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The Roman Menace.

To what extent will a free and democratic people tolerate priestly interference with State laws? How far will Protestants give in to the prelatical leaders of a minority of the citizens of the Commonwealth? These questions naturally presented themselves on a reading of the latest instance of Romanist presumption, in which, to put it shortly, a Romish bishop dared to sanction a bigamous alliance.

In the New South Wales Legislative Assembly last week, the Minister for Justice (Mr. Ley) made, in answer to questions, the following statement:

"Robert Patrick Shergold married Ada Margaret Lawler at Newcastle on January 6, 1919. Whilst so married he did, on February 17, 1920, at Singleton, marry Eileen Mary Urquhart, his first wife then being alive. On March 7, 1921, Shergold was charged with bigamy, and, having pleaded guilty, was sentenced to twelve months' imprisonment. His sentence was suspended under the provisions of section 538 of the Crimes Act relating to first offenders. Shergold and Miss Urquhart were both of the Roman Catholic faith, and Shergold's wife was a Protestant. After discovering that he was married, Miss Urquhart refused to live with Shergold. Representations made to me and confirmed by investigation show that pressure was brought to bear upon Miss Urquhart to return and live with the bigamist Shergold. With a view to persuading her to rejoin him, the matter was submitted to the Roman Catholic bishop of the diocese in which the parties lived, and subsequently the following letter was written to Miss Urquhart, in which she was addressed as Mrs. Eileen Shergold:—

"Dear Madam,—After fully considering all the documentary evidence placed before him and all the circumstances of the case, the bishop has come to the conclusion that your marriage at Singleton with Robert Shergold is a valid and good marriage in the eyes of the Church, and as yourself and your husband, Robert Shergold, are now willing to live together, His Lordship directs me to inform you that you may do so.—Yours faithfully, B. Mackeirnan."

What is behind the decision?

If all the material facts are revealed in the above statement, then the cries of "Shame" which greeted the reading of the

letter sent by the bishop's direction were more than justified.

For ourselves, we have no additional knowledge of the "Shergold case"; nor do we need any. Some Protestants may be apt to treat it as an "exceptional" instance, or possibly believe the statement is "exaggerated." The sad fact is that the very worst case of the kind could be an instance of the working of a papal decree which by the pusillanimity of the Protestant rulers of our Empire and Commonwealth has been allowed to work much ill.

Rome's famous—or infamous—*Ne Temere* Decree came into force on April 19, 1908. It modified in some particulars the marriage requirements of the Roman Catholic Council of Trent held in the sixteenth century. The Council of Trent decreed that to secure the validity of "Catholic marriages" (where both parties were Roman Catholics) such must be celebrated in the presence of the parish priest and two witnesses. The *Ne Temere* Decree modified this, and declared valid "every Catholic marriage contracted in presence of the pastor of the place where the marriage is celebrated, and two witnesses, even though

that priest be not the parish priest or pastor of either of the parties." In one respect the *Ne Temere* Decree of 1908 goes beyond the Trent Decree; for in regard to mixed marriages (in which only one of the contracting parties is a Roman Catholic) it "requires the same conditions to be observed in case of mixed marriages as in case of Catholic marriages."

How the decree works.

Marriages not "celebrated in presence of the pastor of the place where it is celebrated, or of the Ordinary of the diocese, or of some priest delegated by either of them, and of two witnesses," are clandestine. Before April, 1908, such marriages, though "detested and forbidden" by the Romish church, were yet recognised as "valid," but the contracting parties could still "receive the sacrament" and become husband and wife. After April 19, 1908, such "clandestine" marriages were invalid, entirely null and void. Were it not tragic, it would be amusing to see how sin and grace, according to this teaching, can be made to accommodate themselves to considerations of time. Before Easter, 1908, valid; after April 19, 1908, invalid! Yet God's law had not changed in the meantime; the law of the land had not changed. Only the church, whose boast is *semper eadem*, had considered that previously existing hindrances to the proclamation of strict decree had been removed—or, as we may put it, Rome felt herself strong enough, and considered Protestants weak or indifferent enough, to make the venture.

Sin, with Rome, is not a matter of time alone; it is a question of geography also. The *Ne Temere* Decree did not apply to all countries. It applied throughout the British Empire, perhaps because of our shameful acquiescence or apathy, but Germany was exempt. Hungary was exempt also in 1909. So a marriage invalid in Australia

"A Man Must Live."

*A man must live! We justify
Low shaft and trick to reason high,
A little vote for a little gold,
To a whole senate bought and sold,
With this self-evident reply.
But is it so? Pray tell me why
Life at such cost you have to buy?
In what religion were you told
"A man must live?"*

*There are times when a man must die.
Imagine for a battle-cry
From soldiers with a sword to hold—
From soldiers with the flag unrolled—
This coward's whine, this liar's lie,
"A man must live!"*

—Charlotte Perkins Stetson.

was valid in Germany! The strict marriage rule operates "unless the Holy See decree otherwise for some place or region." How can we respect the church which makes the validity of a sacrament a matter of latitude or longitude?

Rome declares that though now in Australia a marriage celebrated between a Roman Catholic and a Protestant in fulfilment of all the provisions of the laws of the land may be no marriage at all. Unless the requirements of the *Ne Temere* Decree be regarded, the alliance is a state of concubinage, and any children born are "illegitimate before God and the church." So, though such a marriage is valid in the eyes of the civil law and of a majority of the Christian citizens of a country, it is open for a Romish prelate to say that it is "entirely null and void," and the Romish partner is free to form an alliance which our law rightly declares to be bigamous. It is shameful. It will be more shameful if the people of our land, the majority of them Protestants, let such a contention go unchallenged.

Falsified Registers.

An illustration of the working of the *Ne Temere* Decree appeared a few years ago. On February 5, 1913, a man and woman were married in Brisbane by a Baptist minister. On July 23, 1918, the same two persons were re-married by a Roman Catholic priest, who in his certificate had the parties (then the parents of two sons) described as "bachelor" and "spinster." We are glad to know that some of the States at least took action to stop the telling of lies by Romish priests in marriage certificates. But Rome's pretence is unabated.

Some Protestant speakers and writers have unwisely spoken as if Rome must be made to approve the law of our land *re* marriage. We cannot agree. The law of our land, as of most lands, in some parts does not harmonise with our Lord's requirements. For instance, our Saviour certainly did not allow more than one valid reason for divorce with right of re-marriage. Our law differs; but we cannot imagine any believer in our Lord's Word consenting to a marriage of divorced persons in defiance of His statement. What Rome has done is not merely to make a protest against laxity of State laws. On the one hand her priests, commissioned under the law to celebrate marriages, have while acting, in a sense, as agents of the State, signed certificates which were lying certificates, as in the notorious Brisbane case. When a man does that, he should not be let off with a caution; he should be fined or imprisoned, and deprived thereafter of the right to act in any way as representing the State in the celebration of marriage. We are wholly indifferent as to what conditions—however absurd—Rome may say to be necessary to a valid marriage. Were the Pope to insist that the bridegroom must be able to dance the sword dance, the bride to recite the "Hymn of Hate," or that the marriage

must take place in an aeroplane in the presence of three witnesses, one of whom must be a blackamoor, it would not cause us any concern. If the form of the raving Rome indulged in were that under any other conditions marriages were null and void, we would remain calm; for neither the laws of God or man need be involved. But we are concerned when people who are quite legally married are separated, have their happiness destroyed, their homes broken up, their children branded as illegitimate; and are much concerned when this can be done by a false church claiming divine sanction without an effective protest being made. Many politicians dare not move. Votes with some are more pressing things than consciences. Rome's vote is solid. A solid

Protestant vote thrown on the side of righteousness, morality, and liberty from priestly or foreign domination, is all that is needed to deliver us from such scandals as revealed by the statement of the New South Wales Minister of Justice.

One important practical lesson may be drawn. Doubtless all readers of this will agree that mixed marriages are most undesirable. When, in addition to the manifest disadvantages and risks, we consider the evils underlying or involved in the *Ne Temere* Decree, it might be well if in the churches special advice and warning were given. Feelings of delicacy may rightfully at times be compelled to give place to an urgent sense of duty.

The Attainment of Moral Standards.

"Christianity raises our moral standards, while it offers to all who accept them the power to attain the splendor of humanity's ideal. No other religion makes such a claim. It is a claim to be tested in experience before its validity can be either rejected or endorsed."

These arresting words are from an article which recently appeared in the London "Times." This world-famous journal makes a striking plea for the alliance of ethics and religion, and also pays a tribute to Christianity as giving the power to attain to the splendor of humanity's ideal. We gladly give space for a few paragraphs.

"Good conduct is not secured when we have attained high ethical ideals. If that were so moralists would always be virtuous and knowledge would be a synonym for righteousness. And yet the importance of true moral standards is obvious. Though we may not claim that with them we cannot but succeed, we must fail without them. When once they are clearly apprehended they set the level of our efforts, they challenge our wills, and not seldom they attract us by their beauty, enticing us by the promise of fidelity's reward. But they can do little more."

Good conduct and ethical ideals.

"This, we say, is an ethical rather than a religious age. Many acknowledge the duty of righteousness who doubt, if they do not deny, the reality and claims of a supernatural life. For them religion is at best based on a hypothesis. But they do not deny the reality of moral distinctions, and our duty to rule our lives by the light they offer. They acknowledge that we must, if we would carry ourselves worthily, follow the highest, the truest, the best we know. But is it not a fact that those who are most faithful in this high enterprise are most conscious of their failure in it? These are the men who have tasted the worst bitterness of defeat. The very height of their

ideals measures the depths of their abasement. Here, we may venture to think, is the secret of the widespread moral pessimism which may be detected in the lives of many of the best men and women of our time. They despair because of the tragic dissonance between their ideals and their experience.

"Pessimism has been evident wherever ethics and religion have been divorced from each other. The moralists of ancient Greece and Rome show this in common with their modern representatives. But may it not be urged that with religion they might have been no more fortunate and may, indeed, have been more distressed? That has been asserted often enough. And when an appeal is made to Christianity Nietzsche is not the only writer who has denounced religion as but adding to man's weakness the bane of servile fear. Are our moral standards made easier of attainment if we add to them such injunctions as, 'If any man would come after Me, let him deny himself, and take up his cross and follow Me. For whosoever would save his life shall lose it; and whosoever shall lose his life for My sake shall find it?'

The life of men.

"But the fact is that Christian ethics never end with themselves. The Evangelicals of the last generations often referred in condemnation to what they called 'mere morality.' There is much reason for our refusal to endorse their judgments in their use of this phrase, but it may serve to remind us that the moral idea in Christianity is always identified with a Person whose commands it expresses, and that He never calls men to a duty without encouraging those who accept it by the inspiration of His own example and by the power of His own life. In His light men see clearly the infinite distance between good and evil, truth and falsehood. But the light is also the life of men."

Additions and Subtractions.

Thos. Hagger.

"And the Lord added to the church daily such as should be saved" is a statement found in Acts 2: 47. It is evident, then, that the Lord does the adding, but who does the subtracting? In one State in the Commonwealth all those added (except by letter) during the past five years totalled 787, while those subtracted totalled 798. Does this mean that the one who does the subtracting is busier, or more successful than the One who does the adding? Or does it mean that the Lord's church is failing him in the matter of retaining those added?

But need there be so many losses? It is not a credit to a church to remove names from her roll, or to withdraw fellowship from those who have been members; it may sometimes be a sad necessity. There should be more effort to retain those added. And this effort should start before they are added. Let our preaching be thorough; let us labor for real converts; let us see that those added are instructed in the sinfulness of sin, the atoning work of Christ, the way of salvation, the meaning and obligations of baptism, and all this before they are baptized. And after their obedience in that ordinance let us teach very carefully the "all things" commanded by our Lord. This will be to carry out the great commission (see Matt. 28: 18-20).

There should also be careful shepherding of the flock, and every effort made to keep a touch with those linked up. If one goes to live where there is no church known simply as a Church of Christ correspondence should be opened up with that one; the church should not wait for the isolated one to make the first move. If one removes into a neighborhood where there is a church, every effort should be made to get that one linked up with that church, and the church should be notified of the member's arrival in the district. Don't try to hang on to people simply to show a big roll where you are—the church is bigger than your congregation. If a member is absent from the meetings, visits should be paid, and letters of enquiry should be sent. Perhaps the absent one has become discouraged, or is in trouble and needs help. And this effort should be made at once, not months later, or when the necessity of cleaning up the roll is forced upon us. And never should a name be removed (unless the person has been lost sight of and cannot be traced) without the person first being approached, and that in a Christian way.

Never because of personal differences of opinion should names be removed from the roll; let us remember that there is liberty in Christ, as much for the other man as for ourselves. Never should a name be removed on mere hearsay; but full enquiry should be made, and if it appears that wrong justification withdrawal has been committed the one supposed to be guilty should have full

opportunity to speak in his or her own defence. Never should we think it good to get rid of people; the church exists to save, not condemn, and the "members of the body which seem to be more feeble are necessary" (1 Cor. 12: 19-27).

Surely with a little more care, and a little more effort, and a little more of the Spirit of the Master, the subtractions can be reduced very considerably. Knowles Shaw said, "It is a glorious thing to rally souls to the cross of Christ," and Horace Kingsbury has told us in one of his little booklets that somebody added to that, "It is just as glorious to keep them there." Let us go on winning people, but let us start a campaign to keep those already won, and the twofold glory will be ours.

Keynotes of Conduct.

It is great to be a good follower. There can be no great leaders without great followers.

It often takes more grace to follow than it does to lead.

"Too many cooks spoil the broth" is an old adage. In like manner, too many leaders lose the cause.

Service is the spirit of true leadership; self-sacrifice is its power, but ambition is its ruin.

A strong-willed man may be a good leader, but a self-willed man, never.

A people who stone their leaders can never reach their promised land.

A leader who has not the courage to go forward leaves the people in the desert at the mercy of sin and serpents.—"Christian Evangelist."

A Divine Hatred.

"This thou hast, that thou hatest... which I also hate."—Rev. 2: 6.

Here is a character much of which is soft, and corrupt, and degenerate. It is like a house much of which is rotten and crumbling, but which retains one or two oak-leams of splendid worth. There are failings, and disloyalties, and vices, but amid the moral ruin there are some things rare and precious as sound and fine-grained oak. And among these healthy remnants is a healthy hatred. "This thou hast, that thou hatest." I am not concerned to know the detailed nature of the hatred. It is sufficient to know that in this otherwise questionable character there was a healthy power of repulsion, a certain single moral recoil in which it retained fellowship with God. "This thou hast, that thou hatest... which I hate."

Now we are familiar with the teaching that through our love we may have communion with God, but perhaps we have not given needful emphasis to the correlative teaching that through our healthy, holy hatred we also share His kinship. We may be like Him in our attractions, we may also be like Him in our repulsions. A wholesome hatred is a very vital element in a sanctified life. To dilute our hatreds, to moderate our repulsions, is a sure sign of moral and spiritual degeneracy. And yet how afraid we are to show our intense dislike for the things which are dishonorable to God. We are more concerned to be "nice" than to be wholesome, to be weakly agreeable than to be invincibly loyal. The fires of our moral devotion are kept at a temperate heat; they cheer but they do not burn, they attract but they do not drive away.

But this power of repulsion is imperatively needed if we are to be the cleansing

ministers of our God. There are some things which ought to be as repellant to us as unsound meat. We ought to be saved from them by the very strength of our disgust. We never think of dealing agreeably with putrid food, of handling it daintily as though it were at once both friend and foe. The way to deal with loathsome meat is to turn from it with intense physical hatred and disgust. And so should it be with all things that are morally unsound, all things dishonorable and cunning, all cruel and brutal things—we should hate them with a hatred which shares the holy fires of God. When our healthy hatreds cool into ignoble compromise we have surrendered one of our crowns. When our moral repulsions have lost their intensity, God Himself will lose His attraction. We shall not be drawn unto Him.

The only way to preserve a healthy hatred is to cultivate a holy love. And it is in a profound worship of the Lord that this clean and cleansing fire can be found. "He shall baptise you with the Holy Ghost and with fire."—J. H. Jowett.

The Twilight Hours.

The pilgrim clouds wayfaring through the sky
Have met for evening's grave and solemn rites
Upon the altars of the hills; on glowing heights
The sacrificial fires are flaming high,
No more down ways of earth the great winds cry;
Across the quiet miles the tender lights
Of home call weary feet, and love unites
Day-sundered hearts in love's dear hearthside tie.
Teach us, O twilight hours, to pray like thee
That we may thy serene contentment know;
Upon our hearts thy consolations lay;
Reveal to us the lovely mystery
Of hills at dusk, that we who toil below
May dream of things that shall not pass away!
—Arthur Wallace Peach.

Religious Notes and News.

God's Book—and Mine.

"What the language of the English Bible can do for those who read it with feeling and surrender, we know from the books of John Bunyan and the speeches of John Bright," says Dr. T. R. Glover. "Ruskin, Carlyle, Newman, Wordsworth, and all masters of style, had one view of the English Bible." In it Abraham Lincoln learnt the language in which he reached the hearts of men; he had mastered it so that its spirit ruled his speech and his life. As Coleridge said, intense study of the Bible will keep any writer from being vulgar in point of style.

A thoughtful writer, commenting upon the fact that some men profess to be disappointed in the Bible, very truthfully says: "What you get out of the Bible will probably depend first of all upon what you want to get out of it. If you want only history or literature or poetry, probably that is all you will find there. But if you go to it conscious of your sins and failures, and seek therein to find strength to enable you to live, you will not be disappointed."

There are thousands to-day who will gladly testify to this truth. The Bible has its critical problems; but how foolish it is to let them keep us from that spiritual food which satisfies every requirement of our starving souls.

Papal Infallibility.

Archbishop Kelly, in a pastoral letter to the clergy and members of the Roman Catholic archdiocese of Sydney, the occasion of the annual tribute of Peter's pence, refers to the official infallibility of the Pope in the following passage:—

"We believe, according to the promise of Christ, that whenever the Pope solemnly teaches doctrine of faith or morals to be held by all the faithful, he can no more err than the church. Peccable he may be, as other men, in personal views or in private conduct. For his own salvation the Pope must watch and pray. His infallibility is official, and regards his teaching as Supreme Pastor, in points of Catholic faith or morality. From the Council of Jerusalem in the first century to that of the Vatican in the nineteenth, as in our own day, St. Peter and his successors have never failed to prove, in word and deed, their divine commission as the light of the world and the salt of the earth."

British Annual Meeting.

There was an unusually large attendance from many countries for the seventy-seventh annual Conference of the Churches of Christ, held in Dawes-road Congregational Church, Fulham.

The Temperance Conference was crowded. Mr. R. K. Francis took the chair. Mr. W. Kemp, of Anstralla, dealt with the gambling evil, and Dr. Byers, of Aberdeen, spoke inspiringly of medical matters.

Outstanding features of the statistics reported to the Conference were: the addition of 1000 members by baptism, which represents an addition of five per cent. to the total membership; an increased Sunday School attendance of over 1000 scholars, which makes a record for the Jubilee year of the Sunday School Committee; and a clearer outlook in connection with the wider religious world, and with matters of social and national importance. The Conference gave promise of being a record one in moving the churches forward to a truer realisation of the task to which they have been called.

Tuesday afternoon was devoted to the consideration of work in home fields, and a most satisfactory report was presented by the chairman of the General Evangelistic Committee, Mr. J. W. Black, J.P.

The Conference paper delivered on Wednesday by Mr. Wm. Mander, of Glasgow, dealt with the theme, "Does the New Testament contain a Permanent Organisation for the Church of Christ, and, if so, what is its character?" The writer

said, Jesus neither formulated a body of rules and statutes nor appointed definite officials, but laid down principles. The development of these principles is seen in Acts of Apostles. The recognition of New Testament principles does not quench the spirit of progress and put an end to elasticity of method. While the essential ministry and organisation of the church is made known in the New Testament, and may only be departed from at peril, the adoption of new methods is left free.

On Thursday the concluding sessions embraced resolutions against Sunday games in the parks. Mr. W. Mander, of Glasgow, was appointed chairman of the next Conference, which is to be held at Nottingham.

Questions for Educated People.

The "Watchman-Examiner," of New York, reproduces a series of questions, propounded by a professor in the University of Chicago. The questions are as follows:—

Has education given you sympathy with all good causes, and made you espouse them? Has it made you public-spirited? Has it made you a brother to the weak? Have you learned how to make friends and keep them? Do you know what it is to be a friend yourself? Can you look an honest man or a pure woman straight in the eye? Do you see anything to love in a little child? Will a lonely dog follow you in the street? Can you be high-minded and happy in the meaner drudgeries of life? Do you think washing dishes and boeing corn just as compatible with high thinking as piano playing or golf? Are you good for anything to yourself? Can you be happy alone? Can you look out on the world and see anything except dollars and cents? Can your soul claim relationship with the Creator?

The name of the professor is not given. Certain it is, however, he has been contemplating some of the larger issues of life in their relation to "the whole duty of man."

The Church and Spiritualism.

As will be remembered, the Committee appointed by the Church of Scotland, to inquire into "certain alleged psychic phenomena," reported that Spiritualism "should not be dismissed with indifference." The words are non-committal in a degree tending to weakness. True, we should not ignore Spiritualism; rather we should take account of it, and denounce it in the name of the Lord. The Scottish Protestant League, in a fly-sheet, demanding unequivocal condemnation of the system, says:—

"Spiritualism, and the leading Spiritualistic lecturers and writers, deny the divine inspiration of Scripture, the Deity of Christ, the Fall of Man, the necessity of Christ's Atonement, the efficacy of Calvary, and in fact, the whole scriptural structure upon which Christianity rests. Spiritualism and all that it stands for is condemned within the pages of God's holy Word from Genesis to the Revelation. Read, Lev. 19: 21; Mal. 3: 5; Jer. 27: 9, 10; Isa. 41: 21-23; Isa. 8: 19, 20; Lev. 20: 27; Deut. 18: 10-12; Gal. 5: 19-21; Rev. 22: 15, etc. Leading Spiritualists have been known to offer prayer to Satan, the Prince of Darkness, and they do not acknowledge Christ as the only Mediator between God and man."

If things are so—and we are convinced that they are so—the course to be pursued by faithful Christian people is not for one moment in doubt.—"Christian."

Moral Awakening in Germany.

There is evidence of a moral awakening in Germany (says the British "Bible Advocate"). Professor Konig, of Bonn, has been telling of a crusade for social purity. The crusade is being conducted in several large towns by young men who are high-school and University students. In Dresden the police were unable to stop the sale of indecent post-cards in several shops. Months

of endeavor on the part of civil authorities had brought no result. The demand was there, and the sale went on. But the sale in the whole of Dresden was stamped out in a very short time by the students. Their method of working was for a single student to enter a certain shop to make a purchase, and to observe that he would gladly have made such a purchase, but for the fact that the shop-keeper sold indecent post-cards. This was followed by a second student, and so on throughout the day. Very soon the offence was removed from every shop in Dresden. What might not such a campaign do in our own country? The opportunity is in the hands of the young men in our Colleges and Universities.

New Deluge Inscription.

From an article in the "Jewish Chronicle" it appears that Professor Clay, of Yale, has found in the Pierpont Morgan Library a cuneiform tablet of extraordinary interest. Having Hebrew (not Assyrian) as its linguistic base, it comes from the time of Abraham, and bears a date corresponding with the year 1966 B.C. It is a copy made by an Amorite, of a much older inscription, and though only portions of the eight columns have been recovered and interpreted, it clearly narrates a deluge which, following upon a period of great drought, swept the human family out of existence, with the exception of a few who were saved in a "ship." Though in some details recalling what is known as the legend of Atrahasis (Gilgamesh series), this inscription is distinctive in two respects: (1) it tells of a judgment of famine preceding the flood (on this see Gen. 8: 22); and (2) it is in a Semitic dialect. This latter fact is of capital importance, as showing that, contrary to the views that have become prevalent during recent decades, the Biblical account of the Deluge has come to us from a Hebrew source, and not as derived from Babylonian tradition.

"Revised" Church Rolls.

"We want not revised church rolls, but revised church rolls."

That is strikingly put. Those who heard it may have been greatly impressed with it, for the speaker is one of the most direct and persuasive of living preachers. It was spoken by Douglas Brown, whose work as a revivalist has brought such gladness and gain and hope to the churches at home. Spoken by any ordinary preacher, the sentence would have some power of arrest, but spoken by a preacher of such unusual fire and force, it must have come with an immense thrust. Perhaps some winced as they listened. "We want not revised church rolls, but revised church rolls." Yes, it is strikingly put. But it is not altogether accurate. The fact is we want church rolls both revised and revived. Is it not true that some church rolls ought to be more "Gideonised"? Not a few church memberships would undoubtedly be stronger if they were reduced to reality. It is a sad thing to remove a name because its bearer has gone back in quality of life or faithfulness of service. Still it is mischievous and misleading in more ways than one that names that should be removed are still retained. "We need revised church rolls"—purged and honest. And we as certainly need revised church rolls—church rolls made up of names representing men and women full of throbbing, purposeful life. The revival in any church must begin with the revival of the church roll. It is we whose names are there who first must have the deeper, richer life—"Revised and revived"—those are the two needs of our church rolls, and if we get revival we shall need the revision. We shall have addition, and adding to the church roll—that is a church's holy joy!—"The Spectator."

"Unto my friends I give my thoughts,

Unto my God my soul,

Unto my foe I leave my love—

These are of life the whole

Nay, there is something—a trifle—left:

Who shall receive this dower?

See, Earth Mother, a handful of dust—

Turn it into a flower."

Why We Believe the Bible.

T. H. Scambler, B.A., Dip. Ed.

The Book still stands! And that is one of the miracles of the ages. The Book is like the church of which it tells—a structure against which the power of hell beats in vain. The Book still stands, and the fact speaks of a Divine establishment.

In the early days of Christianity, fierce persecutions raged against the Church of Jesus Christ. In those perilous times the Book was singled out for special attention by the powers of evil. In fact when the New Testament existed only in the form of a number of separate sections, when it was not the Canon of the New Testament was not fixed, and long before the printing presses gave copies of the Book in abundance to the world, the men named around the sacred volume, and many precious manuscripts were destroyed. But the Book still stands!

We are accustomed to think of England as a country whose great destiny has been strangely related to the Word of God. But the course of English history reveals some peculiar attitudes towards the Bible. One day, in 1378, a great trial was proceeding in London. The accused man was standing before his judges awaiting the reading of the charges, when the proceedings were interrupted by an earthquake. The faces of the people grew pale with terror; it seemed like an all-potent; perhaps the prosecution, of this man was wrong! They were disposed to give up the trial, when one of the judges rose and cried: "We will not give up the trial. This earthquake but portends the purging of the kingdom: for as there are the bowels of the earth noxious vapors which stir by a violent earthquake can be purged away, so there are evils brought by such men upon this land which only by a very earthquake can ever be removed." Surely it is a serious thing of which an man is accused. Who is the prisoner? What crime is charged against him? The man is John Wycliffe; the charge against him is that he translated the Bible into the tongue of the people. So much was the Word of God hated in high days. So great were the forces arrayed against it. And had we time to trace the history of the Bible in its fulness we should find that story repeated again and again through Europe. But the Book still stands!

It was not, however, in such days that the Bible seemed to be most imperilled. In the 18th century a mighty assault was directed against the mold of faith by the freethinkers. It was the era of the triumph of the human intellect. Human reason was deified. Reason, which had been used by superstition and tradition for ages, at last was free! Such a revelation as the Bible claimed to be was impossible, or if possible, unnecessary. The inner light, as Rousseau said, in *amour interieure*, was all that men needed or could expect to have. The world of men had become free thinkers. The most serious menace of that time was the assumption in that name "freethinkers," just as to-day the most dangerous thing the well-styled rationalists do in their attack upon Christianity is to assume that title. As if other men were not rational! As if men of faith in the Word of God were not free in the exercise of their thought! But those were perilous days for the Bible. Even its defenders came under the deadly influence of the times, and were half-dissolved to capitulate. All Europe was darkened by the clouds of unbelief, religion was at a low ebb and the morals of the time were dissolute. When Thomas Paine published his "Age of Reason" it seemed to shake the very foundations of Christianity. He showed the manuscript of that book to Benjamin Franklin, who urged him not to "improve this tiger." "If our people," he said, "are what they are with the Bible, what would they be without it?" But the tiger was unloosed, and to this day we hear the echoes of the cry of horror that rose from the hearts of men. It seemed for a while that the Book was doomed, but the Book still stands! Its best days have been since that

crisis. The introduction of the Age of Reason was the dawn of a new day for the Word of the living God.

In these later days the merciless rays of scientific criticism have been turned upon the Bible. Everything is being challenged. There is no institution, no custom—however time-honored it be, no law, no book that escapes that revealing light. The Bible, along with everything else, is being tested, and must demonstrate its right to be. It cannot endure and hold its place among men unless it can survive any possible testing. It greatly shocks some people that the Bible should be questioned at all. We can appreciate their feelings, for the Book is very sacred. But the Book itself instructs us to prove all things, and hold fast that which is good.

The science of historical criticism has done much valuable work. In the hands of foes it has sometimes seemed to be a dangerous weapon. But used by devout men it has contributed wonderfully to the world's knowledge of the Bible. When we first saw the ruthless hand of criticism at work on our sacred treasures, perhaps we all trembled a little for the Ark of God. But the Book that God has given he preserves, and we may thank God for all the scrutiny the Book has received; we may fearlessly welcome the severest test—the Book still stands! Dr. Jewett says: "I am not afraid of the work of reverent scholarship. I welcome all the wealthy ministries of interpretation which are being so abundantly applied to the understanding of the Word of God. I am prepared for surprises of insight and vision. The morning glory of revelation has by no means 'spent her golden store.' 'The Lord hath yet more light and truth to break forth from his holy Word.' And that sacred Light is being given in our own day. Scriptural areas that were dim and hazy, lying in uncertain twilight, are emerging from the mist like panoramas in the dawn. We are gaining clearer knowledge upon many things. Just as finer lenses enrich and enlarge our apprehension of the material heavens, so finer lenses are enriching our apprehension of the spiritual heavens. The Lord is giving us better tools and instruments, and realities are appearing that were once confused. I think we know some of the prophets as we have never known them before; the mists and obscurities are lifting, and we can see the moving light, and we can feel the play of passion, and we can realise the vital correspondence with our own times. The old environments are being more and more unveiled; scholarship is deciphering the significance of forgotten dust; silent landmarks have found a voice; the realms of the dead are being re-peopled, and in the recovery of buried worlds buried truth obtains a resurrection."

The Book still stands! We may make a larger claim. It runs, has free course, and is glorified. You are familiar with the oft told story of Voltaire, one of the freethinkers of the 18th century. "In one hundred years," said Voltaire, "the Bible will be a forgotten Book."

The irony of the situation is that the very house in which Voltaire lived has been used as a depot of the Geneva Bible Society, and so far from being forgotten, the Bible has become known to the remotest corners of the earth. Nothing is more strikingly wonderful than that to-day there are a number of publishing houses which spend revenue enough to run a small kingdom, whose sole business is the translation and publication of the Bible. What other book in the whole world could keep a great publishing house busy for even one month? So far from being forgotten, the Bible is so widely spread, so common and so cheap, that it is said to be the only existing thing upon which pawnbrokers will not advance money.

Why do we believe the Bible? If your experience has been like mine, the answer will present itself in this way. First, we believe the Bible be-

cause we were early taught to receive it as the Word of God. The influence of my father, who daily read a portion of the Bible to his family, and of my mother, who taught me to read the Bible for myself, gave birth in me to a deep, abiding faith in the Word of God.

By and-by, when we came into contact with the world, and sometimes into conflict with the enemies of the faith, we felt the need of an apologetic, and we appropriated to ourselves a somewhat formal statement of reasons for accepting the Bible. I have no doubt that some of you could cite "Reasons for Believing the Bible is the Word of God" from some text-book prepared for class study. Such a statement was not without value. "Provide yourself with an outline of sound teaching," said the aged Paul to Timothy, his son in the faith.

Then gradually, as the years passed, if we continued to meditate upon the things of God, there developed for us certain lines of thought that especially appealed to us. The reasons we now advance for believing the Bible are reasons that grow out of our own experience. They are the things which we have seen and felt and know to be true. We should, no doubt, read the Bible as we read any other book, but in doing that we find that it is unlike any other book. It is more than literature; it is life. The reader finds that in the drama which the Bible unfolds there can be no spectators. "Everybody—the reader included—is drawn into the action; each must take sides or make the 'great refusal.' Something reaches out and pulls us into the play of its reality." Coleridge once wrote to a friend, "In the Bible there is more that finds me than I have experienced in all other books put together." You see he believed the Bible, believed that it was inspired, because it touched him at greater depths of his being than any other book, and brought with it the evidence that it came from God.

If I am to make a number of definite statements as to why we believe the Bible, I would like to put this first:

The Bible brings Christ to us.

"He is the central Figure of the Bible, its crown, its glory, its glow-point of vision and revelation." He is indeed the Word of God. I doubt if you could find in the Bible the name "Word of God" applied solely to the written word. Someone has said, "The living Word of God could not be fully known by pronunciation, but by incarnation." "The Word was made flesh and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." He is the way, without which there is no going; the truth, the knowledge of which sets men free; the life, by whose fellowship all life is interpreted. You remember those words of Augustine of long ago, who, speaking for all humanity, said: "Oh, Lord, Thou hast made us for Thyself, and our hearts are restless until they rest in Thee." The Book brings Christ to us, and he comes in his strength to our weakness, and in his purity to our sin, and this is why we believe the Bible.

Anything else that I can say will only be a development of this great theme.

To be continued.

The End of Life.

Since life in sorrow must be spent,
So be it—I am well content,
And meekly wait my last remove,
Seeking only growth in love.
No bliss I seek, but to fulfil
In life, in death, Thy lovely will;
No succours in my woes I want,
Save what Thou art pleased to grant.
Our days are number'd, let us spare
Our anxious hearts a needless care:
'Tis Thine to number out our days:
Ours to give them to Thy praise.
Love is our only business here,
Love, simple, constant and sincere:
O blessed days Thy servants see!
Spent, O Lord, in pleasing Thee.

Madame Guyon.

South Australian Sisters' Conference.

Held in Grote-st., Adelaide, on Sept. 15, 1922.

The devotional service began at 10.30 a.m. Miss Tonkin gave an address on Philip. 2: 5. "Let this mind also be in you, which is in Christ Jesus."

The President, Mrs. Cherry, presided over a large and enthusiastic gathering, and warmly welcomed delegates. 47 delegates from city churches answered to the roll-call. The minutes of last year's Conference were read. There was a good representation of sisters from country churches.

Greetings were sent to Conference from the following:—West Australia, New South Wales and Victorian Sisters' Auxiliaries; Mrs. Hagger and Mrs. Ewers, of W.A.; Miss Thompson, Mr. Horsell, Home Mission Secretary; Mr. Walden, Foreign Mission Secretary; and sisters of Northern Churches. We thank these brethren and sisters.

Mrs. Southgate presented the Obituary Report. Sympathy was expressed with the bereaved relatives of sisters who had passed away. Included in the list were several of the staunchest and most faithful workers, who had labored for many years in the interest of their church. Three verses of the hymn, "Peace, Perfect Peace," were sung.

Reports from country churches were read by Miss Tonkin. These were enthusiastically received.

The Treasurer's Report, presented by Mrs. Bond, showed that the amount received for Home and Foreign Fund was a little less than the previous year. The General Fund had a slightly better balance than before.

The Prayer Meeting Report, presented by Mrs. Barr, showed that visits had been paid to Old Folks' Home at Magill, and various Dorcas Societies. These meetings had been most helpful from a spiritual point of view, and wishes were expressed that they should come again.

Mrs. Cant, in presenting the Dorcas Report, recorded successful, steadfast work in many districts, making and distributing garments.

Mrs. Young submitted the Hospital Committee's Report. No effort had been spared to keep in touch with sick folk. More than 800 visits had been paid to various hospitals and institutions. Included in these were Consumptive Home, Cancer Hospital, and Home for Incurables.

Mrs. Prisk submitted the Literary Report. Literature had been collected from the different churches, and sent to the men on the East-West Railway. This was appreciated very much by these men.

Election of Officers:—President, Miss R. L. Tonkin; Vice-President, Mrs. T. B. Fischer; Secretary, Miss V. B. Thompson; Assistant Secretary, Mrs. A. J. Gard; Treasurer, Mrs. H. Bond; Pianiste, Mrs. Harkness; Obituary Superintendent, Mrs. Southgate; Home Mission Superintendent, Mrs. Garland; Foreign Mission Superintendent, Mrs. P. Messent; Temperance Superintendent, Mrs. Lewis; Prayer Meeting Superintendent, Mrs. Messent; Dorcas Superintendent, Mrs. Cant; Hospital Superintendent, Mrs. Young.

Mrs. Ross Graham led the afternoon devotional service. Mrs. Cherry conducted the business session. Minutes of morning meeting were read. A hearty welcome to visiting sisters was given by Mrs. Collins. This was responded to by Mrs. Green, of Gawler, a sister from Broken Hill, Northern Conference, Murray Bridge, Aldgate, Milang, Unwarra and Strathalbyn, and Mrs. Robert Lyall, of Melbourne.

The roll-call was responded to by representatives of churches answering with a verse of Scripture.

The Executive Report was given by Miss Grant. The offering taken up amounted to £5/2/3.

Mrs. A. J. Cherry (President) delivered an address, in which she thanked all the members for their support, and impressed on them the necessity for continued interest in the great work in which they were engaged.

Mrs. A. C. Garnett read an able essay on "The Woman's Way of Service," in which she explained the value of the humblest duties carried out in a womanly spirit of devotion and self-sacrifice. The writer compared present day women's service with that disciple Andrew's way, showing the similarity of methods.

Miss Garland presented the Home Mission Report, which recorded consistent effort. Letters had been sent to sisters in lonely parts of the State. Mr. Horsell expressed thanks for a cheque of £75, which had been collected by the sisters for Home Mission work.

Mrs. G. T. Walden presented the Foreign Mission Report. It stated that several public meetings had been held, returning missionaries had been welcomed, and interesting addresses heard. Mr. Southgate, the Foreign Mission Secretary, received a cheque for £41/10/-, with hearty gratitude, and full understanding of what it had meant to collect it.

A most interesting series of missionary talks followed. Mrs. R. Coventry, from India, spoke graphically of home life, and duties of an Indian mission. Mrs. Black, who has just returned from Pentecost Island, described island life, and told of travel in a country where rain came in feet rather than in inches; 12 inches in 12 hours made re-country journeying by no means easy. Miss Caldicott, from India, referred to Indian marriage customs, and the lives of the little child wives.

During the afternoon we had the pleasure of listening to two solos, sung by Mrs. Lottie, who possesses a very sweet voice.

Resolutions proposed by Mrs. Uncle, seconded by Mrs. Downs, were carried, asking for a strict observance of the Lord's day. The Conference

deplored the growth of unhealthy amusements, and considered that Bible Schools should do more in the way of counteracting these attractions for the young people of both sexes. The continuance of storekeepers' licenses was regretted, as was the growing habit of cigarette-smoking among girls and boys. The Conference affirmed its continued loyalty to the cause of prohibition. The introduction of the half-crown totalisator to this State was viewed with regret and misgiving.

The financial statement showed that £100 had been paid to the Home Mission Treasurer, and that there was a balance in hand of £75/8/10. The Foreign Mission Treasurer had been paid £75; balance in hand, £41/10/0. Collections for General Fund amounted to £16/10/11; expenditure, £13/1/10; balance in hand, £10/1/6. For the Women's Hostel, £28/9/6 had been raised.

The evening meeting took the form of a temperance rally, and was opened with a song served by Mr. B. W. Manning. The President, Mrs. Cherry, occupied the chair. Mr. Escourt Hughes gave an excellent address on Prohibition. Miss Caldicott recited "The Last Post" very acceptably. Mr. Derbyshire sang two solos beautifully, "The Harvesters' Night Song," and "An Evening Song," and had to respond to well-deserved encores.

A collection was taken for the Temperance Alliance, which amounted to £2/13/3.

Mrs. Mauger gave her Temperance Report, which stated that earnest work had been done in the cause of prohibition. Visits had been made to young people's meetings to put the evil of strong drink before them.

Then followed the introduction of newly elected officers, whose names were received with hearty applause.

Mrs. E. J. Paternoster proposed a vote of thanks to those who had helped to make the meetings such a success. The meetings were especially well attended, and all felt that we had closed the year with a very successful Conference.—Mrs. A. J. Gard, Secretary.

Worldliness in the Church.

Speaking at the summer term graduation exercises of the Moody Bible Institute of Chicago, August 10, Dr. John Roach Straton, of Calvary Baptist Church, New York, discussed "Worldliness in the Present Day Church," and spoke as follows:—

While we realize that we are living in the age of apostasy prophesied by the Scriptures, we should try to acquaint ourselves with its various forms in order that we may better battle against it, he said. We have now come to a new era, in which there is a manifestation of worldliness in the church such as has never been known before. Rationalism in the pulpit is resulting in worldliness in the pew.

The spirit of worldliness takes three manifestations: (1) Lusts of the flesh, (2) Lusts of the eye, (3) Pride or vain glory of life.

Lusts of the flesh consist of everything that glorifies the flesh at the expense of the Holy Spirit. We see the manifestation of worldliness on every side. Magazines that were formerly wholesome and sweet have become filled with filth, so suggestive in their sensuousness that they ought not be allowed in any Christian home. The dance has become degraded to the extreme, and yet some pastors are foolish enough to try to dance their young people into the kingdom of God. Woman's dress is another manifestation of this general downward force.

Lusts of the eye include the abuse of art. Art has its place, for God is a God of beauty, but whenever Art separates itself from righteousness it becomes ruinous. The sculpture, painting and drama of to-day glorify the sensual; the art of to-day is godless and pagan, and has departed from the standards of Christianity.

The pride or vain glory of life is largely due to conceit. The devil is a deceiver, and he puts upon the conceit of man. Overreigning God, he said to Eve, "Ye shall not surely die." He intimated that he had a revelation above the revelation God had given, that he had an object which was higher than God's. The devil is still using this plan. The supreme effort of the adversary is to defy God's Word, and to tell men that he has something higher and better, something which will bring them beyond the goal which God has provided. The supreme issue of this hour in the religious world is, Do you believe God? and not, Do you believe in God? There is not a man on the earth that does not believe something about God, though he may deny it, but the question is, Do we believe God? Do we believe that God has spoken to us in his holy Word, or do we believe that the men of this generation have a better revelation than that given by God?

The spirit of worldliness has all but paralyzed the Christian Church of to-day. Many churches have great influence and fine buildings, but no power. They do not know what it is to see a soul converted to Christ. The church is honeycombed with the dry rot of rationalism. We have reached the place in New York where prize fights are being witnessed by church people of national and international fame. The whole movement toward worldliness is in the name of charity, and now this has been applied to prize fights. There is too much churchianity and too little Christianity to-day, too much reliance on man made plans and too little reliance on the plan of the Holy Spirit, too much action and too little power.

The Realm of the Bible School.

Conducted by W. B. Blakemore, B.A.

Sex Education.

A. E. Illingworth.

Read at Superintendents' Conference referred to in Victorian Notes.)

Christian teachers and preachers cannot close their eyes to the fact that there are many pernicious influences at work to undermine the purity of the rising generation.

Many of the passages on the pages of modern literature, many of the plays and pictures, many of the pleasures and the pastimes of the modern world, and the greater freedom of the sexes tend to give them the "knowledge of evil." The antidote to this is, "the knowledge of the truth." This will make and keep them free from the law of sin and death. Hence the importance of sex education.

Who is to be the teacher?

The conscience, in my judgment, is a mighty tutor in purity of life. The Word of God fearfully and faithfully taught will illuminate and keep tender this inward monitor. Therefore we need not skip over the passages in Holy Writ that touch on this question. This is the care of all and every teacher. It is not wise for every one, however, to be giving specific instruction on the laws of life. This is primarily the work of those who are properly qualified instructors. Parents should see to it that adolescents get it from their own lips, or from those of doctors, nurses, or specialists. Take the trouble to have them taught in their secondary school education such subjects as elementary physiology, biology, botany and the fundamental laws of life. Make them familiar with the development of life all around them. This will lead up naturally to the most sacred function of love, courtship and matrimony. For young men's and young women's classes in clubs, it would be well occasionally to have a brief lecture by some expert on the question.

The Bible School teacher must deal with the moral, social, and spiritual side of the question. There are many competent men and women now turning themselves to this matter, and much useful purity literature is available. The proper person to teach girls is a godly, pure minded, married woman of sound judgment and loving tact; for youths a man of similar qualifications.

How to teach purity lessons.

First, inspire confidence. The teacher should endeavor to engage the scholars in quiet heart to heart talks privately, one at a time. The object of such talks in these chats should be to find out the difficulties and struggles, habits and hobbies, common interests, pastimes, aims, ideals, etc., of each scholar. Discover how leisure hours are spent. Let them talk freely and frankly about themselves. This will often open the way for a hint or suggestion about life's pitfalls, perils of the world, the temptations of the devil. Once confidence is established it will be easy to follow up with (a) advice, (b) literature, or (c) a plain straight talk about the laws of life.

Second, seek courage. It is a difficult and delicate matter, and it must be done in a perfectly natural way. Treat it as a sacred subject, and raise questions on the mystery of our being. Ask a direct question about the organs of the body, and the causes of disease. Show by such education at first aid to the wounded how we can help one another to conserve our physical powers. Do this privately, not in class. Lessons on chastity, purity, modesty, dress, reverence for mothers, respect, old folks, conversation, companionships, and so on, all give opportunity in class to touch the conscience. It is for the teacher to find out the dangers of the scholars, and treat each one privately and according to special danger and

environment. Purity literature should be given out only to those whom the teacher thinks have need of help. Some of our young people are safe, others have peculiar trials. Specialise. Courage will come with confidence.

Third, exercise care. Neglect is not care, but carelessness, and sometimes cowardice. Be on the look out for opportunities to impart instruction in the ordinary course of lesson work. These opportunities will continually occur.

Education must accompany exhortation. It is not enough to say, "keep thyself pure," we must show them how they can know themselves in order to keep pure.

Lastly, Pray, pray, pray for help.

Purity Literature.

There are a number of little books bearing on this subject that are admirable, and if wisely used can be of splendid service among adolescents. The writer suggests that they should be used by parents, and by Bible School teachers of mature years. Do not distribute broadcast. Seek an opportunity to hand a book or pamphlet to the one whom you desire to help, saying, "I would like to lend you this little book, and as soon as you have read it please hand it back to me." The promiscuous circulation of purity literature among young people might defeat the very end in view.

Those interested will find the White Cross series helpful. "A Great Mystery," by Dr. Scott Holland is admirable for use among boys from 12 to 14. The "Straight Talk," by Sylvia M. Hill, is good. If such literature can not be secured locally, the writer, 70 Power-st., Hawthorn, would be ready to lend assistance.

Victorian Notes.

That was a fine thing that one of the officers of Prahran church did the other day—gathered up all the teachers of the school, and took them on a motor picnic to Belgrave. It is good to find an officer who appreciates the faithful service of the workers in the Bible School, and who is able to show his appreciation in such a splendid way. Thank you, Bro. Brown, may your tribe increase.

The Prahran school is enjoying a season of prosperity. The attendance is running over the 250 mark, and there is good interest in all departments. The series of Talks to Teachers given by Bro. L. C. McCallum, M.A., on Wednesday evenings, is being well attended. Other preachers might do well to plan such a series for their teachers next winter. It is work that will bring forth good results.

Representatives from 24 metropolitan schools gathered in conference at North Richmond church on the afternoon and evening of Sept. 21. The kindergarten superintendents had a separate session in the afternoon, in which Hand Work was the special topic dealt with. Beside an exhibition of hand work, they had a demonstration with the sand tray and blackboard. The general superintendents discussed the use of purity literature, the annual examination, and heard an interesting report from representatives of the Hawthorn school of the Aeroplane Increase Campaign, which is now in progress. Tea was served at six o'clock by the ladies of the church. A brief after-noon session was held, at which "The Problem of the Absentee" was introduced by Supt. J. T. Smith, of Collingwood, and freely discussed by the gathering. A resolution endorsing the action of the Public and Social Questions Committee of the Churches of Christ in protesting against the action of the City Council in deciding to throw open the parks for Sunday sport was passed unanimously.

The Lord's Return

AND THE SALVATION OF ISRAEL.

Sydney B. Hibbard.

Christ's second coming is for the consummation of his work begun on earth. He is coming to receive his people unto himself, also to restore the kingdom unto Israel. The first mentioned is very rarely debated, except that it has two phases; the second is rejected by many. Let us consider them in order. There is much current teaching abroad that Christ's second coming will be in two phases: one for his saints, and the other with his saints, a short interval elapsing between them. Reasons given for this are: that the Lord meets his people in the air, and apportioned their rewards before returning with them to judge the earth. Is it necessary to suppose an interval elapsing while the rewards are being given? I trow not. It can be done in the twinkling of an eye. Moreover, when Christ comes in the clouds of heaven, and the tribes of the earth mourn his appearing, it is then that his angels gather the elect. They are caught up to meet the Lord in the air, and are ever with the Lord. They, with him, shall judge the world.

The second question that God will yet save Israel (after the flesh) may now be considered.

Hath God cast away his people? No! Will he restore them? Yes! Blindness in part is happened to Israel, until the fullness of the Gentiles be come in. And so all Israel shall be saved. After the resurrection the disciples asked the Lord whether he would at that time restore again the kingdom to Israel. He replied that it was not for them to know the times or the seasons which the Father had put in his own power, but they should receive power, and should witness to all nations. Like Christ's reply to Peter when he inquired as to what the other disciple was to do, so here. They were not to concern themselves about things outside their province. May not this account for their silence on the theme? They were to help in the work of gathering out, during the times of the Gentiles, a people for his name. When that was completed then the Lord would set about restoring the kingdom to Israel.

During the times of the Gentiles Jerusalem would be trodden down, and blindness in part would be upon Israel. When the times of the Gentiles were fulfilled, then would the blindness be removed and Jerusalem be free. In evidence of this the word "until," used in the phrase, "until the times of the Gentiles be fulfilled," and in the phrase "until the fullness of the Gentiles be come in," implies it. From this, and other passages, I understand that the Jews will once more occupy Jerusalem.

In connection with the foregoing, Zechariah tells us that the spirit of grace and supplications would be poured out upon the inhabitants of Jerusalem, and they should look on him whom they had pierced, and mourn over him. This, apparently, only applies to a remnant spared after the assembled nations have captured and ravaged Jerusalem. At this stage Christ comes for and with his people. The Lord shall go forth and fight against these nations, and his feet shall stand upon the Mount of Olives, and the Lord shall be King over all the earth. Physical transformations shall take place in the Holy Land, and punishments shall be inflicted on any nation failing to come up year by year to the feast of tabernacles, and there shall be no more unbelief in the land.

I am conscious that there are difficulties in connection with the views propounded, but some brother more learned in the Scriptures may be able to help me. Some of those I am conscious of are: (1) How does the doctrine of a general resurrection accord with the foregoing? (2) How long will Christ's earthly reign at Jerusalem last, seeing that the heavens and the earth, which are now, are reserved unto fire against the day of judgment and perdition of ungodly men. The view that it will be for a thousand years I cannot hold as in my opinion, it is not taught in Scripture; the use of it in the Book of Revelation being symbolical, in harmony with the other symbols employed.

The Family Altar.

J. C. Ferd. Pittman.

THE BEST FOR JESUS.

Mary's intention was such, doubtless, when she quietly entered the house of Simon the leper, and poured costly ointment upon the head of her Master. She might have procured a cheaper vessel and less expensive ointment; but so great was her love and gratitude that she brought to Jesus the choicest of spekenards in the costliest of cruses, and even then felt, doubtless, that her best was but a poor offering.

What a striking contrast is presented by professed Christians who scrape and screw to get the best of this world's treasures for themselves, and then gloomily scrape the cruse that they might present the leavings to the Lord! Mary gave her best, which proved better than she ever dreamed of, for Jesus said, "Let her alone; it was that she might keep it against the day of my burying"; "Verily I say unto you, Whosoever this gospel shall be preached in the whole world, that also which this woman hath done shall be spoken of for a memorial of her." So that this offering was not all used at the time it was given; it was to be of service in anointing the dead body of her Lord, and even then, her gift should not cease to be of use, for it was to be held in affectionate remembrance by all Christ's followers till the end of time. Let our offerings be used for self, and there they end; let them be used for Jesus, and their fragrance is everlasting.

OCTOBER 10.

Giving to Jesus.

Why trouble ye the woman? For she hath wrought a good work upon me.—Matthew 26: 10.

"In one of the rural churches of England there is a statue beautifully carved in wood, which represents our Lord with an outstretched and pierced hand standing over the offertory. The gifts of the people are placed in this pierced hand, and through it make their way into the offertory. Oh, that we could always see our Lord with that pierced hand standing over and by us! How joyfully would we then put our gifts into it, and how abundant would those gifts be!"

"Give as you would to the Master.

If you meet his loving look;

Give as you would of your substance,

If his hand the offering took."

Bible Reading—Matthew 26: 6, 13.

OCTOBER 17.

"He Lifts Us Up."

And he came and took her by the hand, and raised her up, and the fever left her, and she ministered unto them.—Mark 1: 31.

"Dr. Richard Fuller once said that as he stood before the statue of Apollo Belvidere, he instinctively lifted himself and stood higher. So with us when we come in contact with the character of Jesus Christ, the ideal man of all ages, the realised ideal of humanity."

Bible Reading—Mark 1: 29, 31.

OCTOBER 18.

He Calls Us.

And as he passed by, he saw Levi, the son of Alphaeus, sitting at the place of toll, and he saith unto him, Follow me. And he arose and followed him.—Mark 2: 14.

"In simple trust like theirs who heard

Beside the Syrian sea,

The gracious calling of the Lord,

Let us, like them, without a word,

Rise up and follow thee."

—H. I. Parrott.

Bible Reading—Mark 2: 13, 14.

OCTOBER 19.

He Calms the Troubled Sea.

And he awoke, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.—Mark 4: 39.

"When darkness intercepts the skies,

And sorrow's waves around me roll,

When high the storms of passion rise,

And half o'erwhelm my sinking soul,

My soul a sudden calm shall feel.

And bear a whisper, 'Peace, be still!'"

Bible Reading—Mark 4: 35, 41.

OCTOBER 20.

Publishing Glad Tidings.

And he went his way, and began to publish in Decapolis how great things Jesus had done for him; and all men marvelled.—Mark 5: 20.

A returned missionary was once asked, "How many missionaries have you on your station?" "Three thousand," was the reply. "I did not ask how many converts, but how many missionaries." "I quite understand you," said the returned missionary, "and again I reply, three thousand; for all our converts are missionaries." This reminds one of the great Church of Christ mission station at Hologbe, on the Congo, Africa, in connection with the work of which every ten members support a missionary, so that a while ago it was reported that the church of six hundred members supported sixty missionaries.

Bible Reading—Mark 5: 15, 20.

OCTOBER 21.

Her Very Best.

And there came a poor widow, and she cast in two mites.—Mark 12: 42.

"Two mites, two drops, yet all her house and land Falls from a steady heart though trembling hand; The others' wanton wealth foams high and brave; The other cast away, she only gave."

—Richard Crashaw.

Bible Reading—Mark 12: 41, 42.

OCTOBER 21.

A Call to Sleeping Christians.

And what I say unto you, I say unto all, Watch.—Mark 13: 37.

"Sleepy Christian, let me shout in thine ears. Thou art sleeping while souls are being lost, sleeping while men are being damned, sleeping while hell is being peopled, sleeping while Christ is being dishonored, sleeping while the devil is grinning at thy sleepy face, sleeping while demons are dancing round thy slumbering carcass, and telling it in hell that a Christian is asleep."

Bible Reading—Mark 13: 33, 37.

PRAYER

Divine Master, if I have ever brought as an offering to thee that which cost me nothing, or have given recklessly of my time and talents, graciously forgive me, and grant grace to me to gladly place everything upon the altar, that I may be ready for service or sacrifice, and do all and be anything or nothing just as thou wilt, and to thy glory.—Amen.

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MARRIAGE.

JONES—WRIGHT.—On Oct. 5, at the residence of the bride's father, Percy-st., Prospect, S.A., by Ross Graham, Henry Jones, Inspector of Mines for S.A., to Isabella, daughter of Mr. and the late Mrs. D. Wright, late of Kadina, S.A.

COMING EVENTS.

OCTOBER 15 & 16.—Ringwood Church Building Anniversary. Oct. 15, three services, special speakers; visitors gladly welcomed; meals provided. Monday, 10th, tea and public meeting. Tea on tables 6.15; public meeting, 7.45. Speakers, Bren. Bagley and Lyall. All welcome.—W. Walters, Secretary.

October 15, 17 & 19.—Anniversary services at Windsor church, Albert-st. Oct. 15, morning, L. C. McCallum; afternoon, Harold B. Robinson. "Teapots" Evening, H. B. Robbins preaches. Tea provided for visitors. Tuesday, 7.45, demonstration. Thursday, 7.45, distribution of prizes; special for scholars. Everybody invited.

OCTOBER 15, 17 & 22.—Surrey Hills Sunday School Anniversary. Sunday, 11 a.m., Mr. A. I. Gibson; 3 p.m., Freemasons' Hall, Union road, Mr. A. E. Hingworth; 6.45 p.m., Freemasons' Hall, Mr. R. K. Whately. Special singing by the scholars. Tuesday, 7.45, Freemasons' Hall, Grand Bible School Demonstration. Sunday, Oct. 22, 3 p.m., Prize Distribution. Past members and friends specially invited to all services.

OCTOBER 20 & 21.—Carnegie Ladies' Aid Sale of Work and Gifts. To be opened Friday, 20th, at 7.30, by Mr. Francis, M.H.R., and continued on Saturday, 21st, from 3 p.m. Good supplies and a fair deal.

OCTOBER 22 & 24.—Croydon Bible School Anniversary and Opening of New Chapel. Services, 11 a.m., 3 p.m., and 7 p.m. Speaker, Bro. Bagley. Oct. 24, Concert and Coffee Supper (see tea meeting as previously advertised).

OCTOBER 22 & 25.—Dandenong Church of Christ Anniversary will be held on Sunday, Oct. 22, afternoon and evening. Special singing by the children. Speaker, H. R. Coventry. Wednesday evening, Tea Meeting and Distribution of Prizes. Visitors and former members gladly welcomed to both meetings.

OCTOBER 24.—At 2.30 on Tuesday, Oct. 24, the Foundation Stone of new building about to be erected at corner of Malvern-road and Scott Grove, by the Church of Christ, Gardiner, will be laid by Mr. Reht, Lyall. Electric cars from St. Kilda and Commercial-roads, at 2 and 2.10, set off at Scott Grove.

OCTOBER 24 to 27.—Federal Conference of Churches of Christ in Australia will be held in Melbourne, Tuesday evening, October 24, Legat-st. chapel, inaugural and welcome meeting; President's address and welcome to interstate visitors. Wednesday and Thursday, business sessions, Legat-st. chapel. Wednesday evening, public meeting. Collins-st. Baptist Church; "The Commission at Home," Teaching, Preaching and Social Service. Thursday evening, Collins-st. Baptist Church. "The Commission Abroad." Returned missionaries will tell of their work in the field. You cannot afford to miss these great gatherings.

OCTOBER 27.—The Annual Demonstration of the College of the Bible will be held in Legat-st. chapel on Friday, October 27, at 8 p.m. The Chairman of the Board of Management (Mr. Robert Lyall) will preside. Students programme. All are invited.

OCTOBER 29 & NOV. 1.—North Richmond 32nd Church Anniversary and Home Corner Day. Sunday, 11, T. H. Scambler, B.A.; 3. The Day. Sunday, 7, J. E. Allan. Special distribution of Prizes; 7, J. E. Allan. Special program. Welcome home. Wednesday, Nov. 1, 8 p.m., a happy social evening. Special musical programme. Come and have a happy time with the home-folk.

OCTOBER 29, NOV. 5 & 8.—Carnegie Bible School Anniversary. Speakers: 11, F. T. Saunders; 3, A. C. Garnett, M.A.; 7, W. R. Hillier. Continued Nov. 5; 11, A. E. Hurren; 3, J. E. Thomas; 7, F. T. Saunders. Wednesday, Public Meeting and Demonstration. All meetings in Carnegie Memorial Hall.

Here and There.

Our confession at Lake-st, Perth, W.A., on Lord's day, Sept. 24.
Bro. G. McDonald, evangelist of Canley Vale, N.S.W., has resigned.

Our confession at Cottesloe, W.A., on Sept. 17.
Bro. A. Lurraft preaching.

Our confession and one baptism at Malvern-Caulfield, Vic., on Sunday evening.

We hear that Bro. M. Wilson-Park has resigned as preacher of the Wahroonga church, N.S.W. We regret to report the death of Sister Mrs. Morrison, who for many years has been Treasurer of the N.S.W. Sisters' Conference.

Bro. Theo. Edwards, recently of Onehunga, N.Z., arrived in Sydney last week. He preached at Paddington Sunday School anniversary last Sunday.

Bro. D. R. Stirling started an eight days' special effort at Bunbury, W.A., on Oct. 1. He was thus preparing the way for Bro. W. Wakefield, who is to start work there on Lord's day, Oct. 15, not Oct. 8, as we announced recently.

Bro. H. G. Harward, Organiser for N.S.W. churches, conducted the Sunday School anniversary services at Merewether last Sunday. During the next ten days he will visit in the Cessnock district, where a church has recently been organized.

Good meetings are reported at Ballarat East since the mission, the building being very nearly full on Sunday evening. Two confessions since the tent has gone. The church follows with prayer and interest the work of the Hinrichsen-Rooker mission at Ascot Vale.

The following are to attend the Federal Conference from N.S.W.—Dr. Bardsley and Messrs. A. T. Eaton, G. Morton, W. H. Hall, L. Rossell, H. G. Harward, J. Holt, J. Clydesdale, T. E. Rofe, I. Whelan, P. Dixon, A. E. Forbes, A. Morris, W. J. Crossman, R. P. Arnott and S. Stevens.

The following lettergram from Brisbane reached us on Tuesday:—"Christian Endeavor Conference opened auspiciously; seven hundred delegates; southern States well represented; royal welcome; delightful weather; promise great Conference. Preached Ann-st Sunday; splendid meeting; Rankine leaving magnificent field—Rakemore."

In the most recent edition of "Psalms and Hymns" a supplementary list of suggested tunes from Sankey's "Songs and Solos," 1200 edition, is printed. Separate copies of the list will be mailed from the Austral Co. for 3d. per copy. As "Bristol" and "Union" tune-books are now very difficult to obtain, the new list will be acceptable to all who lead in the praise services.

The next meeting of the sisters of the Victorian General Dorcas Committee will be held on Wednesday, October 18, from 10.30 till 4.30, in the Church of Christ lecture hall, Swanston-st. A good attendance of workers is requested, as it is the intention of the Committee to cut out and give up more garments for the Armenian refugees, providing enough material is donated. Come along or send, and help on the work.

At a meeting of the Executive of the Tasmanian Northern District Conference last week, it was decided that the annual meeting of the Conference, which had been fixed for the first Monday in November, be postponed till January 1, 1923, in order to suit the convenience of delegates from the respective churches. The session will commence on December 31, and close on January 1, Bro. and Sister Coventry are being invited to attend in the interests of Foreign Missions.

The West Australian Home Mission Fund is considerably in arrears. At the September meeting of the Committee it was decided to ask at least 100 brethren in the State to give £1 each as a special gift to this work. In thirteen days £51 had been received, and the balance is expected. Any West Australian disciple who wishes to help in this special effort for this important work, please send to Hy. Wright, National Mutual Building, St. George's Terrace, Perth.

During October special efforts will be made by several of the West Australian churches; Bro. S. H. Mudge will help the church at Harvey; Bro. W. S. Leece will go to Collie; Bro. A. Cameron is planned for Brookton; Bro. D. R. Stirling has helped Ilunbury; Bro. Thos. Hagger goes to Northam, and will commence an effort in the tent there on Oct. 23.

The new church building at Balwyn, Vic., was officially opened and dedicated last Saturday and Sunday. The opening ceremony was performed by the Hon. E. W. Greenwood, M.L.A., on Saturday afternoon, and the dedication service was conducted by Bro. G. E. Chandler at the Sunday evening service. The attendance at all the services was large, several people having to stand at the Sunday evening service, when Bro. Chandler preached a wonderful farewell sermon on "The Faithless Christ," at the conclusion of which a lady made the good confession. Bro. Theo. Edwards, who comes from New Zealand this week, succeeds Bro. Chandler as preacher, and is expected to commence with the church next Lord's day.

Preachers and church secretaries are asked to kindly give prominent announcement of the meetings of Federal Conference, specially of the evening meetings, Tuesday, Oct. 24, Lygon-st, Wednesday and Thursday, Oct. 25 and 26, in Collins-st. Baptist Church, and the College Demonstration in Lygon-st. on Friday, Oct. 27. The success of these meetings depends on the co-operation of members of metropolitan churches. There is no lacking of the usual State Conference delegates and visitors. If these churches would be good enough to cancel all meetings for the Federal Conference week, it would be helpful. We desire the earnest co-operation of our young people in the great enterprise of the brotherhood. The meetings will be educational and helpful.

Special attention is directed to the fact that the Annual Demonstration of the College of the Bible will be held during Federal Conference week, in order to give Conference visitors an opportunity of being present. All friends of the College have a cordial invitation to attend. An attractive students' programme is being prepared. The College Board has sent out invitations for a reception at the College on Tuesday afternoon, Oct. 24, at 3.30. Those receiving same are asked to notify acceptance as early as possible. On the same afternoon the Chairman of the College Board of Management (Mr. Robert Lyall) will lay the foundation stone of the new Gardiner church building at 2.30. This function will conclude in time for an adjournment to be made to the reception at the College, which is distant about ten minutes' walk. Electric trams leaving St. Kilda and Commercial-roads at 2 and 2.10 p.m. will be in time for the ceremony.

The Social Questions Committee of Churches of Christ in Victoria has carried the following resolution—"That the Social Questions Committee of the Churches of Christ in Victoria views with profound regret any proposal to open the parks and gardens for Sunday games. It earnestly requests the Minister of Lands to refuse to sanction any such proposal in connection with any lands of which he is a co-trustee on behalf of the public, because history confirms that national and personal welfare depend on Sunday being kept for worship and unselfish recreation. Further, the public has not asked for this proposed change, which is not in the interests of the workers of the State, who have always jealously guarded one day's rest in seven in accordance with the Divine order. It is opposed to child welfare and organized religion, and will seriously interfere with and prejudice the work of our Sunday Schools. It is unnecessary in view of the ample opportunity for recreation at present enjoyed by the public. We, therefore, request the Minister and the Government not to approve of such a proposal.—C. M. Gordon, President; J. G. Hare, Hon. Sec."

The half-yearly meeting of the West Moreton Sisters' Conference, Qld., was held in the Rosewood chapel on Sept. 20. The Conference opened with devotional service led by Mrs. Primus. The roll-call was responded to by the various churches—Marburg, Rosewood, Mt. Walker, Rosevale, Silverdale. The president welcomed delegates and friends. A duet was rendered by Mr. and Mrs. Bassard. Minutes, correspondence, and reports were read. The sisters were again willing to support orphan in India. A splendid essay was given by Miss A. Lobezeiger on "The Child, the Home, the Bible School, the Church." Mrs. Wendorf, president of the Brisbane Women's Conference Executive, conveyed greetings from the city church, and delivered an address, which was much appreciated.

Mr. Gifford Gordon, of the Anti-Liquor League of Victoria, who went to America to investigate conditions and report on the effects of Prohibition, has called that he will return by the "Niagara" in February next. The "Clarion Call" says:—"Mr. Gordon has now completed his extensive tour of investigation in U.S.A. He has visited the chief cities and centres on the Atlantic Seaboard, the Southern States, the Pacific Coast, the Middle West, and New England. He is now at Westerville, Ohio, the headquarters of the Anti-Saloon League of America, superintending the publication and sale of a booklet which gives the results of his investigations. At the request of Dr. Cherrington, General Secretary of the World's League Against Alcoholism, he will attend the International Convention of the World's League at Toronto in November next, where he is programmed to tell the story of his discoveries. He has a tremendous story to tell, and the temperance leaders of America recognise that his work has been exceedingly valuable to America as well as to Australia."

BEREAVEMENT NOTICE.

JOHNSON.—Mrs. Johnson and family desire to express their heartfelt thanks to their many friends for visits, letters, cards, telegrams, and floral tributes in their recent sad bereavement; also Mr. J. E. Thomas, Mr. H. Kingsbury, and the many auxiliaries of the Lygon-st. Church of Christ. Will all kind friends please accept this intimation of our deepest gratitude, as it is impossible to thank each one personally.—122 Queensberry-st., Carlton.

WANTED.

Wanted, reliable girl, to assist in home duties. Mrs. P. D. McCallum, 412 Dorcas-st., South Melb.

The church at Bordertown, S.A., invites the services of some preaching brother to fill the vacancy caused by the death of our late Bro. Edwards.

The Church at Swanston-st. requires a caretaker. As the accommodation is limited, the position would suit a married couple. Apply to the Secretary, R. Lyall, 39 Leveson-st., North Melbourne.

OUR ANNUAL

1922

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Foreign Missions.

Conducted by G. T. Walden, M.A.
(74 Edmund Avenue, Unley, South Australia.)

Federal Conference October 24 to October 26.

Miss Thompson will likely return to India in November of this year

Miss Caldicott leaves Adelaide on Jan. 8, by the "Naldera."

Don't forget to be in Melbourne, Oct. 24 to 26.

Mass Movements in India.

TEN QUESTIONS ANSWERED.

1. What are mass movements in India?

They are movements towards Christianity of large masses of outcastes who are called by the higher castes "Untouchables." Throughout India they probably number 60,000,000, and they are in the deepest state of degradation.

2. Who are these poor Untouchables or outcastes?

For the most part they are the aborigines of the country, who were subdued by the Aryan invaders of India many centuries ago. Ever since they have remained in serfdom, receiving in kind for their hard labors in the fields the barest subsistence and the cast-off clothes of their masters, who now own the land.

3. Why are they considered untouchable?

Because, in order to emphasise their complete subjection, they have been made to feel that they are in a lower scale than the family dog. The latter may walk over the kitchen hearth and lick the plates and dishes, but the poor Untouchable may not so much as let his shadow fall on the hearth of a caste man or woman.

4. Have the Untouchables any religious comfort or hope?

None whatever. They are literally "without hope, and without God in the world." They are in constant fear of evil spirits, which they try in divers ways to propitiate by offering animal sacrifices. They make gods and goddesses of the things from which they suffer, such as cholera, plague, smallpox, pestilence, and famine.

5. Why does not Hinduism stretch out a helping hand to these people?

Because, according to the Hindu idea, they were born as Untouchables owing to some sin committed by them in a previous existence. Now, however, alarmed by the mass movements towards Christianity, a party among the Hindus has started a "Mission to the Depressed Classes."

6. Why do the Untouchables see in Christianity their only hope?

Because they have proved that it stands for justice, for fair treatment between man and man, for the right to live their own lives, and that it offers the only chance of rising in the social scale. In the Lord Jesus Christ they behold a Friend and a Saviour from sin, and One who alone can inspire them with a hope eternal; in Hinduism they find only degradation and despair.

7. When brought into the Church of Christ, how far are they dependent on it?

For their temporal support they are in no way dependent on the church; on the contrary, desperately poor as they are, they continue to labor for their own support while they contribute to the upkeep of the mission with which they are connected, and to the maintenance of spiritual work in their own congregations. But these congregations in the villages, scattered and ignorant, do look (and rightly) to the church to supply them with pastors, teachers, and schoolmasters.

8. After embracing Christianity, do the Untouchables show themselves capable of rising?

Most decidedly; witness the considerable number of graduates of the different Indian universities, pastors in independent charge of congregations, clerks in Government offices, a battalion (2000 strong) in the Indian Army, doctors, compounders, nurses, and schoolmasters, who have come from their ranks.

9. How many from among these outcastes have been brought into the Church of Christ?

There are in India to-day about 4,000,000 Indian Christians, of whom probably about 3,500,000 are from the Untouchables. Over the whole of India the rate of baptisms is more than 10,000 a month. In the decade from 1901-11 the increase of Indian Christians in the Punjab alone was 400 per cent. In 1881 in that province there were but 900 Indian Christians; to-day there are about 400,000.

—Canon Guilford (O.B.E., Gold Medal of the Kaiser-i-Hind, with Bar, C.M.S. Missionary in the Punjab since 1881)



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OBITUARY.

BATTERSBY.—Sister Mrs. J. Battersby passed into the presence of her Lord on Aug. 20. Her husband, Bro. J. Battersby, died a year before. Our sister and her husband were among the faithful ones, and most regular at the table, until physical weakness prevented them. They were the father and step-mother of our Bro. D. Battersby and Sister Swanbury. The church at Hindmarsh extends loving sympathy to all the loved ones. The funeral was conducted by E. J. Paternoster at the local cemetery.—E. J. Paternoster, Hindmarsh, S.A.

CHANT.—Bro. Chant, after acute suffering, passed to his rest on Sept. 1, in the Adelaide Hospital. He was the father of Sister Mrs. Trembath. He was highly respected by his fellow-workmen, who assembled at the West Terrace burial ground to pay their last respects. To Bro. and Sister Trembath, the church offers loving sympathy. The funeral took place at the West Terrace burial ground, E. J. Paternoster officiating.—E. J. Paternoster, Hindmarsh, S.A.

HASKELL.—On Sept. 11, the church at North Williamstown lost one of its most esteemed members by the passing away of Bro. Thomas D. Haskell, at the age of 57 years. Bro. Haskell was baptised by Bro. R. Ennis 12 years ago, and up to about two years before his decease was one of the most assiduous workers in the activities of the church. He retained, up to the time of death, the office of deacon, though illness prevented him for some time from attending meetings. He also filled acceptably the office of church treasurer for a considerable time. For three or four years our brother was superintendent of the Bible School, and was greatly loved and respected by teachers and scholars. He will long live in the hearts of the young people of Williamstown. He had, before his home-coming, the satisfaction of seeing all his family united with the church. His patience, calmness and assurance were splendid testimony of the faith and grace of God that filled his heart. There was a large attendance at both the funeral and the memorial service held on Sunday, Sept. 24. Deep sympathy is felt towards Sister Haskell and her family.—L. Johnston, North Williamstown, Vic.

SHARP.—At Tara, Queensland, on Sept. 12 at the ripe age of 83 years, Bro. David Sharp passed to his eternal rest. He came to Australia from Scotland early in life. For many years he was a deacon in the church at Prahran, Victoria, and proved himself to be in every way worthy of and trust for the office. He later removed to a town in a distant part of Victoria, and from there went with his wife to Queensland, where he spent the remainder of his life in quietness and Christian contentment. My acquaintance with him dates back to our arrival in Australia in the ship "Liguria." He, with several other deacons, met us at Williamstown. We can never forget his kindness to us, helping with our baggage, and taking us (12 in number) to his home, where we found a good spread for our ready appetites. Bro. Sharp was a shrewd man of business, always busy about church work, and always kind. He was greatly beloved. Such men are "pillars" indeed. His four wide fingers behind, Bro. J. Sharp, of Brighton, Victoria, is well known to the Victorian brethren for his prominence in church work, and as an honor to such worthy parents.—J. Pittman.

EVANS.—Bro. William Evans was born at Mounta, S.A., 56 years ago. He was a miner, and suffered from miner's disease, to which he succumbed on Sept. 16. He was highly respected. On March 25, 1910, he was baptised and received into fellowship of Wolfram-st. church on 27th. For some time he was a deacon. He had wonderful power in prayer. On Sept. 17 his mortal remains were laid to rest in the presence of a large concourse of friends. The writer, by his leave, conducted the funeral service, and at the wish of his widow, conducted a memorial service at Wolfram-st. church on Lord's day evening, Sept. 24. To his widow and relatives we express our sympathy.—E. J. Tuck, Broken Hill, N.S.W.



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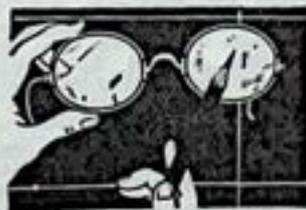
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News of the Churches.

New Zealand.

Nelson sale of work on Sept. 13 and 14 proved a great success. At the gospel meeting on Sept. 17, Bro. Crawford spoke on "The Quest for Life." He spoke at both services on Sept. 24, giving a powerful evening address on "The Two Foundations." Meetings have been well attended. The church should be greatly helped by Bro. Crawford's visit. Practice for the Bible School anniversary is progressing favorably, under Bro. Page's leadership.

Tasmania.

Hobart short mission closed with splendid attendances and interest. Two were immersed and welcomed on Sunday morning. Bro. W. Cooper exhorted. Bro. Nightingale had a good service at Kingston, and at Hobart at night, when a man and wife stepped out on the Lord's side.

During September the average attendances at all meetings at Geeveston were good. All departments of the work are in a healthy condition. On Sept. 10 Bro. Woolley conducted both services. Bro. Warren visited the Peninsula churches, Koonya, Tunnel Bay, and Nubeena, and reports one confession at the last named place.

Since recovering from recent illness, Bro. Bows, of West Ulverstone, has delivered several forceful sermons, one being on "The Indispensable Conditions of Peace." Congregations are improving. The brethren have just completed planting an acre of potatoes for the church on land kindly loaned by Bro. Fred. Howard. Bro. Warmbrunn has gone to the mainland on holiday.

Queensland.

At Toowoomba on Oct. 1, at the breaking of bread, Bro. W. Sharp, of Tara, Bro. Sherman, senr. and junr., were present, after absence in the country. The brethren met Lord's day afternoon at the residence of Sister Keeble, senr., to break bread. The gospel meeting was held in the Strand. One man confessed Christ. Mid-week prayer meetings encouraging.

Work at Brisbane still progresses very satisfactorily. A fine spirit prevails. Bro. Rankine has baptised two more converts at the mid-week prayer meeting. On morning of Oct. 1, Bro. Rankine addressed a large gathering on "The Jew in the Light of Scripture." Sisters Mrs. Dawson, Mary Potter and Bro. Thomas were received into fellowship. Amongst the visitors were Bro. Kingsford and Bro. and Sister Philip Brown, of Roma. The offering for the College of the Bible was taken up; the church expects to reach apportionment. A few members met to break bread at the home of Sister Colvin, who, we regret to say, has been laid aside since May last.

West Australia.

Maylands anniversary services commenced on Sunday, Sept. 24. To a good attendance at 3 p.m., Bro. Berry chairman, T. Hagger gave a very fine address. Songs were rendered by the children. Mrs. Stirling gave out some of the prizes. The anniversary social was held on Sept. 28, in Maylands Town Hall, preceded by a children's and teachers' tea, given in the church vestry. A splendid programme was given. Great praise is due to Mr. and Mrs. Berry, and Bro. and Sister Stirling, who worked very hard for success. Bro. Moody is in very indifferent health. A prayer meeting was held at his home on Oct. 2.

At Subiaco the Bible School Rally is still active. Altogether 83 new scholars have attended the school. Several other families have definitely decided to attend the school. It is expected to reach the aim of 100 new scholars. Interest is maintained in all departments of the church work. On Oct. 1, Bro. F. E. Buckingham, of North Perth, delivered a much appreciated address on "The Power of the Consecrated Life." The gospel service was taken by Bro. W. H. Clay, who delivered a powerful address on "A Prophet Before a King." On Oct. 4 a nice number assembled for

the prayer and praise meeting. One lady was baptised.

New South Wales.

One man made the good confession last Sunday at Belmore; preacher, A. Hutson.

At Petersham on Oct. 1 the seventh annual spring flower service was held. A splendid donation of fruit, flowers and eggs was sent to the Children's Hospital at Camperdown. Oct. 8, a big attendance at the Sunday School; three new scholars. Bro. Arnott's gospel theme was "A Good Man Converted."

At Paddington on Sept. 24 Bro. Hibbert, from Chatswood, addressed the church on "The Sin and Repentance of Judas Iscariot." In the evening Bro. Stevens gave an impressive gospel address, entitled, "The Chaff and the Wheat." On Oct. 1, Bro. Stevens preaching, a young girl and lad from the Bible School, both the children of Sister Mrs. Hibbert, confessed Christ.

City Temple had fair meetings on Oct. 8, Bro. Eaton speaking at both services. Visitors included Bro. Cust, Vic.; and Sister Allen, Sister Taylor, Lismore. A young lad was baptised at conclusion of evening service. Bright and inspiring meetings held during the half-yearly Conference, at which Bro. J. E. Thomas gave splendid uplifting addresses. The Bible School week-night anniversary service was a great success.

Hurstville reports good meetings. On Oct. 1 two were received into fellowship. Oct. 8, Bro. Corbett exhorted; one sister was received. At night Bro. Crossman preached on the "Unmixable Mixture." A married woman confessed Christ. The church and Bible School have sustained a loss by the removal of a valued worker in the person of Miss Grace McCoughey to the public school, Singleton. Bible School is preparing for anniversary.

On Oct. 1 at Enmore Bro. Thomas gave an address which was an inspiration to all. On Oct. 8 Bro. C. Hall gave a fine morning message, and Bro. F. J. Sivyer preached at night, when another young lady from the senior department made the good confession. Bible School teachers' meeting held in the afternoon; 250 scholars present at school, and 44 teachers for the day. The church is subsidising the school to the extent of 10/- per week. All other departments of work are in good condition.

At Lismore on Oct. 1, Bro. F. R. Furlonger presided, and a young lady, previously immersed, was welcomed to fellowship. At night Bro. P. J. Pond preached on "Christ, the Church's Foundation." The preacher attended six religious instruction classes in the public schools during the week. Owing to the difficulty of securing a suitable hall during the week, the Young People's Society is meeting Sunday evenings one hour before the night service. Bro. T. Houlden and C. L. Savill have been nominated as additional elders.

On Thursday, Oct. 5, a large and enthusiastic meeting was held to welcome back to Hornsby Bro. H. G. Payne, who, after seven years' work in other places, has returned to commence his second ministry with the church. Bro. Eaton, Conference President, occupied the chair, and Bro. Harward and the preachers of local churches were among the speakers. A presentation was made to Bro. Childs to signify the church's appreciation of his excellent service during the last six months. The members feel that there has never before been such a bright prospect before the church.

At Chatswood mid-week service on Sept. 27, the sister who confessed Christ the previous Sunday was immersed. On morning of Oct. 2 Bro. Saxby gave a splendid address. Sister Kay was received into fellowship by letter. At gospel service Bro. Whelan's theme was "Love unto the Uttermost." On Oct. 8, Bro. Whelan gave fine spiritual messages morning and evening. Sister Mrs. Watson was received into fellowship. Visitors included Sister Walden, of S.A. Mrs. Ash-

wood and daughter have returned from the mountains. Building operations have commenced in connection with the new chapel.

South Australia.

At Queenstown during September Bro. Brooker has been too ill to take the services. At the morning meetings A. G. Hinde, G. M. Cox, A. Cook, and F. Harris have given the addresses. The evening messages have been delivered in a splendid manner by Bro. C. W. Johnson, G. T. Walden, and H. J. Horsell. Bro. Brooker is not yet well enough to resume work, but is improving.

A lad from the Bible School confessed Christ at the gospel service at Cottonville on 8th inst. Bro. Southgate preaching. Bro. H. R. Coventry addressed the church in the morning, and gave a talk to the Bible School in the afternoon, giving very interesting information regarding F.M. work at Baramati. Two who were immersed during last week were received into fellowship at the morning meeting.

At Wallaroo a public welcome was extended to Bro. and Sister E. G. Warren last Thursday evening. A splendid reception was accorded them. The Presbyterian, Congregational, and Church of England ministers were present; Salvation Army, W.C.T.U., and Loyal Orange Lodge; also Bro. Rootes, from Kadina, with his choir and many others. Delightful services on Sunday. Bro. Warren delivered impressive addresses. Miss Hene Smelts sang very sweetly.

On October 1 good meetings were held at Cowandilla. At Bible School 97 were present. At night the seating accommodation was taxed to the limit, and one of the Bible School scholars made the good confession. Oct. 8, 65 present in the morning meeting. Bro. W. Garratt addressed the church. Bible School had a record attendance: 106 present. In the evening service Bro. G. A. New again preached with great power. Bro. F. C. Western rendered a solo very acceptably.

Good address from Bro. Roy Coventry at Uley on Sept. 10, and one confession. During the absence of the evangelist, the church received helpful messages from Bro. Dr. Porter, B. W. Manning, and E. W. Warren. A little over £20 has been received for the College of the Bible, and a special collection taken up for the Armenian Relief fund has amounted to over £15, £4 coming from the Sunday School. The present evangelist of the church is to be released from his engagement at the end of the year, and the church is taking steps to secure a suitable successor.

At Moonta several have been welcomed back after absence through illness. Sister Mrs. P. Matters has been very ill for many weeks, but was able to get to the meeting on Sunday, Oct. 8, also Bro. T. Searle. Bro. J. Roberts, one of the deacons, has left Moonta, and gone to Adelaide to work. The mines are slowly absorbing the unemployed of Moonta and district, consequently conditions are not yet very bright. After about seven months' idleness, it will take a long time before the town can show much sign of returning prosperity. It not infrequently happens that the church is the last to benefit.

On Sunday, Oct. 1, Norwood services were good. Bro. G. H. Jenner exhorted. In the afternoon Bro. G. T. Walden gave an address to the Young Men's Class. In the evening Bro. Palmer spoke to a fine congregation. Monday, the second meeting of the Band of Hope was held, and very encouraging results were apparent. Good meetings on the 8th, Bro. Palmer speaking morning and evening. In the afternoon a very fine address was given by Professor Darley Naylor on the League of Nations. There were about 150 present, and 30 decided to join the League of Nations Union. The lecture was of a very high educational character.

The church at Croysdon is now independent of the H.M. Committee, and entirely self-supporting. Finances and interest good. Church and choir gave farewell socials to Mr. G. Bates, Miss M. Gilbert, Mr. R. Segnit, Miss R. Howard, Mr. and Mrs. Jeffrey. The regular services of these esteemed brethren and sisters will be greatly missed. Recent S.S. anniversary the best yet. Crowd

of audiences. Cantata, "Cloud and Sunshine," under the leadership of Bro. G. E. Duncan, a great success. Bro. P. H. Hancock is new S.S. superintendent. Bro. Bateup relinquished work owing to change of residence. A. H. Wilson, evangelist, has just commenced his fifth year. Sister A. Barling recently married and removed to Rosewater.

At Balaklava gospel service on Oct. 1 two young men confessed Christ. Oct. 8, church anniversary was celebrated. It was also the commencement of the spring campaign. 160 present at meeting for worship. Three received into fellowship by faith and obedience. Bro. Ewers gave a splendid exhortation. 136 present at the Bible School. At the gospel service the chapel was crowded. Bro. Ewers was in fine form. The choir rendered several anthems. Offering for the Armenian Relief amounted to £6/12/6. Three were baptised. Sympathies go out to Bro. J. W. Curtis and family, who have recently lost their beloved wife and mother. Her mortal remains were laid away in the local cemetery on Sept. 30.

Since last report from Mile End, three have been received into fellowship by faith and baptism and one by letter from Gawler. Meeting for men held recently was the best yet, about 100 men present. A good talk from Mr. A. G. Clark, a leading business man of the city. Armenian relief offering was £8/12/6. On Sunday the Bible Class went out in twos and threes to visit other Bible Classes in and around the city, and are to report what they saw and heard next Sunday. Packed meeting at night, and at the close four confessions. The singers and orchestra from the Royal Institution for the Blind paid a visit last Wednesday, and entertained with their sweet music. Bro. Manning and a party go to the West Coast on the 20th inst. to assist churches and individuals there for three or four weeks.

At Williamstown the work is going along nicely. On Sept. 24 two very fine addresses were given by Bro. Talbot. On Oct. 1 and 2 the combined anniversary services of church and Sunday School were held. Four addresses by Bro. Southgate, of Cottonville, were highly appreciated. On Sunday afternoon the distribution of prizes took place. In the evening Bro. Southgate spoke to the children on "Keep the Tins Clean," and to the adults on "Is the Young Man Safe?" The anniversary services were concluded on Monday night, when addresses were given by Bro. Talbot and Bro. Raymond, of Gawler. Many friends came from Gawler. The singing of the children and choir was greatly appreciated. The help of brethren of Kersbrook during last quarter is appreciated.

Victoria.

Excellent meeting at Hampton on Sunday night, and a fine address by Bro. Wakeley.

Bro. Eaton delivered splendid addresses to the church at Croydon last Lord's day. Sister Parker was received into fellowship. At a special meeting of the church it was decided that Bro. Grenns continue as secretary.

On Oct. 1 the Harcourt church enjoyed fellowship with former members, the "Back to Castle" movement attracting them. On Lord's day, Oct. 8, Sister Mrs. Mitchell started a Bible School in South Ravenswood State School.

At a special men's service at Coburg on Sunday evening, J. C. F. Pittman's subject was "A Strong Man Made Weak." Full audience. Singing of the men appreciated, particularly "There'll be no Dark Valley." Two received into membership in the morning; three baptisms last Tuesday.

At Hawthorn on Sunday morning Wm. Wilson spoke on Prohibition. Two men were received into fellowship. Mr. Parkin (Victorian Sunday School Union) visited the school in the afternoon and gave a helpful talk to the scholars. W. F. Kambrell preached at night on "Christ and the Individual."

The work has been going along steadily at Moor during the past few weeks. On Sunday evening last, at the close of an earnest address by Bro. Hargreaves on "The Falling Away," a young man stepped out and confessed Jesus, following him in baptism the same hour. Bro. Radford, from Bendigo, and Bro. McKenzie, from Castlemaine, met with the church.

Good meetings continue at Kyneton. The Mutual Improvement Society held a social on Saturday evening. Bro. J. E. Webb and several brethren from Collingwood, who were in the town for the week-end on K.S.P. activities, were present on Sunday evening, and conducted the gospel service. Bro. Webb addressed the audience on "Christ, the Supreme Authority in Religion."

Splendid meetings at Middle Park. Bible Class attendance is keeping up well; the school for the last two Sundays has gained seven new scholars. The rally is creating interest, and proves encouraging for a bigger school. The mid-week training class is also being well attended. Last Lord's day, one young lady made the good confession. Bro. Brocke preached.

At Burnley good meetings continue. At morning service Bro. Toogood gave a fine exhortation on "Christian Unity." Bible School is preparing for anniversary. Evening service, Bro. Stephenson spoke on "God's Divine Rod." Two scholars were baptised. Total Bible College offering, £5. Bro. C. Haywood rendered a fine solo. Bro. Welsh is laid aside through sickness.

Good meetings at Swanston-st. last Lord's day. In the morning several visitors were present, including Sister Mary Thompson, missionary from India; Bro. A. C. Mudford, from Barmera, S.A. Excellent address from Bro. R. Ennis. Bro. Kingsbury delivered a great sermon at the gospel meeting. Sister F. L. Mitchell sang beautifully the hymn, "O Love that will not let me go." College offering to date amounts to £72.

On Oct. 1 Bro. and Sister Schwab returned to Geelong much benefited. Mid-week prayer meeting, fine attendance; two young men were baptised. On Lord's day morning they were received into fellowship. Bro. Schwab's messages were very fine. A good interest manifested in the gospel service. Bro. Gray, with their wives, from Hershman, and Bro. Eastwood, Kaniva, have come to sojourn; they will be a great help.

Since last report the church at St. Arnaud has had two confessions, a young man and a young lady, both from the Bible Class. Bro. Searle's work is much appreciated. A concert was held on Sept. 27, which was a great success. All Sunday Schools in the district are combining for their S.S. picnics this year; a special train has been procured to take the children to Cope Cope Lakes, a distance of about twenty miles.

On Oct. 1 Brim had splendid meetings at S.S. anniversary services. Bro. Ingham, from Hershman, exhorted at the breaking of bread. Afternoon and evening services were held in the hall, and the scholars ably rendered songs under the training of Sister E. Hovey, and Bro. Ingham addressed the audience at each service. The picnic was enjoyed on Wednesday. Sister Eagle is still very poorly, and finds a change from the district necessary.

At Northcote a splendid combined meeting was held on Tuesday night of the men of the church and K.S.P., at which vocal items were rendered, and very excellent addresses were given by Bro. Hinrichsen and Bro. Bardwell, after which Sisters Mrs. Jos. Collings and Mrs. Sutch provided supper. At Sunday morning's worship Bro. Hinrichsen presided, and Bro. R. Conning, junr., delivered a fine exhortation. At the gospel service Mrs. Len Press and Miss Edna Nicholls rendered very sweet solos. Bro. Hinrichsen's message was "Ears to Hear."

At Carnegie, on Saturday, Oct. 7, the Octagon Club held a very enjoyable birthday night, proceeds on behalf of their stall at the coming sale of work. On Sunday last Bro. A. L. Haddon helped all with a very instructive message. Bro. Saunders conducted an impressive in memoriam service in honor of Bro. F. Manning, recently called home, a large number of friends being present. Bro. Glen Jones has gone into a private hospital for a serious operation, and prayers are offered for and sympathy extended to him and the members of the family. Offering for College of the Bible is open; the aim is not yet quite reached.

Box Hill Bible School anniversary on Oct. 1 and 4 was a great success. A large hall in the town was secured for the celebrations. Unprecedented congregations gathered. Thanks are due

to Bro. Reg. Clark, of Malvern, who addressed the children in a most interesting way on Sunday afternoon, and to Bro. Horace Kingsbury for his splendid message at the week-night demonstration. Several scholars received seals to their certificates for four years' unbroken attendance, while Eddie Crouch completed his with a gold seal for five years' continuous attendance. On Wednesday afternoon a scholars' tea was given in the schoolroom.

A combined meeting of Coburg and Moreland churches was held on Oct. 3. The address was given by Bro. Wm. Gale, and Bro. J. C. F. Pittman immersed three who had confessed Christ—two from Coburg and one from Moreland. On Oct. 4, the sacred cantata "Esther, the Beautiful Queen," was given by the choir and others in the church. Connected readings by Bro. Wm. Gale; conductor, Bro. Barber. Proceeds were handed to the officers by the choir for the building fund. On Oct. 8, at Moreland, four restored, and one by faith and obedience, were welcomed. Attendance in morning, 157; and at night, 17 remained for the Lord's Supper; total for day, 174. Plans and specifications have been prepared and bricks ordered for additions to the buildings for the new school and kindergarten. The young men of the church are taking part in the services acceptably.

At Lygon-st. on Sunday Jas. E. Thomas spoke in the morning and again at night, when he delivered a fine discourse upon "The Offence of the Cross." A young lady confessed Christ. In the morning Bro. Thomas announced that, acting under medical advice, he was reluctantly compelled to submit his resignation as preacher of the church, after six and a half years of happy service. It is his intention to relinquish ministerial work for a time, and take an extended holiday as soon as a successor is appointed to carry on the work. On Wednesday evening the Senior and Junior Endeavor Societies held a united consecration service in memory of the late Miss Florrie Johnson. Bro. T. Bagley paid fitting tribute to the power and influence of her beautiful Christ-like life. All present reverently rededicated themselves to the service of God. On Saturday last there were three weddings in the chapel, the participants being Miss Vera Craigie and Mr. E. Redgood, Miss Essie Whiting and Mr. Harold McKean, Miss Short and Mr. T. Collis. Jas. E. Thomas and Horace Kingsbury officiated.

IN MEMORIAM.

BRYANT.—In loving memory of our dear mother, who departed this life at the Maryborough Hospital, Oct. 3, 1919.

Though life brings much that alters,

And time brings much that's new,

There's one thing that never alters,

That is loving remembrance of you.

—Inserted by her daughters, Gladys and Hazel, Railway Crescent, Maryborough.

HOVEY.—In sad and loving memory of my dear husband and our dear father, Matthew Hovey, who died on October 13, 1915, at Brim.

Deep in our hearts there's a memory

Of a loved one passed away;

Still through the long years to come

That memory will always stay.

Sadly missed.

—Inserted by his loving wife and family.

ORGAN.—In sad but loving memory of our dear son, Lieut. Studley Organ, killed in action in France, Oct. 9, 1917; also our dear daughter Ethel, passed away at Cheltenham, July 15, 1919. "Until the day breaks and the shadows flee away." Good-night.

—Inserted by their loving parents, brothers and sisters.

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North-West Conference, Victoria.

The first meeting of this Conference was held at Horsham on Thursday, Sept. 21, and was in all respects a successful gathering. The meetings, which were held in the Horsham chapel, were well attended, brethren being present from Ararat, Brim, Minyip, and Kaniva. Bro. Bagley was also present, and his words of counsel and inspiration were a very much appreciated feature of the Conference.

The morning meeting was of a devotional character, being led by Bro. Ingham. Bro. Bagley spoke from the text, "Greater things than these shall ye do." The afternoon session commenced with a short devotional meeting led by Bro. Miller, and spoken to by Bro. Ingham.

The business session was presided over by W. G. Smith, of Minyip, who extended a welcome to all visitors, which was responded to by Bro. Bagley, for Stawell, Cambridge (Ararat), Eagle (Brim), Ingham (Horsham), Goldsworthy (Kaniva). The following were elected to office—W. G. Smith, President; A. J. Ingham, Vice-President; A. R. Benn, Secretary and Treasurer; Bro. Goldsworthy, Hepburn, White and Miller members of the Executive Committee.

A good deal of time was very rightly devoted to the question as to how best to assist the churches in the Conference district. It was decided to ask each of the churches to donate 1/- per week to the raising of a fund to assist churches to conduct missions and meet their building financial obligations. It was decided that the next

Conference be held at Ararat during the week of the Show in that town.

A very profitable and well attended meeting was held in the evening, presided over by Bro. W. G. Smith. Several musical selections were very effectively rendered. Short addresses were given by the following brethren: A. R. Benn on "Baptism"; W. A. Eagle, "Witnessing for Christ"; J. R. Cambridge, "The Greatest of all Great Works"; A. J. Ingham, "Holding Fast"; E. Bagley, "The Fundamentals of Christianity."

The meals of the Conference were splendidly provided in the Masonic Hall by the sisters of the Horsham district. We are hoping that this N.W. Conference will mean much to the district in the coming years.—A. R. Benn.

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