American College, Madras, India. Readers of his "Dr. Washburn of Madras: An Appreciation" will be interested to know that another volume from his pen has just been published. The thesis which was accepted for the degree of Doctor of Philosophy by the University of Chicago has, with some modifications, been published under the title "Nationalism in India: A Sociological Study." The volume is worthy of the closest attention. It gives us a very thoughtful and painstaking survey of the situation in India, which, the writer says, "today represents one of the most fruitful fields in the world for the study of social forces." A study is given of three important sociological movements which have been operating on Indian society with ever-increasing vigour during the past century. These are (1) Social Contacts and Impressions (e.g., Industry, Education, Missionary Propaganda, the Growth of an Indian Social Consciousness), (2) Conflict showing how the Indian mind has been roused to resentment or opposition by the encroachments of the west; and (3) Assimilation, or the process of interpenetration and fusion in which the people change their attitude and acquire a new set of responses. Changes have been going on more rapidly than appears on the surface. The author sees in Indian Nationalism a powerful social movement which is breaking down the world's barriers, freeing the enslaved peoples from their own exclusive groups, and welding them into a nation. The careful study of Dr. Saunders well repays a reading by the earnest student. The author has kindly forwarded a copy for the library of the College of the Bible.

### A WORTH-WHILE LIFE.

A worth-while life is determined by:

1. Loyalty to Christ and the church exemplified by a life of service and practical application of Christian principles.
2. The right choice of a vocation through self-analysis, and the necessary and proper educational preparation for the achievement of the highest degree of success in this vocation.
3. Allegiance to high ideals which will be of benefit to ourselves and others.
4. A sincere belief in a personal God with whom direct communion is possible through prayer.
5. The formation of companionships and associations with those of mutual ideals, beliefs and interests.—Findings of Baptist Young People's Conference, U.S.A.

### THE RETURNING PERITANISM.

In the world of to-day, with its quite appalling inter-relationships, and, in consequence, its "tenderness," there are not awaiting signs of the return of a new "Puritanism." It will sound dreadful to some people to say such a thing. But dreadful I think I see signs. If Peritanism in any region, politics, say, or any other huge interaction of interests should return it will not be because people have suddenly fallen in love with simplicity and directness and integrity. No, it will be because it has some motive to a certain will be because it has some motive to a certain number of people who are numerous enough and powerful enough to make their word felt—that those very qualities, of simplicity and directness and integrity, are things which must be made the foundation and the test of all our enterprises.

I am sure that this is how a society has always secured itself; it has had to win, in a hard moment, to see that it is better to be good than bad, in the sense that it is safer!

In the day when with a widespread unanimity we agree that character is the only ground of society, we shall at the same time discover that character is formed and is cemented, 1st, by resistance to temptations and to some form of temptation—like the present itch to get something for nothing—which is the particular "fashion of this world" for the time being—Watchman" in the "British Weekly."

### UNION PROPOSALS.

At the recent meetings of the South Australian Congregational Union (says the "A.C. World") the report of a committee called into existence at the preceding annual meetings to explore the possibility of closer co-operation or union with the Baptists was presented. Both bodies have reappointed their committees and authorized them to continue their conversations. The report was to the following effect:—

"We believe that many Congregational and Baptist people in South Australia have, under divine guidance, arrived at a stage of thought when they could enter a church practicing only one ordinance of baptism, with liberty as to mode, viz.:—Believers' baptisms, but which also granted two distinctive services for infants (another called baptism). In one of which the symbol of water might be employed. We would be prepared to grant and exercise freedom of conscience in the following ways:—

- (a) Pastors to be open to ministers irrespective of convictions on the question of baptism.
- (b) Membership and office open to all Christian believers irrespective of their views on this subject.
- (c) Ministers to have the right to set forth their own views in a spirit of charity.
- (d) No minister or other person should be required or expected to participate in a rite to which he conscientiously objects.

### ABOLISHING FEARS.

Speaking recently at Livingstone House, London, Sir Hubert Murray, the Lieutenant-Governor of Papua, pointed out that some of his friends say that the Papuans have a religion of their own which is best suited to their form of civilization. But to such people he replied that as an administrator, and not a missionary, he has to be absolutely neutral.

But as an administrator he has to look upon the effect the missionaries have on the native population. Take the natives of any country of the same sort of civilization. Most of the people, he said, when brought into contact with the white race, one of the first things they did was to lose what religion they had before. They found that the superior race did not believe in that religion, and they became atheists. It was only due to the missionaries that they had something to take the place of the old beliefs they had lost. He found people listened to this argument more readily now than they did a few years ago.

He also pointed to the wonderful effect that the missions had had in abolishing the old religion of fear, the terror of evil spirits under which these peoples lived, dreading every sound they heard in the bush. The missionaries had abolished that fear, they had saved the natives from that. In these two respects alone, apart altogether from the religious aspect, entirely from the administrative point of view, one could sometimes succeed in persuading people that missions had their uses. An administrator of any experience would do his best to support missions for these reasons only. They were an essential part of any successful administration of a primitive race.

## The Home Circle.

Conducted by J. C. F. PITTMAN.

### HAVE YOU?

Have you heard the sweet story of Jesus,  
Of his wonderful life here below,  
Of his doctrine so pure and so holy,  
Revealing the way we should go?

Have you seen the dear Lord in the garden,  
In the midst of the pitiless crowd,  
Coming out from the terrible judgment,  
As under his cross he is bowed?

Have you gazed on the crucified Jesus?  
Have you looked on his Thorn-pierced brow?  
Do you know that he suffered thus cruelly  
The love of the Father to show?

Have you heard the Redeemer's commission,  
Which he gave to the listening few?  
Do you know that the word he then uttered,  
Was graciously spoken for you?

There is peace—beside peace—in obeying,  
Your Saviour has ordered it so;  
But if you but know and obey not,  
Far better 'twere never to know.

—J.P.

### LOOKING IN THE WRONG PLACE.

"Oh, mother, I am so disappointed! You told me something beautiful would come out of the brown thing. I picked it up, and to-day, when I looked at it, I found a hole in it, and only an empty skin left!" "Ah, my child, you have looked for the beautiful thing in the wrong place. Come with me." She took her boy back to the room, and there, close to the glass of the window, basking in the warmth of the sun, was a beautiful butterfly. The disciples looked in the wrong place when they looked in the tomb. Jesus has risen! And because he lives, we shall live also.

### BRIEF TEMPERANCE POINTS.

The late Professor Sir G. Sins Woodhead said once that his life-work had been to study the cause of disease, and as a result of his studies, he was satisfied that alcohol taken into the human system was one of the most potent causes of disease. It ought to have no part in what he might call the diet-sheet of a man's everyday life.

The late Lord Milner declared that the liquor trade was one of the most degraded agencies for making money by the corruption of one's fellow-creatures.

Abraham Lincoln said: "The saloon has proved itself to be the greatest foe and the most blighting curse that has ever found a home in our modern civilisation."

"In its whole history, and in its unholy alliance with medicine, alcohol has not cured a single disease nor set a limb in motion for nothing, a specific for nothing, a cure for nothing, a preventative for nothing."—"Medical Temperance Journal."

The late Archbishop Temple once said, "Opposition I can understand, but indifference ought to be impossible. Moderation is boisterous." "Not one of the troubles and wrongs, physical or mental, is more certainly cured on to those yet unborn than the wrongs which are inflicted by alcohol."—Sir Benjamin Ward Richardson.

"I am here to-day, standing in the heart of the world's greatest city, in the heart of the world's greatest Empire, and I believe I am standing at the heart of the world's greatest problem."—S. J. Patterson, founder of the "Catch-my-Pal" Temperance Society.

A publican once asked the late Dr. Guthrie for a suitable text to put up in his house. "Certainly," replied the doctor, "Here 'the wild asses quench their thirst.'" (Psa. 104: 11.)

Horace Greeley presided at a dinner given by the Press, in 1858, in Dunelm, in honor of Charles Dickens. "While Dickens partook freely

of wine, Greeley did not turn his glasses down, but thrust them out of his way with a single exception, and in that placed a beautiful red rose, that had been furnished for his buttonhole, and during the dinner, lifted his glass to his wife, as often as others raised glasses to their mouths, and the fragrance of the rose was all the stimulant he needed." A characteristic incident, and the lesson of it is impressive even yet.

Charles Beale, in his preface to "Drink," says: "I truly believe that if drink could be utterly wiped out of the world, to-morrow, humanity would wake in the morning with more than half its sorrows and sufferings gone."—Selected.

### INDIAN VILLAGE CONVERTED.

Mr. W. Goudie, of the Wesleyan Missionary Society, used to tell a very impressive story. A young woman, who had started a little business, wrote asking him how much it would cost to maintain a native worker on the mission field. It was not a large sum, but Mr. Goudie, knowing something of the young woman's circumstances, tried to put her off. She insisted, sent the money for the first year, and a native worker was appointed to a village in India. Year by year the money came, and year by year the work prospered. The superintendent wrote saying that he did not know why, but the work did not progress anywhere as it did at such-and-such a village, naming the place where the young woman paid for the upkeep of the evangelist. Then one day a letter came saying that the last person he had seen in the place had been English, and the whole village was now a Christian community. Mr. Goudie had to visit the town where the young woman lived, and so called to tell her the good news. He was shown into a little living-room at the back of the shop, and as he himself said, "The whole thing became plain to me. On the wall was an enlarged map of India. A little flag marked the place where the native worker worked. Underneath was written, 'Let me not forget to pray for these people daily.' The young woman had given something more than money. She had given thought, herself."

### HOW NOT TO DO IT.

The problem about leading a horse to water is illustrated in an English village, who had sustained a mutual quarrel with rest for many years. After taking an immense amount of trouble, the vicar of the parish succeeded in reconciling the two old women. He even induced them to meet under the cleavage roof. In his drawing-room, they shook hands. After an embarrassed silence, one of them said, "Well, Mrs. Tyler, I wish you all you wishes me." "Ah, who's saying nasty things now?" she answered.

### CHRISTMAS PRESENTS.

The following from "Harper's Magazine" may be of value to some excellent people:

"I'm nearly always disappointed in the Christmas gifts my husband buys me," confessed Mrs. Dimmock to Mrs. Kicksnaw.

"Is that so?"

"Yes. He means well, but he doesn't seem to get the things I want. I try to suggest a few, of course, but I'd rather have things I care for. I give him hints but he never seems to catch them."

"Now I never have any trouble like that with Mr. Kicksnaw."

"How do you manage it?"

"Easily enough. I buy him for his Christmas present just what I want to have myself, and then we exchange the articles with each other."

## The Family Altar.

J.C.F.P.

Monday.

This saith the Lord God: Let it suffice you, O Princes of Israel; remove violence and spoil, and execute judgment and justice, take away your exactions from my people, saith the Lord God.—Ezek. 45: 9.

When rulers, instead of using their great powers to oppress their subjects, conduct the State with impartial justice, they gain the confidence of their people; and when they add to this a fatherly care for the needy they gain their people's love.

Reading.—Ezek. 45: 1-9, 18-25.

Tuesday.

Now when I had returned, behold at the bank of the river were very many trees, on the one side and on the other.—Ezek. 47: 7. (See *loc. cit.* 1, 2.)

This part of the vision of Ezekiel seems to point to the river of life—the gospel of Christ—that began at Jerusalem and deepened and widened as its life-giving waters flowed over the earth.

Reading.—Ezek. 47: 1-12.

Wednesday.

Then Daniel requested of the king, and he set Shadrach, Meshach and Abed-nego over the affairs of the province of Babylon; but Daniel sat in the gate of the king.—Dan. 2: 49.

This was a most noble act on the part of Daniel. Instead of eagerly accepting the great honors himself he requested that they should be divided between his three captive companions; while he was content to take the humble office of judge at the king's gate.

Reading.—Dan. 2: 16-19, 31-45.

Thursday.

How great are his signs! and how mighty are his wonders! his kingdom is from everlasting to everlasting, and his dominion is from generation to generation.—Dan. 2: 31.

The proclamation of the King was made after his terrible experience recorded in this chapter under the mighty hand of God. Such an experience he could never forget. He passes from little history with the noble word in Dan. 2: 31.

Reading.—Dan. 4: 19-37.

Friday.

He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions.—Dan. 6: 27.

God's ways are not our ways. Sometimes he delivered his saints out of the hands of their persecutors, and at other times he permitted them to be put to a cruel death. One showed his care; the other the power of faith.

Reading.—Dan. 6: 10-28.

Saturday.

So he came near where I stood; and when he came I was afraid, and I felt upon my faces but he said unto me, Understand, O son of man: for at the time of the end shall be the vision.—Dan. 8: 17.

"The time of the end" refers to the later days of the national life of Israel, when the Romans laid siege to Jerusalem and destroyed the city and the temple, and drove the people into captivity.

Reading.—Daniel 8.

Sunday.

And he said, O man greatly beloved, fear not: peace be unto thee; he is strong, yet he will be strong. And when he had spoken unto me, I was strengthened, and said, Let my lord speak, for thou hast strengthened me.—Dan. 10: 19.

No greater blessing can any man enjoy than that of Daniel to be "greatly beloved" of God.

Reading.—Daniel 10.

## Prayer Meeting Topic.

December 1.

## THE ESSENTIAL CHILDLIKENESS.

(Mark 10: 13-16.)

W. Waterman.

While Jesus, surrounded by his disciples, was discussing a legal question about divorce, there came what was to the disciples an unlooked-for interruption—"there were brought unto Jesus little children that he should put his hands on them and pray." Turning quickly, "the disciples rebuked those that brought them."

These parents, it is evident, set a higher value on their children than did the disciples. "No loving parent looks forward without dread to the pitfalls and the fierce storms which his child must meet." Thus it was that these parents brought Jesus' blessing, that all good should come upon their children in this life, and that they might grow up into the kingdom of heaven. They esteemed their children worthy of his blessing.

The disciples, on the other hand, regarded children as inadmissible to that place and occasion. Thus, because they judged, first, that their Master was beyond the capacity of children. "They thought the Christ only for adults." Again, that the little ones were not in themselves worth their Master's attention. Further, that childlike needs could never warrant such an interruption of the company's edification. "The disciples, interrupted in their very interesting conversation, chided, with the gravity of young Habibis, this interruption to a difficult inquiry of their profound school." And last, that these children, by this interruption, were thus obstructing the business of the kingdom. Therefore, little esteeming children, "the disciples rebuked those that brought them."

Jesus, "when he saw it, was much displeased, and said unto his disciples, Suffer the little children to come unto me, and forbid them not." This he taught, that he have something for the children. His disciples misunderstood his character and his work, if he hindered any who wished to come to him, especially children, the hope of his church." And, secondly, they were not worth your time and labors.

For any person to become his or her best without personal contact with children. And thirdly, children are in their essential characteristics particularly apposite to the kingdom: "for of such is the kingdom of heaven." Childhood has a natural adaptation to Christianity.

The Master, however, had a still severer lesson to teach. "Verily I say unto you, whosoever shall receive the kingdom of God as a little child, he shall not enter therein." A second childhood of reason is dreaded by all, and goes with decay of body and mind; but a second childhood of heart is glory, and fits him to advance in God's ways. "This is true particularly in the religious and the moral attitudes.

First, in the religious attitude. "For instance, take dependence, trust, simplicity, unconsciousness, and docility—the very characteristics of childhood: these are also the very qualities of mind and heart which the gospel requires, though it would save. And, last, a strong realization of the unseen, a faculty of living for the present, and freedom from anxious cares." These characteristics give the heart a necessary affinity to the gospel.

Next in the moral attitude. To apprehend the kingdom, one must become a child; to grow in the kingdom, one must become more and more a child. The kingdom can become triumphant only in those who, like children, are humble, contented in hut or palace; teachable, not self-willed; with consent, not malicious, soon forgetting in love; without guile, their sins rather bursts of passion than premeditated assaults on virtue.

TOPIC FOR DECEMBER 11.—TRUST IN RICHES.—Mark 10: 17-21.

## Our Young People.

Conducted by W.M. GALE.

## THE SUCCESS FAMILY.

London "Opinion" prints the following suggestive "family tree":

The father of Success is Work.  
The mother of Success is Ambition.  
The eldest son is Common Sense.  
Some of the boys are: Perseverance, Honesty, Thoroughness, Foresight, Enthusiasm, Co-operation.  
The eldest daughter is Character.  
Some of the other girls are: Patience, Modesty, Courtesy, Care, Economy, Simplicity, Harmony.  
The baby is Opportunity.

## N.S.W. BIBLE SCHOOL NEWS.

Three Bible School conducted an increase campaign last month and a number of new scholars were added to the enrollment.

The new cause at Murrumbidgee is progressing. As many as fifty have been in attendance. Bro. John Turner has an orchestra of seven instruments to assist. The work is being assisted by the Y.P. department and the Northern Rivers' Conference.

Hamilton Bible School is growing since Bro. W. L. Ewert's arrival. A kindergarten department has been organised. Forty scholars are now enrolled in the school.

Albury enrollment has now reached 42. The school has been graded. Bro. J. B. Cambridge is active in Bible School work.

Bankstown kindergarten hall is being erected by voluntary labor. Thirty kinders are now enrolled. A cricket club for the boys has been formed. Anniversary concert a huge success.

Bro. W. J. Crossman presented the prizes at recent anniversary at Rockdale. Progress in all departments, and the scholars won for Christ. Wentworthville (Chinese) reports several new scholars and two additional teachers this month. The Consul-General for China, Mr. P. T. Sung, gave a courteous greeting at the B.S. anniversary.

Tammy Bay Bible School, S.A., reports the holding of a successful anniversary on Nov. 11 and 12. An excellent report was presented showing a very healthy and encouraging condition. One scholar, Stanley Newman, has a nine-years record of unbroken attendance; other fine records were reported.



French Island (Vic.) Correspondence Bible School.

Conducted by Mr. L. E. Stevens, B.M.C.E. of Gardiner, who is in the group. Several from this school have accepted Christ in the past ten months. Picture taken on Children's Day, when these scholars held the suggestion service, and these scholars held the suggestion service for raised 12/3. Ten of these scholars entered for the recent Bible School Examination. They secured seven certificates of merit and three pass certificates.

## VAGUENESS.

Indefiniteness on the part of the teacher cannot tend to produce exact thought on the part of the pupil. The teacher may be vague in two ways. Either he may employ indefinite expressions and indefinite language, or he may have vague ideas in his own mind. It is one of the many merits of the questioning device, that the teacher can discover at once, from the answers received, how far he has succeeded in making himself accurately understood, and how far the ideas he has endeavored to teach were sufficiently exact and definite. Any vagueness in the teacher is at once reflected in the answers given by the taught. The former sees at once whether his phraseology was sufficiently simple and exact, and also how far the ideas he has expressed were accurate and clear. The following may be used as an illustration of a vague question, the vagueness being reflected in the answers. A teacher had to give a lesson on the subject of "Pilate the Governor." She began thus:

"What was Pilate?"

Answer: "A man."

Teacher: "Not 'No! What was Pilate?'"

Answer: "A bad man!"

Teacher: "No! Do think before you speak. What was Pilate?"

Answer: "A Roman."

Teacher: "I shall go on asking until you give the right answer. What was—Pilate?"

Silence followed, and no further reply could be elicited. Here we have an instance of a vague question in which several correct answers could be given, and yet none of them be the one which the catechist required. After all, the class could not know that the reply wanted was "Pilate was the Governor." Their attempts were not so bad. "Pilate was a man, not a woman. He was a bad man not a good one. He was a Roman not a Jew. The children might have gone on for ages wasting time and yet have given correct answers. They might have said for instance: "He was a liped—or an animal of the vertebrate genus." In the fact the question, as it stands, opens up a vast scope for useless guessing. "What was Pilate?" is a vague question; it might have run: "What office did Pilate hold?" This, however, would have puzzled small children because it contains the word "office" in a connection with a man, not a woman. "What was Pilate's profession?" would not have been much better, because the word "profession" is not one used or understood by children. "What was Pilate's work?" would be a better way of beginning a series of questions on the subject of his official position, from "The Training of the Official" by C. L. Drawbridge, M.A.

## THE DISCOVERIES OF A GIRL.

Girls who insist upon going about whiling, "I have no friends," should read the incident of Mohammed and the mountain.

Full measure of friends is likely to be received when full measure of appreciation is given.

If a girl allows her wits to go wool-gathering, she is bound to discover that the quality is poor—that is, the quality of her wits.

The chameleon is all right in his place, but the chameleon girl will have great difficulty in finding either a place or an employer.

Simple goodness is the best life-sensetic yet discovered.

The quest for perfect charm is on a par with Ponce De Leon's search for the fountain of youth; both yield more than you give!—Selected.

## Foreign Missions.

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

### "When Are You Coming Back?"

Brief in its appeal, but a challenge to the great brotherhood in the homeland, this message was recently received from our distant field in China. After an absence of about three years, we are happy to be able to answer their question by saying, "Now."

We all like to feel we are wanted; we like to feel we are missed; but to feel the need of those who ask is greater than all.

Dare anyone say these people are not needy? Christ, in the first message of his public ministry, used an ancient prophecy:—"He hath anointed me to preach the gospel to the poor, he hath sent me to heal the brokenhearted, to preach deliverance to the captives, the recovery of the sight to the blind, to set at liberty them that are bruised." Christ said this was his mission, and in love and sympathy he set about to fulfil it.

Whilst at home, we endeavored, in word and story, to picture poor, brokenhearted, captivated, blind and bruised China. When there we tried in our feeble way to bring the gospel to the poor, to heal the brokenhearted, by the preaching of the word to give deliverance to those captivated by sin, to heal the sightless eyes of those who grope in darkness and superstition, and to soothe some of the many bruises. How infinitesimal the work accomplished, yet how infinitesimal the need!

Our ears are attuned; we hear once again the voice of the Master: "Greater works than these shall ye do." In strength we return to carry out Christ's healing and preaching programme.

"It is the way the Master went.

Shall not the servant tread it also?"

—A. ANDERSON.

### AN APPRECIATION.

At the last meeting of our Indian Committee of Management, the following resolution was passed:—"Resolved, that we place on record our appreciation of the long and valuable services of Mr. H. R. Coventry in his capacity as secretary to the mission."

### CHILDREN'S DAY.

We have received reports from only three schools concerning Children's Day offerings. Albion, Qld., £2 5/8, will raise £10; MacLands, S.A., £4 16/-, with a prospect of 26; and Mile End, S.A., £4 10/-, will likely reach 15. We shall be glad to receive further news of Children's Day offerings at an early date.

### INDIAN QUARTERLY REPORTS.

Quarterly reports to Sept. 30 have been received from the Australian mission stations:—

Dhond shows one evangelist, villages visited ten, Scriptures and tracts sold 39. At the hospital there are one doctor, one compounder and one nurse. New out-stations 1258, retreatments 1,115, in-patients 79, total 2,989. Fees received and visit fees 177. Contributions by the church £2 10/-. Special contribution £3 15/-. The Christian Brotherhood has twenty members.

Diksal has two evangelists. Five Scriptures and tracts sold. Villages visited 21. Day school has one teacher and 21 scholars. Dispensary, one doctor. New patients and retreatments 247. Fees received 15 12/6. Church contributions £1 16/-.  
Barumal has two evangelists and three Bible-women. Out-stations evangelists 3, villages visited 21. Scriptures and tracts sold 201. Day school teachers 16, scholars 320. Dispensary work, one doctor and one compounder. New patients and retreatments 6,221. Fees and visit fees received 116 16/6. Children's home has 70

boys. Fees received £11 11/-. Industrial Settlement 216, women 263, children 415, total 923. Staff—two inspectors, one nurse, one clerk and one agriculturalist. Church members 86, adherents 9, children 79, total 171. Contributions, usual 19 1/-, to building fund £12 10/-, total £32 11/-. Bible School teachers 29, scholars 618. Y.P.S.C.E. 21, J.C.E. 46.

Shirgonda—Girls' day school, teachers 6, scholars 81. Children's home 90, scholarship pupils 4, self-supporting 6, total 100. Fees received £15 13/-. Bible School teachers 8, scholars 91. Y.P.S.C.E. 31, Junior C.E. 43, total 74. Evangelists 3, Bible-women 4. Outstations, evangelists 2, and one Bible-woman. Scripture and tracts sold 1,681. Villages visited 12. Day School teachers 2, scholars 52. Dispensary superintendent, T. Escott, one half-time nurse. New patients and retreatments 899. Fees received £17 3/-. Bible School teachers 8, scholars 392.

### ENCOURAGING NEWS FROM SHIRGONDA.

The existing work in the Shirgonda district, India, has been well maintained. In the village of Shirgonda a very sound work has been carried on by the preachers and the Bible-women. During the week the preachers have held meetings amongst the people as well as doing personal work. Every bazaar day all the preachers from the outstations have regularly come in, when they have combined in preaching in the bazaar to large audiences, being able in this way to reach many from the outlying villages. In the bazaars tracts are distributed. As far as possible the surrounding villages have been visited by the preachers.

The Bible-women have maintained their reputation for earnest, practical, consistent work. In a wise, gracious way they have overcome opposition and won their way into homes that were once closed to them. They have won their way into many hearts, and many homes have been opened to them where they receive a warm welcome. During the week days they have conducted special classes amongst the various high and low-caste children, nine classes of these being regularly held, while on Sundays four Sunday classes are held. In these different classes 150 children are receiving regular instruction.

The out-station work has been well carried on by preachers resident in these outposts. Impediment has been removed, having been closed for some time by the transfer of a preacher to Dhond. There are now resident in this village a preacher and his family, the wife doing half-time Bible-women's work. We trust that their influence and labors will result in many being won for Christ. From this station the preacher has worked the surrounding villages.

Rashti, one of our other stations, nine miles from Shirgonda, is one of our most important out-stations, a bazaar centre which provides a splendid opportunity for the preaching of the gospel. Here in the bazaar good audiences are attracted by the preaching of the word, when workers from Shirgonda and sometimes blood-cooperate in this good work. The day school for the lower class children has an attendance of 28 scholars, who are taught by the preacher's wife. The elementary education they receive, combined with the Christian teaching, encourages one to expect that many of these scholars will grow up as Christian men and women. Besides having religious teaching during the week, they are formed into a Sunday School class on Sundays. In common with the other out-station workers, the Rashti preacher has been able to systematically reach other villages, thus bringing to the people the knowledge of redeeming grace. His monthly reports reveal an interest manifested by some of the people in

the message, and although we have not had any decisions lately, there are a few that might be classed as enquirers.—T. ESCOTT.

### Offerings for Foreign Missions

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GLENFERRIE, SUNDAY, DECEMBER 1.

Mr. E. L. Williams commences his ministry.

11, Worslip, 7, Gospel Service.

Anthems: "Lift Up Your Heads,"

"Make a Joyful Noise."

Monday, Dec. 2, 8 p.m., Public Welcome.

### ADDRESSES.

H. R. Ackland (secretary Tarrenville church).

H. Northcote-st., Torrensville, S.A.

W. L. Ewers (preacher Hamilton church).

Lawson-st., Hamilton, N.S.W.

R. Greenhalgh (preacher Gration church).

5 Alice-st., Gration, N.S.W.

B. W. Knight (secretary Cottonville church,

S.A.).—9 Norman-ave., Westbourne Park,

Phone, U 1725.

R. G. McPherson (secretary Irini church,

Vic.).—Box 23, Irini.

## Here and There.

We regret that in last issue three lines relating to Hamilton, Vic., were added to a report from Hamilton, N.S.W.

Young men and women who are desirous of entering the College of the Bible in 1930 are urged to send their applications without delay to the Principal.

Last week Bro. and Sister J. T. Mahoney and family returned to Melbourne after their trip abroad. Their friends will be glad to know that Mrs. Mahoney has much improved in health.

The mission at Castlemaine, Vic., conducted by Bro. D. Stewart, came to a close on Monday evening with a thanksgiving service. During the effort eighteen decided for Christ, and there were three restorations.

On Monday afternoon we received the following telegram from Queensland: "Amnerley had largest communion service in history yesterday, twenty welcomed, 260 present night, twenty further confessions—Young."

Bro. J. J. English concluded his labors with the church at Mount Albert on Nov. 17. At the evening service, many persons decided for Christ. We understand that Bro. English is free to accept an engagement with some church desiring the services of an evangelist.

The following telegram from Granville, N.S.W., reached us on Tuesday morning: "Have had 259 confessions in Vawter mission; 1251 have read Acts; records show largest morning meeting last Sunday in history of Granville church; party at Seven Hills Sunday afternoon, three confessions; big uplift throughout whole district—Howard T. House."

At Brighton, Vic., on Nov. 21 the women's mission band had an interesting talk from Mrs. Meyers. In the evening the W.C.T.U. held a tea conference, addressed by Miss McTearkville. At the public meeting her address was on "The Challenge to Youth." On Nov. 20 a welcome home service was given to Bro. Peers on his return from Rockhampton, and to Bro. C. Sharp and his wife and family, on their return from America and England.

Services at Brim, Vic., on Nov. 17 were very well attended. In the afternoon Bro. Scarle spoke on "Overcoming the World." In the evening the chapel was packed, and during the service a beautiful table was unveiled to the memory of the late Mrs. E. C. Hovey, who had been a very active member of the church for 56 years. Bro. Scarle's address on "Building for God" was very fine. The church regrets that Bro. Scarle is leaving.

Paddington Bible School, N.S.W., held its anniversary on Nov. 17, the kindergarten and Bible School taking part in both services. Bro. T. Morton spoke very appropriately to the children and to the church in the morning. In the evening Bro. C. Bush, from Lane Cove, delivered a message which was enjoyed by all. On Nov. 19 the demonstration and distribution of prizes took place, and a very successful night was enjoyed by a good attendance. The school picnic was held on Nov. 23, an enjoyable day being spent at Bronte.

At Enmore, N.S.W., on Nov. 24, Bro. F. E. Alcorn spoke in the morning, and at night a special service for men was held. A large male choir was led by Bro. Will Atkinson, with Dr. Hardsley organist, and David Verco as pianist. Bro. Will Hanks sang "My Prayer" and Cliff Hancy rendered two violin solos. The scriptures were read by Bro. E. J. Hilder, Dr. Verco led in prayer, and a brief message was given by Bro. T. Atkinson, a member of 56 years at Enmore. Bro. Atkinson preached on "Riches of the Man" on Monday evening, seven young men had dinner together and discussed matters of interest concerning work at the tabernacle.

For a few months there will be a special need for extra teachers at our Chinese mission school, Queensberry-st., Carlton. Miss Baker, the secretary, will welcome those who can attend on Tuesdays and Thursdays evenings, 8 to 9:15.

Dr. E. W. Wallace, of China Christian Educational Union, Shanghai, says that the Christian colleges of China face to-day a situation which is largely different from that of the past. Administration is passing rapidly into Chinese hands. Whether will that lead the colleges? It is that that during this transition period the mission boards do not withdraw their cooperation. The problem is how to converse the work of these sixteen colleges and at the same time concentrate in order to do most effective work for the future.

At Hindmarsh, S.A., splendid gatherings were held on Nov. 21 when the young men's Bible Class conducted an interesting service. In the morning Bro. Tom Richardson, president of the men's class, addressed the church. In the afternoon Dr. Walter Sims, an old member of the class, spoke to a large gathering of men. At the reunion tea which followed a large number of men and happy fellowship. In the evening the hall was nicely filled. Bro. Will Graham, Fullerton (an old member of the class), gave the gospel message. A large choir of men rendered special singing morning and evening.

At Castlemaine, Vic., Bro. D. Stewart has held the interest of the people in the festival of evangelism. Last week's services were well attended. Bro. H. H. Harrison, Harcourt and Bendigo visited. On Nov. 21 there was a splendid attendance in the morning, and nine were received into fellowship who had been baptised during the week. Bro. Stewart's message was on "A Picture of Your Heart." In the evening he addressed in a crowded audience was on "The Road to Salvation, Heaven and Glory." Two confessed Christ, making 13 in all. Bro. and Sister Stewart, and Bro. Stewart and Earle, rendered beautiful duets. Bro. Alec McKenzie has gone to rest after a long and painful affliction.

At Raniva, Vic., on Nov. 21, a social was tendered to Sister Daniels, Sir, who is leaving the district. The sisters' mission band presented her with a New Testament, and a hand-lamp was presented by the members. At an "every-member-present" Sunday service on Nov. 21, meetings were the largest since opening of new chapel. Elders Bro. H. M. Williams and J. M. Goldworthy presided, and presented thirty beautifully bound copies of the New Testament to those who had made the confession since 1927. Bro. Methven's message was in keeping with the occasion. Splendid interest is maintained in all auxiliaries. Recently fellowship and messages from Bro. W. Gale and W. J. G. respectively, were enjoyed.

On Nov. 3 the morning meeting at Maylands, S.W., was addressed by Bro. Allan. The Junior Endeavor's monthly parade was a record; 67 present. Bro. A. H. Wilson's address at night was much appreciated. The morning service on Nov. 10 was exhorted by Bro. A. Hudd. Bro. Allan preached at night. On Nov. 17 both services were addressed by Bro. Allan. At the Bible School the children returned Foreign Mission notebooks. At the close of the lesson period a short mission service was held. The offering amounted to just over £5. The morning service on Nov. 24 was delivered by Bro. Allan. In the evening he commenced a series of addresses leading to the Christmas season, the first being, "God and the Greek." On Nov. 19 the girls' club held their annual demonstration, proceeds of which were donated to Sisters Cameron and Vassell for the Indian orphanage work. An intermediate Endeavor society has been commenced under leader-

ship of Sister Vera White. The choir, under the leadership of Mr. A. Penrose, A.M.E.A., greatly assists the evangelistic services.

Rockhampton church, Q., celebrated its first birthday party exactly twelve months from the opening of the chapel and organizing of the church. Bro. and Sister W. C. Wendorf came from Brisbane for the occasion. Sunday morning Bro. Wendorf gave a very appropriate message to the church. In the afternoon the recent Sunday School anniversary singing was repeated by special request. This was the largest afternoon service yet held. At night there was a crowded chapel. The singing by the choir and the children was excellent. Bro. H. W. Manning preached at night, and four young men and four young ladies accepted Christ. It was a wonderful day with a great conclusion. On Nov. 19 the children's demonstration was repeated with great success. On Nov. 20, at the public meeting, another large audience faced Bro. and Sister Wendorf, who both gave messages. The visitors gave greetings at nearly every service, and delight in the fact that they are in charge of the singing, and a very happy one, was enjoyed by all. The celebrations concluded on Nov. 21 with an old-fashioned tea meeting. Bro. Manning closed the function with family worship. Beside the personal messages brought by the two state presidents, Bro. H. G. Payne, Federal President, sent greetings.

### IN MEMORIAM.

**BROWN HIGG.**—In loving memory of my dear husband and father, who passed away Nov. 24, 1915, at Adelaide.

Calm and peaceful he is sleeping,  
Sweetest rest his lot followed,  
And we who loved him, sadly missed him,  
Trust in God to meet again.  
—Inserted by his loving wife and daughter,  
Nelly Warty.

**HARRIS.**—In loving memory of Wilfred Harding, loved husband of Ruby, and dear daddy of Donnie and Kenzie, passed away Nov. 25, 1921. Loved and remembered.  
—Inserted by his loving wife Ruby.

**HARPEL.**—In fond memory of dear Minnie, who passed away Nov. 22, 1929.  
'Tis not the words, for words are few,  
That tell of the love in our hearts for you;  
For they live as a token just to convey  
How deep you are in our thoughts to-day.  
Her life a beautiful memory,  
Her absence one great sorrow.

—Inserted by her sorrowing mother, sisters and brothers.

**MOBSBY.**—In loving remembrance of our dear wife and mother, who was suddenly called home to be with Jesus on Nov. 23, 1927 (at St. Peters).

Years pass, but memory ever holds  
The precious form within her loving folds.  
Thou art not dead, for thou art his,  
Who is thy life, thy everlasting bliss.  
—Inserted by her loving husband and daughter.

### BEREAVEMENT NOTICE.

We wish to thank most sincerely Mr. and Mrs. H. M. Clipstone, of Geelong; Mr. and Mrs. J. W. Baker, of North Fitzroy; the preacher at Bartwell Church of Christ, Miss Trevelyan, and those who helped to make the passing away smoother by their kindly ministrations to Sister Sara Thompson (nee Moyssey), born at Beaumaris July 27, 1856, died at private hospital Scotchburgh-st., North Fitzroy, Sept. 27, 1929; inserted privately Sept. 28, 1929, at Geelong. We also wish to thank the matron and nurses and the doctor who helped so greatly. We especially wish to mention Mr. and Mrs. W. P. Lawson, who were untiring in every way, taking more than the place of those who were ill at the time to do their bit. So passes another of the faithful pioneers. "To die is gain."

### FOR SALE.

Dabbias, Chrysanthemums, Gladioli, choice named, 8/-; daisies, or good mixed, 4/6 doz.—A. Nightingale, Emerald, Vic.

## Meditations on the New Testament Church.

### III.

A. J. Ingham.

Some interesting points appear when the super-structure of the church is studied. In contrast to the foundation, which is unchangeable and perfect, the structure may change and vary its degree of perfection from time to time. God made the foundation, but the structure erected upon it is to be built by men under the guidance of the Spirit. To the degree which the guidance of the Spirit is followed, the standard of perfection is raised, and mistakes and blemishes are avoided.

The church is built of stones, but they are peculiar stones. They are "lively" stones. When built into the structure they are not to be inert like natural stones, but are to manifest the activity of life. The church is intended for activity and growth. The stones are to be "lively," indicating that the church was to be an organism rather than an organisation. It was to have life inherent within itself. It was to grow, not only by drawing to itself other units, but by the development of the stones from within. Too often the stones are "lively" only in the sense that they are growing by addition of new stones taken place, but the growth from the development of the stones through the life within does not so definitely take place. A church of the New Testament type must manifest the twofold manner of growth.

The stones of the building are to be joined together by love (Col. 2: 3). Every building must have some binding element, and God has chosen the strongest binding force in the world to join the stones of His church together. There is no greater power than love. It holds when all else has slipped. Other things may fall, but love never falleth. Love always tends to draw the object of its affection to itself, and so binds together. Love cannot abide alone, and thus it is a natural binding power. With this great force God planned to bind together His church, and it was with this that the New Testament church was held together as one united structure. Surely only that church which has "lively" stones knit together by love is a truly New Testament church. Where the stones lack spiritual life, or are not knit together by love, there is still need for earnest effort to restore the New Testament church.

The intention of God was that the church should be built without blemish (Eph. 5: 27). We would delight to hold membership in a church "not having spot, or wrinkle, or any such thing." Such a church would in very truth be a "glorious church." It was such a church that God despised should be built. The weak point lies in the fact that we are the builders. We build so faultily. We are too careless of the material we build in, and much that is inferior finds its way into the structure as we go on with the work. Good material is often spoiled by our careless workmanship. The harmony of that which we build is marred by so much of envy, jealousy, and other unworthy elements.

Looking over that which we have built, despair might well take hold of our hearts were it not for one thing. Paul speaks of Christ "cleansing" the church (Eph. 5: 26). Here we find encouragement to look forward to the removal of the blemishes. He will take of that which we build, with all its careless workmanship, its inferior material, and its faulty and inharmonious lines, and will make of it the glorious church that was at first intended and designed by the divine Architect. In spite of all our failings, it will finally be a glorious church. For this hope we thank God and take courage.

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An added attractiveness was the high-class singing of Bro. Vic. Morris, one of Queensland's champion bass soloists, and gold medalist of the Goldfame, who possesses a wonderful and voluminous voice. Bro. Vic. Morris endeared himself to all.

Sister Gladys Perrett acted as pianist. Bro. John Christensen, in the absence of our evangelist, kindly consented to come and fill the gap until the arrival of Bro. G. Tease, from Melbourne, to take up the work. Our new brother, Michael Daly, acted in the capacity of faithful caretaker. We shall never forget our mission and its wonderful victory for Christ and His church.

61 confessed Christ. Nearly all have been baptised. There have been two additions since. A large Bible School was inaugurated. Eight additional seats were added to accommodate new members in the chapel, which means that more space must be made available in hall of building.

Re the thank-offering: Kingaroo had saved a substantial credit balance (on hand) as a nucleus for thank-offering which amounted in cash and promises to £37. An additional personal promise received of £55, to be paid over when the next session is held in the district, is not included in the £37.—Mrs. Allen Perrett, Secy. Secretary.

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"How the Preacher can Help the Man in the Church."—E. F. Ryall.

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**Obituary.**

**DAFF.**—The home-call of Mrs. W. G. Daff came very suddenly on Oct. 8, though for the past two years she had been in poor health. For over 60 years she was a member of the church. Associated in joyful days with the church at Lygon-st., she was married there by Bro. H. J. Smith, and went to live at Cheltenham. Bro. W. G. Daff, her husband, was a church officer and leader of the choir for many years. Together they stood for all that was highest and best in the spiritual life, and had the joy of seeing all their family give their lives in the Master. Missing to Malvern our sister first worshipped with the church at Malvern-Gaulfield, and later with the church at Gardiner. A. W. Connor and R. Gellie conducted a brief service in the home on Kyoung-rd. In the presence of many friends and loved ones her body was laid to rest in the Cheltenham cemetery, where lie the bodies of so many saints with whom she faithfully worked and worshipped on earth.

**HADDOW.**—In the early morning of Nov. 6 Mrs. Alice (Sage) Haddow passed from this life at St. Vincent's Hospital, Melbourne. Although she had been ailing for some months, her decease was not expected. The matron spoke to her a few minutes before, when all seemed to be well. The doctor had sent her to the hospital to be X-rayed. While there she collapsed and was put to bed. Mrs. Haddow was born at Helensburgh, Glasgow, in 1886, and came to Australia in 1908. She became the bride of Bro. Alec. Haddow in 1915. She was baptised at Lygon-st. by Bro. S. G. Griffith. Before leaving Scotland she had qualified as a dispenser. On Nov. 7 the body was laid to rest in the Box Hill cemetery. There was a godly gathering of friends, chiefly of the Lygon-st. fellowship, the service being conducted by the writer. Loving sympathy is with the dear ones in their great loss, but we rejoice to share with them the glorious Christian hope.—A.G.S.

**REES.**—Mrs. Phil Rees, a devoted member of the Canberra church, F.C.T., suddenly fell asleep in Jesus on Oct. 27, 1929. This Christian lady was baptised at North Melbourne, and early had a desire to serve as a missionary with her brother, Bro. Will McCance, one of our much-loved evangelists, whose decease in 1907 precluded the proposal. At North Melbourne, Lygon-st., Glenferrie, Bayswater, Box Hill and Canberra, where in turn she had membership, our sister was conspicuous as a C.E. worker, Sunday School teacher, musician, and for her ability to rally young people for the church. She will be sorely missed. Deep sympathy is extended to Mrs. McCance and family, Mr. Phil. Rees and children (Will, Jean and Philip)—Stuart Stevens.

**TUCK.**—Sister Tuck, wife of Bro. Fred Tuck, of Ormond, Vic., fell asleep on Sept. 10, after a long and trying sickness. She came to Australia from England 50 years ago, and for 30 years was a member of Churches of Christ. She was first connected with Cheltenham church, later with South Richmond, Malvern and Ormond. Sister Tuck became a foundation member of Ormond church, and was a faithful disciple. An able member, she served as a deaconess.—S. H. Baker.

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## News of the Churches.

### Tasmania.

**Invermay.**—On Nov. 7 (Bro. A. N. Hinrichsen being at Cavendish) the meetings were carried on by the local brethren. In the morning Bro. H. Edmunds exhorted on "Christ, the Foundation." At gospel service Bro. J. J. Hodgson's theme was "Using Common-sense." All meetings are showing marked improvement, and under the capable leadership of Bro. Hinrichsen the church is showing signs of an awakening. Attendances have been good in spite of inclement weather during the past few weeks.

### Western Australia.

**North Perth.**—The Bible School anniversary on Oct. 20 and 21 was most successful, all meetings being very well attended. The R.S.P., assisted by a few friends, gave a concert on Nov. 14, proceeds being in aid of children's hospital. Bro. A. Hutson, from Inglewood, spoke in the morning of Nov. 17.

**Harvey.**—Meetings during the past three weeks have been excellent, and the number of strangers at evening service is growing. The church regrets that Bro. Ingham is leaving on Dec. 2. His best wishes of the brethren go with him and Sister Ingham in their new work at East View. The South-west District Conference was held in Harvey on Nov. 12. It was the best of such gatherings held for many years, and was a decided uplift to the local church. On Nov. 19 Bro. S. Fryer and Sister M. Sharp were married in Harvey chapel.

### Queensland.

**Kingaroy.**—Bro. Tease commenced his ministry on Nov. 17, with crowded meetings all day. The public service on Nov. 18 was attended by many non-members. "There are many engineers following the Hurdleson mission. Prospects are very bright."

**Bundaberg.**—On Nov. 17 about 150 had communion. Miss P. Nielson was received into fellowship. Mr. A. Hinrichsen took for his gospel theme, "Sin at Swasthi House." The chapel was filled, and some listened from outside. The guild in fore going into recess held a well-attended social on Nov. 19; over 100 was received. Miss Grace Holston is doing good work with the Christian Endeavor.

**Toowoomba.**—The first quarterly ever-member-ment rally was held on Nov. 3. Harbison and Central congregations met together in an inspiring service. 111 broke bread for the day, and the offering was 417%. The choir, assisted by local artists, provided an excellent concert on Nov. 5 to procure funds to purchase music. The Band of Hope was launched on Nov. 7, when Mr. C. H. Carter, of Queensland Band of Hope Union, gave an entertaining lecture. Bro. Johnson is on Nov. 8, and Bro. G. H. G. Cook, secretary. The young people's society is being re-organized as a Christian Endeavor. On Nov. 15, representatives of the local E.C. Union conducted the meeting. The recent "ecropoleane rally" in the Bible School recorded 52 new scholars—"red" cloth winning by 12. Children's Day was observed on Nov. 15. On Nov. 17 Bro. Johnson exchanged with Bro. H. Munn of Mt. Okeach. Bro. Hamann's messages were much enjoyed. As the result of recent sales of work at Margaret-st. and Harbison, the building fund has profited to the extent of over £26.

### South Australia.

**Unley.**—A sister was received by statement as previously intimated on Nov. 17. The girls' club, with both Vero as leader, and the R.S.P. club, with G. A. Jessup and his energetic workers, held annual demonstrations which were much enjoyed. Dorcas and E.M. Band have had an "American afternoon." On Nov. 21 Bro. H. B. Taylor visited Victor Harbour church, and Bro.

F. Garnett and R. Harkness conducted the services at Unley. The death of Sister Eva Ueale, after a long illness, is regretted. She was the first kindergarten leader at the collegiate school.

**York.**—Illness among families has interfered with attendances, but Bro. Langford's addresses are interesting. On Sunday morning Bro. F. G. Phelps, of Christian church, Hindmarsh, exhorted, and in the evening Bro. F. G. Banks, of Graydon church, preached. Bro. Langford being at Forestville. Mr. J. T. Massey, from Adelaide Y.M.C.A., addressed the men's Bible Class in the afternoon. Mrs. L. V. Matthews and party recently gave a splendid entertainment, proceeds of which are for a fund for a new organ. The Junior C.E. Society had a happy picnic at Grange on Nov. 9.

**Honley Beach.**—Attendance at church and Sunday School is increasing. Sister Head has been received by letter from Hindmarsh. Bro. Don Manning is in Adelaide Hospital as the result of an accident; he is making progress. All regret that Bro. Hureomb and his daughter Marjell have left the district. Bro. Hureomb has been associated with the church for 38 years, and has served faithfully as elder and superintendent of the Sunday School. Sister Marjell has rendered valuable service as organist. The sympathy of the church goes out to Bro. and Sister Bonney in the loss of their son George.

**Queenstown.**—On Nov. 21 Bro. Hronker exhorted the church. In the evening he spoke on "The Unchanging Christ." On Nov. 18 the annual meeting of the Band of Hope was held. Mr. Keeling, secretary of the Band of Hope Union, was present, also visitors from other societies. Items which won prizes in the recent competition were given, and Mrs. F. Harris presented the society with a birthday cake. On Nov. 20 a concert was held to help one of the stalls in a fair which the girls' club are having. Elder Bro. Lawton is slowly recovering from illness. Sympathy is extended to Sister Mrs. C. H. Matthews in the bereavement of her sister.

**Cottonwood.**—Meetings on Nov. 21 were splendid. Bro. Hughes spoke excellently, his subjects being "Gratitude" and "Obstacles to Sin." A feature of the gospel service was the anthem by the choir, which was recommenced after a short recess. Bro. J. P. Jones gave an interesting address at the Bible Class on "Life." At the quarterly business meeting of the Bible School representatives of the school to be holding fast. Attendance has been low for the period (average 119). Bro. L. H. Walters was elected superintendent in succession to Bro. W. Glynn. A young ladies' club has been formed under the guidance of Sisters Mrs. Ferris and Hayden.

**Forestville.**—Bro. Rasmussen concluded his successful ministry with the church on Oct. 27. His then messages have been delivered by Bro. A. G. Brown, L. Vawver and A. C. Bannister. Bro. Bannister has entered upon a brief ministry with the church. The annual business meeting of the church was held on Nov. 14, when good reports from all departments were presented. Bro. H. Mortimer and E. Samuels were re-elected secretary and treasurer respectively. Bro. Lovell, Hocher, Rasmussen, Stock and A. G. Brown were elected deacons; Sisters A. E. Brown, Glynas and Stock, diaconesses. Other positions were filled and some important resolutions passed. Excellent services on Nov. 21 when "Back to Church of Christ, Forestville" services in connection with both anniversary were held.

### Victoria.

**Mildura.**—Meetings are very well attended. The Boomerang club took charge of the evening service on Nov. 21. Bro. Mulford gave a fine address to a good audience on "The Boomerang." The club held a successful concert in aid of the kindergarten hall, in course of erection.

**Cheltenham.**—On Sunday night, Nov. 21, a Bible School joy made the good confession before a large congregation.

**Wangaratta.**—Good meetings are being held. Bro. Arnold's messages are much appreciated. There have been record attendances in the Bible School.

**North Melbourne.**—The annual sale of work, opened by Bro. Jenner, was held last Saturday afternoon and evening in the Sunday School building, the proceeds going towards paying off the debt.

**Hampton.**—Bro. J. E. Thomas spoke on Sunday morning. Bro. and Sister V. L. Gole were received by transfer from North Fitzroy. At night Bro. H. T. Pittman preached. Mrs. Wood was the soloist.

**Gardiner.**—On Nov. 19 a concert was given by the P.B.P. club. Dr. G. Moore delivered a very helpful address on "Why I Believe the Bible" at a well-attended service on 20th. Last Sunday Bro. Gehbie was the speaker at both services.

**Carnegie.**—Services on Nov. 21 were well attended. In the morning one was received into fellowship. At night one confessed Christ, and another was baptized. Bro. Skempway commenced a series of addresses upon the Second Coming of Christ.

**Warragul.**—A social was held on Nov. 9 to bid farewell to Bro. Turnbull and Sister Woolridge on their return to England. On Nov. 10 Bro. Miles preached on "Going Home to Tell." On Nov. 17 Bro. Waters exhorted in the morning, and Bro. Miles preached in the evening.

**Boort.**—On Nov. 21 the church enjoyed fellowship with Sister Mrs. Hunt, of S.A., also Bro. W. Wilson, who was in the district representing the Prohibition League. He gave three addresses for the day. At the evening service adult and junior Hechalite tents were present in regalia.

**Moreland.**—Morning and evening meetings were nicely attended on Nov. 21. Bro. Webb speaking at both services. The Bible School is in a flourishing condition; 321 in attendance. On Nov. 21 Bro. Webb was the recipient of a leather sabbac presented by the young people of the church.

**Collingwood.**—The Wednesday night meeting last week was well attended, and the morning worship on Nov. 21 was good. Bro. A. B. McKell spoke at both services. At the sale of work last Friday and Saturday £60 was raised. Bro. H. Small and Sister Lyall performed the opening ceremony.

**Yvanhoe.**—Bro. Abercrombie addressed the church on Nov. 17. One was received by faith and baptism. Fine meeting at night, and one confession. Bro. Chivell preaching. Good attendances on Nov. 21. Children's Day was observed in the school. Dr. Kilmer giving an appreciated address to scholars and friends.

**Melbourne (South-east).**—Enjoyable meetings last Lord's day. Bro. Gale spoke on the Victorian Home Mission work, and of the churches throughout the State. At the evening service Bro. Moore continued his study of messages from Isaiah, and related same to our times.

**Drummond.**—Increased attendance at gospel meeting on Nov. 21. Bro. Banks spoke on "God's Hunger for Man." The Bible School is working for the anniversary. The church by unanimous vote has invited Bro. Banks to remain for the next twelve months. Bro. Banks has just commenced his third year with the church.

**St. Kilda.**—On Nov. 20 the ladies' mission band held an enjoyable evening. Bro. Baker and several of the students from the Chinese Mission school conducted the service. On Nov. 21 Sunday school conducted the service. On Nov. 21 Bro. A. Baker, of Middle Park, addressed the meeting for worship. Bro. A. W. Granville was the gospel address at a fine meeting on "Wonders of Lake Galilee."

**Praburn.**—Very happy anniversary celebrations closed with a successful church social. Largely attended. Devotion was taken to honor Mr. Fred. Bradley and Miss Ethel Cooper, earnest church and school workers, on the eve of their marriage. Choir, clubs and school made fine presentations. Sister Mrs. Barnes is very ill.



## S.A. SISTERS' AUXILIARY.

The sisters met at Grote-st. on Nov. 7 for their monthly meeting. Mrs. Ross Graham led devotions and spoke on "Beauty and the Beast". Mrs. Green presided over the business session, when 79 sisters were present, 52 being delegates. There were eight additions from the Bible Schools.

Receipts for Foreign Missions for Nov.:—Y.W.C.A. afternoon, 10/-; Fullarton sisters, 10/-; North Adelaide Mite Box, 2/3; Grote-st., 1/6; total, £13/9.

Home Mission receipts:—Grote-st., 4/-; North Adelaide, 8/3; Maylands, 11/12/6; Mite End, 15/8; Hindmarsh, 2/6; Enley, 11/7/8; Glenelg, Glenelg mite box, 5/7 and 2/2; Y.W.C.A. afternoon, 10/-; Mrs. Hawkins, mite box, 2/-; total, £57/10/4.

Prayer Meeting Committee reported a visit to Mrs. Shields. 139 books and magazines were sent to Seamen's Mission, 36 to Adelaide Hospital. Hospital Committee distributed 167 magazines and paid 131 visits. Emily Durcas sisters have made 12 gowns, and Graydon made 15 caps, 2 jackets and 1 gown. Two temperance meetings were held at Nallsworth and Cowandilla, 100 being present.

Treasurer's report.—General Fund: Collection, £17/1; in hand, £9/1/11; constitution card, 2/-; total, £10/9/2. Foreign Missions: Receipts for November, £1/17/6; in hand, 4/6; total, £2/2/5. Temperance fund: Received from Committee, 7/-; in hand, £3/8/5; total, £3/15/5. Expenditure: Donation to Austral Printing Co., £3; Hospital Committee, £3; balance, £19/9/2. Offering for afternoon was £2/10/0.

The following sisters have received the home-call during the month: Miss Gian Allen, Semaphore; Mrs. Violet Dalwood, Glenelg; Mrs. Beer, Brooklyn Park.—M. Mauger.

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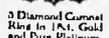
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