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An Increasing Note of Evangelism.

IN our reading we seem to find many evidences of a new interest in evangelism, and an increasing insistence on the obligation of the church to witness for Christ. A few examples may be noted.

Wanted—a Lazarus.

Mr. C. Irving Benson, a well-known Methodist minister of Melbourne, contributes an interesting weekly article on religious themes to the "Herald." Recently Mr. Benson has given his readers the benefit of his travel experience. In one article he dealt with the mission type of service being widely adopted in England. "In my judgment," he wrote, "the standard of preaching in England is not as high as it is in Australia, but this rising mission type has, I think, more drive, more directness, and more evangelical thrust."

I am confident," continued Mr. Benson, "that only a church which produces the constant miracle of changed lives can lure the crowd. Services are not enough, however artistically compelling they may be. Samuel Chadwick, who pioneered the Leeds Mission, realised that people would come to see Lazarus even when they would not come to see Christ. When they saw Lazarus they believed Christ. Mr. Chadwick got hold of a thoroughly bad character. He was the terror of the neighborhood, and did most extraordinary things out of sheer devilry. First he signed the pledge. A fortnight later he came to the service, and to the consternation of the congregation this big, rough fellow in his working clothes walked down the aisle and flung himself on his knees at the communion rail. He became a new man." This convert later publicly witnessed for Christ. Mr. Chadwick, says Mr. Benson, "had been trying for months to draw the crowd without success, but when this Lazarus stood up to testify it was impossible to get near the doors. They would not come to hear sermons, but they came to see Lazarus. Hundreds were converted through that one witness."

Dr. John R. Mott is one of our greatest

Christian statesmen. He knows the religious situation in all parts of the earth as few men could claim to know it. Recently, after prolonged missionary journeyings, he gave a message to Christian America. In it he spoke of the attitude of the home church and of its great need, speaking as follows: "Coming from the field I have been alarmed to find so many Christians, including not a few leaders, who seem to be disheartened. They give evidences of being bewildered, and uncertain as to the path they should take, and as to the message they should proclaim. Their attitude is the attitude which invites defeat. In my judgment, based on experiences in different parts of the world, there is nothing comparable, in meeting and completely changing this attitude, to the waging of aggressive evangelism accompanied by manifestations of the wonder-working power of the living Christ."

Dr. Mott gives a solemn warning. "It is well that we be solemnised with the reflection that churches which allow themselves to cease to be evangelistic will ultimately cease to be evangelical. I use this word evangelical in the sense of recognition and expression of the Deity of our Lord Jesus Christ. How true it is that men may have

their names on the roll of membership of churches which possess massive and true creeds, and yet by their lives and example they may totally belie such profession. 'Why call ye me, Lord, Lord,' said Christ, 'and do not the things which I say!' Thus the reality and vitality of our faith is involved in our attitude and practice with reference to the summons to a larger evangelism. As Archbishop Whately has said, 'If my faith be false, I ought to change it, whereas, if it be true, I am bound to propagate it.'"

Regaining the ancient power.

In his book "The Great Reality," Dr. G. H. S. Walpole dealt with the subject of the church's waning power and of the means whereby its "ancient, irresistible power" may be regained. His great answer is that to get back its "saving, converting, redeeming power" the church must get a new sense of the real presence of Christ. This, of course, can only be done if there is a fuller entrance of Christ into the souls of the individual Christians who make up the church. Commenting on this Dr. J. D. Jones says: "Perhaps there is also a special duty resting upon us to whom is committed the sacred duty of preaching the gospel. Perhaps the present condition of things is a clamant call to us to make our preaching more Christocentric. Preaching the gospel means preaching Christ—the loving redeeming Christ, the dying and risen Christ, the living and present Christ, Christ the friend and Saviour of men! Is it because we have let our interest in historical questions, in ethical problems, in social reform drive Christ into the background that we have lost our hold over the hearts of men? For it is of Christ—the forgiving and redeeming Christ—the sinful soul longs to hear. 'Sir, we would see Jesus' is humanity's cry. To possess him and then to preach him that is the way to recovered power. Dr. Walpole has done us a service in bringing us back to fundamentals. All would be well with us and the church if we had but this realisation of the constant presence of the indwelling Christ in our hearts and lives."

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"Jocular Preachers."

To "An Old Deacon" who asked, "Will you give me the benefit of your opinion on the place of humor in church work? I am much puzzled, and I appeal to your column, which has so often helped me," Professor David Smith, in his correspondence column in the "British Weekly," gave the following reply:—

The rule, to my thinking, is that there is a place for humor in the church, but there is none for jesting. Consider the distinction. Humor is a good gift of God, nothing less than a precious grace. For what is humor? It is essentially a sense of the fitness of things and an amused perception of the incongruity which results where that fitness is lacking. And here lies its practical value—that it saves its happy possessor from "behaving himself unseemly" alike in his own conduct and speech and in his judgment of others. He answers to Lucian's portraiture of his ideal wise man, who "was never observed crying aloud or straining audibly or irritated even if he had to administer a rebuke; but while he was down upon sins would make allowance for the sinners, and thought fit to take his example from the physicians, who heal sicknesses, yet are not wroth with the sick." He is never argumentative or self-assertive or overhearing. Like Newman's true gentleman, "he has his eyes on all his company; he is tender towards the bashful, gentle towards the distant, and merciful towards the absurd; he can recollect to whom he is speaking; he guards against unseasonable allusions, or topics which may irritate; he is seldom prominent in conversation, and never wearisome." This humor is a spirit of sanity, "soundness of mind"; it is an atmosphere of what Matthew Arnold called "sweet reasonableness"—kindliness, understanding, sympathy and tolerance. Surely a most needful quality in a Christian teacher.

The counterfeit.

But, like every grace, humor has its base counterfeit, especially two which it becomes us to take note of and sedulously eschew.

One is sarcasm, and this, though it too often passes for humor, has in truth no affinity therewith. For humor is always kindly, and sarcasm is a cruel thing justly stigmatised by Carlyle—himself an inveterate practitioner of the evil art—as, "in general, the language of the Devil." It is not humor, but a perversion thereof, nothing else, to my mind, than the humor of an unhumorous man; and, says Thackeray, "the satire of people who have little natural humor is seldom good sport for bystanders. I think dull men's *facetiae* are mostly cruel." A gentleman never sneers.

The other base counterfeit of humor is buffoonery; and a buffoon is a fool. "I never yet," says Dean Swift, "knew a wag (as the term is) who was not a dunce." That is a profitable anecdote of Boswell's

in his Dedication of his *Life of Johnson* to Sir Joshua Reynolds—how once when Dr. Samuel Clarke, the famous philosopher and theologian, "in one of his leisure hours was unbending himself with a few friends in the most playful and frolicsome manner, he observed Dean Nash approaching; upon which he suddenly stopped: 'My boys,' said he, 'let us be grave; here comes a fool.'" A good jest is excellent, but so rare is the gift of humor that a wise man will never venture on a jest unless he is sure of his audience.

Our Lord's examples.

There is a lesson for us here in the example of our Lord. A careful and appreciative reader of the Gospels will constantly observe how different was his tone in his public discourse and in his private intercourse with the twelve and others of his disciples who were near him in sympathy and affection—how he would speak playfully to the latter, gently rallying them on their absurdities and often quoting homely and humorous proverbs. And think of Paul. There is hardly a suggestion of humor in his great epistles, where he is addressing his churches on high themes of faith and conduct; and, were these the sole record, it might be supposed that he was destitute of this good grace. But, happily, one specimen of his private correspondence has survived—his little letter to his friend Philemon of Colossæ; and it abounds in playful

touches, unfortunately somewhat obliterated in our English version. It is an intimate letter of a kindly Christian gentleman, brimming with pleasant humor.

A gentleman's humor is always restrained; his jests are always timely. In my experience a jocular preacher is invariably a buffoon—entertaining in the pulpit, out of it a bore.

THE SECRET OF SERVICE.

To one who asked him the secret of his service, Mr. George Muller said: "There was a day when I died, 'utterly died'; and, as he spoke, he bent lower, until he almost touched the floor, 'died to George Muller, his opinions, preferences, tastes and will, died to the world, its approval or censure, died to the approval or blame even of my brethren and friends, and since then I have studied only to show myself approved unto God.'"

There is so much in the truth which is the root of faith to beget gladness—such an exhibition of God's infinite love to man in the incarnation of Christ, such rich consolation flowing from the indwelling Comforter, such causes for gratitude in the mercies of his daily life, such visions of beauty evoked by the promises of coming glory, that one who really embraces God by faith can scarcely prevent his heart from bubbling over with joy. Paul gave the key-note of a true Christian life when he said to the church at Philippi, "Rejoice in the Lord alway; and again I say, Rejoice!"—Frederick Ruckert.

The Thanks That Never Reached God.

HIS home gave him shelter
And rest for his weariness,
Folk to love, and great books to read;
Gave laughter and cheer
To chase away his care
When sadness came,
And a place to say—
And what is more, to feel—
"Well! This is mine!"
But he never gave thanks for it
To anyone.
There was no one to whom he could
Give thanks for it
Except God—
And he was not on speaking terms
With God.

HIS city gave him friendship,
Streets he knew, and open doors,
And neighbors calling him by name;
Familiar sounds and scenes
That knew him well,
And memories,
And a place to say—
And what is more, to feel—
"Well! This is mine!"
But he never gave thanks for it
To anyone.
There was no one to whom he could
Give thanks for it
Except God—
And he was not on speaking terms
With God.

HIS State gave him beauty,
Rolling hills, and sun-kissed waters,
Roads winding out to forests cool,
Deep woods and brooks that sang
All day and all the night
In melody;
And a place to say—
And what is more, to feel—
"Well! This is mine!"
But he never gave thanks for it
To anyone.
There was no one to whom he could
Give thanks for it
Except God—
And he was not on speaking terms
With God.

HIS country gave him glory,
Great names to cherish, hero souls
To shame him when he faltered in
The way,
Vast spaces, cities, lakes, and rivers,
Great mountains—and a flag
Above it all;
And a place to say—
And what is more, to feel—
"Well! This is mine!"
But he never gave thanks for it
To anyone.
There was no one to whom he could
Give thanks for it
Except God—
And he was not on speaking terms
With God.

Conversions in Apostolic Days.

"The River of Life in a Prison."

H. G. Harward.

The gospel of our Lord has been wonderfully triumphant. It has pierced the hardest hearts, and penetrated the darkest gloom. It has lifted the most degraded and placed the crown of righteousness upon their brow. It has brought proud monarchs as suppliants at the feet of the King of kings. It has sanctified the palace of the wealthy, and transformed the hovel of the poor. It has been superior to every environment, and conquered under every condition.

In the further study of Acts 16 we see the light of the gospel illuminating the darkness of a prison, and realise its power in setting a soul free from the bondage of sin. The suffering of Paul and Silas was the prelude to the conversion of the jailer. In the confinement of the inner prison, with bodies lacerated with the cruel scourging, their spirits were unconquered. "They prayed and sang praises unto God." We can hear the strains through all the centuries, and they bid us be cheerful and trustful whatever befall. And the prisoners heard them. And a loving Father was listening, too. And an earthquake which shook the foundations of the prison was his answer to the cry of his needy ones. Doors were opened. Bands were loosed. The awakened jailer would have killed himself thinking the prisoners had escaped. But the suicide's hand is stayed by the arresting voice of Paul, "Do thyself no harm, for we are all here." Through these unusual experiences the Lord was preparing the way for the further triumph of the gospel.

There are four stages in the conversion of the jailer.

Conviction.

Quicker than lightning flash and speedier than any wireless messages the arrow of conviction pierces this man's soul. This is implied in his question, "What must I do to be saved?" That inquiry will not be seriously asked unless there is conviction of the reality and the enormity of sin. The jailer was awakened to the fact of a worse danger than the escape of the prisoners—the peril of a soul unsaved.

It is the mission of the Holy Spirit to convict of sin. Three things operated to produce this result in the life of this man. The "great earthquake" was an instrument used to arouse to a sense of danger and need. The conduct of these servants of the Lord had its influence on this sinner. The service they had performed, the suffering they had endured, and the spirit moving in them, were not without effect. And the testimony of the demon-possessed girl—"These men show unto us the way of salvation"—would reveal to this man the purpose of the Lord. In no direct way does the Spirit come to this man. But conviction is

not less the Spirit's work because agents and instruments are used.

Contrition

was the second stage in this man's conversion. "A broken and a contrite heart God will not despise." Deep penitence is essential to salvation. A sorrow toward God on account of sin is vital to any real change of heart. Felix trembled but postponed decision because, while he was afraid, he was not stricken with remorse on account of his evil life. Saul cried, "What wilt thou have me to do?" With him there was not only sincere conviction regarding the claims of the Lord, but a genuine repentance toward God.

The jailer came "trembling," and "fell

PROOF.

If radio's slim fingers
Can pluck a melody
From night and toss it over
A continent or sea;
If the petalled white notes
Of a violin
Are blown across a mountain
Or a city's din;
If songs, like crimson roses,
Are culled from this blue air—
Why should mortals wonder
If God hears prayer?

—Ethel Itonig Fuller
In Hutchison's "Story Magazine"

down before Paul and Silas." His question was the cry of a penitent heart. It expressed a longing to be free from sin. It revealed a yearning for light and understanding. The darkness of the inner prison was nothing to be compared to the gloom enshrouding his soul. It showed a willingness to be instructed. He would be enrolled among the inquirers of the way of life. There was the recognition of personal responsibility. "What must I do?" And this centuries-old question is still the supreme inquiry of human life. To be saved is to be brought into right relationship to God and eternal realities, and not less into right relationship to the human and the temporal.

Confession

was the next step from darkness to light. "Believe on the Lord Jesus Christ and thou shalt be saved, and thy house," was the prompt reply to the jailer's question. It is not "only believe" or "believe only," though the passage is often quoted in that sense. We are saved by faith, but never by faith alone. Under conviction and in contrition faith is the first response to the appeal of the Lord through his servants. Unless faith

is exercised no further step can possibly be taken.

Then the apostle and his companion "spoke unto him the word of the Lord and to all that were in his house." A preaching service followed this challenge to believe. The purpose of that would be to reveal Jesus to this people in all his saving grace and sufficient sacrifice upon the cross. It would also make known the content of faith and the further conditions of surrender to the Lord.

There is a ready response to the message preached. The jailer "took them the same hour of the night and washed their stripes, and was baptised, he and all his straight-way." We might well ask, Why the urgency of this? It can only be because of the place of baptism in the divine plan for the sinner's surrender to Jesus Christ. Here is a man, one hour almost a suicide, and the next putting on Christ in baptism. Not because of any Christian experience or moral worth, but in obedience to teaching received from an apostle of the Lord. Was it not the jailer's open declaration of faith in his newly-found Redeemer?

The baptism did not take place inside the prison. He took them where it was possible to wash their stripes, and attend to the ordinance. What place more probable than the river where Lydia had been baptised? This incident is frequently used as an argument for infant baptism. But sufficient refutation of that is found in the fact that the word of the Lord was spoken to all, and that all believed.

Conversion

in its scope and purpose is clearly set forth in this simple story. There was a fourfold change in this man's life. There was a change of mind from unbelief to faith. "He believed in God with all his house." That faith was produced by testimony. There was a change of state. He was out of Christ and came into Christ. That change took place in the baptism which separated him from his old life. He became a new creature in Christ Jesus. There was a change in experience. "He rejoiced." Fear was banished. The suicide's despair was turned into the joy of the Lord. There was a change of conduct. "He washed their stripes" and "set food before them." In such simple actions did the new life in him find expression.

THE WAY A THING IS DONE.

Mrs. Carrie Jacobs-Bond was invited to give a concert at the White House when Theodore Roosevelt was president. In "The Hard Roads of Melody" she speaks of the event:

"Among other songs which I sang that night was one that had these words in it: 'It ain't so much the doing, as the way the thing is did.' As I sang these words President Roosevelt came over to the piano, put his hand on mine, stopped the song, and said, 'Mrs. Bond, you will never say any truer words than those.'"

The Morning Star.

Ira A. Paternoster.

We have recently returned from a most delightful holiday. The officers of the church wisely decided it must be a real holiday this year, so with fishing-line, camera, my good wife and family, together with three or four members of the church, we started in one of Sydney's real rain-storms for Clareville on Pittwater Bay. Through the kindness of Bro. Westcott and his "Ches," the rain bothered us but little, and on arrival at Clareville old clothes and swimming "trags" defied all the rain that might fall.

Three holidays during the past twenty years stand out in our memory. At "Moonshine," just out of Wellington, N.Z.; at Victor Harbour in South Australia, and now at Clareville. We have on each occasion been able to lead the simple life to our heart's content.

Clareville is situated on the beautiful waters of Pittwater Bay. This magnificent bay, its shores broken by picturesque wooded hills, its entrance guarded by Barrenjoey, Lion Island, standing sentinel over all, is an ideal place to tempt one to forget the cares and worries of a superficial life back in the city. We felt with Kipling:

"Who hath desired the sea?—the sight of salt water unbounded—
The heave and the hurl and the hurl and the crash of the comber wind-hounded?"

One thing only spoiled the peaceful serenity of this quiet spot. Each Tuesday morning, just as the day was breaking, there stole up the clamor of one of those death-dealing monsters, a gum-boat of the Australian Navy. The rest of the week until Friday was spent by those on board at torpedo practice. When will humanity rise above the barbarian stage, and learn war no more?

Maybe the presence of this monster was responsible for the paucity of fish. At any rate, it was hard work tempting them to swallow a hook.

A Radiant Vision.

The cottage in which we camped nestled among beautiful old gums, on a cleft of rock just above the water. The view from the verandah was glorious, while the walk down to the beach was a matter of moments. We chose the end verandah for our sleeping quarters, partly because it was sheltered from the sun's westers which occasionally blow. We are glad we chose that spot, if only because of the view we got of the rising moon through the forest of gum-tops. Toward the close of our holiday, I had my camera put in an appearance until very early in the morning. I often lay awake in order to get the picture. I wish I were an artist! One early morning we suddenly became conscious of the presence of a most brilliant morning star. I am not given to stargazing, so could not name the constellation of which it formed the centre. But I shall never forget the sight. It shone over a clear setting of arctic. Gathered round it were many stars of lesser brilliance. An opening in the tree-tops provided a natural frame for one of the most beautiful pictures one could gaze upon. It set me thinking. I seemed to see the Star of Bethlehem in its shining radiance pointing out the "light which lighteth every man coming into the world." I could see the "bright and morning star" as I had not seen him before. I do not know what awakened me to the presence of that star. I had not retired with the thought of looking for it. Nothing was pre-arranged. No great noise awoke me to its presence. One morning I had fallen fast asleep. The next I was drinking in that scene, which was always so, yet to many of us that is how Jesus first broke upon us. We were awakened from our spiritual inertia by some force we could scarcely name, and there, beaming upon us, was "The Morning Star." We can never forget that first vision. We may see many beautiful things

in life, but never a sight like that. Life is never quite the same to us again, for we have seen Jesus.

I do not know how long I had been awake before actually discovering that picture. I do not know how long that morning had been shining upon me before I was conscious of its presence. Nor do I know how long my Saviour had sought before he awakened me to his presence. I have often looked into the heavens at the lights that twinkle in that vast dome. I remember one night as a boy sleeping out on the beach at St. Kilda, in South Australia. There comes to my mind a vision of the myriad lights above. But I never saw that morning star! I have lain on the deck of an ocean steamer and gazed into the heavens above, never to behold such a sight. I shall not soon forget the glory of some of the nights spent in India. I have never seen such a moon and such stars. But I never remember "that star"! Jerusalem was not conscious of a loving Saviour shedding tears over their failure to see him. Nathaniel was astonished to hear Jesus say, "before that Phillip called thee, when thou wast under the fig tree, I saw thee." Saul of Tarsus awoke with a shock to the presence of Jesus. Little Zacharias was not of Jesus long before Zacharias climbed the tree. So it ever is, "The eyes of the Lord are upon the righteous, and his ears are open unto their cry."

The Ever-Increasing Attraction.

Having once beheld that morning star, it was with difficulty we turned away. Something more wonderful and beautiful appeared each time we looked. A greater radiance broke upon our soul, and the wonder of the heavens became more impressed upon us. For, "When I consider the heavens, the work of thy fingers, the moon and the stars, which thou hast ordained, what is man that thou art mindful of him? and the son of man that thou visitest him? The more one looks on Jesus the more of beauty there is to behold. The prophet could sing of those who rejected him, "When we shall see him there is no beauty that we should desire him." But having once seen him we can never forget the look, J. D. James, in his splendid book, "The Ineffable Christ," has this to say: "It is significant the way in which people come back to Christ. They simply cannot leave him alone. Many wish, I dare say, that he wasn't there, that he had never been—but there he is, and they have to account for it. Many try to explain him away, to write him down to the limits of ordinary method, but somehow or other, in spite of themselves, his greatness and uniqueness force themselves upon them. Men cannot escape him.

For oh, the Master is so fair,

He smiles so sweet to banished men,

That those that meet him unaware,

Can never rest or turn again."

In Faust, Margaret the pure sees Mephistopheles disguised as a knight. She has no idea who he really is, but shrinking back, declares,

"In all my life no anything

Has given my heart so deep a sting

As that man's bathosome voice."

In the New Testament it is said of Stephen, when he appeared before the Sanhedrin, "Then all who were seated in the Sanhedrin fixed their eyes upon him, and saw that his face shone like the face of an angel." He had seen Jesus! Sharing the Glory.

It was a precious thought to me that others might see the star I saw; it did not shine for me alone. But not another soul in our party did see it, and I was to blame. I did not call them to look. Oh, I had a dozen excuses ready for not having done so. They might have re-

sented being called at that hour. Perhaps they were not interested in the morning star. I could not very well call one without disturbing the whole household. Yes, there are a great many good reasons. But I just didn't, and they will never in years to come be able to close their eyes and recall that scene. I am sorry now, but it is too late. How many to-day are not seeing Jesus just because we are not calling them to the vision? How many are comfortable because of our failure to show the Comforter? How many are in the dark, groping, lost, because we did not point them to the "light that now was on sea or land"?

The message of the morning star calls us to

"Look up,

Be glad, dear heart, somewhere the sun is shining;

Be brave and smile, though winds are fiercely blowing;

Dawn surely follows every darkest hour,
God's stars, dear soul, are shining still above thee;

God's love and care are round thee, always true;

Though souls may gather thick and dark about you,

Look up and see the sunshine glinting through."

Who is to Drink It?

This is the report of an actual dialogue which took place between two American citizens—one of them an employing printer, the other a minister, to whom the business man spoke frankly, at one dose to a good friend:—

"Well," said the printer, with an air of finality, "Prohibition is a failure, and we must get used to the idea of drinking liquor once again."

"But who is to drink the liquor?" queried his friend. "Will you?"

"Why, no," he replied; "you know I am a teetotaler."

"Will your son drink it?"

"No, that shall not be!"

"Would you want it to come back for the sake of your printers and pressmen?"

"No, it is my practice to discharge drinking employees."

"Do you want your customers to drink it?"

"No. I would much rather not; I am sure that those who use liquor will not buy so much from me nor pay their bills so promptly."

"Will you want the engineer on your train to use it?"

"No, I admit, I don't want to ride on a drunkard's train."

"Ah, then, you want this liquor for the men whom you meet driving cars on the public highway?"

"No, of course not; that is a danger to everybody."

"Well, then, who is to drink this liquor in America, pray tell me?"

"I am not sure that anybody should drink it. I guess we're much better off without it."

SERMONISING.

The difficulties in a minister's life could furnish scope for a lengthened chapter. It was, of course, one very evident difficulty, the manner he had in view, who, in reply to the question why his minister wept so much in the pulpit, replied, "Ye had great fun, if ye had as little to say."

I called one Saturday afternoon at a certain name, and was received by the minister's son.

"How's father?" I asked.

"As cross as a bear."

"What's wrong?"

"He's writing a sermon on Lovingkindness."

"Stev's Obscure."

Our deeds still travel with us from afar, we are
And what we have been makes us what we are.
—George Eliot.

The Church and Benevolence.

WILL H. CLAY.

Times are bad, perhaps worse than in any other period in our history, and accounts from all the States would go to prove that this condition is general throughout the Commonwealth. Thousands of deserving men are unemployed for months, and the prospect is not encouraging. Benevolent societies are appealing for funds to help meet present needs, and to build up a reserve for next winter. The sum of £15,000 is aimed for. The returned soldiers are appealing for £10,000. Secular interests, particularly, are being approached, with a view to helping, and already considerable assistance has been promised. Churches are regarded as having their own particular needs, and it is generally admitted they have a special care for their own. This is as it should be. If there is anything of a practical nature in Christian fellowship, it should be seen in time of distress. The world expects that of the church, and mocks when it is lacking. Certain fraternal organisations boast of their comradeship, and often the least is justified. Really, no objection can be taken to this selfishness. If there is anything does not expect to participate in the benefits, and rarely, if ever, is he invited to do so. There is no third party, nor even a second party recognised. The organisation exists for members alone.

Unfair Comparisons.

It is scarcely fair to make these comparisons with the church. She must recognize three parties, members, adherents and non-members, and this is expected of her. Her members are, naturally, her peculiar care. Her adherents, though they have no just claim upon her, nevertheless look to her to stand by them when in need. The non-member, in his dire distress, turns to her with expectancy. Though he stands aloof from her in his prosperity, he is quite ready to judge her harshly, should she stand aloof from him in his adversity.

Attempting the Impossible.

It is literally impossible for the church to do justice to these three parties, yet she tries to do it, and fails miserably in almost every case. Unlike the fraternal organisation, she has no special fund for this purpose; she can make no levy upon her members, and she is not organised to meet the temporal and physical needs. Her hands are always full with the demands that are recognised and met, and these are usually greater than the supply. The appeals for the local church; for missions, home and foreign; for education; for extension and other purposes must be answered, and there is nothing over for the brother in need.

A Problem.

This constitutes a problem in every church, though it is not always regarded as such. Custom has had something to do with the creation of a conscience, which, in many instances, is dead to any obligation outside those of long-standing recognition. Custom, too, has been responsible for placing a limitation on expenditure. So much we seek towards the Lord's work has been determined, maybe, many years before, when money had a greater purchasing value, and conscience is unmoved by any further appeals. It is custom to take the place of reason? Certainly not. It is time that the church faced the spiritual. Custom is often an enemy to progress. The church must bring reason to bear upon her internal social obligation, and reason must be guided by the light of the Scriptures. Certain facts relating to the general church must be established: 1. What constitutes church membership? 2. What are the privileges? 3. What are the obligations? Perhaps to settle these three questions would solve the problem. The answer to every other relevant question is

found in the answer to these. For the purpose of this discussion, the answer to the questions may be brief.

Church membership involves not only an acceptance of Jesus Christ as the Son of God and a personal Saviour, but also an implicit obedience to his will, as an irrevocable minimum. The privileges of church membership, in addition to all the spiritual blessings enjoyed in the present, and those hoped for, include that of giving which the Scripture declares is more blessed than receiving (Acts 20: 35). (The giving referred to here is that of supporting the weak.) One of the common mistakes of Christians is to judge Christianity by what it yields in the present life rather than by what it demands. A general recognition of this truth would revolutionize the Christian world.

What are the obligations? These are well defined. To love God is not the Christian's option—it is his obligation. He who said "Love God," also said, "Love your neighbor." God's commandment to the Christian is, "That he who loveth God, love his brother also" (1 John 4: 21). How can the love of God exist in the heart of man, who seeth his brother have need, and yet remains unmoved? (1 John 3: 17). The privileges of church membership are conditioned by the acceptance of the obligations.

A Difference.

Having answered these questions, let us proceed to ask, is there a difference between the poor unfortunate of Luke 10 the Good Samaritan story, and "the brother"? (1 John 3: 17) If so, what is it? There certainly is a difference, and in that lies the difference between privilege and obligation. It is the privilege of the Christian every day of his life to stoop to lift up the fallen by the real side; but it is both the privilege and the obligation to help the "brother." In need, and in danger, he is entitled to a preference. Paul the apostle urges this, "As we have therefore opportunity, let us do good unto all men, especially unto them of the household of faith" (Gal. 6: 10).

The Need of a New Conception.

The church has failed to realise not only her obligations to her own, but also the wonderful opportunity for witnessing to the "tie that binds" which she so justly sings about, but which is too often in theory than in practice. Some one may produce evidence to the contrary, but such evidence could only provide the exception, certainly not the rule. There is an argument like experience, and this will support the statement. A truly Christian fellowship in times of adversity will provide a witness that cannot be controverted. Christian love should be stronger than duty. The real test of the individual, as well as of the church, is found in the poor, the hungry, the naked, the sick and imprisoned, and we have it on the word of Jesus himself that as we measure it shall be meted to us again. Secular charity admits any means to meet the demands. Horse-racing, fighting, wrestling, gambling, carnivals, are all regarded as perfectly justifiable means of raising money, and churches and individual Christians join forces with these in doing so. The hospitals, asylums and government benevolent institutions must be maintained, and the government assistance is always available in case of necessity. The church herself must stand by her weak and unfortunate ones. Should the love will do for her members, for a regular contribution, do these churches should do, and more also, for hers the love. We repeat it again, "the times are bad." Money, old and young, amongst the churches are destitute. Opportunity, privilege, and obligation all combine to show us our duty. "What doth it profit, my brethren, if a man say he hath

faith and have not works, can faith save him? If a brother or sister be naked and destitute of daily food, and one of you says unto him, 'Depart in peace, be ye warmed and filled,' notwithstanding ye give them not that which is needful to the body, can faith save him? Even so faith without works is dead, being alone."

Those who are enjoying even normal conditions must yield to their less fortunate brethren. It is not a time for hoarding or even increasing wealth. All are urged to give that which was true in the apostolic period, "nothing was there any among them that lacked" (Acts 4: 34). Will be true of the Church of Christ in 1929-1930.

Why Go to Church?

A Prize Poster.

A prize of 1,000 Dollars was recently offered in America for a poster on "Why Go to Church?" The winning one was written by Robert Goller, of New York, and was as follows:—

You remember the story of the old British chieftain. The Romans had invaded Britain, and the chiefs of the tribes were gathered in council. Each had a different plan, and each was determined to go his own way.

Until an old chieftain arose. Picking up a bunch of faggots, he handed each man a stick. "Break them!" he directed. And each broke his stick with ease.

Then he took an equal number of sticks, and tied them together into a bundle. "Now try to break them," he told them. And not even the strongest man could do it.

"That," he pointed out, "is the difference between working separately and working together as one!"

What Has This to Do with Religion?

Religion is derived from the Latin words "re" and "ligo," meaning, "To bind together." And that is the whole purpose of religion—to bind people together in a common purpose. You want happiness, contentment, prosperity. You can't have these alone. You get them only as you help those around you to win them too. So why not join with your neighbors in praying as well as in working for them? Remember what the Master promised!

"Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For when two or three are gathered together in my name, there am I in the midst of them." Matt. 18: 19, 20.

Let the weight of a common aim, a common purpose, behind both your prayers and your work.

Go to church.

A PROPHET'S THANKSGIVING.

(Habakkuk 3: 17, 18.)

Though the fig tree may not blossom,
Though no fruit is on the vine;
Though the olive crop has failed;
Though the fields give us no food;
Though the folds have lost their flocks,
And in the stalls no cattle lie,
Yet in the Eternal we will find our joy,
We will rejoice in the God who saves us.
The Lord the Eternal, our strength,
He makes our feet sure as the feet of hinds,
Helps us to keep our footing on the heights.

—(Moffatt's translation.)

Among the noblest in the land,
Though he may count himself the least,
That man I honor and revere
Who without favor, without fear,
In the great city dares to stand
The friend of every friendly heart.

—Henry W. Longfellow.

The Home Circle.

Conducted by J. C. F. PITTMAN.

GOD IS NEAR.

Wherever a bird sings,
Wherever a lark swings,
Wherever a child calls,
Wherever a leaf falls,
God is near.

Wherever the morn wakes,
Wherever the heart aches,
Wherever a man tries,
Wherever a day dies,
God is near.

Wherever the sky bends,
Wherever the heart ends,
Wherever the crown wails,
For ever the pearl gates:
God is near.

—Howard T. N. Usher.

LAST WORDS.

Last words are always impressive. The words that we hear by the death-beds of those whom we love touch our hearts and remain in our memories. The final words of many well-known men have been recorded, and it should prove interesting to remind ourselves of a few of them.

Oliver Cromwell, on his death-bed, said to his children standing round him: "Love not this world, live like Christians; I leave you the 'covenant' to feed upon. The Lord hath filled me with as much assurance of his pardon and his love as my soul can hold." Then his final words are reported to be, "My haste is to make what haste I may to be gone." The dying words of William Tell said to the man to whom we owe our first copy of the printed Bible, and who received as his earthly reward a martyr's death—are well-known: "Lord, open the eyes of the King of England." The last words of John Huss at the stake were, "O lady simplicity," as an old woman bowed herself with piling up the wood. George Wishart, an associate of John Knox the Reformer, dying at the stake, made his final sentence, "I fear not this fire." The last words of George Fox, the founder of the Society of Friends, were: "Never heed! The Lord's power is over all weakness and death." Bishop Thomas Ken's final sentence was, "God's will be done." John Wesley on his death-bed said, "The best of all is, God is with us," and his brother Charles Wesley, "I shall be satisfied with thy likeness—satisfied." The last utterance of A. M. Toplady was, "No mortal man can live after the glories which God has manifested to my soul." Henry Ward Beecher, an eminent American preacher, and brother of Mrs. H. B. Stowe, died saying, "Now comes the mystery."

D. L. Moody, the great mission worker, said on his death-bed, "I see earth receding; heaven is opening; God is calling me." Thomas Paine, whilst he lay dying, was asked whether he believed that Jesus was the Son of God. He made the sad rejoinder, "I have no wish to believe on that subject." "May thy religion flourish and praise be universal," was a prayer that was found on the dressing-table of Sir Robert Peel at the time of his death. Charles Dickens declared in his will: "I commit my soul to the mercy of God through our Lord and Saviour Jesus Christ, and I exhort my dear children humbly to try and guide themselves by the teaching of the New Testament." The great William Shakespeare wrote in his will: "I commend my soul into the hands of God, my Creator, hoping and assuredly believing, through the merits of Jesus Christ my Saviour, to be made partaker of life everlasting."

Queen Elizabeth, just before her death, uttered, "All my possessions for one moment of time!"; while Lady Jane Grey prayed before her execu-

tion, "Lord, into thy hands I commend my spirit." Whilst Mary II. lay dying, Archbishop Tillotson was reading to her. In the midst of a prayer he paused, and she said: "My lord, why do you not go on? I am not afraid to die."

The most poignant last words of our eminent women, to my mind, are those of Charlotte Brontë. But a few months previous to her death, after a youth full of trial and trouble, she had married, and her sorrows seemed to be over, but her earthly happiness was not to continue. She became very ill, though she did not realise that her end was near, until she heard her husband murmuring a prayer that God would spare her life. Then she whispered: "I am not going to die, am I? He will not separate us? We have been so happy."

God's will is difficult to understand at times, but death is a thing we have no need to fear. Rather should it be something to look forward to.

May we each be able to say, as did Charles Darwin, "I am not in the least afraid to die"; or may our attitude be like that of Dr. Hunter, who said: "If I had strength enough to hold a pen, I would write down how pleasant a thing it is to die."—Selected.

NOW.

I get so tired of trying to be good all the time," complained a little pilgrim on the pathway of right. And the wise mother answered: "But I'm not talking about all the while—that's a long way ahead—I am only asking you to be good just now." If only those of us who are older could forget the long look ahead and remember that all duty asks of us is our best just now, how it would smooth the way!—Selected.

A CONVERTED JEW.

Dr. Samuel, the originator of the Palestine Exhibition at Westminster, related the following: "On one occasion I happened to be in a railway train with a man who had been to St. Paul's Cathedral to hear Mendelssohn's 'St. Paul.' I got into conversation with him, and he remarked emphatically: 'I've never heard of a converted Jew; I've never seen one, and I never expect to see one!' I remarked quietly, 'That is strange. I see you have been hearing a work written by a converted Jew, about a converted Jew, and I added as I left the train now you can say you have met one, for I am one myself!'"

A PENNY A WEEK.

A woman who was known to be very poor came to a missionary meeting, and offered to subscribe a penny a week to the missionary fund. "Surely," said one, "you are too poor to afford this." She replied, "I spin so many hanks of yarn a week for my living, and I'll spin one hank more, and that will be a penny a week for the society." Have we shown a spirit of sacrifice in any way approaching this on behalf of the great missionary cause? "She hath done what she could."

NOT A DRIP.

Poor old Wilkins had been terribly worried with business, and had got into a very nervous state, so that any little sound seemed to annoy him.

One night when moving an easy chair the castors creaked dreadfully.

"Jane," he cried to his wife, "didn't I ask you a week ago to oil these castors?"

"I know you did," shouted Mrs. Wilkins from the kitchen, "but I couldn't find a drop of castor oil in the house!"

The Family Altar.

J.C.F.P.

Monday.

But go thou thy way till the end be; for thou shalt rest, and stand in thy lot at the end of the days.—Dan. 12: 13.

Daniel's everlasting safety and peace were assured by the angel of God, at the close of the mighty upheavals that were to come. We, too, may have the same blessed assurance. If we hold fast to the hope set before us in the gospel. Reading—Dan. 11: 21-25.

Tuesday.

And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God.—Hosea 2: 23.

This seems to refer to the calling of the Gentiles. We do well to note that the calling is not all on God's side. There must be the response, Thou art my God. God invites all, without distinction; but it is tragic to think how few heed it. Reading—Hosea 2: 6-20.

Wednesday.

For I desired mercy and not sacrifice; and the knowledge of God more than burnt offerings.—Hosea 6: 6.

Under the old covenant sacrifices and burnt offerings were appointed by God. Therefore the meaning cannot be that God no longer had pleasure in them. But they were a sham and mockery if not attended with "mercy" and the "knowledge of God." Reading—Hosea 7.

Thursday.

Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them; but the transgressors shall fall therein.—Hosea 14: 9.

Judged by human standards many of God's ways are wrong. No human leader would have directed the Israelites as Moses did by God's direction. No mere man would have chosen a few fishermen to establish and propagate the gospel of the kingdom of God. God's ways are not our ways; but they are right and ours are wrong. Reading—Hosea 13: 9-14; 14.

Friday.

Tell ye your children of it, and let your children tell their children, and their children another generation.—Joel 1: 3.

The "word of the Lord" is for all time, to be passed on from generation to generation. Parents owe it to their children. It is a solemn responsibility. God would have "all generations" to call him blessed. Reading—Joel 2: 28-32; 21.

Saturday.

The words of Amos, who was among the hermits of Tekoa, which he saw concerning Israel in the days of Uzziah, King of Judah, and in the days of Jeroboam, the son of Joash, king of Israel, two years before the earthquake.—Amos 1: 1.

This earthquake must have been a notable one. It is probably referred to in Zechar. 14: 5. Amos was of humble origin. He often chose such for his high purposes. The "word" of Amos is full of thunder, but it is God and mercy. Reading—Amos 1: 1-2; 6.

Sunday.

For thus saith the Lord unto Israel, Seek ye me, and ye shall live.—Amos 5: 4.

Let it be wicked for me his ways, and the unrighteous man his thoughts; and let him return unto the Lord; for he will have mercy upon him; and to our God, for he will abundantly pardon.—Reading—Amos 4.

Prayer Meeting Topic.

December 11.

TRUST IN RICHES.

(Mark 10: 17-31.)

W. Waterman.

This story exhibits, as we shall see, a mistake that will slay its millions.

"Jesus beholding the young man loved him." The reason is in his fine natural spirit; for though he was a member of the Sanhedrin and very wealthy, he came fasting, and knelted to him," the despised Galilean prophet, saying, "Good Master, what shall I do, that I may inherit eternal life?" And Jesus answered, Of course you must keep the commandments—not to commit adultery, to kill, to steal, to hear false witness, but to honor father and mother. And "yet—lackest thou one thing: sell thine all, give the proceeds to the needy, and follow me." "And when the young man heard that saying, he went away sorrowful; for he had great possessions." "And Jesus said unto his disciples, Children, how hard it is for those whose trust is in riches to enter the kingdom of God—as impossible as for a camel to go through the eye of a needle!"

Let us for ourselves ask, Christ this young ruler's question, and hear his answer. Now—What must we do to inherit eternal life?

First, Christ tells us, Of course, you must have good moral conduct, such as the Law requires! The admirable, and murderers, and whoremongers, and all liars, and such, are the ones which burneth with fire and brimstone, which is the second death."

But, Christ next asserts, this is not enough. The young man he had tested by the second table of the Law (which contained the last six commandments, all of which relate to conduct towards his fellow-men), and found him not wanting there. Nevertheless, he added, "There is yet a lack. And, strangely enough, the young man had himself come to Christ to have his felt lack named. Conscience and the word agree that good character alone will not inherit life eternal. To act as though it will is the mistake that will slay its millions.

The Master, again, adds what is essential to eternal life, over and above a good character—i.e., allegiance to, dependence on, and trust in God. Speaking of the ruler, Christ had said, "How hard it is for one whose trust is in riches to enter the kingdom of God! The only way is by surgery—"Go, sell, give; and come, and take up thy cross, and follow me!" Then, "Ifth God" you will be saved, which is impossible with any other allegiance. Are we, like this young ruler, on the second table of the Law, unapproachable, but very lacking on the first table, which sets out man's duty to God, saying, "Thou shalt have no other God before me, nor shall thou set any brazen image before me, nor shall thou set any great commandment more essential to life is, "Thou shalt love the Lord thy God, with all thy heart, thy strength, thy mind." The mistake that will slay millions is corrected, therefore, in the Christian religion.

Pressing this truth, Christ then urges us to go to any length to break free to devote our hearts to God. Does money control our actions? Can it veto the call of Christ to "come, take up the cross, and follow" him? Then we must go to any length to dethrone it: "go, sell all and give all to the poor!" "Whosoever he hath, he cannot that forsaketh not all that he hath, he cannot be my disciple."

Finally, the Lord assures us that such great self-renunciation pays well. "And he said," to Peter, but for us also, "There is no man that hath left house, or parents, or brethren, or wife, or children, for my sake and the gospel's, but he shall receive manifold more in this present time, and in the world to come"—"what we are seeking—life everlasting."

TOPIC FOR DECEMBER 18.—NO SENIORITY IN CHRIST.—Matt. 23: 1-16.

Our Young People.

Conducted by W.M. GALE.

"GO TO THE EXPERT."

A plan worth copying was brought under our notice on Sunday, Nov. 24, at Camberwell, Vic. The Bible Classes of young men and women of all the Camberwell churches met together one afternoon in a quarter, each church taking it in turn to act as host. Our own chapel was filled on the occasion mentioned when Principal Main, M.A., delighted all with his very telling address on "Go to the Expert." Bro. Main got very close to us as he opened his heart and talked to the young men and young women as one among them. From the platform were representatives of the various churches, Bro. J. I. Mumford, preacher of the Camberwell church, presided. Mr. A. E. Kemp, chairman of the Bible School and Young People's Department, was present. This plan has been in operation for many years. Not only does it bring the young people of the churches into closer contact with one another, thus engendering the spirit of union or "fraternity," as Mr. Mumford expressed it, but four times in each year they together listen to an address from present-day leaders. This is worthy of a trial in many another district.—W.G.

ORGANISING YOUTH.

Phillip J. Pond, B.A.

The writer has vivid recollection of the great power-houses situated on either side of the Niagara Falls. Those mighty torrents are harnessed to the machinery which turns the wheels of hundreds of factories, provides the power for train transit, and supplies light for whole States. The writer has a vivid recollection of mighty torrents of youth in our church life going to waste through lack of organisation. Not less organisation but more organisation is needed in the church life of today.

During the past eleven months sixteen new G.E. societies have linked up scores of virile youth to the service of the Master. Two dozen I.S.P. and B.B.P. chapters in N.S.W. are also strenuously harnessing vigorous youth in consecrated service for Christ.

No longer need church life be dreary lifeless stagnation. Organise the Niagara of youth forces. Jesus did not content himself singing psalms, nor did he stop with prayer. There is pulsating life in each day's routine. He calls disciples to follow him that they may be "fishers of men." There is a movement in the narrative. A man comes "naming" to him to ask what he should do. Men pull the roof off that they might get near him. With forceful language he lashes the "spiritual" men of the day. His three years' ministry is one of untrifling organisation.

Let us cease bemoaning the apathy of today. The wheels will hum with vitality if we but organise the great torrent of youth. More organisation is needed, and needed badly.

VICTORIAN BIBLE SCHOOL PRIZE-GIVING DEMONSTRATION.

Yagoust, chapel was filled on the occasion of the prize-giving demonstration of the Victorian Bible School and Young People's Department on Monday, Nov. 25. The report presented showed that 870 sat for the examination. Of this number 31 gained prizes, 392 merit certificates, 212 certificates and 122 passes. Federal awards were won by Donald Scambler (Glenferrie), Ellis Gouldie (Hyneton) and L. E. Stevens

KEEPING CHICKENS AT HOME.

"Those who live in the country," says Samuel D. Price, Business Secretary of the World's Sunday School Association, "know that one way to keep chickens at home is to give them something worth while to scratch for on their own property." Herein, he points out, is one secret of good attendance—one goal in the campaign looking to Pentecost, 1930.

(Gardiner). The programme was of an interesting and satisfactory character. Mr. A. E. Kemp, chairman of the Department, phrased everyone with his chairman's address, and presented the prizes. The secretary, in introducing the new epistle, related the origin of the Bible School movement and spoke of our indebtedness to Robert Balkes, its founder, Carey Bonner, the hymnist, and Pestalozzi, who introduced hand-work into Sunday School methods. A number of books helpful to Bible School workers were reflected upon the scene. The arrangements, which were in the hands of Mr. H. J. Patterson, assistant secretary, were excellent. Gold medals for ten years' unbroken attendance at Bible School were presented to first Sheldon and Linda Stevens, both of the Prahran school.

THE OLD STORY.

"To-morrow," he promised his conscience,
 "To-morrow," I mean to be good;
 "To-morrow," I'll do as I ought to,
 "To-morrow," I'll do as I should,
 "To-morrow," I'll conquer the habits
 That hold me from heaven afar,
 But ever his conscience repeated
 One word, and one only, "To-day."
 To-morrow, To-morrow, To-morrow—
 Till youth like a vision was gone;
 Till age and his passions had written
 The strange tale on his brow,
 And forth from the shadow came Death
 With the pitiless syllable, "Now."

—Denis A. McCarthy.



The Bible School at Ruckhampton Queensland.
 Photo taken on the occasion of the First Anniversary.

Foreign Missions.

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

WELCOME MEETING.

Three missionaries on furlough from India—Mr. and Mrs. H. B. Coventry and Miss Vera Blake—were accorded a welcome at a well-attended meeting at Lygon-st. chapel, Melbourne, on Monday evening, Dec. 2. J. I. Muddford, chairman of the Victorian F.M. Committee, presided. Mrs. G. W. Mitchell, President of the Victorian Women's Conference, and W. Gale, Conference Secretary, on behalf of all Conference committees, extended a hearty welcome to our workers. The lady missionaries received beautiful bouquets of flowers.

Miss Blake, who is the F.M. correspondent to Victorian mission lands and is now their "living link," spoke of renewed health, and thanked all for the rest she had been able to have from public work since her return from India, and Mrs. Coventry specially mentioned the "house-warming" organised by the mission lands, and the enjoyable stay at Point Lonsdale made possible by Mr. and Mrs. B. Lyall. Mr. Coventry in his address made a survey of our mission activities in India, told of the growth of the work, and of the preparations being made to celebrate the silver jubilee of the mission at Baramati. During the evening the three missionaries sang a Marathi hymn.

Two musical items by the Morland male quartette party, and a solo by Mr. Kerrigan, of Lygon-st., added to the enjoyment of the evening. Opening and closing prayers were offered by A. Anderson and J. E. Thomas, and a Scripture portion was read by J. E. Webb.

BRIGITON (VIC.) YOUNG MEN'S HALL, BARAMATI.

It will be remembered that when Bro. Hughes appeared for a young men's hall in Baramati, where the older orphan boys and the young men of the community could meet for conference and social intercourse, the Brighton church young folks decided to furnish the £100 needed, and the hall was begun. Unfortunately the sum proved insufficient for the purpose, another £20 being needed. On this being made known Brighton again came to the rescue, and are raising the extra money needed. This will be a great joy to Mr. Hughes and the workers at Baramati, and even greater joy to the Brighton folks who, by their self-denial and often sacrificial offerings, are making possible the completion of this hall. The building will stand as a memorial in India to our Brighton church folk who have made it possible.

CHILDREN'S DAY.

This year 126 out of 261 schools applied for 6,479 boxes and 4,950 exercises, and these were supplied. We appeal to the 165 schools that have not yet observed Children's Day to make possible one afternoon in the year, or one week-night, when the children can come together in a missionary meeting and be encouraged to make a contribution to help the children of our mission fields. This is good propaganda for Foreign Missions. Hundreds of the children are already Christians, and we trust that most of the others, as they grow into years, will give themselves to Christ. Let us help them, as they become associated with the church, to bring with them the desire to assist in carrying out the great commission of Christ. Let us aim to have a children's missionary meeting during the year in as many as most schools are in regard to a picnic. The picnic will represent the children receiving; the missionary meeting the children giving. Let us help them to realise what Jesus said, "It is more blessed to give than to receive."

INDIAN JOTTINGS.

Our Indian mail reports all of our missionaries in good health, and much encouraged in their work.

Miss Edna Vawser and Miss Elsie Callcott attended a nurses' conference in Madras. Dr. Oldfield says it will be a good thing for them both to get into contact with their fellow nurses-workers. Ideas gained at such gatherings are invaluable.

Miss Lydia Foreman has left Dhond and is now at Shrigonda. She says, "I expect to be very happy here with Miss Cameron and Miss Vawser and their large family of children. I shall certainly have plenty of practice in Marathi speaking. Next week I hope to attend, at my own expense, a conference of nurses at Madras. Useful subjects are to be discussed and visits paid to several hospitals. I hope that what I see and hear will be of use to the work in our field. All the children at the Lyall Memorial Home seem well and happy, and are a credit to those in charge. I am keeping well, and expect to take my first examination in Marathi in February, and start my second year's study at Malabarwar in March. Mr. and Mrs. Holden and I hope to share a furnished house there."

"One of our young girls, Karuna Shinde, supported by the Albion Bible School, Qld., has finished her Bible-woman's course, and is now helping in the children's home for a while. She is a girl who is willing to help in any way, and we hope and pray that in the future she will be used of God in the work."

MISS MARY THOMPSON.

Miss Mary Thompson writes: "My thoughts have frequently gone back to this time last year when, and my home folks with me. I have not regretted that I stayed on here, and feel very thankful that although there is a great deal of sickness all around, I have been able to keep on with my work. Just now my Bible-woman is ill, also my tonga driver, so I have walked everywhere for some days. I only go out once a day unless it is to some place near to visit the sick."

"Had quite a little company last month to visit me. A missionary, who had lived with me some years ago while she was studying the language; Mrs. Jackson, one of our veteran workers; her oldest friend, who came out with her 13 years ago; and quite unexpectedly, an African friend came in, so we had English, American and African visitors. We had a very happy time together. I took my visitors to some of the homes with me, and the women were very glad to see them. The afflicted ones look forward to our visits so much, especially one blind woman whose husband has deserted her. Her mother is poor but is good to her."

"Another poor creature was found by some of our Christians to have maggots in a sore in her hip and no Hindu would touch her. We arranged for a Christian to bring her water every day, and others helped, and now a Mohammedan neighbor brings in food every day and puts it into her plate, although she will not touch her. It was pitiable to hear the poor woman say, 'Make me well, make me well.' We told her of Christ and his love and compassion, and she is much calmer and very grateful. We miss our hospital and doctor very much."

Offerings for Foreign Missions

from Victorian Churches and Members will be thankfully received by
A. G. SAUNDERS, 122 Melbourne Street,
Nth. Carlton, N.E. Phone, Bk. 11.

COMING EVENTS.

DECEMBER 9 (Monday next).—Halls of Men, Swanston-st. chapel. Speakers, Dr. G. E. Moore and Mr. E. F. Ryall. See advt. on page 782.

DECEMBER 12 & 13, Thursday and Friday, 3 and 8 p.m.—Sale of Gifts, in School-hall, Glenlyon-rd., Brunswick, conducted by Women's Mission Band of Brunswick church. Opened by Mrs. G. W. Mitchell, president Sisters' Conference. Gifts will be various, and will include fancy and flowers; tea-rooms; competitions for boys under 16, best holiday; and girls under 12, best dressed doll. Colouring, electric train and Brunswick cable tram pass-strict. Afternoon tea. Admission free.

BIRTHS

DAVE (nee May Fischer).—On Nov. 22 at Tummy Bay Hospital, to the wife of H. L. Dave—a daughter (Janet Betty). Both well.

LARSEN.—On Nov. 25, to Mr. and Mrs. L. Larsen (junior), Brisbane, Queensland—a son, McDOWELL.—On Nov. 19, 1929, at Murray House Private Hospital, Dandenong, to Mr. and Mrs. L. McDowell—a son (Lionel Lewis).

DEATH.

ELLEN, wife of the late Geo. Petty, and loving mother of Thomas, Frank, William, Herbert, Vera (Mrs. J. Smith) and Alma (Mrs. A. Miller), aged 70 years.

PETTY.—On Nov. 28, 1929, at her residence, Main-rd., Doncaster, Sarah Ellen, dearly beloved wife of the late Geo. T. Petty, and loving mother of Thomas, Frank, William, Herbert, Vera (Mrs. J. R. Smith), and Alma (Mrs. A. F. Miller). Reunited.

IN MEMORIAM.

BAGLEY.—In loving memory of Thomas Bagley, beloved husband of May, and dear father of Edna, Sylvia, Will and Sydney, who passed away at Melbourne, Dec. 1, 1921.

"Even for the dead I will not blind my soul to grief; death cannot long divide,

For is it not as though the rose that climbed my garden wall

Has blossomed on the other side?

Death doth hide,

But not divide;

Thou art but on Christ's other side!

Thou art with Christ, and Christ with me;

In Christ united still are we."

WANTED.

Girl, smart, experienced, fruit shop, few articles; must be reliable. Also lad, fruiterer's work, Oakleigh district; sleep in. Church members preferred. 25 Station-st., Oakleigh.

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C. PROUT, NORTH RD., ORMOND.

Here and There.

A telegram which reached us from Queensland on Sunday morning reads:—"Hitchhiker-Morris mission had enthusiastic five weeks' mission. Anzerley; 10 confessions Sunday night; total \$5; thank offering £190—Young."

We regret to learn that the health of Bro. H. C. Still, of Horsham church, N.S.W., is causing his friends very grave concern. He has had a nervous breakdown, and is at present an inmate of the Wahroona Sanatorium.

The following is from "The New Zealand Christian" of Nov. 18: "The news to date from Bro. Dr. Burnham is very hopeful, and when he can lay down the duties that press upon him as president of the C.E.M. Society of U.S.A., we hope to have a definite word of his acceptance of the N.Z. work."

Mr. and Mrs. A. L. Gilson returned to Melbourne by the "Orontes" on Sunday last. Mr. Gilson, who is publicity officer of the State Savings Bank, represented Australian Savings Banks at the conference of the International Thrift Institute in London. Mr. and Mrs. Gilson also spent five weeks in the United States.

In a personal letter relating to the World Convention of Churches of Christ to be held at Washington, U.S.A., in October, 1930, Bro. Jesse M. Bader writes: "Things are developing splendidly. John H. Mott has been secured as one of the outside speakers. Herbert Hoover will be asked to speak within a week or two. Some of our most outstanding leaders from the twenty-five countries where we have churches will appear on the programme."

Dr. A. C. Garnett is now Professor of the Philosophy of Religion in the College of Religion, Butler University, Indianapolis, U.S.A. It will be noted that the title of his department has been changed. Dr. Garnett has received the high honor of being requested to write a book on "Human Motivation" or "The Psychology of Values," for a series which Dr. Aveling, of London, is editing for Nisbet's. Several authors of world-wide fame (such as Wm. Brown, Elliot Smith and Bernard Hart) have been asked to contribute to the series. As Dr. Garnett has accepted the invitation, he will be a very busy man for the coming year.

We rejoice with our N.S.W. brethren in the splendid success of the mission conducted at Granville by the Vawter mission party. On Tuesday afternoon the following telegram reached us:—"Have had 329 confessions, Granville; 1984 have read Acts, breaking world record. Many denominationalists won by Acts. On motion secretary Grey, church voted Sunday morning to accept Home Mission Committee release Bro. Gifford as an officer, and give full-time Granville (headquarters) fourth line, and church assume full self-support. Bro. Vawter gave prohibition address Sunday afternoon City Temple; many said his greatest address in Australia. Mission closes to-night.—Howard House."

We learn that Bro. Victor Griffin, formerly a student of the College of the Bible, Glen Iris who had been appointed assistant to the pastor who is University Place Christian Church, Indianapolis, U.S.A., filled the pulpit so successfully when the preacher was on holiday and conducting missions that when the latter recently resigned, he (Bro. Griffin) was asked to take the responsibility of acting as an interim pastor. He has so risen to the occasion as to delight and he has so risen to the occasion that our everybody. Bro. Griffin, we are glad to learn, is doing very satisfactory work at Butler University, where he hopes to take his B.S. and B.D. degrees. He received full credit for his Glen Iris work. We are glad to learn that he brother intends to return to Australia when he has finished his course.

We trust that none of our missionary literature receives the treatment which is suggested in the following paragraph from "The Victorian Independent":—"It is the duty of printed matter, often mis-called literature," to "warn of all 'securities' of societies noted Dr. Glover's words: 'Few things to my mind are more pathetic than the ministry to the waste-paper basket carried on by missionary societies and others.'"

At Perth church, W.A., Nov. 17 was a day of service for others. After the Bible School anniversary Breen, and Sisters, Mrs. and E. R. Berry were at Collie, as an extension to the visit to the south-west conference, and a large group of 24 young men and boys conducted the services all day at Armadale church. Fifteen of this number took part in the services, and at night two decided for Christ. At the home church a young woman made her profession at the gospel service conducted by Bro. Schwab. In the morning senior and intermediate Endeavor members broke bread in a suburban church. Bro. and Sister Schwab were able to take part in the south-west conference.

City Temple, Sydney, on Sunday afternoon, Nov. 24, the Chinese Sunday School anniversary was celebrated. On Thursday, Nov. 28, a three-hours' intercessory service was held in the interests of Home Missions. The leaders of each hour were Bro. E. Davis, Sister Mrs. Fox, and Bro. I. A. Paternoster respectively. Great meetings were held on the 1. Bro. Davis spoke in the morning on "Completing the Tasks of Our Fathers," and in the evening on "The Corruption of the Mesalab." Five were received into fellowship, and 112 broke bread. Home Missionary offering for the day amounted to £171-17. At evening service there were two decisions. In view of the auspicious of the Social Service Committee a rally was held in the afternoon in celebration of World's Temperance Sunday. Bro. Vawter spoke on "Prohibition in America."

In an interesting personal letter Bro. R. K. Whately, M.A., preacher of the Church of Christ, Park-st., Geneva, Ohio, U.S.A., refers to a tour which he and Mrs. Whately made in September to Washington. "We stayed for days," he writes, "and I preached at both services on Sunday, Sept. 8, for Earle Wilfley, who, with his wife, was on a tour of the Mediterranean. Next day a start was to be made preparing the ground for the building of the new church. So I was glad of the experience. From the historical point of view the work incidentally revealed the extent of his own experience. The relief work following the Mississippi flood and the Porto Rico tornado was in his charge, and I think he was also prominent in the organization following the Florida disaster. He was almost conspicuous for this work. He was the pastor of a little church in St. Louis, he was receiving \$19 per week. That he should have gotten so far is surely a tribute to his character and business ability." "Another very pleasant experience," writes Bro. Whately, "was a surprise visit from Mr. and Mrs. Gifford, who were returning from an automobile trip across the continent. Giff had been the guest speaker at both the Baptist and Presbyterian general assemblies held in Colorado. I arranged for him to address the high school students here. As one fairly well acquainted with the high school work, the young people enjoyed his address better than any that they have listened to. Nor was he afraid to let them know that he is an Australian."

Festivals of Evangelism.

KADINA, S.A., NOVEMBER 3 TO 23.

We have had four wonderful weeks, with rich spiritual food, in the evangelistic festival. Bro. A. Brooker presented the truths in a most loving and faithful manner. We thank the church at Hindmarsh for releasing Bro. Brooker.

Meetings throughout have been well attended by good congregations. Nov. 21 saw the largest gathering, when we had 100 seated inside the tent, and a further 75 outside, and many standing.

Members of churches at Wallaroo and Mounta helped much by their presence at many meetings. Other visitors, including some of our preachers, cheered by their presence. The following helped with messages of songs: Bro. Doley, Mounta; Bro. J. Andrews, Wallaroo; Sister Brooker, Hindmarsh; Miss Day, Mrs. Gordon, Mrs. Larcombe, and Irene, Larcombe and Bowry, Sister E. Hart, A.E.C.M., officiated at piano and Sister A. Thoday at organ. Bro. Brooker was leader of music, and the singing throughout was a marked feature. Bro. H. Graham, of Crofton, helped in the erection of the tent.

The total number of confessions during the festival was 20. It received the hand of welcome into the church on Nov. 21. Most of the above number will join up with us.

Presentations were made to Bro. Brooker from the Y.W.L. and the church. 110 copies of Acts were distributed to those who had read same during the festival. Ten New Testaments were presented to girls and boys who attended every night, and a number of girls and boys received gifts for writing essays on the stories told to them. In the thankoffering sufficient was received in cash and promises to cover the cost of the festival.—Syd. Wilton.

CASTLEMAINE, VIC., NOVEMBER 10 TO 23.

It was my very happy experience to be associated with Bro. B. G. Earle and the church at Castlemaine in the festival of evangelism. Splendid preparations had been made, by prayer and publicity, and the commencement of the festival found the church in high spiritual tone and expectancy, and the public well informed and invited. There was a wonderful response on the part of the church, and others, which with delegations from the sister churches of Kyneton, Maryborough, Harcourt, Saffron Grange and Bendigo, went far to assure the success of the festival. The numbers attending each night were most satisfactory; on most nights the building was full, while on Sundays extra seats had to be provided. The Spirit was present in power throughout the series of services, and prevailed in many hearts, to the acceptance of Christ, and the reviving of the interest and zeal of the members. Eighteen made confession, and three were restored to fuller fellowship in the church. The church rejoices in the season of refreshing, and faces the future with optimism. Bro. Earle's ministry with optimism. D. D. Stewart.

A RECORD OFFERING.

After we had closed for press the following telegram reached us:—"The Lord Home Mission offering, Western Australia, December 1, 1929 pounds. Hunt."

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Meditations on the New Testament Church.

(IV.)

A. J. Ingham.

The first meditation on the New Testament church led us into the realm of the garden. Our thoughts have wandered into brackets and mortars since then, but they come again to the garden in this last random wandering of our meditations. In the garden we note that each species of plant has its own peculiar characteristics. Should any plant come under our notice which lacks any of these special characteristics we immediately conclude that it is a freak—it is not true to type.

We notice some very marked characteristics of the New Testament church. We often miss them in the modern church. Is the modern church, then, in a measure a freak? It is often not true to type. There is a long way to go yet to complete the task of "restoring the New Testament church."

The complete unity of that early church makes a deep impression upon the mind of the student. The multitude were of "one heart and soul." It gives us the idea that it was not so much a case of a multitude of hearts beating and feeling like one, but rather that there was such a wonderful unity that it seemed as though there was only one great heart for the whole number. It would have been a glorious experience to have been one of that number. But how could it have been otherwise, when the church was living in an atmosphere of constant prayer, and was knit together by love? Restore the conditions, and the result will repeat itself.

What a fervent evangelism characterized that first church! Persecution could not dull their ardour. They did not seem to have needed the help and inspiration of numbers to keep their evangelistic spirit alive, but even when they were scattered abroad, they "went everywhere preaching the word." And it was not the leaders, the apostles, who went everywhere preaching either. They remained in Jerusalem. It was the ordinary members of the church. We might well feel appalled at the almost complete loss of this characteristic in the church as we know it.

The spirituality of the church of the New Testament days stands out as probably the strongest characteristic. Born in an atmosphere so intensely spiritual, the church continued steadfastly in the same atmosphere. We could delight in the same steadfastness in the prayers and the breaking of bread to-day. We recall a preacher who mentioned that it had had a record prayer meeting the previous week. A question elicited the information that it were present. And that church had a membership of well over 300—and 47 was a record prayer meeting! And a glance at Conference statistics shows that just one-half of the membership meets each Lord's day at the Lord's table. Surely the goal is hardly in sight yet in our effort to restore the New Testament church.

Liberality stands out strongly as a characteristic of New Testament Christianity. None of them regarded the things he possessed as his own. With that viewpoint, it would have been a joy rather than a trial to give freely and largely. No wonder that there was no lack. But a glance at the inevitable "debit balance" in our day indicates that this New Testament characteristic liberality is largely missing from the church of to-day.

Our task of endeavouring to restore the New Testament church is a long way from being completed. We may have restored the New Testament way of coming into the church, but we have not gone very far in restoring the New Testament way of living in the church. Let us go forward.

FOR SALE.

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

Our Worship Service.

Bro. Thos. Burt, of Tomby Bay, S.A., writes as follows concerning the conduct of our morning service, and particularly regarding presiding at the Lord's table:—

Many good earnest brethren are doing their best in this highly honored position. Many come prepared to carry out their part well. Some make too long addresses at the table. Where the congregation is large, a fair amount of time is taken up in handing round the emblems and taking up the contributions. Some well-meaning presidents seem to overlook the fact that there is one in the congregation who has been appointed to exhort or teach the church. That brother has spent much time and study on what he desires to impart to the church. He is possibly allowed 20 to 30 minutes to deliver his message. But when the president at the Lord's table has occupied fifteen minutes in his remarks on the supper, in all probability, yet not intentionally, he has robbed the speaker of ten minutes of his time. During my forty-five years as member and speaker, I have often known worthy presidents overlap in this way, and it is very often 11.55 and even 12 o'clock before the speaker commences his exhortation, and frequently he has to cut out much valuable truth and instruction. My brethren, this should not be. It may be claimed that the Lord's table should have the chief place. Quite true. Yet there are other important duties. One is to instruct the church. Some are young lambs of the flock. Possibly the speaker comes with food, milk of the word, to feed those lambs.

I have many times experienced this same error. When planned to exhort the church, my time has been cut short on account of the well-meaning worthy president overlapping, or in other words, taking up too much time, in his presidential remarks.

One other error is that a number of churches commence their service at 5 and 10 minutes late. Truly procrastination is the thief of time. Yet there are other important duties. One is to instruct the church. Some are young lambs of the flock. Possibly the speaker comes with food, milk of the word, to feed those lambs.

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FINAL RALLY FOR 1929.

MONDAY, DECEMBER 9, 8 p.m.

AT SWANSTON ST. CHAPEL.

Subjects of Vital Interest to All Our Men.
"How the Man in the Church can Help the Preacher."—G. E. Moore, M.A., D.D.
"How the Preacher can Help the Man in the Church."—E. F. Hyall.

Discussion of above topics should ensue a most profitable and enjoyable evening.

H. B. Robbins, Music Director C.M.A., will conduct the singing.

College of the Bible.

HONORS LIST.

At the third terminal examinations the following students obtained honors, having secured a grade of at least 80 per cent. For a pass, a grade of 60 per cent. is necessary.

New Testament.—Miss E. Leeson, 89; Miss L. Williams and W. W. Saunders (equal), 88; J. C. Thomson, 83; H. W. L. Crosby and T. W. Sisterson (equal), 80. 20 others passed.

Old Testament.—T. W. Sisterson, 89; Miss L. Williams and W. W. Saunders (equal), 86; Miss E. Leeson, K. A. Macnaughtan and E. J. Waters (equal), 85; H. W. L. Crosby, 81; G. Emmett, 82; W. N. Bartlett, 81; K. A. Jones, L. E. Snow and J. C. Thomson (equal), 80. 13 others passed.

Church History I.—T. W. Sisterson, 89; Miss L. Williams and W. W. Saunders (equal), 88. 10 others passed.

Church History II.—H. J. Manning, 91; W. T. Atkin, 85; I. J. Chivell, 83; E. J. Miles and H. L. Williams, 82; T. Bamford, 81. 6 others passed.

Christian Doctrine.—T. W. Sisterson, 85; W. W. Saunders, 83; Miss L. Williams, 82. 10 others passed.

Homiletics I and Practical Church Work.—K. A. Macnaughtan, 89; H. W. L. Crosby, 87; L. E. Snow, 86; E. J. Waters, 85. 5 others passed.

Homiletics II.—T. W. Sisterson, 89; W. N. Bartlett, 88; G. J. Robinson, 83; A. W. Grundy, 80. 7 others passed.

Homiletics III.—R. L. Williams, 88; E. J. Miles and G. H. Newell (equal), 82; I. J. Chivell, A. H. Lloyd and H. J. Manning (equal), 80. 7 others passed.

New Testament Greek.—H. W. L. Crosby, 89; L. E. Snow, 87; Miss L. Williams, 82. 3 others passed.

Apologetics.—H. J. Manning, 95; W. T. Atkin, 93; I. J. Chivell, 88; T. Bamford, 86; H. E. Greenwood, W. D. Hendry and E. J. Miles (equal), 81. 4 others passed.

Hermeneutics and Exegesis.—R. J. Manning, 95; I. J. Chivell, 87; W. T. Atkin, T. Bamford and E. J. Miles (equal), 85; W. W. Henry, 83; R. L. Williams, 81; A. H. Stanford, 80. 3 others passed.

Logic.—H. J. Manning, 93; Miss E. Leeson, 88; W. T. Atkin, 80. 8 others passed.

Psychology.—H. J. Manning, 87. 10 others passed.

Elocution I.—V. G. Boettcher, 89; K. A. Macnaughtan, 88; A. E. Brown, 81; E. J. Waters, 80. 5 others passed.

Elocution II.—L. A. Trezise, 87; W. N. Bartlett, 85; A. W. Grundy and K. A. Jones (equal), 84; W. W. Saunders, 83; T. W. Sisterson, 82; S. C. Jenner and S. Neighbour (equal), 81. 4 others passed.

Ancient History.—G. B. Emmett, 97; H. W. L. Crosby and K. A. Macnaughtan (equal), 95; L. E. Snow and E. J. Waters (equal), 89. 3 others passed.

English (Intermediate).—2 passed.

English (Leaving).—4 passed.

Geography (Intermediate).—1 passed.

History and Civics (Intermediate).—1 passed.

French (Intermediate).—1 passed.

Economics (Leaving).—L. E. Snow, 80. 2 others passed.

Algebra (Intermediate).—L. G. Burgin, 85. 4 others passed.

During the year the following students passed in the first-aid examinations of the St. John Ambulance Association:—First Examination: A. E. Brown (credit), J. Lewis, T. D. Malden (credit), L. E. Snow, H. J. Sandells, C. J. Thomson (credit), E. J. Waters. Second Examination: S. Neighbour (credit), L. A. Trezise (credit), L. Viney (much credit). Third Examination: V. G. Whelan (obtained the medalion, and was also appointed honorary instructor of the St. John First-Aid Association.

—A. H. Main.

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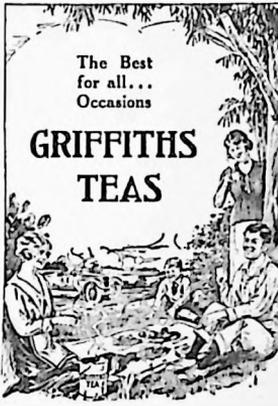
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News of the Churches.

Western Australia.

Kalgoorlie.—On Nov. 20 the sisters held a successful sale of works, proceeds being for the building fund. On Nov. 21 Bro. Waterman spoke morning and evening. All meetings were well attended. A solo in evening by Bro. Sam. Nelson was appreciated.

Perth (Lake-st.).—The anniversary demonstration and prize distribution of the Bible School took place on Nov. 22. Items were rendered by every department of the school as well as by individuals. Mr. Heck presented the annual report, showing slightly decreased average attendance, but much to encourage, and several additions to the church. Bro. A. P. Povey presented the finance report. At the annual teachers' meeting the following were elected: Superintendent, Mr. J. A. Ewing; assistant superintendent, Mr. A. M. Bell; secretary, Mr. W. Heck; junior superintendent, Mrs. Beck; kindergarten superintendent, Miss E. Wilson; treasurer, Mr. J. Collingwood; organist, Miss I. Stapleton.

Queensland.

New Veteran.—On Nov. 21 Bro. A. C. Wendorf preached at night. In spite of a storm there was a good meeting.

Gympie.—On Nov. 21 Bro. Wendorf, Qld. Conference President, spoke in the morning on "The Care of All the Churches," stressing the importance of Home Missions. Bro. Vanham preached at night on "The Power of God." 107 scholars and 10 teachers were present at the Bible School; 49 new scholars.

Brockhampton.—About 100 came to the tea with which the anniversary was concluded, but a heavy storm interfered some. A delightful time was spent. Bro. Manning closed with a special prayer. On Nov. 21 meetings were well attended. There were six new scholars in the Bible School.

Kia Ora (Gympie District).—At the Bible School anniversary and distribution of prizes Bro. Wendorf, of Brisbane, Bro. Vanham, of Gympie, and Bro. B. Anderson, of New Veteran, assisted. There are 20 scholars on the roll. Over 75 people attended the gathering at the State School. Sister Miss Hilda Blackburn is rendering excellent service. The parents presented her with three nice books as a token of appreciation. Kia Ora is 17 miles by road (no railway) from Gympie.

Tasmania.

Casside.—The Bible School anniversary was celebrated on Nov. 17, Bro. A. N. Hinrichsen, from Invermay, being the preacher. A strong company of brethren and sisters from Launceston rendered valuable assistance in song, etc. Bro. Hinrichsen gave stirring and helpful addresses. Casside hall, close to the Methodist church, was made available, and the Methodist friends considerably closed for the occasion, which helped to secure large audiences at each meeting. Great interest was manifested. One scholar, Nellie Cook, had only missed one day in eleven years.

Invermay.—On Nov. 21 Bro. A. N. Hinrichsen presided, subject, "The Unifying and Saving Power of Christ." In the afternoon Bible School anniversary services were commenced with a splendid gathering. The children sang excellently under the baton of Bro. T. J. Wilmut. Sister Hinrichsen, superintendent of cradle roll department, presented prizes to the tiny tots. Bro. Hinrichsen delivered a suitable message. In the evening one of the largest congregations ever assembled at Invermay gathered, the children again singing anniversary hymns. A solo by Bro. T. Arnold, of Sandhill, was appreciated. Bro. Hinrichsen preached a powerful address on "Will the Circle be Unbroken?" The orchestra was a great help.

South Australia.

Cottonville.—Bro. Hughes spoke at both services on Dec. 1. At the adult Bible Class Bro. F. Pocock spoke on "The Parable of the Sower." The choir rendered an anthem at the gospel meeting. Bro. Hughes will give farewell messages on Sunday, Dec. 8.

Croydon.—There are very fine meetings. Record attendance at morning services was reported. Bible School had an attendance of 292 on Nov. 21. Bro. Graham is giving a series of addresses concerning the Israelites after their establishment in the promised land.

Prospect.—Bro. Russell completed his series of sermons from Luke's Gospel on Nov. 21. Bro. Heller, from Semaphore, gave a helpful morning message and spoke at the men's Bible Class in the afternoon. Members of the K.S.P. club visited the G.E. Society and took part in the service. A social evening was held on Nov. 19 under the auspices of the K.S.P. club, an enjoyable time being spent.

Queenstown.—At the young people's meeting an increased attendance campaign is being held this month. At the morning service Bro. A. Colin preached. After the Bible School Bro. Brooker presented Miss Eva Tucker with a gold medal from the Sunday School Union on gaining the championship in the Sunday School examinations. Bro. Brooker's subject at the evening service was "Love."

Kadina.—Meetings on Dec. 1 were very good. Prior to the morning service four were baptised, and during the worship meeting they were welcomed to fellowship. A prayer meeting preceded a well-attended gospel service. Bro. G. E. Laramie led a song-service. The choir rendered an anthem, and Sister Mrs. Gordon a solo. Bro. Howes was the speaker morning and evening. There was one decision at night.

Henley Beach.—A special offering on Nov. 24 for renovations to the building amounted to £32. On Nov. 27 some of the men spent the day in laying concrete paths at the entrance to the church, the ladies' guild supplying dinner. On Nov. 29 the Endeavour held an enjoyable social. During Bro. Manning's absence at Goolwa and Victor Harbour on Dec. 1 Bro. Pascoe addressed the church and Bro. Banks the evening meeting.

Dulwich.—At the annual meeting of the church on Nov. 28 excellent reports were received concerning the work of the church, Sunday School, Boys' Society, Endeavour Society, young people's club and tennis club. The outlook is most encouraging. The church is pleased that Miss E. Ely Charliff has improved in health sufficiently to enable her to attend services. During the absence of the preacher (Bro. T. Turner) in Melbourne the services will be conducted by Bro. A. G. Brown.

Semaphore.—Bro. W. A. Russell gave appreciated messages in church and Bible Class on Nov. 21. Bro. Heller preached at night on "Miracles." On Dec. 1 one was welcomed by faith and obedience and one by statement. Bro. Heller gave an address on "Elders and Deacons." At night he preached on "Christ's Continuous Call." The choir under Bro. Stewart is rendering a splendid help. Miss Brenda Rix is congratulated on securing her L.E.C.M. at the recent examinations. Mrs. Byberg was congratulated upon attaining her 80th birthday.

Wallaroo.—The work is being maintained. At the Bible School anniversary on Nov. 10 and 11 Bro. Will Graham delighted with magnificent addresses. The scholars, under Bro. Garland, sang beautifully. A good time was spent on the North Beach with the school on Nov. 16. On Dec. 1 Bro. Garland commenced his fourth year of ministry, having accepted a further term of two years. Good attendance all day. The evening marked the inauguration of the young worship-

pers' league, when Bro. Garland spoke to the children, and delivered a gospel address on "Looking Forward."

Victoria.

Footscray.—At the conclusion of the service on Sunday night, Dec. 1, there were three confessions. Bro. D. Stewart preaching.

Hampton.—The speakers on Sunday were Bro. D. Allen and K. Jones. At night Miss Holloway sang a solo. H.M. offering to date, £11.

Emerald East.—Bro. and Sister Horace Jackel were welcomed on Nov. 21 by letter from Dunolly church. They will be a great help to the church.

Chelsea.—On Nov. 28 the sunshine club held a social. Bro. Manning brought with him Bro. Dow, Robinson and Bartlett from the College, and a most enjoyable evening was spent.

Carlton (Lygon-st.).—On Dec. 1 Bro. J. W. Baker spoke in the morning. One was received into fellowship. Bro. A. G. Saunders was the evening speaker. Bro. Colin Haines sang a splendid solo.

West Preston.—The spring campaign—simultaneous with South Praeger's entered its third month on Sunday. Meetings were fairly well attended. H. B. Robinson spoke at each service. One decision in the evening.

Melbourne (Swanston-st.).—Good meetings last Lord's day morning and evening, and excellent sermons by Bro. Moore. Bro. and Sister A. L. Gibson returned on Sunday by the "Orontes" after their trip to America and England.

Wangaratta.—At the annual sale of work, conducted by the women's mission band on Nov. 28 and 29, about £140 was netted. Bro. Arnold is inaugurating a young worshippers' league. Some new scholars were at Bible School last Lord's day.

Oakleigh.—Good meetings are maintained. Bro. Hall addressed the morning service on Dec. 1. Many visitors were present. Bro. Arnold addressed the evening service on "What Shall We do with the Liquor Traffic?" The choir rendered the anthem, "Sweet is the Sunlight."

Carnegie.—Services on Dec. 1 were particularly well attended. In the evening Bro. Shipway continued his chart talks on the Second Coming of Christ, dealing with the "Great Tribulation." A duel was rendered by Sisters Misses Werner. Three confessed Christ, and one was baptised.

Moreland.—On Nov. 26 a meeting of the men of the church was held. Bro. Robbins conducted the singing, and an instructive address on "Worship" was given by Bro. Gebbie. Good attendances at all meetings on Dec. 1. Bro. C. Banks addressed the church, and Bro. Welsh preached at night.

Cheltenham.—On Nov. 27 a welcome home was given to Bro. and Mrs. Wakeley after their holiday in N.S.W. Meetings on Sunday were inspiring. At Moreland, Bro. Pardollé, was the morning speaker, and Bro. Wakeley preached a good sermon in the evening on "Jesus Knocking at the Door."

Maryborough.—One new member was received into fellowship on Dec. 1. Meetings are well attended, especially the gospel services, and Bro. Withers is earnestly proclaiming the gospel. The church is preparing and working for an evangelistic effort by the Vastar mission party early in the new year.

Middle Park.—On the morning of Nov. 21, a visit was enjoyed from Bro. Grundy, of St. Rilda. At the prayer meeting on Nov. 27 an address by Sister Gray, of Melbourne City Mission, was appreciated. On Dec. 1 Bro. Baker spoke at both services. Aid from the Bible School made the good confession.

Williamstown.—Services have been well attended. Bro. Parson, Giles and Wilson have rendered good messages to the church. The choir is rendering good service under the leadership of Bro. Wm. Wilson. The sisters are rendering good work in helping the poor, also the sick and aged. They purchased a carpet runner for the platform and a new sewing machine for their class. Bro. Saunders continues to render splendid service.

EsSENDON.—Nov. 10 was decision day in the Bible School, and Dorcen Kemp, eldest daughter of Bro. H. J. Kemp, took her stand for Christ. On Dec. 1 at worship service, Bro. Pratt gave an address to the worshippers' league and two confessed Christ.

St. Kilda.—On Nov. 25 an excellent concert was given by the Austral Choir to provide a Christmas tree for the children. Meetings on Dec. 1 were well attended. Bro. Shaw, from Middle Park, was the morning speaker. Bro. A. W. Grady gave the gospel address. One young lady was immersed.

Hox Hills.—Good meetings and attendances on Dec. 1. Bro. Graham in the morning spoke on "Temptation." Children's Day was held in the afternoon, the speaker being Dr. Killmer. Bro. Scambler's subject for the gospel meeting was "The Good Confession." The choir rendered the anthem, "The Lord is King."

Pakenham East.—On Nov. 3 Bro. H. Watson visited the church in the interests of the Prohibition League. Several members journeyed to Herwick on Nov. 10 and spent an enjoyable time at their anniversary. Appreciative messages were received by Bro. Watson on Nov. 17. Bro. Greenwood preached farewell messages last Sunday.

South Melbourne.—Meetings are well sustained. Bro. Waterman's addresses are very helpful. The study circle under his tuition continues its useful training of Bible School teachers. The circle assists in the general work of the church in donating useful articles of furniture, linen, etc. The Junior kindergarten has had a successful year.

South Yarra.—Meetings on Dec. 1 were good. As Bro. Lailorok's approaching holiday comes nearer, interest is growing. He spoke at both meetings, took the profession of a young man and baptised a young woman from the Sunday School. At the C.E. meeting there was a "text hunt" on the topic of the personality of the Holy Spirit, conducted by Bro. Sandells.

Denzester.—Bro. Hargreaves has returned from a few days at the seaside. In his absence Bro. H. McCall addressed the church on Nov. 17. Bro. J. Tully conducted the evening service. On Nov. 21 Bro. J. Plummer spoke in the morning. Bro. E. Smedley conducted the evening service. Bro. J. W. Ennis was the speaker. Sister Mrs. G. W. Petty passed away on Nov. 28, after an illness extending over some months.

Newmarket.—Bro. Hitchcote addressed the church on Nov. 21. The Bible Class entertained Bro. Black and Hitchcote at tea in the chapel. Good meeting at night. Bro. Black preaching. Tokens of appreciation were presented to Bro. Hitchcote from church and Bible Class. On Dec. 1 Bro. Wardlaw spoke in the morning. At night Bro. Black preached. Bible School examination certificates were presented in the afternoon.

Fairfield.—The work continues to prosper. Meetings are well attended, and good interest is shown. Since last report eight have been added by faith and obedience, and there has been two conversions. On Nov. 17 successful anniversary services were held. Addresses by Bro. J. W. Baker, T. A. Fitzgerald and W. Gale were enjoyed. The Sunday School demonstration was held on the following Tuesday, and a fine programme was rendered to a crowded audience. A woman's mission band has been commenced.

Gardiner.—210 members attended worship service on Dec. 1. Bro. J. E. Wells, of Moreland, gave the morning address. H.M. offering amounted to over £51. Bro. Grubb was the evening speaker. Miss Morley rendered a beautiful solo. One of the Bible School girls confessed Christ. On Nov. 27 a happy and largely attended service was held on behalf of the church. Bro. Grubb made a presentation to Bro. S. McGinn, who has relinquished the office of treasurer after serving faithfully since the inception of the church. It was announced that the offer of £200 for the reduction of the overdraft had been completely successful. All members of the church were invited, and the women raised £100, young people £72, officers £75, and men of the church the balance.

Thorbury.—Meetings maintain a high standard. On Nov. 24 the annual sale of work, opened by Mrs. G. W. Mitchell, met with marked success. Every department of the church co-operated. The amount raised, together with 20 monthly offerings at the sisters' meeting, reached £1,700. The debt on the building now stands at £1,700. A reduction of £900 in three years.

Brunswick.—On Nov. 24 Bro. F. Lydiard and Sister Miss Edith Roberts were married by Bro. J. C. F. Pittman. On Nov. 24 Bro. Pittman exhorted. At night Bro. Reg. Ennis spoke as Director of Victorian Prohibition League, and made a financial appeal. On Nov. 26 Mr. D. W. Barrie, of B. & F. Bible Society, gave a lantern lecture, and a collection was made for the society. Boxes for the Evangelical Union of South American Mission gave 13/- for half-year ended Oct. 31. On Nov. 20 the women's mission band held a grocery store for the sale of gifts.

Wanda.—On Nov. 24 Bro. Williams delivered a fine message to splendid audiences. Four young people from the Bible School confessed Christ. At the baptismal service on Nov. 29 four others made the good confession and were baptised at the same time. On Nov. 25 a social was held to bid farewell to Bro. Williams. Bro. H. H. Chandler, on behalf of church and friends, presented him with a blackwood study table. Words appreciative of the splendid service rendered by Bro. Williams were spoken by Bro. H. R. Chandler and Treharne. Musical and ecumenical airs were enjoyed.

Northcote.—The church is progressing very favorably. Recently two senior scholars from the Bible School were baptised. On Nov. 26 a successful night was organised by the men's society. A talk by Dr. Killmer on his experiences in China was much appreciated. On Dec. 1 Bro. Merritt gave a talk to the children on his work in the Solomon Islands. Gifts from the children were received for Foreign Mission Christmas cheer. Opportunity was taken to present the past superintendent, Bro. Jos. Collings, with a token of deep appreciation for loving and loyal service during the past. On Nov. 24 the festival of evangelism led by Bro. D. Stewart; splendid meeting; baptismal service; four confessions, making a total of 17. The thank-offering more than covered expenses. Presentations were made to Bro. and Sister Stewart and their little daughter. Sunday, Dec. 1, brought the fifty-ninth anniversary of the church to the exact date. Bro. Connor spoke morning and evening in splendid gathering; £33 broke bread. Home Mission offering reached £13-12-7. One confession at evening service. These special services have stirred the church to greater zeal and activity.

Collingwood.—Men of the church are making the piece of land at the side of the chapel into lawns, and planting palms, etc. At the morning service on Dec. 1 Bro. A. D. McNelly spoke of the "Reverence of Church of Christ." On Dec. 1 Bro. McNelly spoke of the church. There was an excellent gospel meeting. These services are increasing in attendance, and the number breaking bread for the day has increased about 40 per cent. After the address on "Was the Death Necessary?" ten young people were baptised. At a meeting of young people, numbering about 50, it was decided to commence a mutual improvement society.

Stawell.—On Nov. 23 the Y.P.C.E. society and the girls' club entertained Bro. Brown at a sister King's home, and he was presented with a set of brushes in appreciation of his services to them. Sunday School anniversary services were held on Nov. 24, meetings being largely attended. Bro. C. Lang, of Ararat, gave enjoyable addresses morning and afternoon. Bro. Brown's excellent address at the evening service completed his splendid year's service. On Nov. 25, at the anniversary concert, the prizes were distributed. The children, trained by Sister Miss G. E. Lee, assisted by Sister Drake, divinely entertained. Bro. Brown was presented with a roll of notes on behalf of the members of the church and the ladies' guild.

Wonthorpe.—On Dec. 1 Bro. E. L. Williams continued his ministry with the church, splendid meetings being held. At night Bro. Williams preached an inspiring message, the choir of 20 voices ably assisting in the great service. On Dec. 2 a most welcome was held. Ministers from local churches gave messages of welcome.

Meebin.—Meetings on Nov. 25 were fairly well attended. Bro. A. J. Chisholt spoke at night when one of the senior girls of the school made the good confession. Good interest is being maintained in the C.E. society. Bible School attendance is still very good and has obtained a slight lead in the district competition. Bro. H. Peckner has been released as superintendent to take up the work at Coonambula. Bro. A. J. Chisholt has been appointed superintendent in his place.

New South Wales.

Enmore.—Over 200 broke bread on Dec. 1, and good meetings were held. H.M. offering is about £110 to date, with more to come. At night Bro. Paternoster answered several interesting questions and a young man confessed Christ.

Paddington.—On Nov. 24 an in memoriam service was held for the late Bro. H. F. Fancourt. Bro. J. Chappell spoke intimately of the useful Christian life of Bro. Fancourt, who was associated with Paddington church since its foundation. Many relatives and friends gathered to pay their tribute of respect.

Canby Vale.—On Nov. 23 nice meetings were held. Bro. Lancy exhorted and Bro. E. Christopherson preached the gospel. Bro. Butler and Allan are in hospital. On Dec. 1 two were baptised (Mrs. Young and Miss Panton, a recent arrival from England), and a revival in fellowship. Bro. A. V. Stinson spoke in the morning, and Bro. J. Clydehead at night, when a young man confessed Christ.

Auburn.—For November church meetings have been good. Bro. Arrowsmith closed his ministry with the church on Nov. 17. On Nov. 24 Bro. Spratt took up the work, speaking morning and evening to splendid gatherings, and Bro. and Sister Spratt and family were welcomed into fellowship. On Nov. 24 a welcome solo was tendered Bro. and Sister Spratt, many sister churches being represented. Bro. Arrowsmith welcomed them on behalf of the church and officers. For November there were five confessions, and eight persons were baptised, three having come from the Vawter mission at Granville.

Lismore.—Over forty church members gave a surprise birthday party to Sister Mrs. Noble on Nov. 18, and Sister Mrs. Oakes presented a carpet-sweeper. The Baptist C.E. Society gave a return programme entitled "Peace" to the Y.P.S.C.E. on Nov. 19. During a visit of the Royal Black Procession, the church had a following of 17. Bro. A. V. Stinson spoke on "Today is thy Scripture fulfilled." Good services were held at Bangalow and Byron Bay during Bro. Noble's monthly visit on Nov. 21. Lismore church men's brotherhood enjoyed a lecture at 5 p.m. from Bro. C. H. Furlonger on "The Relation of Law to Modern Life."

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The monthly meeting of the Women's Auxiliary was held on Nov. 5 with a good attendance. The devotional was led by Mrs. J. W. B. Robinson, who gave a short talk on "The Peace of Christ." Messages in song were given by Mrs. B. A. Ewers and Mrs. Matthews, who recently arrived from Wales.

Mr. Nightingale (Home Mission secretary) spoke on the urgent need of a wholehearted support of Home Missions, and thanked the sisters for past interest and support.

The business session was conducted by Mrs. Schwab. The financial statement was read by the treasurer (Mrs. Beck).

Mrs. Schwab spoke words of regret at the departure of several sisters—to Mrs. D. A. Ewers, who was returning to her home in Adelaide, to Mrs. Frauen, who was going east on an extended visit, and to Mrs. Ingham, who was leaving for the east. These sisters expressed regret at leaving.

The Home Mission tea and rally were discussed, and final plans made. This event proved a fine success. As there is no Home Mission superintendent at present, Mrs. Yelland, Foreign Mission superintendent, kindly offered to attend to the work for a time.—M. P. Hutson, Secy.

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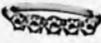
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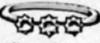
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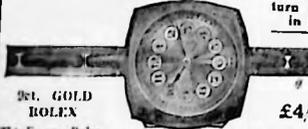
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