

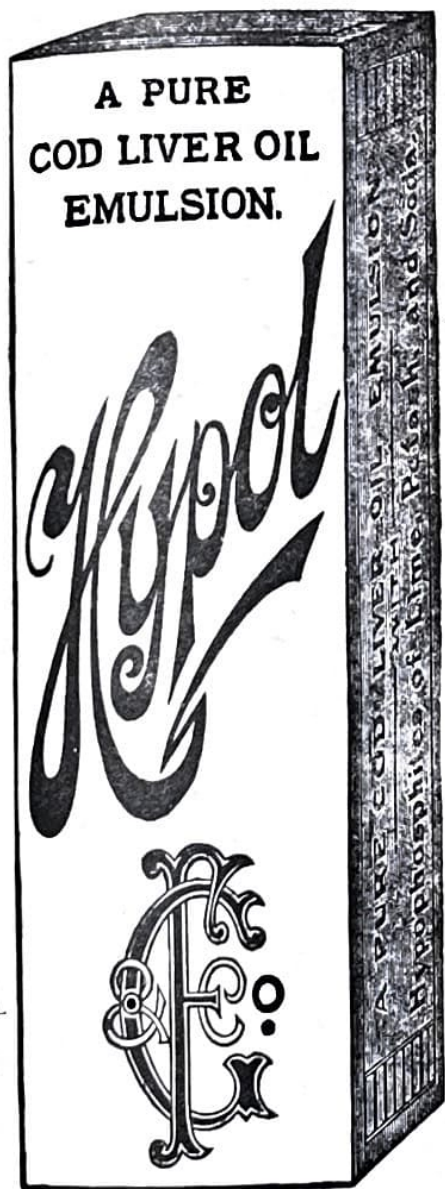
The Australian Christian

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The Australian CHRISTIAN

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"The Gospel of the Glory."

In one of his epistles the Apostle Paul writes of "the gospel of the glory of the blessed God." This is one of the greatest phrases given by the Holy Spirit to describe the great subject of the new covenant Scriptures.

The word "gospel" occurs over a hundred times in the New Testament. In itself the word by derivation has been said to mean either the "story of God" or the "good story"—doubtless the former is right. It is a translation of a word which means "good-news," or "glad tidings." The word used by our Lord and his apostles was a most heartening one. To people burdened with care, borne down by the burden of daily life, weary in heart, sin sick, the very word was inspiring. There were good tidings. Encouragement and cheer, optimism and hope, were engendered wherever the heralds of the kingdom went. Have we not somehow to-day lost the thought of an evangel? Ask the average man, and he would probably vote the "gospel" (or what he thinks of the message of the church) as the deadliest of dull things. It is associated with solemn services long-drawn out, with dry-as-dust disquisitions on topics remote from his interests delivered in style uninteresting, monotonous and pompous. The thought of a live, interesting, joyous message on vital themes would not be conveyed to the average man by the word "gospel." "News" always makes one sit up and be interested. "Good news" is ever welcome. Yet to-day we cannot pretend to think that the mass of folk in a so-called Christian land so regard the gospel of our blessed Lord. It may be the fault is not all with the people. They misjudge the message, but they have not always had it as God meant it to be delivered.

"The Gospel" was the only thing which the Lord Jesus authorised his disciples to preach. It is the one theme of discourse which we choose by direct warrant from our Master. The gospel, and it alone, is the lever by which God designs to raise the world unto himself. It is described by Paul as God's dynamite—God's power unto salvation to every one that believes it. If it fails to lift a man, nothing else can move him.

The one authorised theme.

Our pioneer preachers of over a century

ago when they opposed to a forbidding Calvinism the offer of salvation on the simple terms laid down in the Word of God gained great power because of the novelty of the teaching. To people who were brought up on that view of predestination—involving reprobation as well as election to life—which Lorenzo Dow parodied as much as caricatured in his well-known lines:—

"You shall and you shan't; you will and you won't;
"You'll be damned if you do; you'll be damned if you don't."

It was indeed "good news" to learn that God was ever willing to save men, that he had given a definite promise of life on terms easily understood; that there was no tantalising of men by a declaration that the true believer would have the gift of life while yet it was not in man's power to believe until the Holy Spirit had performed a direct and miraculous work in the sinner's heart, inclining him to righteousness and producing "saving faith." The "glad tidings" were that God loved all men; that Christ died for all men; that "there is no difference," for every man has the assurance of salvation if he will do God's will.

Facts, commands, promises.

One of the notable discoveries for our early preachers was that the gospel consisted in more than a system to be believed. It did consist of facts to be accepted, for the Scriptures record the command to "believe the gospel." It also contained commands, because the inspired apostle writes of some who "obey not the gospel." Once more, the gospel has in it promises, for we read of Gentiles as "partakers of the promise in Christ through the gospel," and again of "the hope of the gospel."

To Walter Scott, one of the coadjutors of the Campbells, and one of the most eloquent of the pioneer preachers of the Restoration movement, we owe a statement which was much used by our preachers of a generation or two ago. Scott had special gifts of analysis, generalisation and classification. The gospel as proclaimed by the apostles included

Facts to be believed.

| | |
|--------------|-----------------------------|
| Death | } of the Lord Jesus Christ. |
| Burial | |
| Resurrection | |

Commands to be obeyed.

- Believe
- Repent
- Be baptised

Promises to be enjoyed.

- Forgiveness of sins
- Gift of the Holy Spirit
- Eternal life.

How often this very outline was used it would be difficult to say; but it is certain that the preaching which gave the Restoration movement its wonderful impetus was preaching characterised by the simplicity, singlemindedness and definiteness of Walter Scott's own pronouncement. There is no room for question that the strength of the position of the Churches of Christ has been and now is found in two pre-eminent things—their evangelistic fervor and their definite instruction in answer to that greatest of all questions, "What must I do to be saved?" Our preachers have stood for a definite gospel appeal, a call to the unconverted, and have looked upon a "gospel service" (as we are wont to call it) as incomplete unless the hearers got a clear invitation and opportunity to accept the Lord Jesus as their Saviour and Redeemer. Again, it has happily not been the case that our preachers have made the appeal in merely general terms. "Come to Jesus," a fervid evangelist may appeal and reiterate; but, unless he tells men *how* to "come" and *what* the Lord Jesus would have the seeker do, little good will result. It is true probably of thousands of our brethren, as it is true of the writer of this, that nothing but the clear, definite, scriptural answer to the question of the ages would have had much influence on them. The vagueness if not coldness of much of what passes to-day as preaching would have left them untouched. We can illustrate by the case of a man named William Amend, who surprised Walter Scott by an immediate response to a gospel invitation. In reply to an inquiry, this man wrote:—

"I had read the second chapter of Acts, when I expressed myself to my wife as follows: 'Oh, this is the gospel; this is the thing we wish—the remission of our sins! Oh, that I could hear the gospel in these same words as Peter preached it! I hope I shall some day hear it, and the first man I meet who will preach the gospel thus, with him I will go. So, my brother, on the day you saw me come into the meeting-house my heart was

open to receive the word of God, and when you cried, 'The Scripture shall no longer be a sealed book. God means what he says. Is there any man present who will take God at his word and be baptised for the remission of sins?'—at that moment my feelings were such that I could have cried out, 'Glory to God! I have found the man whom I have long sought for.' So I entered the kingdom when I readily laid hold of the hope set before me."

There are hosts of people who, consciously or unconsciously, are waiting for the message which won Wm. Amend; they will be wholly for the church which proclaims the primitive faith.

Let us, then, every one, seek to give to men the simple story of God's love. Put

the cross of Christ in its central place. As Paul at Corinth, may we seek to know nothing among men but Christ and him crucified. Let us as he also seek to declare unto men the whole counsel of God, so that no seeker for salvation may be unsatisfied, and so that we may be free from the blood of all men. To be a bearer of good news is ever a congenial task. To be entrusted by our God with the good tidings of salvation is the highest honor man can receive. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation!"

Near-Sighted Christians.

Ira A. Paternoster.

2 Peter 1: 1-9.

The desire of all New Testament writers is that we shall show growth or progress in our walk before God. If we are not responding to the drawing powers of Jesus Christ so that we are better men and women to-morrow than we were to-day, if some advance which we are able to see ourselves, or which our neighbor may see in us, has not been made, then our religion is in us the letter which killeth and not the spirit which supplieth life.

Growth is the sign of life.

We go into the forest and see there one of its giants, towering away to meet the sun. Its leaves so green indicate the life within. By cutting the taproot or by "ringing," the life will be taken from that tree, and its growth arrested; nay, destroyed. The fertile egg will give a living chick, but let that egg be improperly handled so that its fertility is destroyed, and you may keep it in the incubator until it becomes impossible to keep it longer, and no chick will result. I have in my garden some tomato plants from which I expect to gather fruit. But let me neglect to dig round them, and water them, and soon their drooping leaves will warn me that they are dying.

Under normal conditions, where there is life there will be growth. It may be slow at times, as in the case of the kauri or the oak, but it is sure.

This law is one obtaining in the spiritual world, as well as in the physical. As sure as God lives and we live in him, we shall grow. If we do not, there is a clear indication of arrested development, and the fault is not with God, but with us. So many people expect to live on food that has no spiritual value at all, and then expect to be strong. Men will live in their office all the week, day and night; they will attend church and drowsily sit through the morning service, and away to their correspondence or books for the rest of the day, and very often these are the ones most caustic in their criticism of the church. Young people spend so much of their time in the picture show that all the influence of the Lord's day is lost to them. It is a distressing fact that so many of our church workers

are finding their relaxation in picture shows, operas, boxing saloons, and such places, and then expect their lives to count with their Sunday School class, Endeavor Society, or even their church members. It is a spiritual impossibility for us to feed all the week on these things with an hour prayer meeting once a week and two or three services on Sunday. The church is so completely wedded to the world that the Spirit of God is unable to use us, and we are shorn of our power and stunted in our growth. "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Spirit: as your fathers did, so do ye." We grieve to-day with our fellowman when death enters his home. Our tears are hot within us, and we mourn and sorrow at his loss. But we see another go direct to hell and make no effort to save him. Any exhibition of feeling for the arrested growth of the spiritual man is an evident sign of weakness on our part, whereas if we were true to the profession of our faith we would seek to call all men to repentance that none should perish. There are certain

Steps in this growth of the soul

which must be observed.

"*Along with your faith, manifest also a noble character.*" Peter knows where faith belongs. Nobility of character cannot be found in the person who does not believe. No character can be rightly developed in which God is left out of account, or where faith in the Christ of God or the power of the Holy Spirit is lacking. Charitable acts are not proof of nobility of character, for some of the greatest sinners have been most charitably inclined. No man who has seen God and been redeemed by the blood of Christ can be ignoble in character.

"*Along with a noble character, knowledge.*" To know! How much we lose in life by failing to make the effort to know. "I long to know Christ and the power which is in his resurrection, and to share in his sufferings and die even as he died, in the hope that I may attain to the resurrection from among the dead."

"*Along with knowledge, self-control.*" How often our temper bewrays our character! How often an intemperate tongue brings grief to our own soul, and injury to our neighbor! How often a failure to control our natures brings remorse! "Along with self-control, power of endurance." Stick-to-itiveness! Slang it may be, but it conveys Peter's idea. They who endure to the end are to be saved, we are told. Too many are so easily hindered in their growth for Christ, and so they wither away.

"*Along with power of endurance, godliness.*" This word means God-like-ness. How tremendous it is. I have seen my little boy try to wear my clothes, and in father's boots, and an effort to speak like father, he is happy. Our children follow our example. Are we truly "sons of God"? Then let us as we see God in the life of Jesus seek to follow in his steps.

"*Along with godliness, brotherly affection.*" Love of the brethren. Why is it Christians do not love each other more? The great curse of denominationalism has made men who profess to love the same God and serve the same Christ, hate each other instead of love. The surest sign of Christ in the life is the love we can show for our brethren. Even though they have not the same name as we, our love should be even more keen, for we should seek to preach and live the truth in love, and not bitterness. Many of His disciples are as faithful and more true to His Word than some of us. God give us more and more the spirit of love for the brethren.

"*Along with brotherly affection, love.*" This word "agape" is distinguished from the previous word "philadelphia." It is the word used by John when he says "God so loved the world." Brotherly affection should inspire love for all men—the love God had when he gave his Son to die for us. How many to-day have such a love for the world! Too many will tell you the words of Christ, those words which live and abide forever, "Go ye therefore and disciple all nations," have no meaning to-day, but there is no passage in the Bible with greater meaning. "Until the church acts out these, its marching orders, there will never be any life in it, and men outside will go on saying, 'Your religion is only a sham!'"

Peter now makes

A very definite promise

and a tremendous statement. "If these things exist in you, and continually increase, they prevent your being either idle or unfruitful in advancing toward a full knowledge of our Lord Jesus Christ." The chief complaint against Christians to-day is that they are "idle and unfruitful." The chief cause of this is a lack of conscience concerning their brother for whose sake Christ died. There are enough professing Christians in the world—church members—to wipe liquor off the face of the earth, but liquor remains. Equally true, the moving picture world could be forced to cleanse its exhibits, so that the morals of the young generation shall no longer be affected adversely. It is useless to parley. The aver-

age show is not a place for a child of God to frequent, and it is time the church took the matter up and demanded its purifying. Shall we longer be idle and unfruitful? Are we going to face facts with eyes open, and seek to win back the good name the church has lost by the fond use it has made of theological disputation instead of trying its united force against "the despoticisms, the empires, the forces that control and govern this dark world—the spiritual hosts of evil arrayed against us in the heavenly warfare"?

A concluding thought by Peter presents the converse: "For the man in whom they are lacking is blind, and cannot see distant objects, in that he has forgotten that he has been cleansed from his old sins." So full of zeal and energy at the first, so cool and phlegmatic now! The cares of this world, its enjoyments, the fear of being counted pious, the desire to curry favor with all men—these things militate against the kind of

life we should live. Let us not longer be near-sighted, not able to see distant objects which have a spiritual bearing, but let us return unto the Lord and manifest the burning love and zeal which was ours when first we believed.

Oh! blessed Lord Jesus Christ, help me that I may think less of self and more of thee. Bring me into that fellowship with thy suffering that I shall enter into a present realisation of thy joy which is unspeakable and full of glory. Help me to see the world as thou didst see it, and long with the same consuming passion for its return unto the Father. Grant, I beseech thee, that nought of my life may hinder thy will being done through me, but may my daily walk with thee be such that men will see thee in me. My blessed Saviour, help me to love with thy love, to serve as thou didst serve, to be as thou in the presence of thy enemies, for thy dear name's sake. Amen.

For the Land of Sinim.

In one of the most glorious of his Messianic passages the prophet Isaiah foretold the sending of the gospel to the Gentiles. "Behold," he wrote, "these shall come from far; and, lo, these from the north and the west; and these from the land of Sinim." Many commentators declare the land of Sinim to be China, and it is clear from the context that the prophet meant a country in the extreme south and east of the then known world.

This week there is due to leave Sydney a group of missionaries who will represent Australian disciples in the great Republic of China. We have pleasure in presenting on this page pictures of our four new missionaries—Mr. and Mrs. A. Anderson, and Mr. and Mrs. A. C. Garnett. Never before have we sent out at one time so many new workers to the foreign field. At the beginning of the year Miss Jones and Miss Redman left us for India. Six workers sent

abroad in one year constitutes another record. Our interest in the Great Commission grows.

As we bid farewell and God speed to our new missionaries, we cannot but reflect how beautiful a thing it is to see four fine young consecrated Christians going out thus for the sake of the gospel of Christ to dedicate their lives to the service of humanity. Leaving home and kindred, going out into isolation and certain hardship, they cheerfully embark, assured that they are following the leading of God, and will have the abiding promised presence of their Saviour.

Three of these young people were students at the College of the Bible, which now has eight of its former students enrolled on our missionary staff. Mr. Anderson received the College Diploma in November last. During his College days he did excellent service as a week-end preacher. His earnestness and zeal, his consecrated life and faithfulness in proclaiming the gospel, made his work very successful. Mrs. Anderson was formerly a State school teacher in Victoria. Her preparation for this work, as well as her course at Glen Iris (where she was a very fine student), have well fitted her for missionary service. Mr. A. C. Garnett, B.A., is from South Australia, where his parents for many years have devoted their lives to missionary work. He but follows the splendid example of a consecrated father and mother when he gives his life to the winning of "other sheep which are not of this fold." Mr. Garnett, in addition to having an unusually brilliant course in the College of the Bible, greatly distinguished himself at Melbourne University. As we have already published, he secured first-class honors in the Final Honors Examination, so that in 1922 he should secure without further examination the degree of Master of Arts. His professors speak most highly of his abilities. In days to come

these should make him a power in China, especially in the training of workers. Mrs. Garnett is the third Victorian in the party. She has been of much help in church work in her home city, using her gift of song for the furtherance of the gospel. We are glad these four can go together and be helpers of one another.

Our brethren and sisters have need of our prayers that God will ever have them in his keeping, and bring them safely to their destination, and grant them much success in their work. For a considerable time language study will engross their attention.



Mr. and Mrs. A. Anderson.

Especially will they need our prayers when they go to Hweilichow, a field comparatively new, never worked by a white missionary. How far from other workers they will be may be seen from the fact that they will be a ten or twelve days' journey from a medical worker. Frequent mention has already been made of the imperative need to send to China and to them a medical missionary as soon as at all possible. Our new station means increasing responsibility for us.

The Blessed Road.

Three roads led out to Calvary,
The first was broad and straight,
That Pilate and great Caiaphas
Might ride thereon in state.

The second was the felon's road,
Cruel and hard to tread,
For those who bore the cross' load,
For those whose footsteps bled.

The third road slunk through mean defiles,
Fearing the open sky;
And Judas crept the dreadful miles
To Calvary thereby.

The high road up to Calvary
Was blotted from the land;
Where Judas hid, the jackal cries
By thorn-cursed drifts of sand.

But that poor road the felons went—
How fair it now appears,
Smoothed wide by myriads penitent,
And flower-set by their tears!

—Selected.



Mr. and Mrs. A. C. Garnett.

South Australia and Church Extension.

Geo. T. Walden.

In Australia, South Australia leads in church extension. Its committee has helped in the erection of a larger number of buildings than have any other State. This does not suggest a pause in the work, but indicates the place South Australia must continue to fill in the advancing army of "church extensionists."

In the establishing of Christianity, three things were needed—the gospel, the preacher, and the place where the results of the first two meet to worship and build a spiritual temple unto God.

In the beginning, the temple courts served as a place of prayer and worship for the new church; the village synagogue was used, the school of Tyrannus, and in many cases the houses of faithful disciples were the meeting places of the early church, and the place where unbelievers were won for Jesus Christ. In times of persecution the catacombs or old quarries were used, but the natural evolution was a special building to be used as a place where the church could observe the Lord's Supper, and sing their hymns of praise, attend to "the apostles' teaching, the prayers and fellowship," and where to unbelievers the gospel of Christ could be preached. Various names have designated these buildings—churches, kirks, chapels, tabernacles, meeting-houses, and only God knows how many have been born again in these humble buildings. Whatever changes may come in the church's machinery, she will always need the church building in which it can as a body worship and to which it can invoke the world to listen to the preaching of the gospel.

But in these days "Where shall we live?" is a more embarrassing question than "What shall we eat?" or "With what shall we be clothed?" More people to-day are houseless than hungry or indifferently clothed.

Thousands of soldiers have returned for whom there were no houses, but the Commonwealth and State, representing those who had houses, have loaned and given their millions to help the soldier who wanted a house, who had to take his wife to a cubicle or a tent, and soon all will have houses, because those who had helped those who had not.

Possibilities.

Thos. Hagger.

South Australia is one of the States in which the Churches of Christ have established a fund to aid churches in the erection of buildings for their work. It is, perhaps, unfortunate that in this State, as well as in others, the term "Church Extension" should have been adopted for this work, as that term is liable to be misunderstood; it does not express the idea of the purpose of the fund, and might be interpreted as suggesting that the buildings are the churches instead of the congregation of faithful men and women who meet in them for worship. Still, the fund is a good one, and the work which it does is of tremendous importance. The brotherhood should be thankful to the men who inaugurated it.

In its earlier days it rendered excellent service; the chapels at Mile End, Maylands, Murray Bridge, and other places bearing testimony to this. Latterly it has been hampered by debt, and so has not been able to accomplish all that we could have wished. But it is hoped that the fund will soon be again in the position where it can do bigger things for the cause of New Testament Christianity.

As I see it, this work is capable of tremendous development. It should be in a position to purchase land in every new settlement, township and suburb, and thus pave the way for Home Missionary enterprise to get in and start work on

This is the foundation of the appeal of the Church Extension Committee. They ask the churches who are comfortably housed to help those who have no church houses. Some districts only need a chapel or schoolroom to ensure the establishing of a church or Bible School, or both. The appeals to the committee are many and urgent. Who will help?

The principle of the Church Extension Committee ensures self-help in every church receiving assistance. The small payments that have to be made quarterly include some of the principal, so the church cannot load itself for all time with the burden of a heavy mortgage, but must year by year reduce the sum loaned, that their repayments may go to help other houseless churches.

The fund is managed by a committee of our trusted business brethren, who have administered it successfully in the past, and who can be trusted to wisely use money entrusted to them in the future.

How can we help this deserving fund?

1. You can give money direct.
2. You can loan money free of interest.
3. You can loan money at interest.
4. You can agree to pay interest on any sum for any term of years. A man may not be able to loan £100, but he may be able to say, I will pay the interest on £100 for one, two, three, four, or five years. The committee then gets the £100, loans it to a church free of interest, or at 1 per cent., and you practically loan them £100 by paying the interest.

Remember this Church Extension Fund, like kind words, "can never die." Your £100 given to-day, goes to the church, at, say, Mile End; next year they repay, say, £7 of it. This £7, with other repayments and gifts, goes as a loan of £100 to St. Morris. Next year another £7, with other repayments, goes to Dulwich as a £100 loan, and each year St. Morris and Dulwich pay back, say, 1/15th of the amount, and so every year money is being released to financially support another needy field, and so it continues to circulate until the Lord shall come.

New Testament lines before other religious bodies begin their work, which, although carried on by godly and earnest men, presents a defective message, and makes the work of those who plead for the simple New Testament faith harder.

The fund should also be in a position to erect buildings in places where we have no church organised, and where there is no public hall in which to commence work, so that the work of establishing the cause might go on without such hindrance as the church at Forestville has met with.

This fund should also lead in the improvement of our chapel architecture, and in the equipment provided in our chapels and schoolrooms.

If this fund is to do all this, as well as continue the work of aiding churches to erect chapels in the ordinary way, there must be a big addition to the amount of money available for this work. On December 5th, the brethren in South Australia will have the opportunity of showing their desire that this work shall flourish by their liberal gifts in the annual offering. Every church should provide its members with the opportunity of giving in the assembly on that day, and every member throughout the State should make an offering. Let December 5 bring forth the largest offering yet for the work of Church and Sunday School Building Extension.

The Value and Need of Building Extension.

H. J. Horsell.

The value of the Church and Sunday School Building Extension Fund to the work of the brotherhood in South Australia—after a careful review of a period of twelve years since the inauguration of the scheme—can scarcely be tabulated. The fund was commenced with the backing of a few faithful brethren with some gifts, and a few large loans for a term of five years, but subsequently, in some instances, extended to ten years. Twelve chapels and schools have been erected.

The brotherhood, however, with a few exceptions, do not seem to have grasped the importance of this fund, as hitherto the money contributed at the annual offering has been very small; only a few churches have responded in any way commensurate to the need and value of the work that could be accomplished. The major part of the money received to date, whereby churches and Sunday Schools have been assisted, has been obtained from loans by sisters and brethren. Whilst this has enabled the committee to do a good work—and we are thankful to the lenders—it is obvious that, inasmuch as the loans have to be met and repaid at stated intervals, unlike *direct gifts*, the money cannot continue to be used for the benefit of churches who may desire loans for the purpose of erecting buildings. *What we require is a substantial nucleus which shall be at the disposal of the Union.* To this end, a resolution was passed at the recent State Conference, "That an effort be made to raise a fund of £5000 for church and Sunday School building purposes." Churches borrowing money, and repaying the same at a given time, would have the satisfaction of knowing that not only have they been assisted, but the money repaid can be utilised to help other needy causes; consequently the offerings given to this fund will always be an asset to the brotherhood, as they can be used again and again, and kept circulating to assist the work of the churches.

The Board of Church Extension of the American Christian Missionary Society has done a magnificent work. Since their fund was inaugurated in 1888, some 2058 chapels have been erected through the agency of this fund. It is clear that this has meant to our people in U.S.A. The offerings from the churches in that land for Church Extension in 1919 amounted to about £7775. The Board promised loans to 105 churches. 104 churches repaid their loans in full the same year, constituting a record in any one given twelve months. There have been few losses to the brethren by buildings left on their hands, and the small losses have been made up many times over by the excess of interest above expenses. It is noticeable that 93 per cent. of the churches thus assisted gave large offerings to both Home and Foreign Missions. What has been accomplished in America can be done in Australia. Our brethren and sisters, with the greatest confidence, can put their money into this fund whereby the work of God will be wonderfully developed in this State.

From a Home Mission viewpoint, it is scarcely possible to make rapid progress without a fund of this character. In opening up or entering fields with the gospel, establishing churches, the need for a building soon becomes apparent. The reason that the cause has during the past decade grown so considerably is because after entering a field, we were able to come to the Church Extension Building Committee and secure a loan whereby a chapel was built for the local congregation established. Strong churches have resulted from the combined efforts of the Home Mission Committee and Church Extension Funds in such places as Mile End, Maylands, Croydon, Semaphore and Moonta; and good work is being accomplished at Tumby Bay, Berri, Winkie, Murray Bridge, Broken Hill, Railwaytown and Saint Morris by the aid of this fund. It is not too much to say that, had no such fund existed, we could scarcely have hoped to have established churches in many of the afore-mentioned places—indeed we doubt if an attempt to begin work would have been made in some of the country towns.

The Home Mission Committee and the Church

Extension Building Committee must work hand in hand. The recently opened new work at Barmera, River Murray, has meant a tremendous strain upon the finances of the Home Mission Committee, in that this work had to be largely undertaken by that committee from funds which in the ordinary circumstances would have been used for evangelistic purposes, and simply because the Church Extension Fund was "dry," and we should have missed a golden opportunity of "getting in" early to a new field. This is one case in point, and goes to prove more than ever that, if the brotherhood wish to enter promising places such as Gawler, Forestville, the rapidly growing suburbs, and the opening settlements along the River Murray, where there will soon be thousands of people, we must get to business at once and recognise the first Lord's day in December more generally, as the day to receive gifts for our Church and Sunday School Building Extension. Our aim is to raise not less than £500 on December 5, and among fifty churches this should be realised.

Message from Conference President.
Walter J. Manning.

The annual offering for Church Extension and Sunday School Work will be taken up on Sunday, December 5. The greatest mission of the Christian church is world-wide evangelism, which is possible through the systematic work of this fund, and the co-operation of every church in the State.

Many churches fail to respond to the call made for this important work. Unless the churches rise to the occasion this year, the work of extending our cause in various centres must cease. This year we are asking for £500 on offering day; and also special donations of £100 from any of our brethren and sisters, so that we can establish a fund of £5000, as endorsed by our last Conference.

The world is thirsting for the simple truth as it is in Jesus. Let each one of you give freely as God hath prospered you, and you too will "do good" that will last throughout eternity.

Church Extension
AND
Sunday School
ANNUAL OFFERING
Sunday, December 5th

Offering £500
Establish Fund £5000

South Australian speakers on November 28th are requested to address the Church on Church Extension and Sunday School work.

W. J. MANNING,
Secretary

South Australian Home Missions.

H. J. Horsell.

We are glad to report that there have been 4 additions at Ungarra, 5 at Port Pirie, 2 at Wallaroo, 1 at Semaphore, 6 at Murray Bridge, 1 at Berri, 1 at Kersbrook, and 1 at Bordertown since last report, making a total of 21 additions. Most encouraging accounts are to hand relative to the fields.

Barmera.—Crowded meetings. More seating necessary. New scholars added to the school. A storm has done some damage to Bro. Cameron's tents. He badly needs a house in which to live.

Berri.—Bro. Hunt says that meetings are improving at both Berri and Winkie. There has been 1 confession. He expects several arrivals from other parts to come and live in the district and thus help the work considerably.

Port Pirie expect their chapel to soon be complete and ready for opening services. The anniversary services were recently held, and the evening service was crowded out.

Williamstown and Kersbrook.—The work is in good order. Bro. Raymond is optimistic as to the future. Missions are planned for both places in a few weeks' time.

Moonta.—Bro. Vawser has resigned, and the work is being carried on with supplies for the time being. Bro. W. G. Oram will proceed from Broken Hill to this town, and expects to begin work on December 5. The meetings are well attended.

Broken Hill.—The Committee hope to be able to send a good man to the Barrier after the removal of Bro. Oram. Our brother has done a good work under adverse circumstances. A scheme for the future is under consideration.

Wallaroo.—Bro. Ingham says that the meetings are growing gradually. Owing to industrial troubles many people are out of work, and the men of the church are affected thereby. The financial conditions are difficult; they hope for better times. Our brother is working hard and faithfully.

Semaphore.—Bro. McKie has accepted a call to this seaside resort, and hopes soon to commence his new work. Several brethren are assisting the church since the departure of Bro. Pittman for Victoria. Bro. Walden especially has given much time to Sunday and week-night services.

Murray Bridge District.—Splendid meetings at Woodpoint anniversary. There is a fine opening, in that the Government have taken up four thousand acres of land for soldier settlement. This opens up great possibilities in the near future. Cheering news comes from Murray Bridge of several additions. Membership for the district is now 108. Nice gatherings at Hillside.

Suburban work at Henley Beach, Croydon and St. Morris has been continued, and nice meetings are being held. Bro. Bowes concludes his work at St. Morris on Nov. 30, and Bro. McKie probably the end of the month at Henley Beach.

Gawler.—The secretary has this work under his care. The first anniversary services were held on November 7. A number of young people from several suburban choirs, with Bro. Morphett as conductor, assisted to make the services helpful. A. Godden assisted H. J. Horsell in the preaching. There were great meetings, and the evening service was crowded out, many being unable to get in the Hall. The Conference President and Secretary addressed the meeting on Monday. There is a splendid opening for good aggressive work here. There are now 42 members, and a Sunday School of 50 scholars.

Eyre Peninsula District.—R. Blackburn has been much encouraged with meetings at Ungarra. Several additions, and fine gatherings. A move is being made for a new stone chapel. Matters at Tumby Bay are somewhat quiet. A large number of people have left the town. Our brother finds the motor-cycle invaluable, and is reaching a goodly number of people out-back who otherwise could not be helped.

Motor Cycle.—This machine has cost us £75, and only about £9 has come in since Conference. We appeal to all the churches to assist the Committee to pay for this machine, and thus enable us to repay our loans.

Finances.—We are in very urgent need of money to carry on the work. There is a large deficit being faced. More than £600 has to be wiped out. We are grateful to those who during the past month have sent donations. The annual offering will be taken up on February 5, but we need at least £700 before that date for immediate needs of the fields. We shall be glad to receive Conference promises when convenient. Help from C.E. Societies and small as well as large donations will be thankfully acknowledged.

S. A. Sisters' Auxiliary.

The meeting was held in Grote-st chapel on Nov. 4. Mrs. B. W. Manning had charge of the devotional session, and Mrs. Cherry presided over the business session. 41 delegates responded to roll-call. Sunday School additions:—North Adelaide, 2; Dulwich, 2; Unley, 5; Grote-st., 4. Collection totalled 19/9.

Mrs. Thurgood, from Victoria, in a few well-chosen words, expressed pleasure at being present.

East-West Railway and River Murray.—Mrs. Ewers reported having received a letter from Bro. Cameron, stating that the first aid kit box, presented to him at Conference by the sisters, had been in daily use, and was proving a boon to suffering humanity. In September one bag of literature had been sent to Lake Bonney, and in October one bag had been sent to the camps on East-West Railway, and one to Berri, all of which were much appreciated. Bro. Spotswood had kindly given 9 chaff bags, which was a great help.

Prayer meeting report (Mrs. Barr).—On October 28, the superintendent and her committee visited Maylands, and three of the committee read papers on "Prayer." Afternoon tea was provided by the Maylands sisters.

Hospital Report.—Mrs. Young reported 4 visits had been paid to the Adelaide Hospital, 6 to the Children's Hospital, 10 to the Home for Incurables, 1 to Consumptive Home, 5 to Keswick Hospital, 4 to Private Hospitals, 33 to Sick and Aged, and 6 to the Sick at Glenelg. The usual comforts had been distributed.

Temperance.—Mrs. Paternoster referred in appreciative terms to the noble stand Major Smeaton was taking in the interests of prohibition, and urged the sisters to leave no stone unturned to gain this desirable end. Reference was made to the fact that 12 public houses had been refused a renewal of their licenses.

Home Missions.—Mrs. Collins reported that a visit had been arranged by her committee for Mile End on Nov. 17, and also suggested that our next meeting on December 2 be a special Home Mission meeting, the committee to provide afternoon tea and make necessary arrangements. Mrs. Collins emphasised the need of money, and urged the sisters to give to this good work. This appeal led to a little discussion as to the best means of raising money, and Mrs. E. W. Pittman was strongly in favor of a systematic penny-per-week from all church members.

Obituary Report.—Mrs. Uncle reported the following sisters had received the home-call: Mrs. Thomas, Broken Hill church; Mrs. W. M. Green, Grote-st. church; Mrs. Bateup, senior, and Mrs. Bateup, junior, Croydon church. (Miss) V. B. Thompson, 12 Kintore-st., Mile End.

How Shall I Fare?

How shall I fare when thou art gone,
And I have lost my champion;
When thou art in a distant land,
And I am pressed on every hand,
And have not thee to lean upon,
When I, alas! have lost the one
True friend in this great Babylon
Who for my weal hath ever planned—
How shall I fare?

Friend, thou hast been my paragon;
Thine were the counsels wise whereon
I was content to take my stand;
But when life's tasks alone are scanned,
How shall I fare?

—T. J. Bayliss.

Enlargement: A Challenge for the Times.

[The following article, appearing originally in "China's Millions," makes an appeal and indicates a "challenge" which should be regarded in every sphere of service.]

"And the children of Joseph spake unto Joshua, saying, 'Why hast thou given me but one lot and one portion to inherit, seeing I am a great people, forasmuch as the Lord hath blessed me hitherto? And Joshua said unto them, 'If thou be a great people, get thee up to the forest, and cut down for thyself there in the land of the Perizzites and of the Rephaim.'" (Joshua 17: 14, 15).

There is considerable evidence to prove that the sons of Joseph manifested, at times, some of those undesirable characteristics unhappily found in the spoiled sons of great men. They had seen their father holding a portion of almost unparalleled honor among a great people, and had, doubtless, shared, in part, his glory. They had observed the way in which their father had been a saviour to his brethren, and how their uncles had been compelled to acknowledge Joseph's pre-eminence. It is, therefore, hardly to be wondered at that a feeling of superiority should have been engendered in them and their children. Were they not the offspring of him who had saved all the tribes of Israel, as well as the great nation of Egypt? Were they not the heirs of a great past? Two outstanding illustrations of this arrogant and haughty temper are seen in the attitude of the men of Ephraim toward Gideon and Jephthah (see Judges 8: 12).

It is possible that something of this spirit of pride, and its accompanying discontent, lay behind their complaint to Joshua. Though we know that half the tribe of Manasseh had received extensive territory east of Jordan, and that their portion west of Jordan was considerable, the sons of Joseph were evidently dissatisfied. Judging by the census figures published in the Book of Numbers, Ephraim and Manasseh together did not far exceed the tribe of Judah alone, so they had small ground for their plaint on the score of population. Was it that they hoped that Joshua, who was also of Ephraim, would give them preferential treatment? If so, they were justly disillusioned.

In the last analysis, the complaint of Joseph's sons appears to have arisen from their desire for an easy path. Their real grievance was that they only half-possessed their possessions, and rather than seek enlargement by the arduous task of subduing the forests and overcoming their formidable foes, they sought expansion by begging for a new gift.

Joshua did not dispute their need of more room, but by his challenge—"If thou be a great people, get thee up to the forest and cut down for thyself"—he points out the only path of true enlargement, the path which would give them, not only what they sought, but at the same time what was of even greater moment, a virility and manliness of character worthy of the enlarged sphere they desired.

There is nothing to show that Joshua ever gave them new territory. Rather does it appear that he roused them to enter into and possess what hitherto they had only nominally inherited. "Thou art a great people and hast great power," said Joshua, "thou shalt not have one lot only, but the hill country shall be thine; for, though it is a forest, thou shalt cut it down," and "Thou shalt drive out the Canaanites, though they have chariots of iron, and though they be strong."

It was to the conquest of these difficulties that the sons of Joseph had evidently not intended to address themselves. They had either weakly yielded to the belief that these things were beyond them, or by reason of a spirit of slothfulness they shirked the necessary struggle. Enlargement, apart from trial and discipline, to men of such a spirit would have been purchased at the loss of self-respect, and by the surrender of all that constitutes true greatness. Joshua's soldierly reply, though somewhat stern and severe, was probably

the means of their salvation, for they were provoked to rise and put the Canaanites to task work; for, as we read elsewhere, their adversaries became their servants, and those who had impoverished them now enriched them—as all trials and adversities will do if faced in the strength of God.

In the hearts of most men there is a natural desire for enlargement, and it is right that this should be so. But the nature of that enlargement and the spirit which prompts the desire are of critical importance. Is it an ambition which has self-aggrandisement for its end? or is it a zeal for the glory of God and the good of man? The complaint of Joseph's sons, and Joshua's reply, are both a caution and a challenge to all who seek greater things. There is a natural temptation to desire the path of ease, to seek extension where there is no resistance, and to leave behind the unsubdued country and unconquered enemies, so long as a larger place can be possessed. Not so is God's way. The forests must be cut down, and the sturdy foe with their chariots of iron must be subdued.

This old-time incident has come home to us as one full of important lessons for to-day. There is little doubt that if mission work is to continue, and to prosper, we need enlargement also. It is not enough that we have had a wonderful past, as the sons of Joseph had. We are now up against new conditions and unprecedented difficulties, and Joshua's words come home as a challenge to us to "Get up into the forest and cut down for thyself there in the land of the Perizzites and of the Rephaim."

On all hands God's work is confronted with the Canaanites and their chariots of iron. There are mighty and unseen forces of evil swaying men and nations to-day in a way hitherto unknown to this generation. Not only is our own country threatened with disastrous upheavals, but the mission fields of the world, China included, are distraught with unrest and violence to an extent which imperils the work of evangelisation. To these things must be added the fact that few Christian men are volunteering for service in the foreign field, and that grave financial problems are challenging faith and fortitude.

If these perils are to be overcome, more will be necessary than a pious wish. We must face the facts, and come to close grips with them, making them the burden of our prayers. We must be prepared in God's name to grapple in real earnest with our spiritual adversaries, and we must learn to think more courageously of God if we are not to be daunted. However menacing the outlook may appear, and however much the difficulties may seem to dominate the situation, we must see God, high and lifted up, enthroned over all the water-floods.

In the early days of the Mission's history, the prayer of Jabez: "Oh, that Thou wouldest bless me indeed, and enlarge my border," became the burden of the Mission's supplication. And God gave his servants, as he did to Jabez, that which they requested. New difficulties and unfamiliar perils confront the work to-day, but though the battle may assume a different complexion, it is the same spiritual conflict. The real forces arrayed against us, and the God who is with us, are unchanged. It is still the "good fight of faith" which overcomes the world, and we believe that "through God we shall do valiantly, for he it is that shall tread down our adversaries."

We have no doubt that those who read these lines will, in the main, agree with what has been written. But we are sincerely anxious for much more than mere assent. As has been truly said: "We shall not take the ground to which we are entitled while it is only a thought and not a spirit that incites us." We are desirous that our readers should be gripped with the same conviction which holds us; and as those who are in the midst of the conflict, we appeal for the reinforcement of prayer.

The forces of evil are united and set in great array against us to-day, and at a time when the fellowship of God's people in believing intercession, so that enlargement may come by an increase of spiritual power, and by victory over every adversary. We ask the reader definitely to set apart a few minutes daily, or at least occasionally, that he or she, with us, may seek and obtain the promise, "The hill country shall be thine; for though it is a forest thou shalt cut it down," and "Thou shalt drive out the Canaanites, though they have chariots of iron and though they be strong."

In fellowship, alone,

To God with faith draw near,
Approach his courts, besiege his throne
With all the powers of prayer,
From strength to strength go on,
Wrestle, and fight, and pray,
Tread all the powers of darkness down,
And win the well-fought day.

Prohibition for N.S.W. WHAT OTHERS ARE DOING.

By those who are interested in prohibition, and yet are not able to undertake active leadership, or give much time, the question is frequently suggested, "What can I do for prohibition?" We give herewith a number of illustrations of what is being done by various individuals to assist the campaign. What others have done, we can do.

1. An isolated brother is inserting an advertisement in each issue of the country paper of his district. In this advertisement he gives some prohibition facts which help to counteract the influence of the liquor party's country press campaign.

2. One family organised a prohibition prayer meeting prior to a big public rally. At the rally that family promised to donate £20. This is a splendid combination of faith and works.

3. A church secretary whenever he makes an announcement gives one concise temperance fact.

4. A country preacher recently arranged a special Sunday night prohibition service. Result: big attendance and £10 offering.

5. A suburban enthusiast has during the last few weeks been the means of distributing four thousand leaflets, which he has received free of cost from the Committee.

6. A church officer recently promised a donation. When paying it he handed in anonymous donations from two others, the three totalling £9.

7. A suburban committee has distributed leaflets on every boat crossing the Harbour on one given day, thus reaching practically every home in the community. This plan can be adopted for trams and trains also.

8. A motorist has promised £5 and the use of his car on polling day.

9. One singer has offered to go anywhere in the suburban area singing prohibition songs at meetings arranged by the Committee.

10. One Sunday School decided to give the whole of one afternoon's offering to the campaign. That afternoon the offering was a record.

11. One speaker has already in this campaign addressed 32 meetings on behalf of the Committee, reaching over 2,000 people. The meetings have included church services, open-air, public and prayer meetings. This brother is not a regular preacher.

12. One printer has given 30 per cent. discount on campaign printing. Another is printing a large quantity of leaflets free, and another is providing stationery.

13. A commercial traveller takes with him a supply of leaflets, which he hands out in the trains.

14. One church has placed an office and telephone at the disposal of the Committee, for the campaign.

15. One church paper freely publishes any matter sent relating to the campaign. (Thanks, Bro. Editor.)

Remember the great offering on Sunday, December 5. Our aim for the New South Wales churches is £250. Let every one help.

A. J. Fisher, Campaign Organiser.

Here and There.

The secretary of the church at Brunswick, Vic., now is W. Jenkin, 26 Warburton-st., East Brunswick.

Bro. G. T. Walden, M.A., our Federal F.M. Secretary, is expected to arrive in Melbourne to-day.

Wm. H. Dakin, "Glen Iris," Hart-st., is now secretary of the Church of Christ at Maryborough, Queensland.

Victorian annual Bible School demonstration and prize distribution, Monday evening, Nov. 29, in Lygon-st. chapel.

The address of Bro. W. M. Fiedler, preacher of the Northam church, now is "Glenroy," Gairdner-st., Northam, W.A.

The address of Bro. W. A. C. Wendorf, secretary of the Brisbane church, now is "Passifern," McLennan-st., Wooloowin, Qld.

Our South Australian speakers on November 28 are requested to address the churches on Church Extension and Sunday School work.

New Zealand brethren are reminded of the College annual offering, to be taken throughout the Dominion on the first Lord's day in December.

Montrose church anticipate good meetings at the "Back to Montrose" services on Sunday and Monday, Nov. 21 and 22. All past members and speakers will be gladly welcomed.

"There are two powers working in man's eternal salvation, the power of God and the power of man, and considering either one of these powers alone, the result will be a failure to man."

The Austral Co. have on hand several orders for "King of Glory" hymn-books. At present stocks are exhausted, but a new shipment is due very shortly. As soon as this arrives notice will be given, and books despatched to those who have asked for them.

It may be of interest to the Victorian brethren to know that Jas. E. Thomas was recently appointed a chaplain in connection with our jails. Anybody requiring his ministrations at any time will always find him ready and willing to render his valued services.

Several requests have been made that the article by J. R. Kellems on "Why I Am a Christian Only," which appeared in our issue of October 21, should be reprinted as a pamphlet. It is the intention of the Austral Co. to do this. An announcement *re* price will soon be made.

Sunday School work is being commenced at Minnera, Victoria, by Bro. and Sister McKay, who live there. These good friends are isolated, but are getting good and doing good. Our Bible School and Young People's Department keeps in touch with all these small schools, and renders help within its power.

Good progress is noted in the report from Vivian-st., Wellington, N.Z. As the result of a recent rally the school has risen from an average of 30 to well over 100. This number could be doubled, but for lack of teachers. The kindergarten in charge of Mrs. Paternoster and staff is well over 75 strong. There have been five confessions at recent services.

In connection with the promises made at the men's meeting in Lygon-st. and the women's meeting in Swanston-st. toward the Victorian Forward Evangelistic Campaign, money by cheque, Post Office Order, postal note, or registered letter should be sent to the Organising Secretary, Thos. Bagley, 537 Lygon-st., North Carlton. Prompt acknowledgment will be made.

In a private note Mrs. J. Sherriff, of Forest Vale Mission, Bulawayo, South Africa, writes:—"We are still toiling on in the mission work, which, I am pleased to say, the Lord is blessing. We are expecting three married couples from America to help us here and North. We are both feeling run down after nineteen years in this hot, trying climate. We have never been out of the country since we came here, but hope as soon as these workers come to have a chance."

W. S. Leece is this week leaving Melbourne for West Australia, where he has accepted an invitation from the Home Missionary Committee to labor in the State. For two years past Bro. Leece has been student preacher of the church at Gardiner, Vic. He received a suitable farewell last Lord's day.

Bro. S. N. Flatman, late of St. Kilda, now residing at Neerim Junction, Vic., writes to say that his efforts to form a Sunday School in that place have been rewarded by an enrolment of almost thirty at the end of three weeks. Bro. Flatman is so encouraged that he has now commenced a gospel service. This is a demonstration of the New Testament missionary spirit.

The Victorian Women's Conference Executive are anxious to assist the Home Mission Committee by helping to reduce the deficit of eight hundred pounds. It has been resolved to send an appeal to all the churches, asking every member to give at least one shilling by the end of the year; all money to be paid to Mrs. Hayward, 111 Nimmo-st., Middle Park, Vic.

Another "A.C.B. Old Boy" is expected in Melbourne early in December, namely, Bro. Arthur T. Cox, of Fitzroy Tabernacle, who left twelve years ago to complete his studies at Bethany College, U.S.A. Bro. Cox has been preaching in various parts of the States, and returns on a visit to his parents. His address will be care of B. J. Cox, Esq., 20 McKean-st., North Fitzroy, Vic.

The Swanston-st. chapel was full of sisters on Nov. 10, in connection with the women's part in the increase campaign movement. An inspiring address was given by H. G. Harward, of N.S.W., whilst J. E. Thomas explained the campaign plans and appealed for funds. Miss Hamblin and Mrs. Mitchell rendered vocal solos. Mrs. Stan. Wilson at the piano, and Mr. H. Barrett at the organ, with Mr. Tippett conducting, helped considerably with the singing.

Victorian Volunteer Missions—G. H. Oldfield is in the midst of a mission at Boort; prospects bright. L. C. McCallum will continue another week at Maryborough; several additions to date. L. Johnston commenced an eleven days' mission last Lord's day with the church at Surrey Hills; it will close on the 25th. J. E. Allan closed a very successful mission at Shepparton with eight additions to the church. A. E. Illingworth's fifteen days' mission at Geelong closed with twenty-one decisions.

The church at North Melbourne, Vic., was established on 14th November, 1870. Its jubilee celebrations are now being held. They commenced last Lord's day, and will continue until Thursday next, 25th inst. The church has had an interesting history, and has exercised a wide influence for good. A jubilee souvenir, with an historical statement by Hon. J. G. Barrett, has been issued to mark the event. This is profusely illustrated and should be of much interest to past and present members.

Bro. P. J. Pond, B.A., hon. secretary of the Richmond-Tweed district conference, N.S.W., writes:—"At a recent conference of representatives held in Lismore, it was decided that steps be taken to engage an evangelist for the Tweed River district, with headquarters at Murwillumbah. Lismore and Bangalow brethren have promised £1 per week to help open this rich and most inviting field. The few brethren in the district have promised another £1 per week. The Richmond-Tweed executive have accepted the responsibility, however, of paying a preacher when secured. It is a matter of faith. Brethren are asked to assist. We believe it would very soon be made self-supporting. At present a speaker is sent from the Richmond River once a month. It involves a twelve-hours' journey each way, and takes up three full days. This trip costs £2 expenses, and permits of no time for visitation. A few pounds wisely spent now will open up this district to the cause. A year or two later it would cost hundreds to do so. Send your reply to P. J. Pond, Lismore, N.S.W."

We direct the attention of S.A. readers to the articles on Church Extension which appear in this issue. Every member is asked to participate in the annual offering for this work on Lord's day, December 5. The committee is asking for £500. It also solicits special contributions for the establishment of a fund of £5000 as endorsed by last Conference.

During last month, speaking at a W.C.T.U. meeting in Pahiataua, N.Z., Bro. H. Grinstead referred to the enormous increase in gambling in New Zealand, due undoubtedly to the Government Totalisator, and the consequent misery. He suggested to the officers of the above that they should enter a strong protest against further increases in racing permits. Subsequently the resolution was passed, and appeared in the local paper, along with a report of the meeting. The editor in a bitter article tried to break the influence of the address, and of the women's resolutions. Bro. Grinstead replied to his criticisms, and invited him to discuss the question in public, "Is Totalisator Racing in the Best Interests of the Country?" The invitation was declined.

The British "Bible Advocate" of September 24 is an unusually interesting issue. It is entitled, "Special College Number. The Record of a Memorable Day." It deals with the opening of the College at Birmingham. The opening article begins: "Saturday, September 11th, 1920, will ever be a memorable day in the history of Churches of Christ in Great Britain and Ireland pleading for New Testament Christianity. This day we made history; we saw the realisation of the hopes of many in the extension of the training work, carried on amongst us for so many years by our late beloved Brethren, David King, Alexander Brown and Lancelot Oliver, by the opening of 'Overdale College,' Alcester-road, Moseley, Birmingham." The College buildings in the picture look well, and they are said to be very suitable. There is a present provision for from 30 to 35 students. Nine students have been enrolled. The Principal is Bro. W. Robinson, M.A., who has associated with him our veteran Bro. J. McCartney. We are glad to notice that contributions and promises to the College now amount to £15,000. We are delighted to see this advance on the part of our British brethren, and sincerely trust that they will have much blessing and success in their new venture. In some respects they are ahead of the Australian brotherhood. We could wish that £15,000 be given for the College of the Bible at Glen Iris. We note that one anonymous brother has given £200 for Overdale College. We trust that as he sees the fruit of his beneficent act he will feel abundantly repaid for his deed of faith and love.

One thousand souls for Christ before next Conference is the ideal set before the churches in Victoria. In connection with this Increase of Membership Campaign, two special meetings were held. On Nov. 9 over 300 men gathered in Lygon-st. chapel, and on the 10th over 500 of the women of our churches gathered in Swanston-st. chapel. The former meeting was presided over by W. C. Craigie, President of Conference, and addresses were delivered by Principal A. R. Main, W. B. Blakemore and T. R. Morris. The sisters' meeting was in the hands of the Sisters' Conference, and was presided over by Mrs. B. J. Kemp, Conference President. Addresses were delivered by W. C. Craigie, H. G. Harward and J. E. Thomas. These meetings were the result of lengthy deliberations by the Home Missionary Committee, the Preachers' Association, and the united church officers. The brethren came to a unanimous conclusion that what was needed in Victoria was more intense evangelistic effort. In addition to all the regular work of the churches, the ideal of a special evangelistic mission in every church if possible was held to be important. The large mission tent will be brought more into use again. A missionary and song leader will be set apart for this work, and if funds permit a second tent will be purchased and another evangelistic team will be sent out. For this special effort the sum of £400 in cash and promises was contributed at the two meetings above mentioned. It is hoped that all the churches throughout the State will participate in this forward movement.

Foreign Missions.

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

Federal Foreign Missionary Committee.

President: J. Warren Cosh, 13 Clifton-st., Malvern, S.A.
 Treasurer: O. V. Mann, 8 Commercial-rd., Hyde Park, S.A.
 Secretary: G. T. Walden, 74 Edmund-av., Unley, S.A.

Missionary Experiences in India.

Miss Ethel Jones.

In the cool of the evening we walked over the moors with our Shrigonda boys. What a happy, jolly lot of boys they are! I just love them all, and so would you if you saw them. On Sunday morning in church we met again. Here all faces were specially clean and shining, and hair carefully oiled. Some of them wore pink shirts, which contrasted beautifully with their brown skins. You have read, of course, that many of these boys have accepted Christ as their Saviour, and have been baptised. Will you not pray earnestly that these may indeed follow on to know him? There is such a danger lest they should look upon Christianity as a "system," and not realise that to be a Christian is to have vital connection with Christ. Several of these boys are nearing manhood, and we do long to see them grow strong Christians, so that when they go out into the world and meet with temptation they may remain steadfast. They need such a lot of prayer. Our Christians need as much prayer as the heathen.

Village preaching at Shrigonda.

I am sure you would like to hear about Mr. Escott's meeting in the village on Sunday night. A few of the boys and a native preacher go with him and Mr. Leach in the evening; the boys to play native instruments and help with the singing; and when the people have gathered, then the story is told. During the preliminary song service, Mrs. Escott went from house to house inviting the people to come, and I accompanied her. I should like to let you peep into one home I saw. The living room was quite a long way back from the road, and was clean compared with many I have seen. Seated on the floor the wife of the home was grinding at the mill. It was frightfully hot, and she looked so tired. Her face brightened into a smile as Mrs. Escott entered, and she paused to wipe away the perspiration. I was invited to sit on the floor beside Mrs. Escott. While there I heard a hollow cough, and looking towards the corner from which the sound came, I saw an old woman clad in some poor rags, with arms and legs so thin that it seemed the flesh had worn away. This, I suppose, is an every-day sight in India, but none the less sad or pitiful for all that. I saw something in her eyes that looked so wistful and weary. Perhaps she is too old and feeble now to be able to "take in" the story. I do not know, but when I contrast that old woman with some I have known upon whose faces it seemed the glory had begun to dawn, then I say to myself, "If only we had come before."

Now I should like to tell you of the loving farewell given to Miss Cameron at Shrigonda on Monday morning, but my letter is already so long I should be afraid of wearying you, and after all, perhaps some one has already told you of this. I will just say that she was garlanded with love and flowers, and just there we left her and hurried on to our train.

A message from India.

Two weeks ago, Miss Caldicott, Miss Redman and I decided to visit Shrigonda, partly to see how the work was progressing there, and partly to see Miss Cameron before she sailed for home. As the train left early on Saturday morning, we had to be up with the sun, for many things had to be attended to before we were free to leave. Visits as well as visitors are such rare happenings here

in Baramati that we experienced a certain amount of excitement as we boarded our train and felt we were really going somewhere. Before we started a young Brahmin woman entered our compartment, and very soon was engaged in conversation with Miss Caldicott, while we with our very limited knowledge of Marathi listened and tried to understand what was being said. She was quite a different type of woman from those on our compound. She teaches in the village school; has a trained, intelligent mind, and is still thirsting for more knowledge, yet has no knowledge of Jesus Christ, and apparently no desire for any. My heart burned within me to be used in touching her life. Some day, when I can speak Marathi, I may meet her again here in Baramati.

When Christians meet.

At Dhond Junction we met another missionary, a lady who has had about twenty years' experience in India. What a pleasure it was to talk about our Father's work with another of His messengers. Though in other respects a total stranger, yet she was in His church, and therefore our sister. She had grown white in service here, and in her face a light shone. She was looking for the coming of the King, and her cheery greeting was one of the pleasantest parts of our trip.

One of the pleasures of missionary life.

A great welcome awaited us at Shrigonda. Mr. and Mrs. Escott, Mr. Leach, and Miss Cameron were as pleased to receive us as we were to go. Truly the seven missionaries who gathered for breakfast that morning were a very happy as well as hungry little party. After breakfast we had to fix up our beds. Missionaries in India usually have to carry bedding and sometimes beds when they go visiting; but after a while one gets used to this, and it seems no trouble whatever.

"The hour of prayer."

This Saturday happened to be the day set apart for prayer by the women of our Mission Bands at home and ourselves—one important factor which led to the choice of this particular day for our visit. Accordingly, in the early afternoon we five women met for a quiet hour of prayer, and to listen to a message from Mrs. Escott. I think this was truly the sweetest hour of all the two happy days. We have since heard that the women at home met at East Camberwell for the prayer-meeting that month. How precious to know that you there and we here are thus linked by prayer.

Offerings for Foreign Missions may be sent to the following:—

- Victoria: J. I. Mudford, The Avenue, Surrey Hills.
 New South Wales: J. Clydesdale, Albert-st., Hornsby; or J. O. Holt, 36 Moore-st., Sydney.
 Queensland: H. W. Hermann, Treasurer, Railway Parade, Nundah; correspondence to A. C. Rankine, 20 Barker-st., New Farm, Brisbane.
 West Australia: D. R. Stirling, "Avondale," Lord-st., West Guildford.
 Tasmania: P. C. Prichard, Forrest-road, Trevallyn, Launceston.
 South Australia: F. Collins, 48 Amherst-av., Nth Norwood. Phone, Norwood, 1501.

At the World Sunday School Convention in Tokio, resolutions were adopted expressing satisfaction at the establishment of Prohibition in U.S.A., and urging a stronger international battle against the opium traffic. It was decided that collections be taken up in Sunday Schools throughout the world for the relief of famine districts in China.

In the Religious World.

"The Bible has more readers than any other book in the world. You cannot be too careful in cultivating the habit of good reading. The Bible is a difficult volume of literature to teach well, and you cannot take too much pains in teaching it. The Bible has exerted a great influence over the human mind. Through it the great mass of Christian people obtain their idea of antiquity. The Bible is the source from which most of the young derive their knowledge of the East. 'You are,' he pursued, 'undertaking to teach the Bible in your schools.'"—Mr. H. A. L. Fisher, President British Board of Education, in address to Sunday School teachers.

An Appeal to Conscience.

Intervening in the discussion on "Christianity and Modern Science," in last week's "Record," Dr. Arnold-Jarvis writes:—

When the late Stopford Brooke came to disbelieve the wonderful stories accreting round the early lives of Biblical characters, he acted conscientiously by seceding from the Church of England. He told me that, if there was a Unitarian Dean of St. Paul's to-morrow, he would not return, having evidently found great relief, as men do, through acting conscientiously. One cannot but feel that on this principle there ought to be a large body of seceders among some of our high ecclesiastics, such as, e.g., those who do not believe the "Fall," and yet hold their preferments (with their emoluments) by solemnly declaring that they believe "man is very far from original righteousness!"

Oaths in Sermons.

In a letter to the "Morning Post," on "A Lost Grace," Canon Newbolt writes:—

"We find that something is gone from the words, written and spoken, of to-day. There used to be an unwritten standard of beauty, propriety and excellence by which human utterance was instinctively regulated. Self-respect, conventionality, social etiquette required it. But it is not so now. Slang has almost become a dialect of its own. It has invaded our pulpits. We hear in sermons, in close juxtaposition with the most sacred things, the words and the phrases common in the camp and barrack, which the Army chaplains brought home with them. An oath or a profanity is not unknown; it adds point to the discourse, and wakens the languid interests of the audience. In the daily conversation of social life, men and women seem to vie with each other in casting away even the conventionalities of conversation, lest they should seem priggish or pedantic. And yet we feel instinctively that even conversation cannot bear impoverishing, and that language as it passes through each generation must be preserved from losing its beauty and its purity from contact with what is ephemeral and unworthy."

Cheap Talk About "Sacrifice."

How many of us know what is meant by sacrificial giving? asks "The Christian." The missionary boards of an American denomination asked for a special sum of three million dollars. The appeal was made to a community of 808,000 members, one of whom objected that the sum could never be raised—it would require a "raw-bone sacrifice." Reply was made by a more thoughtful member, who wrote:—"How much sacrifice is involved in the giving of the average citizen who goes to church in a three-thousand-dollar automobile, for which he pays one hundred dollars a month for up-keep, when he puts one dollar into the collection and then criticises the appeal of his minister when he asks for money to keep the starving people in Europe from dying? How much sacrifice does the man know who gives ten dollars a year to his local Y.M.C.A. and fifty dollars for his favorite base-ball team? How much sacrifice does the man know who is planning a trip to Europe this summer at a cost of two thousand or more, when he gives twenty-five dollars a year to support medical missions abroad, and is looked upon as a generous man because he gave fifty dollars last year out of a large business to support an orphan overseas? How much sacrifice does the man know who makes a clear profit in a year's time of twenty-five thousand dollars and gives one-hundredth of that to benevolence and religion?"

The Family Altar.

J. Wiltshire.

THE AUSTRALIAN CHRISTIAN.

NEITHER BOND NOR FREE.

To the Apostle Paul the putting on of the "new man" meant the passing away, as before God, of all racial, social and commercial distinction. Even the slave was made to rejoice in the glorious liberty of the children of God. The citizens of heaven were all heirs to the same reserved "incorruptible and undefiled" inheritance. It is pleasing to find connected with our churches such a number of men, employers of labor, who take the apostle's view. We have known such men to employ others for no other reason than to do them good; their one thought and desire has been to bring them to Jesus. Although this spirit has not at all times been able to declare itself so elaborately, yet we rejoice that it only awaits opportunity to express itself in this delightful way.

MONDAY, NOVEMBER 22.

Gem Verse.—And a certain centurion's servant, who was dear unto him, was sick, and ready to die.—Luke 7: 2.

We frequently read commendable things about centurions. The testimony of the one who in amazement witnessed the death of Christ is ever ringing in our ears, "Truly this was the Son of God!" We can never forget Cornelius, who was the noble soul whom the Lord chose to lead the great host of the Gentile world into the church (Acts 10). His example of earnest, ready obedience has inspired many to follow on to know the Lord. Now here we have one who amongst other things shows a passionate love for his servant. No compulsion, no legislation demanded this fond care. A big warm heart was the propelling agent.

NOT IN VAIN.

If I can stop one heart from breaking,
I shall not live in vain;
If I can ease one life the aching,
Or cool one pain,
Or help one fainting robin
Unto his nest again,
I shall not live in vain. —E. Dickinson.

Scripture Portion.—Acts 10: 23-48.

TUESDAY, NOVEMBER 23.

Gem Verse.—And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant.—Luke 7: 3.

No better physician can ever be called in. The centurion did not know the full power of Jesus' healing touch, but he at any rate knew something of it. No more worthy example can be given of what a master should desire for his servant than this. Bring him into touch with the Lord. Let his infirmities become the occasion for a more pronounced effort in that direction. Infirmity is often the stern hand which unbars the doors of homes to Jesus. The hearts of masters and servants alike are often closed against Christ until the heavy blow of cruel disease forces an entrance.

Scripture Portion.—Acts 13: 6-12.

WEDNESDAY, NOVEMBER 24.

Gem Verse.—And when they came to Jesus they besought him instantly, saying, that he was worthy for whom he should do this.—Luke 7: 4.

Jesus did not question the centurion's merit. Doubtless he knew what the good man had done. If Cornelius's deeds and prayers came up before God as a memorial, this centurion would be similarly favored. But the elders of the Jews had to declare the centurion's merit; he did not himself do so. His estimate of himself came later, "I am not worthy that thou shouldst enter under my roof." It is well when a man can so measure himself by his Lord. The grace of God looks for nothing but a contrite heart; that is a standing invitation to the Great Physician of the soul.

Scripture Portion.—Phil. 3: 1-11.

THURSDAY, NOVEMBER 25.

Gem Verse.—Lord, trouble not thyself: for I am not worthy that thou shouldst enter under my roof.—Luke 7: 6.

Sometimes our humility gets in our road and robs us of much of the blessing which should be ours. Zacchaeus was not a very fine man, but he entertained the Lord in his house, and heard the assuring benediction from the lips of his Lord, "This day hath salvation come to this house." It was grand for the centurion to have the fruits of his faith, but he might have enjoyed the presence of the Master too. So often to-day are we satisfied to have the answered prayer without getting a glimpse of the Answerer.

Scripture Portion.—Luke 19: 1-10.

FRIDAY, NOVEMBER 26.

Gem Verse.—Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed.—Luke 7: 7.

"Thou canst accomplish all things, Lord of might! And every thought is naked to Thy sight: But, Oh! Thy ways are wonderful, and lie Beyond the deepest reach of mortal eye. Oft have I heard of Thy almighty power, But never saw Thee till this dreadful hour, O'erwhelm'd with shame, the Lord of life I see, Abhor myself, and give my soul to Thee; Nor shall my weakness tempt Thine anger more; Man is not made to question, but adore.

—Dr. Young.

Scripture Portion.—Psalm 68: 1-12.

SATURDAY, NOVEMBER 27.

Gem Verse.—When Jesus heard these things, he

marvelled at him... and said... I have not found so great faith, no, not in Israel.—Luke 7: 9.

The Lord was delighted to come across this great nugget of faith. He had hitherto found but the small dust, and that almost lost in doubt; but now he is treated to such a boundless wealth of faith that he is amazed. The centurion anticipated the authority which the commission of the risen Lord announced. He already saw that the heavens and the earth were awaiting his coming, and bowed to his authority. Christ is the Head over all things to the church, which is his body. Why should we then be fearful? Surely we may be happily persuaded that "All things work together for good to them that love God, to them who are the called according to his purpose"! This bright example of faith should shame our doubts.

Scripture Portion.—Phil. 4: 5-23.

LORD'S DAY, NOVEMBER 28.

Gem Verse.—And there came a fear on all; and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people.—Luke 7: 16.

The human heart is generally mean in its bestowal of praise. These words were pressed out of the hearts of Christ's spectators by the weight of evidence they had seen, which testified firmly to his deity. What else could they say when from the death-bed the sick arose, and from the barred gates of death a young man broke loose at His word? Happily, however, they had learned Christ.

"'Tis what I know of Thee, my Lord and God,
That fills my soul with peace, my lips with song;
Thou art my health, my joy, my staff, my rod;
Leaning on Thee, in weakness I am strong."
—Bonar.

At the Lord's Table.

LAWS FOR THE SUPPER.

Wm. Feidler.

There are three short precepts in the Word of God which are applicable to the Lord's Supper. They are, like the ordinance itself, simple yet pregnant with meaning. Let us examine them in relation to the Supper. There is, first, the law of *Christian responsibility*. "Let each man bear his own burden" (Gal. 6: 5). There is a personal responsibility in our attendance at the Lord's Supper. It is our witness to the world. It reveals which side we are on. It provokes the inquiry, "What mean ye by this service?" and thus the pleasure of explaining this richest of all feasts. The winning or losing of a soul depends upon our presence or absence at our Lord's appointment. Let each one bear their own burden of responsibility. No one else can go for us.

Then there is the law of *Christian sympathy*. "Bear ye one another's burdens" (Gal. 6: 2). The Supper is better understood and appreciated in the light of Oriental custom. Those who in Eastern parts eat together are bound together—for the time at least—in the bonds of love. We eat together around the table of Jesus, and so pledge ourselves to help each other, love and forgive one another. If we fail in these things we are *not* fulfilling "the law of Christ." The Lord's Supper should be the means of cementing the bonds of brotherhood and fulfilling the law of Christian sympathy.

There is also the law of *Christian dependence*. "Cast thy burden upon the Lord, and he shall sustain thee" (Psalm 55: 22). Not only do we eat with each other, but we eat with Jesus. He is our Host. It is his supper. We pledge ourselves to him—to love and serve him; to magnify his name. But yet more, in all our thoughts and actions we learn our utter dependence upon the Lord. "I can do all things through Christ who strengtheneth me," said Paul, and Jesus said, "Apart from me ye can do nothing." The sunbeam severed from the sun gives no light, the branch removed from the tree is soon dead, and the life severed

from Christ is unable to shine—is useless. We learn in the hour of difficulty and when the burden presses there is a Helper and Consoler. Learn from the Supper our utter dependence on him.

Learn the law of the Supper—in grateful obedience to the law of Christian dependence are we able to fulfil our responsibility and sympathy.

Come to the table of the Lord and be spiritually revived, renew our pledges one to the other and to our Lord, and go forward in service for God and our fellow men.

Professor Darnley Naylor on "Liberty"

Recently Prof. Darnley Naylor, M.A., Professor of Classics in Adelaide University, delivered an address on "Liberty," in the course of which he condemned the idea of some that a man had liberty to do as he pleased whether he made a home miserable or whether he made the Britisher a byword for drunkenness or gambling.

He would vote for prohibition, because he felt that the gain would be greater than the loss. Too many homes were made wretched by drunkenness, and too much money was spent by the moderate drinker in days when unproductive expenditure should be reduced to a minimum. Much loose thinking existed in regard to gambling. No one denied that people lived in a world of chance, but the history of civilisation was the history of the conquest of chance. Insurance was not a gamble. It was an attempt to eliminate the evil effects of accidents. Its results were beneficial to the State. These gave security to the home in case of misfortune, sickness, or death, but the influence of gambling was just the reverse. Gambling ruined sport, and should be discouraged in every way possible.

The more people there are who persecute us, the more there will be for whom we have the privilege of praying.—F. B. Meyer.

News of the Churches.

Tasmania.

Bren. T. Smith and D. Stewart, of Dover, exhorted and preached at Hobart on Oct. 31. The ladies of the Dorcas Class and Sewing Guild held a very successful sale of gifts on Saturday, Oct. 30, which resulted in £30 for the building fund. Bro. Nightingale spoke at both services on Nov. 7. The Orange Lodges attended in the evening. Seven more new pupils at school.

New Zealand.

Vivian-st., Wellington, anniversary services were held on Oct. 31 and Nov. 4. I. A. Paternoster addressed the children and their parents at the morning meeting on the meaning of church membership. In the afternoon J. L. Hay, general secretary of the Wellington Y.M.C.A., spoke to the children, and presented the prizes, the children giving several items from the cantata "Cloud and Sunshine," which was given in full at the evening meeting. Bro. Paternoster conducted the cantata. The cantata was repeated after the anniversary tea on Thursday night. The anniversary is voted as one of the best.

Meetings at Pahiatua have been fair. Bro. Milton Ashby has taken up the position of Sunday School secretary. The F.M. offering is rather above the last year's. This is very creditable, considering many big calls made during the year. The Sunday School is arranging a cantata for Nov. 14 and 15, the proceeds of which will go as a Christmas present to the children at our South African Mission. The evangelist is delivering a series of addresses on Sunday evenings entitled "Absolute Essentials." The one on "An Inspired Bible or No Scriptures" was listened to with keen interest.

Queensland.

Toowoomba had grand meetings on Nov. 7. One young man received into fellowship. Gospel meeting was splendid. Bro. Burns preached on Matt. 16: 18. One young man made the good confession. Morning service was not so well attended as is desirable. Choir social was a success. The Boys' Recreation Club has now 32 members. Men's meeting is bringing good results. Bible School is moving along nicely.

At Maryborough, meetings continue to be well attended, particularly gospel meetings. Two immersions on Nov. 7. A pleasing feature is the good attendance at Wednesday night prayer meetings. Bren. Stiler and Smith are still away ill. Bro. Wilson is back after a fortnight's sickness. Being officers of the church, they have been doubly missed. Bro. Larsen, in addition to ordinary evangelical duties, has played a prominent part as local secretary for the Strength of Empire Movement, and he and Sister Larsen have been accorded a special vote of thanks by that body. The city of Maryborough carried prohibition by a small majority.

Well attended meetings at Brisbane since last report. Visitors on Nov. 7 included Bro. Clapham, Enmore; and Bro. R. J. Dick, Auckland. In the afternoon the children gave a number of interesting items in aid of Foreign Missions. The sisters' sale of work was held on Nov. 6, and was one of the most successful yet held. £45 was raised. Much credit is due to the sisters and all who helped to make the sale a success. Miss Ivy Hagan presented a bouquet of flowers to be handed to Sister Wendorf, who was to have opened the sale, but was unable to be present. A few weeks ago the Young Men's Society gave a very successful concert under the leadership of Bro. Len. Barns, in aid of the kindergarten.

West Australia

Collie church was pleased to have a visit from Bro. H. Watson. His addresses on India were greatly appreciated. Bible School work is doing well in this district, and scholars are enthusiastic to hold Children's Day services. The brethren are sorry to have to part with Bro. and Sister J. Evans, who are moving to the metropolitan area. Girls' Mission Band has decided to support an orphan in India.

The West Guildford Endeavorers had a good meeting on Nov. 7, over 30 being present. At the worship meeting there were 70 present; Bro. Stirling exhorted. The church was pleased to have Sister Alma Liddle present again. Bro. Stirling preached at night to a good audience on "A Common Salvation."

Meetings still improving at Northam. A large number present on Oct. 31, when a Bible School scholar was immersed. Good meeting again on Nov. 7, when three (two ladies and a man) made the good confession. The church is praying and planning for an eight days' evangelistic campaign, to commence on Nov. 21. Bro. Hibbert, of Fremantle, is to be the missionary. Bible School picnic, held on Oct. 25, was a big success.

Victoria.

At Maryborough the mission is going well. Attendances are much above expectations. Interest is good. Messages are practical and powerful. Three confessions to date; many convicted. Mission is to continue. Open-air meetings have been commenced.

Meetings at Castlemaine last Sunday were smaller than usual. Many of the members went to Barker's Creek to assist in their anniversary services. One lad from the Bible School confessed Christ at the evening service. Ten days' mission commences on Sunday next, with Bro. S. H. Mudge as missionary.

The church at Bayswater celebrated its anniversary on Oct. 31 and Nov. 4. Splendid meeting on Sunday morning, many visitors being present. Bro. J. E. Thomas gave fine talks morning and afternoon, Bro. Arnold taking the evening service. Bren. Whittington and Peters helped very much with voice and violin. Bro. Perry presided very capably. Bro. Swain's cheery talk on Thursday will long be remembered. Bro. Perry again assisted. Bro. Combridge proved himself a leader of song. The scholars rendered their part in excellent order.

Surrey Hills church commenced an eleven days' campaign in the chapel (Nov. 14 to 25). Bro. L. Johnston is conducting the mission. He gave an interesting address on Sunday evening on "Serious Things To-morrow." One young woman made a decision for Christ. The sale of work held on Saturday, Nov. 6, was a great success. Approximately £80 was taken during the afternoon and evening. The Ladies' Guild has only been working one afternoon every fortnight for six months, so that they feel very gratified with the excellent results.

The church at Northcote has engaged Bro. W. H. Hinrichsen as evangelist; he commenced his ministry on the first Sunday in November. The Bible School spent a very enjoyable picnic on Nov. 2 at Heidelberg. The school is in a very healthy condition, and Bro. F. Marriott was on Sunday elected as the new superintendent. On Thursday evening the church held a social evening to welcome Bren. Hinrichsen. Bro. R. Conning spoke words of welcome on behalf of the church, after which they suitably responded. Two Bible School scholars made the good confession on Sunday.

Concluding on 15th inst., Geelong's evangelistic campaign with Bro. A. E. Illingworth, was a distinct success. Attendances, after doubling on Nov. 2, were well maintained. The missionary's discourses, powerful and convincing throughout, were intently received. Twenty-one made the good confession during the 14 days. Five have been extended Christian welcome, and others await immersion. A farewell to Bro. Illingworth took place on 15th inst., when Bro. R. Lyall was present. Motion of thanks to the former, by Bro. Putland, was seconded by Bro. Thomas. Bro. Chas. Schwab, presenting the vote, requested the evangelist to accept the gift of a grateful church in the form of a Bible. The church at Geelong sincerely thanks the brethren at Malvern and Rochester for the release of their preachers, the latter, Bro. L. E. Clay, having rendered good musical service. Many others helped, and to all thanks are extended.

At Essendon, on Oct. 31, at the close of a splendid address by Bro. Clark, two young women made the good confession. On Nov. 7, at breaking of bread, five were received into fellowship by letter. Fine attendances at all meetings; at the close of meeting a baptismal service. Nov. 14, fair attendances, Bro. Clark preaching. The church regret the resignation of deaconess Sister Mitchell owing to leaving district. Mid-week meeting well attended. All auxiliaries are working well. The annual picnic on Cup Day was a success in every way.

The ladies of the Mildura church conducted a sale of gifts on Nov. 3, and realised approximately £45 for the fund to renovate the church building. The Bible School anniversary services passed off well on Nov. 7, and the singing and other items by the scholars were a credit to the superintendent (Bro. Griffiths), the teachers, and the song leader (Bro. Barnden). Anniversary tea meeting and prize distribution took place on Nov. 8, attendance being good. Church work is healthy and flourishing, and a Bible Class under the oversight of Bro. Fretwell, to be conducted Wednesdays and Sundays, is promising well.

During the last fortnight there have been three additions to the Prahran church—Bro. King and daughter, Miss Jean King, by baptism, and Miss Campbell, from W.A. Sunday School held its picnic at Cheltenham Park on Nov. 2. The second week of the mission of the three churches in the district has been entered. Last week the mission commenced at Windsor, and several splendid addresses from Bro. Huntsman were enjoyed. This week, at the South Yarra chapel, Bren. Webb and Killmier will preach. The last two weeks will be held in the Prahran chapel, and Bren. Blakemore and Thomas will conduct.

At Gardiner Bible School anniversary on Nov. 14, there were good attendances. In the morning Bro. Lecce, who is leaving for West Australia, gave a farewell message to the church. Bro. Warren, of Footscray, spoke to the children in the afternoon. Prizes were distributed. The children sang under the leadership of Bro. Chipperfield. Their singing was splendid, and reflects credit on school and leader. Miss Chipperfield presided at the piano. Bro. Lecce was the recipient of a wallet of notes from the church, and a beautiful kit bag from the Bible School scholars. Bro. Main and Bro. Youens made the presentations on behalf of church and school. Bro. Lecce feelingly responded.

Burnley had good meetings on Nov. 7. Bro. Killmier exhorted, while Bro. Knight spoke in the evening. On Wednesday, Nov. 3, the sisters' monthly meeting was held. In the evening at the close of the prayer meeting the church said farewell to Bro. Lecce, and presented him with a safety razor as a slight token of esteem. On Nov. 2, three van loads made their way to Oakleigh Park, where an enjoyable time was spent. The Phi Beta Pi held its most successful social on Nov. 1, when 80 young people attended. Thanks are due to all who helped. Fair meetings on Sunday. Bro. Main exhorted at morning service. In the evening Bro. Knight spoke on "The 'Except' of Conversion," when three young men made the good confession.

On Sunday, Oct. 22, North Richmond church celebrated its 30th anniversary. It took the form of a home coming Sunday, when many past members were present. The five remaining pioneer members were also present. Bro. Allan spoke very acceptably both morning and evening. At the afternoon session the prizes were presented to the Bible School scholars. On the following Thursday evening was held a reunion social, when a happy evening was spent. Many visitors were present, including Sister Pittman, senior, and Bro. H. E. Knott, an old North Richmond boy. During the evening Bro. Knott, on behalf of the family of our late Bro. and Sister Chipperfield, senior, presented the church with a magnificent cabinet organ in memory of their parents, and Sister Pittman a beautiful framed enlarged photograph of Sister Chipperfield. Both gifts were very highly appreciated. Recently Bro. and Sister S. Wilkinson have been called upon to part with one of their sons, a young man 18 years of age. The church sympathise with the sorrowing family.

Warrnambool Bible School anniversary services passed off very satisfactorily on Nov. 7. Fair attendances all day. Bro. Bagley's four stirring addresses during the day were much enjoyed. On the demonstration and distribution was held, and the children rendered their items in a first-class manner. The building was well filled. On Thursday, Oct. 28, the three months' rally in connection with the J.C.F. terminated in a social gathering, when a number of the older folk helped the little ones to have a happy time. The result of the rally is 16 new members to the society. During the absence of an evangelist, Bro. A. H. McLean has been carrying on the work.

At Lygon-st. the oppressive weather, with rain following, on Sunday last affected the attendance at each of the services. One was received by letter in the morning. Bro. Thos. Bagley continued the series of addresses, speaking upon "The Lord's Supper." At night Jas. E. Thomas gave a fine discourse, his topic being "A Challenge of Loyalty." At the close of the address there was one confession. A short baptismal service was held, when three scholars were baptised into the Christ. Alexander Haddow, the eldest son of the late Bro. and Sister Andrew Haddow, who had been delicate all his life, passed away on Nov. 6, at the age of 72. The sympathy of the church goes out to the family in their bereavement.

South Australia.

The church at Port Pirie expect to hold the first services in the new chapel, Rectory-road, Pirie West, on Sunday, December 5.

The opening meetings of the conference were held at Bordertown on Sunday, Nov. 14. The attendance at services was good, with splendid addresses by G. T. Walden. One confession in the evening.

At Unley, on Nov. 4, the sisters of the Women's Guild of Helpers had an all day sewing meeting, and many garments were made for sending to Pentecost Island. On Nov. 14, a young man was welcomed by letter from Mile End. On Saturday, Nov. 13, the Sunday School picnic was held at Belair.

At Mile End, three from the Bible School who were immersed on Wednesday last, were received into fellowship on Sunday morning, and at the close of the gospel meeting five others made the good confession. After over 12 years' use the chapel has been painted and decorated inside, and the workmen have made quite an artistic job. Next Sunday a special offering will be taken to defray the cost.

The Prospect Sunday School picnic was held at Ridge Park, Glen Osmond, on Oct. 30, and a very enjoyable day was spent. Meetings lately have been well attended, especially those on Lord's day mornings. On Sunday morning last Bro. and Sister Wright, from Kadina, and Bro. and Sister Edwards, from Murray Bridge, were received into fellowship. All auxiliaries are working well. The Bible School recently had a record attendance of 172.

Since last reports a married couple and a young girl from the Bible School confessed Christ at Murray Bridge. Increase of six for quarter ending Oct. 31. 107 on roll at present. The Sunday School anniversary was held on Oct. 24. Bro. R. Raymond's addresses were most helpful. The anniversary was very successful, the young people taking part very creditably. The Sunday School picnic was held on Show Ground, on Nov. 6, when a very pleasant time was spent. The Sunday School attendance is very encouraging; 88 present on 14th Nov. Good attendances at all meetings that day.

At Pt. Sturt, last Wednesday evening, a meeting was held to bid farewell to Sisters Misses Maggie and Effie Mann, on the eve of their departure for India. Miss Maggie has spent five years previously there in Dr. Graham's Homes, Kallimpong, working amongst the Eurasian children. She returned home last January on furlough, and is now returning to take up the same work. Miss Effie has been a teacher in the S.A. Education Department, and resigned here to do similar work in India in the above mentioned Homes. The church offers its prayers and extends best wishes to our two sisters in their noble work.

At Hindmarsh, on Sunday, Nov. 14, the evening witnessed the termination of one of the brightest and most successful anniversary services—the 65th—held in connection with the Bible School. The services commenced on Sunday morning last, when G. T. Walden, M.A., gave a most interesting address. W. C. Brooker addressed the scholars in the afternoon, and the appeal was made in the evening by L. A. Bowes, resulting in the confession of Christ by eight scholars. On Wednesday evening, 10th, the sacred cantata, "The Golden Gift," was rendered by the school, also a very instructive and spectacular item, "The Building of the Temple." The services were continued on Sunday morning. J. W. Wiltshire conducted the meeting, and two young people made their decision for Christ. The sacred cantata was repeated in the afternoon, and in the evening Principal Lockhart Morton, of Angus College, gave the address to a crowded congregation, one more decision being made. Solos, duets, and a quartette were rendered by the members of the school, and the massed singing of the girls and boys was magnificently rendered under the able leadership of Bro. J. L. Roberts, to whom thanks are due for his indefatigable efforts.

New South Wales.

At Merewether Bro. Smith addressed the church on Nov. 7, and at night Evangelist Martin commenced a series of addresses on the Book of Revelation. One made the good confession.

Two Bible School girls were baptised on Nov. 10 at Lidcombe. They were received into fellowship on Nov. 14. Bro. H. Stow exhorted last Lord's day. In the afternoon Mr. Tirrell, of the N.S.W. Alliance, addressed the school on the subject of "Prohibition and the Effects of Alcohol." In the evening Bro. G. H. Browne conducted the gospel service.

Petersham Bible School anniversary passed off well. Good meetings, splendid singing by the children under the leadership of Bro. C. Brough. Bro. G. Stimson addressed the children in the afternoon, and Bro. Arnott at night. A surprise presentation of an inscribed Bible and umbrella was made to the beloved superintendent, Bro. Gordon. Good gospel meeting on Sunday, Nov. 7, and one baptism at the close.

Inverell reports good meetings on Nov. 7; five new Bible School scholars. Bible School has arranged a list of auxiliary scholars and teachers in the country where Bible School cannot be reached. Austral hand-work books are supplied for use of scholars, and teacher's book for use of an adult who supervises the work in each group. General supervision is made by the evangelist in his pastoral visitation. 24 scholars and 3 teachers have been enrolled so far.

Taree Sunday School held its annual picnic, having an excursion to the Old Bar. A very pleasant day was spent by the seaside. Sunday morning attendance on Nov. 7 was the largest for some considerable time, including a number of visitors. Bro. Park gave a splendid address. At night to a very large congregation he took for his subject, "Spiritualism." Considerable interest was manifested. Bro. Park is maintaining a crowded church through his clever oratory. The church is deriving great benefit. Bro. E. J. Saxby held service at Wingham in the morning.

Chatswood Bible School anniversary services were held on Nov. 7. Bro. Crossman spoke in the morning, Bro. Gale in the afternoon, and Bro. Whelan in the evening. One young girl made the good confession. The children took a very keen interest at both services by singing special hymns, which were bright and cheerful. Great praise is due to Bro. Percy Dixon for the way he trained the young folk. Good attendances all day. On Nov. 10, at the Bible School demonstration and prize giving Bro. Boyle gave a good report of the splendid work done in the Bible School. On Sunday, Nov. 14, Bro. P. Dixon gave an interesting talk on "The Coming of Christ."—At the gospel service Bro. Whelan told the story of our late dear Sister Morris, who passed away at the old age of 100 years and 7 months. One Sunday School scholar was immersed. Special singing by the children.

The Railway Town Bible School celebrated its anniversary services on October 10 and 17. Bren. Campbell (Baptist) and Tuck conducted the services; good congregations of parents and friends. Every one spoke highly of the singing of the children. The distribution of prizes and annual report took place on Oct. 24. R. J. House presided in the absence of the superintendent, Bro. James. Bro. Tuck distributed the prizes. Bro. and Sister Chapman and family are leaving us this month for Berri, S.A. They will be much missed in all church and school work.

City Temple had fair meetings on Nov. 14. A good word of exhortation from Bro. Crawford at the morning service. At night Bro. Rush gave a fine gospel address. At the conclusion he baptised a young lady who came forward the previous Lord's day evening, when Bro. A. C. Garnett, B.A., was speaking. On Thursday night a welcome and farewell meeting to our missionaries elect for China was held. The Conference President welcomed them on behalf of N.S.W. churches. Bren. Garnett and Anderson gave two splendid messages. Mrs. Anderson also replied for the word of welcome. Mrs. Garnett sang a farewell message. Bro. Eaton is away conducting a mission at Hurstville for four weeks.

IN MEMORIAM.

BOLDUAN—GEDDES—In loving memory of our darling son, "Ferdie," who died Nov. 18, 1913, aged 10½ years; also our dear brother William, who was accidentally drowned, aged 18 years.

"Oh, for the touch of the vanished hands,
And a sound of the voice that is still."

"In that city where they need no sun."

—W. and A. B., Emerald, Vic.

RAYMANT—In loving memory of our darling mother, who passed away Nov. 18, 1919.

—Inserted by Ivey and Irene.

RAYMANT—A tribute of memory to our dear mother and grandma, who passed away Nov. 18, 1919.

—Inserted by J. D. and E. Knight, and Wallie.

SQUIRES—In loving memory of my dear husband, Henry Squires, who passed away on Nov. 16, 1916; loving father of Mrs. Les. Millis.

Sweet memories.

MARRIAGE.

FRANZEN—GILMOUR—On the 20th Oct., 1920, at the Church of Christ, High-st., Prahran, by Mr. Gifford Gordon, Albert Andrew, only son of Mrs. P. and the late Mr. H. A. Franzen, to Christina (Chrissie), eldest daughter of Mr. and Mrs. J. M. Gilmour, "Maroondah," Beach-road, Mordialloc. Present address: 62 Chatsworth-rd., East Prahran.

GRUNDY—COCKSHELL—On Oct. 30, at the Christian chapel, Murray Bridge, by P. H. Warhurst, Frank E., son of the late Robert and Mrs. Grundy, to Charlotte H., daughter of Mr. and Mrs. John D. Cockshell, of Murray Bridge.

COMING EVENTS.

DECEMBER 5—Prohibition in N.S.W. Prepare and pray for the Great Victory Offering of £250 on December 5.

DECEMBER 5-8—Castlemaine Jubilee. Sunday, Dec. 5, special services; speaker, J. W. Baker. Monday, public meeting; speakers, T. Bagley, Dr. Cook. Tuesday, Bible School Demonstration speaker, Reg. Enniss. Wednesday, social gathering; speaker, J. E. Thomas.

WANTED.

Wanted at once, men to help in the work at Erskineville. Now young men, a golden opportunity awaits you. Train yourself for the preaching of the gospel. Teachers are also needed for the Bible School. For particulars write to A. J. Fraser, Secretary, "Willandra," Beaconsfield-st., Rockdale, N.S.W.

ADVERTISEMENT.

The brethren at Blackheath, N.S.W., would feel thankful if speaking brethren (all States), when visiting Blue Mountains, N.S.W., Blackheath in particular, would communicate with secretary, W. H. Morton, "Eversley," Wentworth-st., Blackheath.

South Tasmanian District Conference.

The eighth South Tasmanian District Conference of Churches of Christ was held at Kellevie on Saturday, October 23.

Conference was opened at 9.30 a.m. with devotional service led by Bro. Albert Stubbs, after which the president, Bro. F. Ashlin, took the chair, and opened the business with prayer.

On behalf of Kellevie church Bro. W. Clifford extended a hearty welcome to delegates and visitors. Greetings were received from Sister Nightingale (President, Sisters' Conference), sisters of Tunnel Bay, and Sisters' Sunshine Class, Nubeena.

To the roll-call delegates responded from Dover, Geeveston, Kellevie, Nubeena, and Tunnel Bay.

The secretary reported good work having been done, especially in free distribution of literature in hospitals, etc., all country churches co-operating in this work.

Treasurer's Report.—General Fund: Cash in hand, £12/9; Literature Fund, Contributions: Nubeena, 15/6; Dover, 9/-; Geeveston, £1/8/-; Tunnel Bay, £1/5/-; Kellevie, £1/2/6; Total, £5. Expenditure, £2/5/-; Cash on hand, £2/15/-. Literature Agent, Bro. Mundy, reported having sold literature, £4/6/-.

The following officers were appointed for Conference term:—President, Bro. F. Ashlin; Vice-President, L. Mundy; Secretary, F. Elwick Smith; Treasurer, Walter Spaulding; Literature Agents: Peninsula, L. Mundy; Huon, A. Stubbs.

Next Conference to be held at Dover, in October, 1921. Speaker, Conference Sermon, Bro. J. Methven.

The following motions were agreed to:—

1. That the Sisters' Conference Executive be asked to appoint Isolated Members' Secretaries.
2. That a representative of the Literature Agents be appointed in each church.
3. That special offering be made once each year by the churches in South Tasmania for the free distribution of church literature.
4. That this Conference protests against members of Parliament having liquor in the House for their convenience at all hours, while outside the House the sale of liquor is restricted.
5. That this Conference affirms the aggressive policy of opening up new fields, and we recommend to all the churches in the Southern district that the new church at West Hobart receive our assistance financially and otherwise at their forthcoming special mission, starting in November.—Carried unanimously.
6. That Conference recommend the annual appointing of Bible School visitors.
7. Constitution Amendment—"The president of the Conference shall be a delegate, having casting vote only."
8. Conference appoint a representative on the South Tasmanian Branch Temperance Alliance. Bro. Barnes was nominated as our representative.
9. That Conference invite Sisters' Conference Executive to send a representative to our Conference.

Helpful discussion was heard on:—1. How can the church best help the Bible School? 2. Is a member justified under any circumstances in leaving the Church of Christ? 3. Can this Conference recommend to the churches the best way to seize the present opportunity of presenting our plea to the people of Tasmania? The general opinion being that all should be workers in the church, and whole-hearted supporters of the propositions put forward by our Home Mission Committee.

Votes of thanks were accorded the president, secretary, and sisters and brethren of Kellevie. At 4.50 Conference adjourned.

A song service was led by Bro. Ashlin, at 7.30. At 8 p.m., gospel rally; Bro. Ashlin, president. Speakers: Bren. F. H. Burden (Nubeena), L. Mundy (Tunnel Bay), F. E. Smith (Tunnel Bay), and J. Methven (Nubeena), all old Kelleveites.

Sunday, October 24, Bro. Clifford presided at worship meeting, and addresses were given by Bren. F. E. Smith, S. Greatbatch, J. Methven.

3 p.m., Bible School Demonstration; speakers, Bren. A. Stubbs, L. Mundy, F. H. Burden, and J. Methven, visiting Bible School teachers.

At 8 p.m., the Conference Sermon was given by Bro. F. Ashlin (Geeveston); subject, "Individuality of Duty and Destiny."

On Monday, October 25, a Conference picnic on the famous Bream Creek beach brought the best and most helpful South Tasmanian District Conference to a close.—F. Elwick Smith.

Opening of New Chapel at Kadina, S.A.

On Lord's day morning, Oct. 31, we opened our new chapel. Owing to the death of Sister Paterson, who passed away that morning, Bro. Paterson was unable to be present to declare the chapel opened. There was a large gathering present, when Bro. Taylor called upon Bro. George Crouch, chairman of trustees, and one of our oldest members, to turn the key, and declare the building opened, after which we sang the doxology. Bro. Wiltshire was the preacher. His subject was "The Sure Foundation." 200 broke bread. There was a splendid attendance in the afternoon, when Bro. Wiltshire's subject was "The Witness of the Child." In the evening the chapel was crowded out. We had to turn folk away. The subject was "Christ above all things." Bro. Wiltshire made a great impression on those who had the pleasure of hearing this wonderful address and appeal. The choir greatly assisted under the leadership of Bro. Larcomb. Sister Mrs. W. J. Taylor sang the invitation solo.

On Monday we held the great opening tea, which was a Kadina record. At the public meeting in the evening Bro. Taylor was chairman, when again the building was full. A splendid programme was provided. The speakers were Adj. Hansen, of the Salvation Army; J. C. Hughes, Methodist; Bro. Ingham, Wallaroo; and Bro. Wiltshire, who as the chief speaker again gripped the folk with his message. There were several musical items. This meeting closed with one confession by a young lady. On Tuesday evening we started the mission. Bro. Wiltshire spoke on "The Church: Her Present Work." Splendid attendance; two confessions; two young men. Wednesday evening, the rain came down, when 17 were present, when we had a prayer meeting and a Bible study from Matt. 9. Thursday evening brought the opening services to a close. We had a large attendance of the Wallaroo folk with us. Bro. Wiltshire's topic was "Lights in the World." This address will be remembered for a long time by those who had the privilege to hear it. It was Bro. Wiltshire's masterpiece. At the close of the address one lady was baptised. Before the meeting was brought to its final close Bro. Wiltshire gave his farewell words to the Christians. The offering at the Lord's day afternoon service went to the Bible School. The offering at the evening service went to the British and Foreign Bible Society.—Jas. H. Thomas.

Richmond-Tweed Conference, N.S.W.

The eleventh annual Conference took place on November 3rd, in the Masonic Hall, Lismore. Bro. J. G. Snow (Bangalow) presided. Bro. Cecil Snow (Tintenbar) was elected minute secretary. Minutes were read by organising secretary, Bro. P. J. Pond. The president in his address of welcome made special reference to the presence of Bren. J. P. F. Walker and L. H. Robinson, who are in the 80th year and 85th year respectively. Greetings were received from Bren. C. C. S. Rush, B.A. (Home Mission Committee, N.S.W.); Ethelbert Davis (Home Mission Committee, Queensland); Thos. Hagger (Grote-st., Adelaide); and Sisters Cottee and Lamotte (Sydney).

The secretary's report showed that each centre desiring preaching help was supplied during the year. Bro. E. Hinrichsen, Lismore, had been employed until August for week-end preaching. Since then Bro. Cyril Byrnes had done long distance preaching in the Richmond and Tweed River districts. Since September the committee had been fortunate in receiving aid from Bro. Cecil Snow in visiting Tyalgum (Tweed district). The re-

port stressed the need of more frequent visits, and also of visitation among members and friends at the outlying preaching stations.

Correspondence was received re offer of Lismore and Bangalow churches to donate £1 per week to Home Mission Committee for support of an evangelist in the Tweed district. Bro. Chas. C.S. Rush wrote, expressing regret that the Home Mission Committee could not do anything for the field. It was decided that an appeal be made for co-operation from the brotherhood in establishing the cause in the Tweed River district. Also decided that the scattered members in that district be appealed to. The secretary, Bro. Pond, was authorised to get in touch with suitable preachers likely to be available for this field.

It was decided that a letter of sympathy be forwarded to Bro. G. E. Chandler.

Decided that the district churches stand by Lismore church in the cost of the recent tent mission. £220 had to be raised by the Lismore church for the effort.

Election of officers resulted as follows:—President, Bro. J. G. Snow; vice-presidents, Bren. F. R. Furlonger, L. H. Robinson (Bangalow), and R. F. Walker. Organising Secretary, Bro. P. J. Pond, B.A. (Lismore); Financial secretary, Bro. G. M. Davis; Treasurer, Bro. C. R. Furlonger (Bangalow). Young People's and Isolated Members' Department:—Bro. Cecil Snow (Tintenbar), Committee: Bren. A. Sutton, W. Aitkin, and F. C. Brown (Tyalgum).

At the rally held in the evening, 21 certificates were presented to scholars who had passed in the recent New South Wales Bible School examination. Also seven book prizes to scholars who had passed three annual examinations in succession. A teacher training Bible was presented to Miss Vera Gardner to show appreciation of her services as pianist during the Chandler mission.—P. J. Pond.

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