

THE AUSTRALIAN CHRISTIAN

CIRCULATING AMONGST CHURCHES OF CHRIST IN THE AUSTRALIAN COMMONWEALTH AND NEW ZEALAND

Registered at the G.P.O., Melbourne, for transmission by post as a Newspaper.

Vol. XXV., No. 42.

THURSDAY, OCTOBER 19, 1922.

Subscription, 9/- per annum; posted, 10/6.

The Neglected Book.

Following upon the report of the Government Commission regarding the place of the Bible in English life, a correspondent of the "Methodist Recorder"—Mr. A. R. Dawson, J.P.—makes some very pertinent remarks and suggestions. "The irony of the situation," he says, "is that it is not the Church that indicates that the Bible has a decreasing place in English life, but a Government Departmental Commission on the Teaching of English. Whether the Bible is viewed as the supreme Book of literature, the highest ethical code, or the unfolding of the Divine mind, the church should be its watch-dog to give the danger alarm."

Mr. Dawson proceeds to give some good advice to the churches.

"I would suggest," he writes, "that the first step is to restore the Book to its rightful place in public worship. Admittedly ministers have a difficult task in adjusting the claims of a larger programme to a shorter worship. But in such adjustment relative values must be regarded. Most frequently the first thing jettisoned is the Bible. Last Sunday I worshipped in a Wesleyan Church, and being Sacrament Sunday, the Beatitudes were read and responded to. Apart from these, the actual reading of Scripture consisted of seven short verses from the Old Testament. In point of time the Bible-reading occupied three minutes, being less than that accorded to the Notices, whereas the talk to the children lasted thirteen minutes. It is not merely that the neglect of Scripture in public worship deprives the listeners of the beauties, revelations, and associations of the Word, but it also creates a new sense of values in which the Bible ranks as the most unimportant. A church with a forgotten Bible will become a forgotten church."

In that short paragraph there are suggestions which, we think, might well be heeded by congregations known simply as Churches of Christ. As much as any people we make our appeal to the Word of God; the Bible is for us authoritative; we feel that our whole position stands or falls by the Book—yet which of us can be wholly satisfied with the place which the Scriptures have in our ordinary church services? Many members love in their daily life to read and study the Scriptures; but it is to be feared

that in numerous cases not only family reading but private study of the Bible is habitually neglected. For such the public reading in the church services is of especial importance. But it may be doubted whether that public reading is so conducted as to give the hearer a due sense of the interest or value of the Bible. Three particular things may be noted.

The time given to reading.—Mr. Dawson contrasts the three minutes given to Bible reading with the longer time taken up by announcements. Presumably we have all suffered through such an absurdity. So that people may leave at 12.20, or thereabouts, the reading is reduced to vanishing point, but announcements of concerts and socials are made *in extenso*. This can hardly be regarded as putting first things first. Some things in a service should not be hurried. The celebration of the Supper is chief of these. The reading of the Scriptures is next. For ourselves we would rather that the address were shortened than that these other items suffered. We have known speakers who make the mistake of regarding the address as the principal thing in a worship service. We recollect with amusement the remarks of one irate exhorter who protested against "the preliminaries" lasting till 11.50—the time when he began to

utter his words of wisdom. Prayers, Scripture readings, the Supper, all "preliminaries!"

Often, it is the president of the meeting who is at fault. It is clear that, unless something has to be cut out or cut down, a meeting due to last for one hundred minutes must be carefully planned. Only thus can balance and a due proportion be attained. To begin five minutes late is such a common thing with us as hardly to excite remark—but it should be almost unknown. That five minutes given to reading would remove such a reproach as Mr. Dawson could give. With great profit, too, the president's address before the Supper could be curtailed sufficiently to give abundance of time for the Scriptures. It is the time which is now wasted—or worse than wasted—rather than the brevity of the service as a whole, which leads to hurry or curtailment of important acts of worship.

The manner of reading.—We have some beautiful readers in our churches. A passage read by them helps us more than does the average address. But such readers are rare. Most who read on Lord's day mornings are just passable; some are very weak, and a very great many are frankly "impossible." Some obviously have no knowledge whatever of the meaning of the words they read, while others stumble at or grotesquely mispronounce the simplest of words. Such men should immediately be dropped from the readers' plan; they are injuring the church of God. It should be one of the highest honors for a man to receive an invitation to read in church. Every one who really can read to the glory of God and the edification of men should have the privilege of doing so. Officers and preachers should look out for capable readers, encourage them, give them opportunity for practice and testing in other meetings—then, when they are fit, and only then, advance them to the position of reader on Lord's day morning. The Sunday service is not the place

The Passing Hours.

What hast thou done to-day for God or man,
To prove thyself a part of His great plan,
Who sent thee forth some noble work to do,
Some cross to bear, a life to live that's true?

What hast thou done to ease another's load?
To help some wayfarer along the road?
What word of cheer from thee hath made the
day

Less dreary to some toiler on the way?
From rise to set of sun the golden hours
Pass swiftly, but while passing they are ours;
Priceless as jewels in a monarch's crown;—
Rightly improve them ere life's sun goes down.
—Helen A. Richardson.

of training. A three minute reading from many men is altogether too long. But one twice as long from a good reader may lift a service to a high level of blessing and profit. Let us improve our reading.

The selected readings.—For ourselves, we like the idea of uniform readings in the churches, and also the notion of the address being related to one or other of the readings. Also we like, for the New Testament at least, connected readings. We have some sympathy with the injunction in the First Book of Discipline of the Kirk of Scotland (sixteenth century) that both reading and

preaching should be in order without "skipping and divagation from place to place of Scripture." We do not see, however, how such uniform and connected readings are to be accepted by churches at large until we make the process of selection a more serious business than we have hitherto done. The appointment of a really representative committee possessing the requisite ability and prepared to give time and trouble to the task of selection would appear to be the best method. We should be glad if some Conference would move in this direction.

Aspects of Christ.

Horace Kingsbury.

There is no more gracious invitation recorded in the Bible than that given by Jesus to the "toiling and burdened ones." "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." Different aspects of Christ are here revealed.

Christ Our Friend.

There is pathos in the words—a heart-throb in the very voice that utters them. Men are weary, heavy laden, needing sympathy and succor. Jesus says, "Come unto me all." All: not the rich nor the poor; not the learned nor the illiterate; not the cultured nor the uncouth; but all, ALL! Multiplied thousands have responded to the personal appeal of these earnest words. Whoever you are, Christ is your friend, and He wants you.

Christ Our Master.

"Take My yoke upon you," says Jesus. Yes, that means submission, but never man had better Master than Jesus. He was a carpenter once, and knew well the art of fitting the yoke and easing the load. This yoke He would have His disciples take is "lined with love." We must serve in this life, and his servants we are whom we obey. Christ's yoke accepted means Christ's work accomplished. It is good that we should bear His yoke.

Christ Our Teacher.

"Learn of Me," He says. He who is "the Way, the Truth, and the Life" invites us to sit at His feet. He will be patient with the backward ones, considerate of the sluggish ones, and will gently persevere till all His pupils comprehend. No other knowledge is so satisfying as knowledge of Jesus, and no other ignorance so disappointing as ignorance of Him. Paul counted all things but loss for the excellency of the knowledge of Christ Jesus his Lord.

Christ Our Helper.

"I am meek and lowly in heart," the Master continued. He is the "Gentle Jesus" of our childhood's prayer. He is thoroughly "broken in," as the word "meek" implies, and He asks us strangers to the load and the road to let Him help us. We are invited to render a yoked service. "Take My yoke," says Jesus, "for My yoke is easy." S. D. Gordon puts it this way, "Yoke up with Me. Let us pull together." What a Helper, and what a fellowship!

Christ Our Peace.

"I will give you rest," and "Ye shall find rest unto your souls," are His promises. Yet the invitation tells of a yoke to be taken, a burden to be borne, and suggests a work to be done. Nevertheless those who accept find rest. Fear and fretfulness fly away, and faith and peace take their places. In a world of ceaseless activity, where loads are to be lifted, and tasks to be undertaken, God's peace keeps guard over hearts and minds in Christ Jesus.

A Blessed Assurance.

The Master's invitation is for all, and therefore is for each. Whosoever will, may come. "Come unto Me,"—that is His gracious invitation. "Him that cometh to Me I will in no wise cast out,"—that is His blessed assurance. Who could resist Jesus? "I found in Him a resting place, and He has made me glad."

The Secret of Life.

The mountains of the sky ride down
Toward the setting sun,
A wind bestirs the thoughtful trees,
Another day is done.
Oft had I pondered in my mind
The secret of our worth;
Why some men's deeds die with the day,
And some outlive their birth.
Then, as I watched the setting sun,
I heard a whispering tree—
"A man may live his life in terms
Of God's Eternity"

—B. D. Martin.

The Spirit of Worship.

Several weeks ago we took occasion to write an editorial urging the use of young people in filling vacancies in the ranks of church workers during the vacation season. Already several congregations have acted on this advice, and report varying results. The chief difficulty encountered was an attitude of mind, on the part of some of the congregation, wholly foreign to Christian worship and service.

For example, in one city church, the preacher selected a young man from his congregation—a most promising Timothy—to fill the pulpit. The young man prepared faithfully, but in the earnestness and fervor of his delivery made some obvious mistakes in pronunciation. Had the regular minister made the same slips no notice would have been taken of them, but because the boy was inexperienced and of their own set, the young people laughed at the errors and so humiliated the young man that he could not be persuaded to make a second attempt.

Instead of rejoicing that one of their number was receiving increased opportunity for service, instead of encouraging him and strengthening him and worshipping with him in God's presence in the Lord's house, these young people felt they had come to be entertained.

Not only during the vacation period, but at all seasons of the year, members young and old must remember that the value of the service depends upon the motive behind it.

Desire for admiration, for prestige, for public recognition are not worthy motives in the Lord's work.

For instance, the choir contributes a vital part to worship. Its message in song should completely overshadow the *personnel* of the group. We have in mind a small congregation with few leaders. One young woman had "taken lessons" and was considered a singer, but her tones were flat and she could not lead. A younger woman had a strong, clear voice, true to note, and was a fine leader before an audience. However, criticism of the former so chilled the latter that she lost confidence in herself, and the church lost one of its assets.

The church is no place to "show off," and it is the last place in the world for jealousy to thrive. As we noted above, older members as well as younger need to check up on the motives that actuate them. Their reactions upon others are in direct proportion to the sincerity of their own purposes.

We urge the use of young people, especially during the vacation season, but in preparation be sure that your congregation is unselfish and earnest in the Lord's work, that the members are striving to be mutually helpful, and that they reverence the Lord's house and assemble there in the spirit of worship.—"Christian Standard."

The Churches and World Peace.

to the invitation of the editor of the "British Weekly" (Sir Wm. Robertson Scott), Dr. J. H. Jowett contributed to the issue of September 7 a very striking article under the title "What Has the Church of Christ to Say?" The article was deemed of such importance that the editor printed it on extra pages, giving the views—almost unanimously favorable—of different church leaders regarding Dr. Jowett's manifesto.

The distinguished preacher reiterates his judgment that "the most commanding social necessity of our time is for the Church of Christ to organise her powers against the forces which are working for international bitterness and alienation." "Can anyone doubt," he asks, "that the deeper passions are burning again, engendering suspicions and misunderstandings, and driving Governments into mistrust and alienation?" "Explosive stuff is lying about in every part of Europe. Some day a seemingly trilling match may fire it! And when we are beginning to talk about 'the next great war,' and they do it, not in a tone of whispered horror, but in the ordinary levels of conversation, as though it were the most natural thing in the world." What in the light of this is needed? is the question to which Dr. Jowett addresses himself.

He reminds us that Mr. Lloyd George, after the Genoa Conference, "declared his conviction that what was wanted in these conferences was a different atmosphere, a more imperative sense of moral ideal, and driving power which would give the moral ideal its rightful constraints and sovereignty." "We have not had the requisite religious force behind us, and it is for the churches to supply it." "The other day," continues Dr. Jowett, "I read Dr. John R. Mott repeat a word which he heard from the Premier of Japan, when the latter was returning from Washington. The Premier of Japan is not a professing Christian, but his was his judgment as he reviewed the moral decisions of the Conference. 'We must now look to the leaders of religion.' What is the response of the leaders of religion to the Prime Ministers of Britain and Japan?"

The politicians have failed

Establishing a righteous peace, and men everywhere are feeling the need of some power which shall lift all political relationships out of the rut and mire in which they are fallen, and create the possibility of national and international fraternity. It is not with sentiment we need. And still less can we do anything with a mere 'good nature' which is indifferent to moral issues. It is not enough for peoples to kiss one another; even a kiss is to be 'a holy kiss.' Sentiment must be impregnated with righteousness. Love must draw its vital strength from holiness. Kinship must have roots in virtue. Fraternity must have a moral love. It

is not a matter of just 'feeling nice' to one another. It is the high necessity of establishing the will of God, as revealed in Jesus Christ, in all the relationships of mankind. It is the enlargement of merely parochial and patriotic fellowship into the family of men. It is the transformation of the kingdoms of this world into the kingdom of God."

The church must carry the Lamp of God.

"Is the church fulfilling her manifold function? Is her heart the home of broad and noble sympathies? Is she clothed with light? Does she put a trumpet to her lips which can awake the very dead? There are individual members of the church in every land, countless thousands of them, who are wide awake in spirit, and who are devoted servants of the Christian ideal. But they are like the scattered units of a broken army. They lack the strength of a well-disciplined and organised host.... The church is to be the organ through which individual faith and loyalty can find corporate expression. Through the church the holy judgments of obscure multitudes are to shine with powerful and arresting constraint. The church is purposed to gather to herself all the divine elements in society, and to manifest and demonstrate them in the leadership of the human race. In a word, the church is to be in the thick of things, carrying the Lamp of God. I am far from suggesting that she is to be a meddler and muddler in matters in which she is entirely ignorant. It is not a question of being able to handle the details of problems. It is rather that of proclaiming eternal laws and principles in which all problems are to be solved. I am contending that the ministry of the church is to be that of the lamp, burning with the clean, clear light of the Christian ideal. She is to carry and declare the principles in whose jurisdiction all things are to be tested, and she is to be the primary channel through which the power of God is to work upon social problems to their appointed solution.

"On some appointed day let the believers in Jesus Christ go to their churches, as they went in the early days of the war, and in some simultaneous act of dedication and audible declaration let them proclaim their desire and purpose for a sacred peace, and their belief in the common brotherhood of mankind. Let us incorporate this sacramentum in the usual ordinances of worship. Let it be an act, not merely of priests and ministers, but of the whole congregation. Let them rise in their sanctuaries, standing before God and man, and in some simple form of words let them assert their witness to the ethical ideals of their faith, and their determination to have peace on earth and good will among men. Let this be done in every Christian church throughout the

world, whether it be Protestant, Roman, or Greek.

The Council of Peace.

"But I will go further than this. In every nation I would have representative leaders of the Christian Church meeting together, not in councils of war, but in councils of peace, to express the luminous principles of our Lord on some of the grave matters which are now plunging the world in confusion and strife. Have we any guiding principles which are intended to be to men as the light of day? Let them be proclaimed in every nation with an authority which is drawn from their Sacred Source, and with a strength of testimony which would be derived from the act of a united church. There need be nothing elaborate about these national gatherings. There is no necessity for complicated machinery. In every nation someone would have to take the lead, and surely someone could be found to do it. Surely it would be possible in every country to find men and women who would be the originating centres of the simple organisations which are to get these councils together."

Dr. Jowett would have all the churches unite in such a task. "There will be no sacrifice of conviction. There will be no compromise in religious principles. It will be a sacred effort, on the part of all who believe in the moral ideals of Jesus, to direct them to the control of Governments and of Parliaments, and of all who are busy seeking the material welfare of peoples and determining the social and national relationships of mankind."

What has the Church of Christ to say, what is she to do?

"Is all this a vision and a dream? Very well; then that is how things are to begin. "Your young men shall see visions and your old men shall dream dreams." Castles have to be built in the air before their foundations are sunk in the earth. Solid worlds are born of gaseous nebulae and whirling mists! But not for one moment do I think our opportunity is so vague and so remote. Our resources are real and immediate. The occasion is ripe. The hour is at hand. The world is drifting again to war! What has the Church of Christ to say, what is she to do? Shall she arise from her slumber, or...?"

Say not the struggle nought availeth,
The labor and the wounds are vain,
The enemy faints not, nor faileth,
And as things have been they remain.

If hopes were dupes, fears may be liars;
It may be, in yon smoke concealed,
Your comrades chase e'en now the fliers,
And, but for you, possess the field.

For while the tired waves, vainly breaking,
Seem here no painful inch to gain,
Far back, through creeks and inlets making,
Comes silent, flooding in, the main.

And not by eastern windows only,
When daylight comes, comes in the light,
In front, the sun climbs slow, how slowly,
But westward, look, the land is bright.

Religious Notes and News.

General Feng's Army.

Following upon the appointment of General Feng, the Christian soldier, as Governor of Hunan, China, a deeply interesting incident is reported by Miss Soltan, who has been a member of the C.I.M. since 1901, and of late years matron of a hospital at Kaideng, which during recent fighting has been swamped by soldiers of both armies. Miss Soltan writes: "General Feng invited all the Christians in the city to go and see his troops parade, and join in prayer and praise, on Tuesday. We went at 5.30 a.m., and were on a raised platform, so we saw them all as they marched past. It was a fine sight, those 10,000 men in grey uniform. The service was very impressive, that large body of men all uniting aloud in prayer and song."

Roman Catholic Schools in the United States.

In the United States there are 16 universities with 19,802 students under Roman Catholic auspices, according to the "Christian Education Monthly" of the Methodist Episcopal Church, South. In addition, there are 51 Roman Catholic seminaries for the training of secular or parish priests, with an enrolment of 6,667. Other educational statistics for this church include 113 seminaries of religious orders, 62 colleges for men and 52 for women, with 13,996 students; 1,552 high schools with 196,853 pupils, and 6,551 elementary schools with an enrolment of 1,795,673.—"Record of Christian Work."

Methodists Building a College in Rome.

Rome is everywhere known as having to the north of the city, another hill that, because of its association with the Methodist Episcopal Church in Italy, has of late attracted no little attention. It is Monte Mario, the highest of all the hills in the immediate vicinity of Rome. A plot of nearly fifty acres on the slopes and summit of this hill has been recently purchased by the Methodist Episcopal Church. The purpose in securing this site is to furnish accommodations and equipment for the increasingly large number of boys who wish to avail themselves of the privileges offered in the church's educational institutions. In October, 1921, the Methodist Collegio for boys, long established, and located at the church's Central Building in Rome, was transferred to Monte Mario. Buildings already standing on the property when purchased are being utilised for this purpose. Already ground has been broken for some of the buildings projected, and it is hoped that in the near future it will be able to accommodate 1500 pupils. Among the boys now being educated in the Collegio are some from Montenegro and Albania, in itself a prophesy of the time when the "Collegio Internazionale Monte Mario" will be educating boys from all parts of the Latin world.—"Christian Herald."

Salvation Army: Ten Years Onward.

Ten years ago, on August 20, 1912, General William Booth, founder and first general of the Salvation Army, passed away. The appointment of the founder's eldest son—Bramwell Booth—to be his successor, was a foregone conclusion to those who knew anything of the work that the then Chief of the Staff had done, but few could have foreseen the progress to be made in the decade immediately following the new General's appointment. Yet no fewer than ten new countries have been "invaded" by the Army since 1912—including China, Russia, Brazil, Celebes, British Honduras, Burma, Assam, Czechoslovakia, Kenya, and Nigeria. The home service of the Army—the carrying out in daily practice of the implications of the Christian Gospel—has also been very widely extended. The opening of the finely-equipped mothers' hospital at Clapton is but one typical illustration of the growth of the idea of social service on Christian foundations. But many have asked: "What about the Army's first

aim? Is the organisation still out for the worst and most degraded?" If the delivery of the message is less curlysantic (as Professor Huxley termed it) than in 1880, it is now better informed, its aim is more accurate, and the results achieved are as striking as ever.

Prohibition and the Death Rate.

From "The New York Times Current History" we learn that Director Day, of New York City, informed Federal Prohibition Commissioner Haynes on June 13 that a large decrease in the death rate from alcoholic excesses had come about in New York City since the advent of prohibition. He said:

"For the last few years, under the liquor license system, deaths were approximately 500 per cent. greater than in 1920 or 1921. The figures are those of the Bureau of Vital Statistics, New York City Health Department, and show that since prohibition went into effect decline in the alcoholic death rate has assumed extraordinary proportions.

"For comparison, the year 1916 seems fair to accept under the license system, since so many men were in military training and war activities in the two years following. The years 1920 and 1921 seem fair to take as representative of prohibition, since 1919 was necessarily a period of organisation.

"In 1916 there were 690 deaths from alcohol in New York City; in 1920, 127 deaths and in 1921, 141 deaths.

"In the seven years of license, 1910 to 1916, inclusive, there were 4437 deaths from alcoholism, wood alcohol, and alcohol poisoning, averaging 634 per year. In 1920 and 1921 there was a total of 268 deaths, or an average of 134 per year, as against 634 in the former years, or a decrease of some 500 per annum. In 1919 there were 38 deaths from wood alcohol; in 1920, 29. In 1921, only 8 more than in 1910, when all kinds of alcoholic beverages were plentiful.

"Life insurance figures also show that in 1917 the death rate due to alcoholism was 4.9 per 100,000 policy holders, while in 1921 the ratio was .9, or only one-fifth of the figure for 1917.

"Figures for 1921 show a decided decrease in deaths due to apoplexy, heart disease and chronic nephritis. Chronic nephritis had the lowest mortality rate of eleven years; heart disease and apoplexy the lowest of the period from 1911 except for 1919. The mortality rate for all three diseases was at a lower rate in any wet year.

A Crusade for Literature.

"Would it be possible to organise any kind of a crusade in the cause of literature? Could the right influence conceivably be wielded to convert the many?" asks the New York "Post."

"Unfortunately, so few of us are properly qualified to be harkers before the booth of literature. Though we sing, beat the tom-toms, whine, or shout, the general public, unimpressed drifts by. The publishers' posters where every new novel is hailed and acclaimed as the greatest something since something else, and extracts from press clippings furnish starred ejaculations—these, oh, they are just 'advertising'! What shall I read? Read the reviewers? Which can I trust? I'll read some book they're all saying the same thing about. It stands to reason there must be something in it if they're all talking about it; and then I can talk about it, too. That is the way the average man chooses his seasonal reading.

"So the need is for some Billy Sunday or General William Booth of literature, with the same power over the spirit of the masses that these exhorters exercised in the name of the Gospel in the past, and yet, let us hope, with a good deal more intelligence and better taste than have been evinced by at least one of them.

"Truly, where a soul is saved to the appreciation of good writing, intellectual integrity, genuinely fine feeling—and out of the snares and pitfalls of mere emotional welter, sentimentality,

raucous unreality, highly seasoned melodrama—the composite soul of a nation is enlightened and strengthened by just that much."

International Sunday School Convention.

The secretary of the Scottish National Sunday School Association, Mr. James Kelly, who has been attending the International Sunday School Convention at Kansas City, had numerous conferences before returning to this country with the officials of the World's Sunday School Association in New York in connection with the next international conference, which will take place in Glasgow in 1924. Great satisfaction was felt that already St. Andrew's Hall had been secured for the delegates, two thousand of whom will be coming from the United States. So many likely delegates have applied for information that it is evident accommodation will not be able to be found for all of them, and many are preparing to make the occasion an opportunity for a round tour of Europe. One trip which is already being booked up includes a tour of the Mediterranean, with stops at Algiers, Italy, Greece, Constantinople, Palestine, and Egypt.

Mr. Bernard Shaw and the Liquor Trade.

Mr. Bernard Shaw has been hitting hard at the drink trade. He declares that he is, on the whole, a pro-Pussyfoot. His reason is that the people are not, in the present conditions of society, especially in poor neighborhoods, really free to make their choice. "If a natural choice between drunkenness and sobriety were possible in our civilisation, I should leave the people free to choose. But when I see an enormous capitalist organisation pushing drink under people's nose at every corner, and pocketing the price, while leaving me and others to pay the colossal damages, then I am prepared to smash that organisation, and make it as easy for a poor man to be sober if he wants to, as it is for his dog." The increase of drinking among women in public houses, in working-class districts of London and elsewhere, makes the matter still more serious from every point of view. "At Hackney Wick," says a "Daily Mail" reporter, "there were seven women and four men in one public house and practically everywhere in the neighborhood the women drinkers at least equal the men." The "colossal damages" are by no means merely financial.

The Church's Task.

Dr. Friedrich Curtius, of Heidelberg, Germany, has been writing on the Churches and War, and his words deserve to be carefully pondered not only by the churches in his own country, but outside Germany, indeed in every land, says the British "Christian Advocate." We have pleasure in quoting a few sentences from this important message:—

"The world war in its origin was a war of Cabinets, but it became a war of nations, a furious outbreak of racial passions, a natural phenomenon like the migration of peoples. For the moral restoration of humanity we need something which will exert an influence on the mind and temper of the masses. Economic needs created the first feeble beginnings of European recovery. It is of cardinal importance for nations and for churches that an idealistic strain should mingle with considerations of pure utility and that the churches in all countries should gird themselves to labor for a higher political ethic and the downfall of international hatreds.

"The churches cannot carry on a political propaganda; theirs is a spiritual task. That task is none other than the assertion of the Christian ideal which belongs to a humanity united in its Redeemer's Name. The universal church alone is the true church. In proportion as the various ecclesiastical organisations hold firm to this confession and act in accordance with its tenets, they will be able to work for international reconciliation in those circles which are Christian in mind and heart."

Why We Believe the Bible.

(Concluded.)

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

We believe the Bible because of its power among men.

The Bible records a number of miracles which have been subjected to analysis and criticism. Are these records true? Did miracles happen? It does not come within our province to discuss that question, but I want to emphasise a fact that may make it easy to accept these records—it is the continuous miracle which is being enacted to-day before the eyes of all men who have eyes to see the miracle wrought by the inspiring message of the Word of God.

I know, as you know, of lives that have been transformed by the message of this book. There comes to my mind a story told by a friend in West Australia, who had been far down the road of sin, and who seemed to have crossed the point of no return, which there is no return. He told of his ceaseless, fruitless struggles to deliver himself, and then in tender and beautiful words, told of the way the Saviour of the Bible found him and saved him. Miracles? I tell you that this very day Christ gives life to souls that are dead in sin, and cleanses leprosy, and sets the lame upon their feet.

That strange power has been exercised not only upon individuals, but upon whole peoples. We are all more or less familiar with the fruit of that instinct for propagation which the Bible inspires, and of its far-reaching work in other lands. Let me recall to your minds one or two familiar instances.

When Charles Darwin was on one of his scientific voyages, he visited the Terra del Fuego, in the far South of America. He saw the natives sitting on the rocks with their long hair streaming in the wind. They seemed like the wretched spirits of another world. It was, he said, utterly useless to do anything for such savages, probably the lowest of the race. But lovers of the Bible went there later with its message of salvation grace, and that native population was transformed. Years later, Darwin became acquainted with the work of the gospel in that place, and it had a peculiar charm for him, so much so that he became a regular contributor to the South American Missionary Society. In the way of the work of the Bible in Uganda, or in Congo, or in any of the great mission fields of the world, the same result is seen.

If a man, or many men, accept the Bible as the Word of God, such faith must inevitably have an effect upon character. What is the effect it produces? In asking a question of that kind, we are leaving the shores of an immense continent, and its time will not permit us to make excursions so far into the interior. But we may point out some good roadsteads, and you will greatly enlarge your explorations you make for yourself.

I referred you a few moments ago to the 18th entry, in which faith in the Bible seemed to be deeply shaken. That was the time in which Butler wrote his "Analogy of Religion." He says in his preface: "It has come, I know not how, to be taken for granted that Christianity is not so much a subject for inquiry, but is now discovered to be fictitious, and that nothing remains but to set it up as a principal subject of mirth and ridicule."

Now, if the results of faith in the Bible are a type of character marked by purity and truth and love, and if, as Butler says, that faith was truly destroyed, we shall not be surprised if there is a corresponding lowering of the moral scale. Let me then read a passage with which you are probably familiar, but which gives a rare insight into the life of that day. "In the higher circles of society every one laughed if one talked of religion. Of the prominent statesmen of the time, the greater part were unbelievers in any form of Christianity, and were distinguished for their grossness and immorality of their lives. Drunkenness and foul talk were no discredit to

Walpole. . . Purity and fidelity to the marriage vow were sneered out of fashion, and Lord Chesterfield in his letters to his son instructs him in the art of seduction as a part of polite education. The masses of the people were ignorant and brutal to a degree which it is hard to conceive."

And what do you think saved England from that threatened dissolution? England was saved by the fact that the Bible was restored to its place in the heart of the nation. The Wesleys, and Whitfield, and the company of men and women of like faith and vision, spread the contagion of their faith throughout England, and the nation underwent something of the nature of a new birth.

Let me suggest another field of exploration. It is an instructive fact that the warfare on the great evils that afflict our land—on drunkenness, gambling, and the social vice, is led by people who are inspired by the message of the Bible.

I am reminded of an answer once made by D. L. Moody when he was challenged to debate with some of the leading secularists of the world. In stating his reasons for refusing, he said, among other things: "Hundreds and thousands of men and women are dropping into drunkards' and harlots' graves every year. Now let us all join hands and try to save them. I will try to reach them with the Gospel. I will tell them of a Saviour. . . If there is any merit in infidelity, let your members likewise put it into practice. Let them reach out a helping hand to those unfortunates who are sunk in vice and misery. Then, when they are restored to purity of life, we shall have time to turn aside for discussion."

There is another subject which properly comes to be discussed in this connection, although it is quite beyond us in the limited time at our disposal. I could not pass, however, without drawing your attention to it. It is the relation of the Bible to the social crisis of the day. The charge is often laid against the churches that they are oblivious of the great issues that confront men to-day, and that democracy has had to fight its battle unaided by the churches. There may be more reason for the charge than we feel comfortable in admitting, but I would like to draw attention to this fact (and it is strengthening our argument for the Bible) that as we give more and more attention to the social claims of the day, we are coming more and more into line with the attitude of the Word of God. There is no failure in the Bible in this respect. It has been our loss that we have not measured up to our standard. The same thing happened in connection with slavery. The enemies of the Bible couple the facts that Jesus spoke no open word against slavery, and that Paul sent a runaway slave back to his master, with the other fact that many Christian people have used the Bible in defence of slavery as a proof that the Bible is wrong in its attitude. But the vital point is that Jesus manifested a spirit and inculcated principles that made slavery ultimately impossible, and Paul sent Onesimus back to Philemon not as a slave, but as a brother beloved. Jesus and his apostles did not follow a course that would have resulted in political revolution. Slavery was not forbidden, but the principle of slavery was subverted. Many Christian people did attempt to use the Bible in defence of slavery, but the fault was not with the Bible, but with the tardy apprehension of its lofty teaching on the part of its readers. All too often we see in the Bible only what we have been taught to see there. The individual virtues have always been emphasised; only slowly have Christian people been awakened to the fact of the great social demands of the Bible. But however we have failed, there can be no doubt at all that the Bible presents the key that alone can open the doors that struggling humanity is agonising to enter. It is in the new values of men that the Bible presents that we find the best incentives in the struggle; it is in

the spiritual kingdom there revealed that we find its only hope of realisation. "Beyond the question of economic relations, there lies the question of moral relations; and beyond the moral relations to men lies the question of the religious communion with that spiritual Reality in which we live and move and have our deepest being—with God, the Father of our spirits" (Rauschenbusch). And so we believe the Bible, because with every advance we make we find the Book is before us, guiding and directing us still to other ideals that beckon us on. The Book that makes men holy is holy. That which makes men god-like is from God. That which produces truth is true.

One other definite statement we ought to make. We believe the Bible because it is adapted to all the deep needs of the human heart.

What are those needs? One of the most universal and most deeply realised is that which grows out of a man's conscience. The cry of the patriarch of old: "I have sinned—what shall I do?" is an age-long cry. The sin-stricken conscience cries out: "Wherewithal shall I come before the Lord, and how myself before the high God?"

"Canst thou not minister to a mind diseased,
Pluck from the memory a rooted sorrow,
Raze out the written troubles of the brain,
And with some sweet oblivious antidote
Cleanse the stuffed bosom of that perilous stuff
Which weighs upon the heart?"

Another of the deep needs of the heart is that of power. Life makes such a call to high and arduous duties that we are all conscious of our own weakness and inadequacy, and we need God's strength to fortify us in the conflict, and enable us to be more than conquerors. And shall I be wrong if in thinking of the deep needs of the human heart, I next mention comfort? What a broken-hearted world this is!

"How many breasts are aching,
For lack of sympathy? Ah! day by day,
How many cheerless, lonely hearts are breaking!"

How many who are not understood! How many who have followed false values! How many who are beaten in the grim struggle with elemental forces! What need there is of comfort!

With the burden of these needs on our heart, let us turn again to the Bible. We open it at the place where Jesus opened it one day in Nazareth. We read:

To preach good tidings unto the meek;
To bind up the broken-hearted
To proclaim liberty to the captives and the opening of the prison to them that are bound;
To proclaim the acceptable year of the Lord and the day of vengeance of our God
To comfort all that mourn
To appoint unto them that mourn in Zion,
To give unto them
beauty for ashes,
the oil of joy for mourning,
the garment of praise for the spirit of heaviness."

Is there one great interest of the human heart that is not represented there? What great words they are: Liberty, Comfort, Beauty, Joy, Praise.

Or we turn the pages to another place, and we read: "Come unto me all that labour and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly of heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Are there any words that touch so softly and surely the deep haunting need of the human heart? Some one has said they are the most satisfying words that have ever been uttered by human lips, alike for their melody, and for their exquisite and healing sympathy. But as I try to set forth their beauty and power I am helpless. I find, as Dr. J. Fort Newton said: "His words touch us like great music, and we use them as we use music, losing ourselves in their very sweetness, not caring to analyse their power or to define the spell which they cast over our anxious, hurrying days."

My subject is inexhaustible. I know I have only made a beginning. And I do not feel that argument is of very much value in this connection, unless it leads some one to read the Bible for himself. It is then, and only then, that the book will prove itself the Book of God, The Bible

is a Book of Life, rich and revealing. Read it; it will bring you face to face with Jesus Christ; you will find your soul humbled and exalted, and in your heart you will say, "This thing is of God."

Speakers were Mr. Payne-Lewis and Mr. Topps, Melbourne.

Sunday, October 22, being the last Sunday of our evangelist in this district, delegates are being sent by the Preachers' Fraternal, Committee of the Queensland Prohibition League, and other organisations, to bid God-speed to Bro. and Sister Davis.

Hinrichsen-Brooker Mission at Ballarat East.

The last few months in Ballarat have been momentous. Three months ago a special effort such as we have been through was thought of by a few as a possibility. Now it is a fact to such a degree that the wonderment has not yet abated. Seeing that scarcely three months have gone by since we put our hand to the plough, we have reason to thank God and take courage.

The desire to have such an effort originated in the mind of J. R. Combridge, who had just witnessed the possibilities in the great missions of Ararat. He talked it up till there was quite an official enthusiasm. Then the offer came. The church did not believe it possible to do anything in the short time at its disposal for preparation, and so sought to postpone the proposed date of the start. However, we were led to agree, though the magnitude of the task seemed overwhelming. It resolved itself into the obligation to raise £200 in eight weeks to finance the proposal. Collectors were appointed, and arrangements were made accordingly. The amount was not raised by nearly £40, though the thankoffering brought up the amount contributed to nearly £250, but the mission started with a large part of the money in hand. The usual spiritual preparation was not possible to the extent usually deemed necessary, but the most use was made of the time, and the mission started with a crowded tent. This interest, thus evident at the commencement, was maintained, and a noticeable consistency in attendance, weather interfering but little, was observed. It

was soon found necessary to pitch a second tent, and the two tents were almost always in requisition, while on Sundays they were never able to hold the attendance.

Of the missionaries we need say but little. They are well known, and they lived up to their reputation here. Bro. Jaekel assisted in the less spectacular work of visitation, and both the local preachers were assisting throughout the mission.

Results cannot be tabulated with precision yet. 130 made the good confession, including some previously immersed. Of those not previously immersed, over 100 were baptised, mostly in the tent, and most of these have linked up with one or other of the churches in this city. A direct result was the organisation of a new congregation in Ballarat East. Some 40 odd of the members of the one Ballarat church previously in existence, with the new members linking up in the East, have formed a self-supporting congregation which gives promise of a most useful life. These have engaged Bro. J. R. Combridge to full time work.

In leaving us, the mission party have taken with them the best wishes of all. We will follow their work with our prayers, and many are already assuming that within twelve months we shall have them back again in this city. Effort will be made to make this possible.

Bro. Wilkie had charge of the financial aspect of the mission, and received the one local vote of thanks.—E.

CORRESPONDENCE.

[The Editor is not responsible for the views of correspondents.]

"A Christian" wants to know if any church has authority to withdraw from or excommunicate anyone.

No church has "authority" at all. Churches have duties and privileges, but not authority. Whether we differ in opinions or not; whether prohibition or second coming, or any other question, Christ is the Judge. A person's salvation does not depend upon the fact that his or her name is on the church roll, but whether or no it is in the Lamb's Book of Life. The Scriptures, in which the word "withdraw" appears, refer to individual cases, and not to the church as a body. In one case Paul, and not the church, commended a certain man, who was guilty of an enormous crime, over to Satan, so that the spirit might be saved. There is neither command, example, nor precept in the New Testament of the church having "authority" to excommunicate and endanger a person's salvation. In Galatians 6:1 we read: "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." There is nothing said here about debarring the erring person from fellowship or withdrawing from him. Paul teaches that sympathy should be shown to fallen men. The word "fault" in this verse, according to Dr. Weymouth, can be understood by the word "misconduct." Churches that are always withdrawing from people upon the least pretext, never, from what the writer has seen, make headway; in fact, they become abhorrently self-righteous and full of men and women who have more of the spirit of the world than the spirit of the One who said, "He that is without sin, let him cast the first stone."—Yours truly,

A. J. FRIZZ

S. A. Sisters' Conference Resolutions.

The following resolutions were carried at the recent Sisters' Conference held in Adelaide, S.A.:

That we, as sisters of the Churches of Christ in South Australia now in Conference assembled, deploring the increasingly irreverent observance of our day of rest, resolve to do all in our power to uphold and preserve the honor and sanctity of the Lord's day.

Also, that we renew our pledge to service in the great cause of Prohibition. We believe that this cause is growing, and that our consecrated efforts will hasten the day when the drink curse shall be banished from our fair land.

We also deplore the increasing desire of our young people toward unhealthy and unwholesome amusements, and feel that it is an urgent necessity that our churches and Bible Schools strive in every way possible to attract and hold our young people, and thus counteract the influence of the jazz and the picture show.

We also feel that some special means should be devised to modify or suppress certain advance notices of picture films, both on public boardings, and in the daily press.

We appeal to parents to assist in this matter by reading these notices, and not permitting their children to attend any show which is of a questionable nature. We appeal for a private as well as a public censorship.

Also that we regret the continuance of the storekeepers' "wine license," and pledge ourselves to support any steps taken to bring about a reform in this matter.

We also deplore the introduction to this State of a half-crown totalisator. We feel that this must result in an increased amount of money being spent in gambling, and also be detrimental to the moral well being of the community.

Also that we deplore the increasing prevalence of cigarette smoking amongst young people of both sexes. We believe that this constitutes a serious menace to the health and growth of our lads, and to the modesty and purity of our girls and women.

Finally, that we as sisters resolve to work more earnestly and zealously for our Master during the coming year, praying continually that God will bless our labors, and that the spiritual life of our members may be deepened and enriched, and that God will pour out his Holy Spirit upon his people in our land.

Mission at Albion, Queensland.

The last two or three weeks have seen special meetings in connection with a general mission being held in the Albion district, Queensland, in conjunction with other denominations. Sunday, September 24, commenced the mission with a home-coming meeting in our chapel, when sixty were present at the morning meeting. In the afternoon and evening special addresses were given by Bro. E. Davis, who is the missionary, and the meetings are being farewell messages of his work in Albion. Much spiritual blessing has been manifested. Personal canvass and visitation have been made in the streets, much printed matter being distributed.

On Sunday, October 8, the Woodloowin picture theatre was the scene of the manifest interest and enthusiasm, when a large meeting was presided over by the Mayor of Windsor, Mr. W. A. Jolly, on the termination of the general mission, His Worship being supported by Messrs. Grainger-Smith, Turner, McKillop, Osborne, E. Davis.

He Leadeth Me.

In pastures green? Not always; sometimes He Who knoweth best, in kindness leadeth me In weary ways, where heavy shadows be.

Out of the sunshine warm, and soft, and bright, Out of the sunshine into darkest night; I oft would faint with sorrow and affright—

Only for this—I know He holds my hand, So whether in green or desert land, I trust, although I may not understand

And by still waters? No, not always so; Ofttimes the heavy tempests round me blow, And o'er my soul the waves and billows go.

But when the storms beat loudest, and I cry A loud for help, the Master standeth by, And whispers to my soul, "Lo, it is I."

Above the tempest wild I hear Him say, "Beyond this darkness lies the perfect day. In every path of thine I lead the way."

So, whether on the hill-tops high and fair I dwell, or in the sunless valleys, where The shadows lie—what matter? He is there.

And more than this; where'er the pathway lead He gives to me no helpless, broken need, But His own hand, sufficient for my need.

So where He leads me I can safely go; And in the blast hereafter I shall know Why, in His wisdom, He hath led me so.

—Author Unknown

The Realm of the Bible School.

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

Telling Bible Stories to Young People.

Margaret W. Eggleston.

"I have a class of boys in their teens. They have had the stories of the Bible so many years that they know them by heart. Where can I find something that will interest them?"

This is the beginning of a letter that has recently come to me, and it is a question that is often asked me in one form or another. What a work it tells as to the lessons that are being taught to those boys! Do you know of any class of boys who KNOW the stories of the Bible? Do you know of many teachers who really KNOW the stories of the Bible? What is the trouble?

You may search through the shelves of our public libraries as you will, and you can find nowhere such a wealth of stories that are fitted to the needs of the young people of to-day as you will find in the Bible. You will find nowhere such gripping stories of sacrifice and self-denial, of purpose and courage, as you can find there. Not in any fifty books all put together can you find so much valuable material for a class of young men. Then why are they seemingly uninterested? The answer is simple. The teacher has not learned to fit the story to the need of the life.

Searching for a Way.

What are some of the needs of young people? In the early teens they are just beginning to realize that they have a part to play in the great world about them. They feel the growing restlessness to be and to do. They are beginning to think of manhood and womanhood. They are searching for a WAY. They are searching for a hero by whose life they can pattern their own. Perhaps they find him in a football star; it may be an actress; it may be a character in history; it may be a Camp Fire guardian; somewhere they are finding some one to guide them in the way.

Their reason is beginning to develop, and they want to know WHY. They are not interested in the light that shone in Paul's path, but they want to know how and why it shone. They are not interested in Joseph being made ruler, but they want to know HOW it came to be. They are searching.

Then there comes the time when they plan to invest their lives. What is worth while comes to be a great question. "Shall I make money?" "Shall I be a teacher and make less?" "Shall I be a missionary and sacrifice, or shall I stay here and teach music among my friends?" Not to many people do they state their thoughts, but they are thinking them just the same. They go to the church-school class. If they get food there—if some of their questions are being answered, they will go again. It is worth while. But if their teacher is only going over some of the questions and statements that five other teachers have gone over, then they say, "I should rather do something else. I will not listen." They seek SOMETHING WORTH WHILE.

Let no one deceive you. Our young people are not so thoughtless and indifferent as some would have us think. They crave food. They crave answers to life-questions. They long for just the messages that the lives of the men and women of the Bible can give to them.

The Story to Fit the Need.

Study the Bible in a new way, and it is a new book. A teacher of young people must first study the boy and then the book. Here is a boy who is discouraged. Life seems to have for him no chance. He is held down by environment. Then you turn to Gideon, a poor farmer threshing his grain in secret. He doesn't even have a chance to live. How can this life be of use? But he has a strong heart, and a sturdy hand, and a big

faith; and because he works with God, he saves Israel in her crisis. Joseph in prison, Ezekiel in exile, David among the Philistines—all these and many, many more overcame difficulties and made their lives worth while.

"What is the life most worth while?" "Do I need a training?" "Will God show me how I can use my life?" "Can I be as useful as my more fortunate friend?" These are the questions. Moses, the exile prince; Ruth, the immigrant; Saul, the well educated; Deborah, the prophetess; Jeremiah, the self-conscious; Peter, the fisherman—these are only a few of the answers.

And how does the call come? To Moses it came as he looked toward the land of his birth, Egypt. To Joshua, it came in the touch of his hero, Moses. To David it came when danger threatened his people. To Ruth it came in the call to be a good friend, and afterward a good mother. To Samuel it came in the quiet of the night. To all it came when they saw a place where they could invest their lives. To each it came because he was ready for the service.

Old Stories with a New Message.

Learn to build the Bible stories with the needs of your group in mind. Learn to build into them history, and geography, and human interests, so that in many ways they will grip the lives of the class. Build them in such a way that they will seem new stories because they teach a new message. Illustrate the stories with great art pictures so that when they chance to see the picture, the message will return to them. Find incidents in the lives of men of to-day, and let them reinforce your lessons—but do not try to tell modern stories and then add a bit of Bible to illustrate.

The Bible stories have proved their worth through years and years of use. Had they not been very much worth while, they would not have lived and taught.

Let your class be a challenge to you. If they are not interested, you are to blame. Find by personal study what each member of your class needs. One will lack courage, another faith, another definiteness, another perseverance, etc. As you plan the story, you will find that you can meet the need of many of them in each story by building carefully at the place where the hero or heroine of the story used these great qualities.

Joseph invested his life and saved a nation; Moses invested his life and made that nation ready for service; Samuel invested his life and kept his people firm in their belief of God; Solomon failed to invest his life, and his kingdom reaped the result. Samson wanted to be famous and his name is a synonym for uselessness; Pilate was great when Jesus was only a teacher—but Pilate lost and Jesus won. Why?

It matters not where you turn in the study of young people's problems, you will find there the need of the Bible lessons. Twenty-five years ago there might have been an excuse for a teacher to say, "I cannot interest my boys." But to-day, with the numbers of wonderful books to help in the study of the Bible; with all the wealth of information that has come to us through the study of archaeology; with the many, many books on the land of the Bible there seems to be no excuse for the statement.

National Council.

The primary purpose of Mr. W. C. Pearce's visit to Australia was to encourage the formation of a National Sunday School Organisation which might be affiliated with the World's Sunday School Association. In accordance with suggestions which Mr. Pearce made, there was a Conference of Sunday School workers, recently held in Melbourne for the purpose of considering the advisability of forming such a Council. The Con-

ference was opened by the Archbishop of Melbourne, it was interdenominational in character, and all the States of the Commonwealth were represented. The sessions extended over two days. Plans were formulated for setting up "The National Sunday School Council of Australia." These plans and suggestions are to be forwarded to the various State organisations for adoption. It was also decided to apply for affiliation with the World's Sunday School Association.

The church at Rochester, Vic., has a newly-formed Christian Endeavor Society, which gives promise of great usefulness. There are twenty-three active members, and the numbers are steadily increasing. Mrs. Horsnell is the President, Mr. R. Hall, Vice-president; Miss Evelyn, Secretary; and Mr. S. Moyle, Treasurer. There is an orchestra, which helps to brighten the regular meetings of the Society, and does good service on special occasions. We predict for the Rochester C.E. a very happy and prosperous future.

Churches and Amusement Tax.

Because many church people seem to be unaware of the regulations of the Act relating to the tax on amusements and their bearing upon church entertainments, the Deputy Federal Commissioner desires that attention be called to the following particulars:—

Regulation 4(4) of the Act reads: "Any owner, lessee, or other person for the time being in possession of, or entitled to possession of, or having the control of premises in which is held an entertainment not duly registered in accordance with these Regulations, shall be guilty of an offence. Penalty: Fifty pounds."

The following is the procedure applicable to Church Entertainments:—

1. All entertainments conducted by Church Organisations or private individuals to which a charge for admission is made must be registered with the Deputy Federal Commissioner for Taxation, Elizabeth House, Melbourne (for Victoria), at least seven days in advance. The object and nature of the entertainment must be stated.

On receipt of this information the person registering the entertainment will be advised whether the entertainment is taxable or non-taxable, and full instructions will be issued as to procedure to follow in each instance.

2. All entertainments held in aid of Church Tennis, Cricket, or any other Sports Club are subject to tax, and Departmental Tickets, which are obtainable at any Post Office, must be used for all payments for admission unless a Guarantee Bond, approved by the Commissioner, is entered into.

3. Where proceeds of an entertainment are devoted to Church funds, Section 13 of the Act applies. This Section grants exemption only if the whole of the takings without any deduction for expenses is devoted to the Church funds or if the whole of the net proceeds is given and the expenses do not exceed half the total takings. Within THIRTY DAYS from the holding of each entertainment for Church funds, a statement of Receipts and Expenditure must be submitted, together with the Receipt for payment of the proceeds to the Treasurer of the Church funds.

4. Where the proceeds are devoted to Sunday School funds, the entertainment is deemed to have been held for partly educational purposes. Exemption is granted under Section 12 (d) of the Act which requires the Receipt for payment of the proceeds to the Treasurer of the Sunday School fund to be submitted within THIRTY DAYS from the holding of each entertainment. It is not necessary to furnish a Statement of Receipts and Expenditure in respect of entertainments held for partly educational purposes.

The Family Altar.

J. C. Ferd. Pittman.

ON THE MOUNTAIN-TOP.

At first sight it appears quite natural that Peter should desire to build three tabernacles for his Master and the two celestial attendants, or, at any rate, honor them in some special way. He had seen Jesus very differently circumstanced; a homeless wanderer, loved and honored by some, but rejected and despised by many of his own countrymen. Now, the scene is changed. Our Lord had plainly declared that "the Son of man shall come in the glory of his Father with his angels," and now he appears to be giving a glimpse of that future glory. The veil over his God-head is removed, and whilst standing before the beatific vision Peter is naturally filled with grateful joy, and desires to remain upon the mountain-top, and honor his Master and these heavenly visitants.

But "he knew not what he said." There was, in his request, a strange mixture of goodwill and weakness, affectionate regard for Jesus tinged with thoughts of self-gratification, and in this he may be said to be a type of multitudes of Christians since his day who gladly climb the mountain for prayer, praise, and a glimpse of Christ and his future glory, but are not so eager to tread the plains and valleys of duty, and are, like Peter, asleep when asked to watch, and who, by deed, if not by word, deny their Lord in the presence of godless company.

OCTOBER 23.

Christ's Compassion.

And when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them.—Luke 4: 41.

"It is said that when the beautiful Marie Antoinette was on her way to Paris, to become Queen of the French, orders were given that all sick and crippled ones should be kept away from the roads on which she was to pass, that she might not be troubled by sights of suffering. But no such commands were given when Jesus was to pass along any road. On the other hand, the waysides were always thronged with sufferers—the sick, the blind, the lame, and maimed, who came or were brought by their friends, in the hope that they might be healed. No picture of our Lord is more fitting than one which represents him with the suffering about him."

Bible Reading.—Luke 4: 40, 44.

OCTOBER 24.

Christ Calling Sinners.

I am not come to call the righteous, but sinners to repentance.—Luke 5: 32.

"On one occasion, when the late Duke of Kent expressed some concern about the state of his soul in prospect of death, his physician endeavored to soothe his mind by referring to his high respectability and his honorable conduct in the distinguished position in which Providence had placed him, but he stopped him short, saying, 'No, remember that if I am to be saved, it is not as a prince, but as a sinner.'"

Bible Reading.—Luke 5: 29, 32.

OCTOBER 25.

All Night in Prayer to God.

And it came to pass in those days, that he went out into the mountain to pray; and he continued all night in prayer to God.—Luke 6: 12.

The following is from "Newman Hall's Autobiography":—"21st May, 1887.—Visit to Spurren, and referred to the great speech an hour long, the week before in Exeter Hall. 'How long did it take you to prepare it?' 'I could do nothing that morning—bothered by a caller. Only time to select three or four anecdotes from scrap-book, which on my way I threaded together.' A deacon said afterwards, 'You did well, and felt happy; I knew you would. I was up early, and from five to seven was urgent in prayer that God would give you a message.' That deacon hums for souls as dogs for the hare. He accosted a prostitute one evening—raining—knocked at a door and asked shelter—mistress listened while he spoke to a girl and prayed. Both are now members of the Tabernacle."

Bible Reading.—Luke 6: 12, 19.

OCTOBER 26.

Down From the Mountain.

And it came to pass, on the next day, when they were come down from the mountain, a great multitude met him.—Luke 9: 37.

A man rose in one of Moody's meetings, and gave his experience. "I have been for five years on the Mount of Transfiguration." "How many souls have you led to Christ last year?" was the sharp answer. "Have you saved any?" "I don't know that I have," he answered. "Well, we don't want that kind of mountain-top experience," replied Moody: "When a man gets so high that he can't reach down and save poor sinners, there is something wrong."

Bible Reading.—Luke 9: 29, 37.

OCTOBER 27.

"Keeping Track of Values."

Take heed, and keep yourselves from all covetousness, for a man's life consisteth not in the abundance of the things which he possesseth.—Luke 12: 15.

"It's good to have money and the things money can buy, but it's good too, to check up once in a while and make sure you haven't lost the things that money cannot buy."—George Lorrimer.

Bible Reading.—Luke 12: 15, 21.

OCTOBER 28.

Be Not Anxious.

And he said unto his disciples, Therefore I say unto you, Be not anxious for your life.—Luke 12: 22.

What secret trouble stirs thy breast?

Why all this fret and flurry?

Dost thou not know that what is best

In this too restless world is rest

From over-work and worry?

—H. W. Longfellow.

Bible Reading.—Luke 12: 22, 29.

OCTOBER 29.

"Saying Prayers" and Praying.

Two men went up into the temple to pray.—Luke 18: 10.

Two went to pray, or rather say

One went to brag, th' other to pray

One stands up close, and treads on high,

Where th' other dares not send his eye;

One nearer to God's altar trod,

The other to the Altar's God.

—N. Richard Crashaw.

Bible Reading.—Luke 18: 9-14.

PRAYER.

Lord Jesus, may I find great delight in climbing the mountain of prayer and praise, that I may enjoy a glimpse of the glory yet to be revealed. Help me to be pure in heart, that I may see God. May I delight to adore thee, and lay my all at thy feet. Give me grace also to tread the pathway of duty, and tell to those around the wonders of redemption and preserving grace, for thy name's sake. Amen.

JOHANNESBURG, SOUTH AFRICA.

Church of Christ Meets Every Lord's Day at Masonic Hall, Ford Street, Jeppe.

Breaking of Bread, 11 a.m.

Secretary's Address:

Wm. Wilson, P.O. Box 5184, Johannesburg.

COMING EVENTS.

OCTOBER 22.—The Hon. W. Morrow, M.L.C., will give a lantern lecture on his trip through India, in the Albert st. chapel, Windsor (near Station), on Monday night, October 22, 1922.

OCTOBER 23 (Monday, 7.45 p.m.)—Remembrance of past and present students, College of the Bible, Glen Iris.

OCTOBER 22 & 24.—Croydon Bible School Anniversary and Opening of New Chapel Services, 11 a.m., 3 p.m., and 7 p.m. Speaker, Mrs. Bagley. Oct. 24. Concert and Coffee Supper (no tea meeting as previously advertised). Speaker, Mrs. Eaton.

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 the Chairman of the Victorian Church Extension Committee. Electric cars from corner of St. Kilda and Commercial-roads, at 2 and 2.30; get 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, Lygon-st. chapel, inaugural and welcome meeting; President's address and welcome to interstate visitors. Wednesday and Thursday, business sessions, Lygon-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 fields. You cannot afford to miss these great gatherings.

OCTOBER 26.—The Northern Sisters' Executive, S.A., will hold their next meeting in the Mounta chapel on Thursday, October 26, at 2.30 p.m.

OCTOBER 27.—The Annual Demonstration of the College of the Bible will be held in Lygon-st. chapel on Friday, October 27, at 8 p.m. The Chairman of the Board of Management will provide Students' programme. All are invited.

OCTOBER 29 & NOV. 1.—North Richmond 32nd Church Anniversary and Home Coming Day. Sunday, 11, T. H. Scambler, B.A., 3 Distribution of Prizes; 7, J. E. Allan. Special singing. 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. Hibbert. Continued Nov. 5; 11, A. E. Hurren; 3, Jas. E. Thomas; 7, F. T. Saunders. Wednesday, Public Meeting and Demonstration. All meetings in Carnegie Memorial Hall.

NOVEMBER 3 & 4.—Hawthorn Church of Christ. Great Jubilee Fete in large marquee in Burwood-road, opposite Post Office, to be opened by Mayoress of Hawthorn (Mrs. Pridmore) on Friday, November 3, at 3 p.m., continuing Friday evening, and Saturday afternoon and evening. Proceeds in aid of new Sunday School building.

NOVEMBER 4 (Saturday).—Extraordinary Sale of Superior Work will be held by the Surrey Hills Ladies' Guild, in the School Hall, The Avenue, Surrey Hills. Mrs. B. J. Kemp will open the function at 3 o'clock. Old and new friends will be heartily welcome. Come.—E.W., Hon Sec.

NOVEMBER 5 (Lord's day).—Swanton St. Church, 57th Anniversary and Home-coming Day. Former members and friends very cordially welcome to come to and invited to spend the day with the church. Special addresses.

TO LET.

Furnished Apartments, quite private, near beach and train. Bathing box, electric light, modern conveniences. Miss Whitfield, Frederick-st. Brighton, S.A. (Phone, Brighton, 107.)

Four-roomed, furnished cottage; city convenience; climate delightful; sea and mountain air combined. Splendid views of two bays.—Frank Butler, "Clematis," Red Hill.

Here and There.

Bro. Hagger goes to Northam, W.A., on 23rd inst. The brethren are asked to pray for the success of the mission.

Bro. P. Warhurst expects to finish his work with the church at Murray Bridge, S.A., at the end of November. We understand that he is now to consider an engagement.

New Zealand churches are unable to take the annual offering for College work at the same time as do the churches of the Commonwealth. The offering will be taken throughout the Dominion in the first Lord's day in December.

The churches at Kalgoorlie, Northam, Bunbury, Harvey, Maylands, North Perth, Claremont, Cottesloe and West Subiaco are all helped by the West Australian Home Missionary Fund. Basmenden, formerly West Guildford, became self-supporting recently.

R. J. Kemp, Braemar-st., Essendon, hospitality mission, has still some names of delegates and visitors to the forthcoming Federal Conference who require accommodation, and would be glad to hear from any who can help in this way. Write weekly, please; the Conference begins on Tuesday.

Good reports concerning the College Offering are to hand from many places, quite a number of churches having reached or exceeded the aim set. Church secretaries are asked to keep the fund open sufficiently long to enable all to participate, and then to forward money to Reg. Ennis, Glen Iris, Victoria.

The work at Cottesloe, W.A., is on the upgrade. On Lord's day, Oct. 1, there were largely attended services to celebrate the anniversary of the Sunday School, and this was followed by a fine Sunday School celebration during the week. Bro. W. S. Lacey, who labors under the Home Missionary Committee of the State, helps the church there as well as the church at Claremont.

Brunswick, Vic., reports helpful addresses from Bro. Killmier, Bro. Kelly, from Geelong, provided. Bro. J. Roberts and Sister Bayliss have gone to Queensland to the C.E. Conference. All auxiliaries are in good condition. At the meeting of the Y.P.S.C.E., the N.S.P., attended in a body and conducted the meeting, contributing several papers on the life and teaching of Paul.

On Oct. 20, Bro. B. W. Manning and George Clark, of Mile End, S.A., expect to leave for the West Coast, helping with anniversary and special services at Ungarra and Tumbly Bay. A conveyance is being loaned, and the desire is to visit the farms, doing personal work and distributing literature. Four other members of Mile End are taking their annual holidays, and will be there for part of the time. Accommodation is being provided amongst the members.

Will our secretaries and preachers in the metropolitan area please see that good final announcements of Federal Conference meetings are made next Lord's day. Important evening meetings are: Inaugural and welcome meeting, with President's address, in Lygon-st. Great missionary tent in Collins-st., Baptist Church, on Wednesday and Thursday evenings. College Demonstration in Lygon-st. on Friday night. The support of brethren in Melbourne and suburbs is specially insisted, so that our Conference gatherings may be a great success.

The Hinrichsen-Brooker tent mission at Ascot Vale, Vic., began on Oct. 8, with splendid attendances. The meetings during the week were fairly well attended. Thanks are due to Hampton, Colberg, and Essendon churches, for the contingent they sent along; others are asked to follow their example. Last Lord's day, splendid gatherings morning and evening. The gospel service was held in the Paramount picture theatre, offered free of charge. A large and enthusiastic gathering of about 300 assembled to hear a soul-stirring message on "The Supreme Question." Bro. Hinrichsen created a profound impression. There has been one confession to date. The tent is now pitched at corner of Union-road and the Parade.

Bro. Martin commenced a tent mission at Merewether, N.S.W., last Lord's day.

Many complaints have reached us concerning the late arrival of last week's papers. Everything was mailed at the usual time; the fault is therefore with the Postal Department.

The article on "Why we Believe the Bible," which is concluded in this issue, is a verbatim report of the address recently given by Bro. T. H. Scambler, B.A., in Swanston-st. chapel, under the auspices of our Victorian Bible School Department.

Bro. Theo. Edwards commenced his work as preacher with the church at Balwyn, Vic., last Lord's day. Good attendances are recorded. On Monday evening a welcome social was tendered to Bro. and Sister Edwards and family. Bro. J. E. Thomas was the chairman, and extended greetings.

Meetings at Mildura, Vic., continue to attract large congregations. Sunday morning worship average attendance is 85, and gospel meetings 100. All auxiliaries are flourishing. The Sunday School anniversary and annual tea meeting were held on the first Sunday and Monday of the month, and a most enjoyable time was spent. Bro. Randall, of Merbein church, was speaker at the Sunday afternoon session, and Bro. Fretwell at night, both choosing subjects suitable for the young folks. The children's congregational singing and solos were well rendered under the baton of Mr. Mitchell, and various other items were well received.

The Hon. Organising Secretary of the Melbourne Women's Hospital Building Fund Appeal Committee writes, suggesting that on a Sunday in November preachers in all churches, either at the morning or evening service, might refer to or preach on a subject concerning women. "This would give an opportunity for a reference being made to the effort now being carried on on behalf of the Women's Hospital. It is not our desire to ask that collections should be taken up, or an appeal for money being made on this occasion, but knowing the power of the pulpit, we feel it would assist our cause tremendously if this were done."

The annual business meeting at Montrose, Vic., was held during the week. Reports showed all departments to be working well. The balance sheet showed the church to be free of all debt. Election of officers: Deacons, Bro. Howard, Bell, Legg and Langley; secretary, Bro. R. Langley; treasurer, Bro. Bell; superintendent of school, Bro. Langley, re-elected. Bro. Langley at this meeting completed his 21st year as superintendent of the Sunday School. Bro. Hammond was elected conductor for the anniversary services to be held early in the new year. The preacher, Bro. Hughes, was asked to continue, and an advance of 7/6 per week was made to his allowance. The question of holding a special mission in the near future is being talked about.

Fifty-seven years ago, on October 15, 1865, the Lygon-st. chapel was opened for public worship, and Sunday last commemorated the event. Special reference was made by the presiding brother, Jas. E. Thomas spoke upon "The Temple Beautiful." Amongst other visitors was Bro. Hartigan, from Ararat. Anniversary services in connection with school were held in the afternoon, when Bro. W. Gale addressed scholars and friends. Special singing by the children, ably assisted by a fine orchestra led by Willie Davidson, delighted all. At night there was a large congregation. The scholars again sang, and Miss Edna Bagley rendered a beautiful solo. At the conclusion of a fine address by Bro. Thomas on "Keeping Clear of the Rocks," his youngest daughter Ruth, and a husband and wife, made the good confession. The chapel was tastefully decorated. Miss M. E. Pittman rendered special service at the organ during the day.

On Thursday evening, Oct. 5, a welcome to West Australia was extended to Bro. and Sister W. Wakefield in the Lake-st., Perth, chapel. Prior to the meeting the Home Missionary Committee and their wives took tea with Bro. and Sister Wakefield. The public meeting was presided over

by Bro. D. M. Wilson; the congregational singing was led by Bro. E. R. Berry, with Mrs. Berry at the organ, and Mrs. D. M. Wilson at the piano. Addresses of welcome were given by Bro. S. H. Mudge and Thos. Hagger. Musical items were given by Bro. Henry Wright, E. R. Berry, and W. T. Magarey, of Adelaide, who landed that day from England, and the meeting was led in prayer for the work at Bunbury by Bro. R. W. Ewers, F. E. Buckingham, and T. Mann. During the evening a telegram was read from Bro. Fieldus, of Bunbury, welcoming the guests of the evening in the name of the church there, and intimating that in the mission at Bunbury which Bro. Stirling commenced the previous Sunday three had already decided for Christ. The meeting, although not largely attended, was an enthusiastic one, and full of the right spirit.

The American "Christian-Evangelist" of August 31 contained the following paragraph:—"H. E. Knott, who came to supply the Church at London, Ky., immediately after his arrival from Australia, eleven months ago, has just closed his work with us. He has been a wonderful help to the Church and the community. His sermons have been bright and stimulating. He has helped to establish a good feeling both with the other churches and people generally, and has proven himself a splendid pastor; never reporting less than 100 visits in homes each month. The Bible School had gradually increased, the enrolment now being about 70 per cent. more than when he came. The numbers at the church services have more than doubled, and about 40 have been added to our membership. Mrs. Violet Flower Knott, his wife, has also won a large place in our hearts, by her tactful, efficient, and untiring work in our midst. Every one in the Church love them for what they are and what they have done. We would have been glad to keep these faithful people with us permanently, and at our request they have remained as long as they could. We regret their leaving, but Bro. Knott feels the call to educational work, having been engaged in the Australia College of the Bible for eight years before coming to us. We trust that his work in the Eugene Bible University, Eugene, Oregon, where his duties begin next month, will meet with the same success as his work here. On behalf of the Church, J. M. Feltner, Chairman Official Board, Mrs. W. S. Williams, Church Clerk."

IN MEMORIAM.

HALL.—In affectionate memory of our dear mother; Mrs. T. Hall, who passed away at Petersham, New South Wales, on October 22, 1921. —Inserted by her loving family.

HUNTER.—In loving memory of my beloved husband, Henry Hunter, who went home Oct. 19, 1918.

Heaven's glorious light your eyes behold upon the other shore;
Though my heart aches daily for the sight
Of the dear face gone from me for evermore,
Till love's old ties again are knit in one, in that
immortal glorious land;
All life's dearest links broken by death's cruel
grasp.

Are reunited by our Father's loving hand.

MOORE.—In loving memory of my dear husband, Robert Albert Moore, who entered into rest Oct. 19, 1904. "Asleep in Jesus." —Inserted by E. M.

MOYSEY.—In loving memory of our dear son and brother, Horace, who passed away, Oct. 18, 1921, at Narre Warren.

"Safe in the arms of Jesus."
—Inserted by his loved ones.

BEREAVEMENT NOTICE.

MORRISON.—Mr. and Mrs. E. H. W. Parker and family desire to express heartfelt thanks to their many friends for expressions of sympathy in their recent sad bereavement of their mother and grandmother, who was called to higher service on 25th September, 1922. Will all friends please accept this as a personal acknowledgment of our sincere gratitude?—32 Croydon-st., Petersham, N.S.W.

Foreign Missions.

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

We have just received a letter from the Hudson-Taylor School of Languages in China, giving a report of Mr. Anderson's second examination, which we are sure will be of interest to all our readers. The examiner writes as follows:—"I am glad to be able to say that Mr. Anderson has done very well. The marks work out at 97 per cent. His progress in the language is certainly very encouraging, and it is hoped he will be able to keep his studies long enough to become a very efficient worker. The work in China has reached a stage that it demands our very best, and men cannot be too well equipped for their task. It is very patent that the work of the church is going to develop more and more among strong personalities, men who are capable leaders and teachers."

A Little Story.

Miss E. Jones.

There is always a little bustling and bustling connected with catching the early morning train on Poona Station. I managed to find room in the Women's Third, and was seated fairly comfortably on my suit case when I noticed a woman on one of the seats crying piteously. Of course I enquired the cause of the other occupants of the carriage, and they nodded to a weeping girl just outside the station wall. The picture did not need much explanation. It is a common enough sight in India. The girl did not look above 15 or 16 years, and was married to a bad husband. The mother had been paying her a visit, but was unable to do anything to help her. The girl belonged to her husband now. Long after we had steamed out of Poona, the mother continued to sob. I wished I could speak with her, but her language was Hindi, and she could not understand Marathi. Soon I discovered a Christian "bai" among the other women, who could speak Hindi and Marathi, too; so, using her as an interpreter, we commenced a conversation, and told her of Jesus the Comforter. She ceased weeping and listened, but the story was so different from anything she had heard before, and it was hard for her to understand. Still, we are hidden just to witness for Jesus, and we could do no more than tell her what we knew. Some day she may hear the story again from a little band of Bible women in her own far-off village, and it may not seem as strange next time. There were other listeners in that railway carriage. One of them, a white-haired woman, changed her seat and sat next to me, and told me that some Bible women often visited her village, and that she loved to listen to them. She also told me with some pride that she was paying three rupees a month to learn to read, so that she might read the Gospel story for herself. I thought this was very fine for an old lady to attempt, especially in this land where so few women can read. It encouraged me, and I thought it was worth passing on to you.

Victorian F.M. Acknowledgments.

July 1 to September 30

Annual Offering—Additional List.—Previously acknowledged, £1555/6/8; Collected by three sisters, Northcote Church, £23/6; North Richmond, add., £1 (£15); Drummond, £5; Middle Park, £11 1/-; Cosgrove, £1/15/-; Bendigo, £6/5/-; Mr. E. T. King, 5/-; South Melbourne, £8/13/5; Carnegie, £28/12/1; North Carlton, £11/15/9; Bet Bet, add., 4/- (£13/8/-); Collingwood, £8/15/6; Footscray, £4/17/9. Grand total, £1645/14/8.

Support of Orphans and Native Evangelists.—"Faith," £3; Mission Band, Ballarat, £7; Women's Mission Band, Brighton, £3; B.S. and J.C.E., Berwick, £1/10/6; Women's Mission Band and

Girls' Mission Circle, Carnegie, £4, Mrs. H. C. and Miss Ludbrook, £3; C.E., Malvern-Caulfield, £3/6/3; Mr. F. Petty, Doncaster, nat. evan., £10; Kindergarten, Essendon, £6; Bible School, Essendon, £6; Girls' Guild, Prahran, £3; Essendon P.B.P., £1/10/-; Bendigo B.S., £1; Virginia Circle, Swanston-st., £6; Mrs. Kefford's Girls' Class, Prahran, £6; Young People, Collingwood, £3; Bible School, Castlemaine, £1/10/-; Church, Kaniva, £10/16/-; "Gratitude", £6; Bible School, Sth. Richmond, £1/10/-; Bible Class, Bet Bet, £1; Mrs. J. Warmbrun, £1; Victorian Sisters, per Mrs. Zelius, support Sarabai, £10, Dayahai, £4, Mrs. Shah, £11/10/-, Mrs. Cameron, £12/10/-, Bible Women, £5, total, £44; Women's Mission Band, £11/13/-; Women's Executive, £5.

Churches.—1d. per week, Gardiner, £2/4/5; 1d. per week, Montrose, per Miss Langley, 15/-; collected I. A. Paternoster mission, Malvern, £1/8/8; Emerald East, 1d. per week, per Miss E. Legg, 5/-; South Yarra, 1d. per week, per Miss Hall, £3/5/7; North Carlton, per Miss L. Nichoff, 9/-; 1d. per week, Bayswater, per Mrs. A. Clements, 14/-; Duplex envelopes, Church Castlemaine, £1 12/2; Duplex envelopes, Swanston-st., £12/7/-.

Bible Schools, Societies, Clubs, Mission Bands, Individuals.—Lygon-st. Y.P.S.C.E., 10/-; Middle Park, J.C.E., 10/-; per C.E. Department; Young Men's Bible Class, Castlemaine, £1/10/-; Mr. and Mrs. Gillanders, 10/6.

"World Call"—Mr. J. McG. Abercrombie, 7/6

Received with thanks,

R. Lyall, Treas.

J. E. Allan, Secretary.



CAN YOU

SPEAK IN PUBLIC. ENTERTAIN INTELLIGENTLY. TEACH OR PREACH EFFECTIVELY!

If you cannot, and are unable to see your way clear to go to College, yet desire to assist in speaking, preaching, S.S. teaching, or educational exercises, you should write to J. C. Ferd. Pittman, who gives instruction by CORRESPONDENCE, or INDIVIDUALLY, upon these subjects. Young men or women would do well to write for particulars.

"Clyde House," Clyde-st., St. Kilda, Vic.

THE ALBION UNBREAKABLE-BACK BOOT.

Patented and warranted as the most general service boot in Australia. The Albion boot for the farmer means comfort and durability. For mechanics and as a general working man's boot it is the boot for quality and appearance. The Albion Scout Boot is perfect for scouts, rats, school boys, working lads and farm lads. The Albion Boot is being supplied to Burwood Boys' Home and Gordon Institute for Boys. The sole and back of the Albion Boot are manufactured from the best leather obtainable, and will outwear any other boot. Obtainable by sending direct to E. P. T. Morris, Distributing Agent, 38 Stewart-st., Brunswick. Postal note, money order or cheque by mail order: Men's, 18/-; youths' 15/4/-; Boys', 10-13, 13/-; 7-9, 11/-.

Mrs. J. THOMPSON

(Late Lovel-st., Katoomba)
"Hurlston," Carysfort-st.,
Blackheath, N.S.W.

Trips arranged to all Sights and Caves.



The State Savings Bank of Victoria

CREDIT FONCIER LOANS.

ON FARMS.—In sums from £50 to £2,000, repayable by instalments spread over 27½ years.
ON COTTAGES, VILLAS, AND SHOPS.—In sums from £50 to £800, repayable by instalments spread over 18½ years. Interest, 6 per cent per annum.

SPECIAL TERMS FOR DISCHARGED SOLDIERS AND DEPENDENTS, ALSO THOSE WHO WERE IN THE RED CROSS AND TRANSPORT SERVICES.

Amount loanable, up to three-fourths of valuation. Interest, 5½ per cent. per annum. Instalments spread over 22½ years.

Application Forms at any State Savings Bank, or by writing to the Inspector-General—
Head Office: 139-149 Elizabeth St., Melbourne. GEO. E. EMERY, Inspector-General.

N.S.W. Half-Yearly Conference.

Held in Sydney, Sept. 30 to Oct. 2, 1922.

Taking advantage of the holiday set for Eight Hours' Day, our Conference Committee planned for a series of gatherings to be held between September 30 and October 2. The attendances were probably not as large as on former occasions, although in heartiness and helpfulness they were not one whit behind the best held. The success of the Conference was in no small degree due to the helpful messages given by Bro. J. E. Thomas, President of the Victorian Conference, who was the special speaker at the meetings.

The Conference really began on Saturday afternoon, when under delightful weather conditions about 470 souls enjoyed an outing on Sydney's splendid Harbor. This was an experiment that proved a great success. The receipts covered the expenses. Many expressed the hope that the Harbor outing might be a permanent institution.

In the evening at the City Temple there was held a Young People's Rally. Bro. H. G. Harward was the speaker. A most helpful address was delivered on the subject: "A Challenge to our Young Folk." Taking Andrew as an example for young people to follow, Bro. Harward pointed out that this early disciple was possessed (1) of a prepared heart; (2) an anointed eye; (3) sanctified lips; (4) and a surrendered life. Fifty 200 folk heard the fervent appeal.

The hail-storm that came at one o'clock on Sunday afternoon prevented a number from attending to hear the Conference Sermon preached by Bro. J. E. Thomas at the City Temple on Sunday afternoon at 3 o'clock. The theme of the address was "The Message of the Church for Today." The address was highly appreciated. Bro. A. T. Eaton (Conference President) was chairman of the meeting.

On Monday, at the City Temple, three sessions of the Conference were held. During the meetings valuable musical ability was displayed by Bren. C. Brough, T. Walker, and R. K. Whately.

The Chairman of the Conference, Bro. Eaton, extended a welcome to Bren. J. E. Thomas and H. G. Harward (newly-appointed Organiser), both of whom replied. After Bro. Harward had made a brief verbal report on Home Mission work and plans, Bro. H. G. Payne introduced a discussion on "The Problem of Country Evangelisation," to which a number of brethren added brief speeches. The discussion revealed that the work in the country was a problem difficult of solution.

After adjournment for lunch there were held brief sessions on work associated with Temperance, Foreign Missions, Bible Schools, and Home Missions.

Speaking to the subject, "What I Know of Prohibition," Bren. T. E. Rofe, L. Rossell, J. Fox, and Miss Button, each of whom had had recent experience in areas under Prohibition regime, with one voice affirmed that it was a complete success.

Mr. Fred Bird, recently returned C.I.M. missionary from China, told of his experiences, in the time set apart for the consideration of the work in the "regions beyond."

The problem of leakage from the Bible School was discussed by Bro. Percy Thomas at the session for Sunday School work. Bren. A. H. Webster (recently appointed secretary to that department) and J. E. Thomas also spoke on the work. Bro. Thomas congratulated the Conference upon the engagement of Bro. A. L. Haddon as organizer.

"Our Assets and Liabilities" was the theme discussed by Bren. Harward and C. R. Hall, in considering Home Mission work. Bro. Harward told of the financial side, and Bro. Hall of the spiritual. These were masterly messages.

"The crowning meeting" fittingly described the closing gathering. After a presidential message from Bro. Eaton, Bro. J. E. Thomas delivered a remarkable address on the theme, "Keeping True to Our Trust."

It is quite impossible to give any idea of the



RINSO AND ROMPERS!

"Boys will be boys" is as true now as always



Mother shares in the effect—the inground dirt of playtime used to mean hardwork at the washboard in addition to boiling

Rinso has altered all this rubbing is unnecessary, boiling abolished

Simply wash the clothes in Rinso suds, rinse out well

—that's all!

spiritual value of the message; it must be felt to be known. Few will forget the spiritual value of that meeting and message.

On Tuesday Bro. Dr. Bardsley entertained Bro. Thomas and some other brethren at a launch outing on the Harbor.—Stuart Stevens.

SUNDAY SCHOOL UNION BOOK DEPOT.

376 Little Collins-st., Melbourne

(between Elizabeth and Queen-sts.)

Speciality: Sunday School Prize Books.

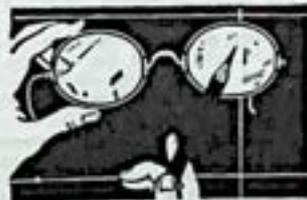
Orders may be placed through

The AUSTRAL CO., 52R, 530 Elizabeth Street, Melbourne, Victoria.

PHILLIPS' BOOK EXCHANGE, 331 Military Road, Mosman, N.S.W.

Special offer TO LIBRARIES: Sample parcel, value £2, sent to any part of Australia or New Zealand. FREIGHT PAID, on receipt of remittance. Books and Magazines, Music, exchange or sale. Correspondence invited.

W. J. PHILLIPS, Bookseller, Stationer, Estate Agent, 331 Military Road, Mosman, N.S.W.



"WOOD" GLASSES

Mean Comfort and Clear Vision

It's no rest to sit down in the evening, take up your paper, and find your eyes aching after the perusal of a few lines. Call in and have your eyes examined—Eyestrain leads to serious trouble if neglected.

We are Certified Opticians of wide Experience.

Phone 6778 for an Appointment.

E. WOOD & CO. PTY. LTD.

Ophthalmic Opticians

95 ELIZABETH ST., MELBOURNE.

News of the Churches.

Tasmania.

At Nubeena Sunshine Class meeting on Oct. 5, the collection taken up for Dr. Barnardo's Homes realised £1/11/3. A nice parcel was sent to our missionaries in India.

At Hobart big crowds gathered on Sunday and Wednesday, Oct. 8 and 11, to celebrate the fiftieth anniversary of the Bible School. The children supplied a splendid programme under the training of Bro. Jaap and Sister Nightingale. Zena Thompson received a gold brooch in recognition of her six years' attendance without a break.

Sister Harvey, of the State School teaching staff, was received into fellowship at West Ulverstone on October 8. Bro. J. Byard, Caveseide, gave an impressive address, and at the gospel service Bro. Bowes preached. Bro. H. Byard, Mole Creek, rendered a solo. Mrs. Bowes has quite recovered from her recent illness. A social evening was tendered Bro. H. Haydon on the 10th inst., on the eve of his marriage to Miss Nevin. The wedding took place on the 11th, Bro. Bowes officiating. Mr. H. Job, Tasmanian Prohibition League Organiser, delivered several addresses in the town last week-end.

Queensland.

Toowoomba on Oct. 8 had fair attendances at meetings. In the morning Bro. S. Vanham exhorted on the keeping of the Lord's day. Bro. Burns and W. Skerman visited Meringandan. The gospel meetings in the Strand continue. Bro. Crane conducted gospel service at Harlaxton; a good attendance. Deepening interest in mid-week prayer service.

South End, Toowoomba, held its quarterly meeting on Oct. 12. The financial position reflects credit upon the management. Income was £25 for the three months. Miss M. Corkindale, of the Prohibition League, conducted a service on Sept. 24. Oct. 1, Bro. Stitt exhorted. Gospel service was in the hands of Bro. Adcock. Prayer meeting was uplifting. Oct. 8, Bro. A. Day exhorted. Bible School reports increased numbers in attendance, open air work having a good effect. At the gospel service Bro. A. Coleman spoke. All meetings are of great spiritual benefit.

Brisbane reports splendid meetings at both services, and his messages were much appreciated. The C.E. Convention is being held in Brisbane this year. A large number of southern brethren attended as delegates. Amongst others, fellowship has been enjoyed with Mrs. Fox, Enmore, Mr. and Mrs. Worden, S.A., Misses Geist and Fabry, Rockdale, N.S.W., Mrs. Jones, Perth, Miss Bayliss and Mr. Roberts, Melbourne, Mr. and Mrs. Simpson, Chenchella. During the past week the church has been enabled to reduce the debt on the building by a further £50. Matters financially are at present very satisfactory. The young people have rented an additional tennis court, and are at present busily engaged putting it in order.

New Zealand.

Bro. Noble returned to Wanganui on Sept. 19 from a very successful mission at Levin, 100 miles away, with 24 precious additions. A new suburban Bible School will be built at Springvale on Labor Day. The church and preacher are busy in the great Prohibition fight. At the close of Bro. Noble's message on Lord's day evening, Oct. 1, a young man confessed his Saviour. At the beginning of the seventh year ministry in Wanganui, Bro. Noble has intimated his resignation, which is being received with great regret. The church is working for a good Foreign Mission offering to the work in South Africa.

Invercargill services were well attended for the month of September. Three made the good confession. On Oct. 1, Bro. Fitzgerald commenced his third year with the church. Magnificent morning meeting. Bro. Fitzgerald spoke on "The Past and the Future." At night a large audience as-

sembled. 110 broke bread for the day. A Bible Class of young men and women is doing fine work. 24 present. The whole church has stood behind the preacher magnificently during his two years' work here. The aged Sister Fenn, who has been laid aside for months, was at the service on Sunday morning. Bro. and Sister Fenn celebrated their golden wedding on Sept. 29.

Vivian-st. (Wellington) Bible School anniversary services were held on Sept. 17. The Kindergarten Department had control of the afternoon session, when 45 little tots provided a beautiful and instructive programme. "Childhood's Views of Life" was the subject for the evening service. At the close a girl confessed Christ. One hundred scholars enjoyed tea in the school-room on Wednesday, Sept. 20. A large audience listened with pleasure to the varied programme later, provided by the scholars. Mr. Day presented, on behalf of the school, a bouquet of flowers to each of the following ladies: Mrs. Lawrenson, Mrs. Johnstone, Mrs. Mansell, Mrs. Callan, Mrs. Gray and Mrs. Day. In making the presentation Bro. Day referred to these ladies as grandmothers of the school. Loyalty Class boys, to the number of 25, attended the evening service on Sunday, Sept. 24. After service the boys entertained 45 men and boys at supper. Bro. Marshall preached on "Helping Our Boys," and Bro. H. Ames conducted the after-service singing. The Bible School has won the shield in the local competition for new scholars. There have been two additions, one young woman and one girl.

West Australia.

The Sunday School at Fremantle has just concluded a vigorous rally, which has resulted in about 60 names being added to the roll. On Sunday morning Bro. W. H. Clay exhorted, and in the evening Bro. Mudge preached to a large audience upon "Human Obligations in the Great Commission." One young lady responded to the invitation. The sale of work conducted by the Penelope Club reached over £20.

Special Sunshine services were held at Lake-st., Perth, on Oct. 1. The attendance at the communion service was the best for some time past. The Sunday School had a special service in the afternoon, when parents and friends filled the chapel. The children also took part in a fine gospel service. On the Tuesday following a Sunshine concert was held, which proved a great success. The building was filled with parents and friends of the children. The singing was led by the S.S. orchestra, under the capable leadership of Mr. W. R. Bennett.

Northam is busy preparing for the mission to be conducted by Bro. Hagger. Cards announcing his coming have been placed in every home in the town. Helpful cottage prayer meetings have been held in two different homes each Tuesday evening for the last three weeks. Thursday evening prayer meetings have increased in interest and attendance. The Bible School is having a "Star Competition" between the classes. Several new scholars lately, and average attendance on the increase. On 11th inst., under the auspices of the Young People's Club, Mr. Lee, Principal of the High School, gave an interesting and instructive lantern lecture.

Bassendean on Oct. 17 had good meetings. The chapel was packed at night, when Bro. Cameron feelingly referred to the passing away of Mrs. Frew. On the Monday a service was held in the chapel before the funeral proceeded to Karrakatta. Sunday, Oct. 8, Bro. Whitford addressed the church. Several visitors from Collie. The hand of fellowship was extended to Bro. Frew. The gospel meeting was fine, it being young people's night. Bro. J. Butcher was leader. Special items were rendered by the choir. Bro. Cameron gave a splendid sermon. Two confessed Christ. The Bible School is preparing for the exam. The chapel is not big enough for the school.

Collie were pleased to welcome into fellowship Bro. and Sister Scott. Meetings are keeping up. Sisters' Dorcas Class held a sewing rally, and made a number of garments for Indian orphans. A red and blue rally in the Bible School resulted in 30 additions. Bible Class, under the able leadership of Bro. Scott, number 30. The Bible School anniversary was held on Oct. 1, and was a splendid success. Great praise is due to Bro. Ogden, supt., Bro. W. Pearce, secretary, and a host of faithful workers, also to Bro. J. Moore, who conducted the song service. On Wednesday, 4th, the anniversary tea was held; some 100 children enjoyed the good things provided by the sisters. In the evening songs and recitations were rendered by the school. A mission is being conducted by Bro. Leese, Claremont, from Oct. 15 to 22.

New South Wales.

South Kensington Bible School anniversary was a great success, the singing under Bro. Dixon being fine, and the attendance good. One young man baptised on 8th inst. received into fellowship on 15th. Prospects are bright.

Petersham red and blue rally still continues; two new scholars on 15th inst. Donations are gradually coming in towards the piano, which cost £85. At the evening service Bro. R. P. Arnot, B.A., preached on "A King's Serious Error." Bro. and Sister Arnot will attend the Federal Conference.

Paddington anniversary services were repeated on October 5 and 8. At the conclusion of an address on Lord's day evening by Bro. Theo. Edwards, of New Zealand, a lad of 13 from the Bible School, Bro. Norman Lawrence, made the good confession. He was baptised on Oct. 15, along with Phyllis and Gilbert Hilberd, who had previously confessed Christ.

Enmore had good meetings all day on Oct. 15. Eight received into fellowship—six by faith and obedience, and two by letter from Brisbane. At the gospel service two more young ladies from the senior department made the good confession. Bro. Seyer spoke at both services. The church was pleased to welcome back from U.S.A. Bro. and Sister and Miss Forscutt. The College of the Bible offering has reached £30.

At Chatswood Bible School anniversary on Oct. 15, Bro. J. Chapple gave a splendid morning address. In the afternoon Bro. T. C. Walker gave an illustrated talk to the children, which was greatly appreciated. Bro. J. Whelan's evening theme was "A Bible Zoo." A girl from the school confessed Christ. Special singing by the children under the leadership of Bro. W. Fox proved a splendid success. Morning and afternoon record attendance.

At Lismore on Oct. 8 Bro. Theo. Houlden presided. Encouraging attendance. At night Bro. P. J. Pond preached to a good audience. Tenders for new building have been called by the supervising architect. A social to welcome Bro. and Sister F. R. Furlonger took place on Oct. 11, when the Temperance Hall was comfortably filled with members and friends. A gold-mounted fountain-pen was presented to Bro. Furlonger, and a tea-grass chair to Sister Furlonger, in recognition of 37 years' service in church work.

The City Temple church anniversary meeting held last week had a good record to tell as to the effectiveness of Bible School work. The chairman, Bro. J. Stimson, declared that three-fourths of the audience present came into the church through the agency of the Bible School. It was also pointed out that of the seventeen who had come into the church for the year most had come from the same source. Bro. A. L. Haddon, to become the State Organiser for Bible Schools, was trained there, and the first Sunday School to be organised within the Federal Territory (Catharra) was effected by a City Temple member.

South Australia.

At Grote-st. on Oct. 15 there was a fair gathering at the morning meeting. Bro. and Sister Baker, from North Fitzroy, Vic., were visitors. Bro. A. C. Garnett, M.A., exhorted, and at night spoke to a large congregation. One young lady made the good confession.

Two married ladies and a young man confessed Christ at Cottonville at the close of the gospel service on Oct. 15. Bro. Southgate's sermon on "Is Salvation Essential?" was clear and convincing. The lad who made the good confession on 8th was received into membership at morning meeting. The tennis club, with a membership of 32, is a full swing.

The anniversary services in connection with the Murray Bridge church were conducted on Sept. 10 by Bro. Raymond. The morning and afternoon meetings were well attended, and evening many were turned away, owing to the building being full. Bro. Raymond delivered powerful messages. On Monday night the children delivered a cantata, Bro. Warburst conducting, and Sister Fawcett acting as organist. Bro. Warburst has resigned his work here, and intends moving at the end of November.

At Gawler since last report two have been received by letter—Sister Mrs. Walker and her son Stan—both from Balaklava. All meetings continue to be fairly well attended. The Bible School work is most encouraging; new scholars have come in every Sunday for several weeks. The Bible School picnic was held on Wednesday last, a few miles from the town, and a happy time was spent. Meetings on Sunday were good. At the close of a splendid sermon by Bro. Raymond, two young people responded to the gospel invitation.

Maylands Bible School annual festival passed off very successfully. Sunday morning and afternoon the speaker was A. C. Garnett, M.A., and in the evening F. Collins spoke on "The Children of the Temple." There were large attendances, and the singing of the young people under the conductorship of F. Sando was much appreciated. Miss E. White was pianiste, and H. L. Read organist. The young ladies' committee decorated the building most tastefully, and the beautiful texts prepared by A. Blandin left nothing to be desired. The school concert had to be repeated owing to the crowd. On Wednesday, Eight Hours' Day, the picnic went well. There is a revival of interest among the young people.

Good meetings on Sunday at Norwood. In the morning Bro. Warmbrunn, from Tasmania, presided. Bro. Paternoster's address was helpful and instructive. Sister Mrs. Warmbrunn was also present. The gospel meeting was exceptionally good. The song service was bright, and created the right spirit for Bro. Paternoster's address on "Convictions that are Stronger than Expediency." This was a very fine effort, and greatly appreciated. One young girl confessed Christ, and a young man and woman, who already served Christ, decided to be baptised. Bro. and Sister Roberts, from Victoria, were present in the evening.

Bro. Train, of Stirling, has completed nine weeks' "week-end" services at Goodwa. His messages have been of much help. Successful Bible School anniversary services were conducted by Bro. Horsell on Oct. 8. Good meetings. Very interesting demonstration by the Kindergarten department occupied the afternoon session. Prizes were distributed to the kinders, when it was reported that one kinder had walked 94 miles to attend school during the past year. Public meeting on Oct. 9. Addresses given by Bro. Horsell and Bro. Lambert (Methodist). Special singing by the scholars at all meetings. School is indebted to Bro. Train, who had charge of the singing. Very enjoyable time spent at the annual picnic on Oct. 10.

Local brethren carried on the work at Port Pine while Bro. Shipway was away at the Conference gatherings. Bro. McDonald and Wheeler spoke in the mornings. Bro. Bottrall took both evening services, and gave fine addresses. Bro. Roy Arnold took the prayer meeting on Thursday evening. Attendances at all meetings were very good. Bro. Shipway addressed the church morning and evening last Lord's day. A farewell social was tendered to Bro. and Sister Wright on Oct. 10. Bro. Bottrall, Harrison, and McDonald spoke on behalf of elders, deacons, and Sunday School; Sister Pillar, on behalf of deaconesses; Bro. Shipway, on behalf of the church, presented Bro. Wright with an address of appreciation of work

done while an elder in the church. The Sunday School picnic was held on Oct. 4 at Nelsdaby, in the Hills.

Victoria.

At Middle Park last Lord's day Bro. Brooke gave the gospel message. A young lady was baptised, and at the close two more young ladies, one from the Bible Class, confessed their Lord.

The work at Bendigo is showing signs of progress. The J.C.E. meeting on Sunday morning, with an average attendance of 30, recently held its anniversary. On an average 25 Juniors attend the morning service.

At Horsham on 8th inst. a baptismal service was held, and two lads from the Bible School were received into fellowship on the 15th. Bro. and Sister Chapman, from Hampton, were present last Lord's day.

The erection of the Garden Vale building is going along splendidly under the able guidance of Bro. Peak. The church hopes to be in possession in a few weeks. Meetings conducted by Bro. Mulvogue are a source of great inspiration.

Gardiner on Oct. 8 had a good attendance at Lord's table; speaker, Bro. Russell. The members brought gifts for the Women's Mission Band, who are sending some gifts to the missionaries in India. There was a splendid array of goods.

Last Lord's day at Swanston-st. the meetings were good, considering adverse weather conditions. Excellent addresses morning and evening from Bro. Kingsbury. Preparations are being made for Home-coming Day on Lord's day, November 5.

At Geelong the reunion tea and social evening held last Thursday evening was a decided success. Renewed interest in the Bible Class is manifested, with increased attendance. Bro. Schwalz's message in the evening was very fine; deep interest prevailed.

At Hampton on Sunday morning five were received by transfer. At night Bro. R. Pittman and D. Wakeley conducted a memorial service to the late Bro. L. Roth. Appropriate hymns were sung, and after an impressive message by Bro. Wakeley, a young man confessed Christ.

At Colac, the Anti-Liquor League observed Sunday, 15th, as "field day," the church being favored with a fine address by Bro. Wm. Wilson at the morning service. In spite of the weather, there was a fair gathering at the gospel service, and a good meeting at Bro. C. M. Gordon's lantern lecture in the Victoria Hall at 8.30.

"Back to Castlemaine" week was a great success. A church social was held on Wednesday to entertain the visitors, and on Friday in the Mechanics' Institute, a sale of work was held, which realised £80. On Sunday, Bro. Clipstone's subject was "The Lord's Day." The children's choir, under Sister Howarth, rendered some nice pieces.

At Burnley on Oct. 15, Bro. Bagley exhorted on "The Model Church." Two scholars received into fellowship. Evening service, Bro. Stephenson speaking on "A More Convenient Season," one of the Bible School lads made the good confession. Senior boys held a very successful social; over 100 young folk attended. Phi Beta Pi held a successful sale of work.

The South Richmond church has been making steady progress under Bro. Hatwell. Last Sunday week, after a stirring address by Bro. Hatwell, taken from Revelation, three confessed Christ. Last Sunday evening, after the gospel service, there were two additional confessions. A baptismal service was held at the conclusion. All auxiliaries are in good condition.

At Oakleigh on Oct. 4, the church gave a welcome social to Bro. and Sister Mortimer. There was a good attendance. Short speeches were given, and Bro. and Sister Mortimer were formally received in as members. Bro. Mortimer suitably responded. Musical items and light refreshments were also enjoyed. Bro. Mortimer's addresses, morning and evening, the last two Sundays, were much appreciated. Bro. Wheat gave an instructive address on morning of Oct. 15. Two recent school converts were received in. The church is planning for a mission by Bro. Ball in November.

At North Fitzroy during the past fortnight J. W. Baker has been enjoying a well-earned holiday, and T. Bagley has occupied the platform. His fine addresses were listened to with great appreciation. Bro. Baker will resume his work next Lord's day.

At W. Tree on Oct. 8 the church was delighted to have fellowship with Bro. and Sister Boyd, of Alphington. The brethren were much helped by Bro. Boyd's fine exhortation. At the close three came forward—two from the Sunday School, and one adult. In the evening Bro. Boyd spoke on "The Plea of the Churches of Christ." All were much interested. The baptism of two young converts took place the same evening.

During the past month Fitzroy has had good meetings. Bible School anniversary was a great success. The children's singing on both Sundays, under the leadership of Bro. Pearl, was splendid. Bro. Hughes' talk on Sunday was good. On Wednesday the scholars did well at their concert. Bro. Brown presented prizes. On the 15th four were received into church fellowship through faith and baptism. Sisters are working for sale of gifts in November.

The church at Woorinen held its annual business meeting on Oct. 5, when the following brethren were elected to office: G. and E. Mott, S. and C. Harrop, C. Rogers, D. A. Cockroft, Chris Harrop, P. G. Baxter, secretary. Bible School report showed the school to be in a flourishing condition. Improved gospel meetings of late. The church has suffered a sad loss in the death of Sister Mrs. Chris Harrop, who fell asleep in Jesus on Oct. 3, after a brief illness of three days.

Cheltenham Bible School anniversary meetings on Oct. 8 were among the finest ever held. Building was filled with people at every meeting. The singing by the scholars was grand. The addresses given by Bro. Baker were of the highest order. One confession on Oct. 15, P. R. Baker preaching on "Christ or Barabbas." Mr. Payne, of Fremantle, spent the day with the church. Anniversary continued on Wednesday; it proved to be one of the finest celebrated at Cheltenham.

Bayswater Bible School anniversary services were held on Oct. 8. Bro. Hurren addressed the meetings; his messages were much appreciated. On Oct. 11 a successful tea was held in the Bayswater Hall. Bro. Hurren again delivered the address. Bro. J. E. Thomas addressed the scholars and occupied the chair. The church and Bible School are very grateful to the brethren for their assistance, also to Bro. G. Peters and others for musical items. Bro. Riches led the singing in a masterly way. The work is progressing favorably.

KYME'S MUSIC PUBLICATIONS.

Prohibition Campaign Song and Tune Book. For Prohibition Rallies, Community Singing, etc. Recommended by the N.Z. Alliance Conference. Price, 6d.; Words only, 3d.

SUNDAY SCHOOL ANNIVERSARY SONGS in the Concrete and Abstract Notation for promoting Two-part Sight Singing in our Sunday Schools, Bands of Hope, etc. Price, 3d.; 2/6 doz.; 16/- per 100, post paid.

S.S. Song Leaders, be up-to-date, and teach your children to sing by note in two parts and have your record anniversaries.

GEO. KYME & SON,
Stirling House, Purnell-st., Wanganui, N.Z.

OUR ANNUAL

1922

An Artistic and Well Illustrated
ANNUAL.

Published by

STUDENTS, COLLEGE OF THE BIBLE

27th October, 1922.

Price, 2/- Postd, 2/3.

All Interested in College

Order Now from

Business Manager,
College of the Bible,
Glen Iris, Vic.

CHURCHES OF CHRIST, New South Wales.

Home Mission Office and Book Depot,
Bible House, 242 Pitt Street, Sydney.
Interstate and Country Visitors Welcome.

Phone, City, 10,767. H. G. Harward, Secretary.

GOOD FOODS FOR DIABETICS
PALATABLE — APPETISING — AND HEALTHFUL
BENEFICIAL ALSO FOR DYSPEPSIA AND OBESITY
ON 10/6
ABSOLUTELY STARCH FREE
ANY PRESCRIBED PERCENTAGE OF STARCH
These Flours have been tested by several doctors and
proven to be quite satisfactory. Sold for a Trial Period
price 1/6 (postage 1/2) with full directions for making
bread, biscuits, etc. THE UNION MANUFACTURING
& AGENCY CO. 292 Elizabeth Street, Melbourne.

ASTHMA CURED
OR MONEY RETURNED
A Legally-Valid GUARANTEE given
and for Free Booklet with SPECIAL TRIAL OFFER.
Obtainable only from
THE UNION MANUFACTURING & AGENCY CO.
292 Elizabeth Street, Melbourne.

Tell Tale Fingerprints

Times without number fidelity has been reached
in certain matters by the discovery of a finger-print.
The ridges on finger and thumb tips of any two
people are so utterly
dissimilar that an im-
print is a certain guide
to the person respon-
sible for it. As the
finger-prints of every-
body differ entirely, so
is there a dissimilarity between Sewing Machines.
There is no other machine which imprints itself on
the mind like the A.N.A., the wonderful thing
about it being its great number of advantages over
all others. The A.N.A. Sewing Machine is sold
for cash or on terms, from £3 to £10/10/-. Write
or call for full particulars. Australian Sewing
Machines Co., 36-8 Errol St., Nth Melbourne,
24 Chapel St. Princes, 232 Smith St., Collingwood.



OBITUARY.

MANNING—On Monday, September 25, at
the Melbourne Hospital, Bro. Frederick W. Man-
ning, senr., was called from this life, while in the
operating theatre, awaiting the ministry of the
surgeons. Bro. Manning was born at Islington,
London, N., 62 years ago, and in early manhood
came to Australia. In 1864 he was baptised at
Ascot Vale, and for some time served that church
as deacon, and treasurer of the building fund.
Later he moved to Carnegie, and was for a period
deacon of the church there. He was active in
Temperance work, being Superintendent of the
Ascot Vale Reformatory Juvenile Tent, and also of
the Band of Hope. He was highly esteemed by
a wide circle of friends, who mourn with his fam-
ily, but in confidence that he sleeps in Jesus, and
will be brought with Jesus when He comes. His
family of seven children are all in fellowship in
the churches, and a testimony of the sincerity
with which he and his sister wife have walked
before them in the home. To them all the sincere
sympathy of the church is lovingly extended—
F.T.S., Carnegie, Vic.

FEDERAL EVANGELISM.

League of Rope Holders for the Evangelisation
of Australia. Send date of birthday, application
for card of membership, and birthday offerings to
the Secretary, Les. C. McCallum, 25 Murray-st.
East Prahran, Victoria.

VICTORIAN CHURCHES OF CHRIST Home Mission Office.

14 Queen-st. (2nd floor), Melbourne.
Phone, Central 11648. Thos. Bagley, Org. Sec.

We aim to evangelise our State; the task is a
big one, but with the hearty co-operation of the
churches it can be done; we have 25 workers en-
gaged; successful tent missions are being held;
large self-supporting churches are being built up;
weak churches are being cared for; and many new
fields await our entrance.

Our expenditure is £400 per month. £200 comes
from assisted churches, and £200 per month is re-
quired from individuals and churches. Home
Missions should receive first consideration apart
from local work. We solicit the prayers and gen-
erous support of the brethren. Write to the Or-
ganising Secretary.

"SERMON BUILDING,"

a Help for Beginners in the Art of Constructing
Addresses.

By J. C. F. Pittman.

"Clyde House," Clyde-st., St. Kilda, Victoria.
Posted: Stout Paper Covers, 2/6; Full Cloth, 3/6

AUSTRAL PUBLISHING CO.,

503, 530 Elizabeth Street, Melbourne, Victoria.

CELEBRATED "LANCO" BRAND
:: BOOTS and SHOES ::

MEN'S — WOMEN'S — YOUTH'S

Manufactured by **LAWTON, AUSTIN,**

310-322 Johnston St., Abbotsford, Vic.

FIRST CLASS RETURN

Guaranteed for All Money Invested in the

College of the Bible

GLEN IRIS · VICTORIA · AUSTRALIA

CONTROLLED BY FEDERAL CONFERENCE OF CHURCHES.

Principal - - - - - A. R. MAIN, M.A.

1922 ENROLMENT CONSTITUTES A RECORD.

10 Glen Iris Representatives are now in the Foreign Field. 20 Others are Preparing to Follow Them.

HELP THIS GOOD WORK!

Send Donations to Reg. Ennis, Organising Secretary, College of the Bible, Glen Iris, Victoria.

LE PINE & SON

Funeral Directors,
RICHMOND CAMBERWELL

Our Business is that of FUNERAL DIRECTORS, and we make ourselves conversant with the best methods adopted the whole world over, our aim being to supply you with a Better Funeral than our competitors at more moderate price

CANTERBURY HAWTHORN SURREY HILLS.

Ring Up Hawthorn Ex. 112
and we will wait upon you
for Consultation and Instructions



Have Your Eyes Tested by a Competent and Reliable Optician.

Consult
W. J. AIRD, F.V.O.A., Ophthalmic Optician
Canterbury, Collins St., Melb. Phone 6937 Cent.

SINGERS AND PREACHERS
have a clearer voice when they use



The Marvellous English
CURE-EM-QUICK
Sd. Cough Remedy Sd.

Wonderfully Effective
and
Immensely Popular.
(Obtainable All Confectioners.)

Mrs. M. B. Pittman, T.C. Mus. Aust. (Singing)

TERMS—APPLY:
"Brentwood," Hampton St.
Hampton,
Phone X 6473
or c/o Lygon St. Christian Chapel
(Also at Allan's)

Notice of Removal

EDWARD G. OWEN
CHEMIST & DRUGGIST

begs to intimate that after so many years at his old address (189 Collins St.) he has opened
MODERN & WELL-EQUIPPED PHARMACY
— at —
102 Collins St.
about 200 yards (EASTWARD) from his old premises.

In making this announcement he begs to tender his most sincere thanks to all for their liberal support in the past, and respectfully solicits a continuance of their patronage & support.

Please address all communications to
EDWARD G. OWEN, 102 Collins St., MELBOURNE.
— PHONE 2087 —

BOYS SUITS for 4/6

Deposit and 3 fortnightly

A strong, serviceable Suit, medium weight, in Light Grey, Dark Grey or Black Brown lined with pleated back and a pocket, rat, fit and finish are perfect. Knickers are well lined. Suitable for wear all the year round, sizes 4 to 12. Wonderful value at 4/6, plus only 1/- in the 4s for terms.

Send 4/6 deposit and pay the balance 2/ fortnightly. Money back if not satisfied. Carriage paid in Victoria. Interstate orders carriage extra.



Cox Bros. PTY. LTD.
DRAPERS AND CLOTHIERS,
143 Brunswick Street,
FITZROY — MELBOURNE.
104

Interstate Orders for above goods carriage extra

CONSULT
MR. T. G. STORER,
South Australia's Most Successful Herbal Practitioner, for
NERVOUS, BLOOD AND SKIN DISEASES, etc.

Write full particulars and a diagnosis will be made, and my advice sent you.

The Ivaline Institute, King William Street, Adelaide, South Australia.

Churches of Christ
Benevolent Department of Victoria.
All needy cases helped. Write to Secretary.

Donations to Jas. W. Nichols, Hon. Secretary, "St. Leonard's," 8 Edgar-st., East Malvern.
Parcels carried free on Railways if addressed to Church of Christ Mission, Burnley Rly. Stn.

HUTCHINSONS

PTY. LTD.
305-307 Little Collins St., MELBOURNE

The best house in Melbourne for Reward and Prize Books. All Sunday School requisites kept in Stock. Bibles, Catechisms, Hymn Books. All the latest and up-to-date Theology. Text Books for Schools and Colleges.
NEW BOOKS BY EVERY MAIL.

NOTE THE ADDRESS—

HUTCHINSONS

PTY. LTD.
305-307 Little Collins St., MELBOURNE

The Leading Eyesight Specialists

The examination of the eyes for glasses is not a matter of guesswork, nor of trying on glasses. It is an EXACT SCIENCE, which requires a thorough knowledge of the anatomy of the eyes. Our ability to scientifically and accurately examine eyes enables us to better understand how your glasses should be made. We hold the highest qualifications in the Commonwealth.

Mr. A. J. Green, M.I.O.A., M.I.O.O.L. and D.O., and is registered by the Queensland Government as Optometrist.

Mr. James C.D. Green, F.S.M.C., F.I.O.O., B.D.O., England, including the Freedom of London. American Diplopnas, D.O., B.O., M.O., & M.Opt. Note Address—
Auburn-road, Auburn, Sydney, N.S.W.

P.O. Box 795 References:
London Bank, Swanston-st.

H. Louey Pang & Co. Pty. Ltd.

Fruit, Produce and Commission Agents.

172-176 LITTLE BOURKE-ST., MELBOURNE.

Buying and Selling Produce and Fruit at this locality is as busy in the mornings as the Western Market. Fruiterers all call here for supplies of Bananas.

Also at Victoria Market.

GAS FIRES mean Fireside Comfort!

They may be lighted in a second and give a generous glow that quickly warms the room. No coals to carry, no dust, smoke or ashes no dirty grates to clean.

Prices from 30/- each
Sold on easy Terms

The Metropolitan Gas Coy.,
Flinders St. next St. Paul's, and at most Suburbs

MR. C. C. SHARP, The Australian Christian

L.B.S., B.D.Sc. (Math. Univ.)

OPTICIAN.

begs to announce that he has taken over the practice of the late

MR. F. M. LUDBROOK

HAIGH'S BUILDINGS,

225 Collins Street, Melbourne
(near "Age" office)

Phone Central 7255

Take Lift

A. Millis & Sons,

Fruit Commission Agents.

5, 6 & 7 Western Market, Melbourne.

ACCOUNT SALES EVERY WEDNESDAY

ALF. NIGHTINGALE, Nurseryman,
Emerald P.O., Vic.

All kinds of FRUIT TREES.

Grows on Best Stock. Clean and Healthy.
Reasonable Prices.**LYALL & SON,**Exporters of
PRESSED HAY,
CHAFF and
COLONIAL
PRODUCE.Country Orders carefully
attended to.

Special Attention Given to Seed Grain.

HEAD OFFICE AND MILLS:

39-51 Leveson St., North Melbourne.

BRANCH STORES:

1 & 3 Victoria Market, Melbourne.

CHAFF, HAY,**GRAIN and****PRODUCE****MERCHANTS.**Published Weekly at
528-530 Elizabeth Street, Melbourne.

Editor: A. R. Main, M.A.

All communications should be sent to
above address.All Cheques, Money Orders, etc., should
be made payable to D. E. PITTMANSUBSCRIPTION.—Through the Church
Agent, 9/- per year. Posted direct, 10/6.
Foreign, 14/-.CHANGE OF ADDRESS.—Kindly send
both old and new address a week previous
to date of desired change.DISCONTINUANCE.—No Subscription
is dropped without definite request.Births, Deaths, Marriages, and In Mem-
oriam Notices: 2/-.Coming Events: 16 words, 6d., and 6d.
for every additional 12 words and under.Other Advertisements (not displayed):
24 words, 1/-, and 6d. for every additional
twelve words and under.**The Pauline Patterns**

ARE WHAT I USE.

I WILL HAVE NO OTHER.



AGENTS IN ALL CENTRES.

PREACHERS' PROVIDENT FUND.
(With which is incorporated the Aged and Infirm
Evangelists' Trust)
Established by the Federal Conference of the
Churches of Christ in Australia.Members of Committee: James Hunter (Pres-
ident), Dr. E. A. Hardsley, A. Morris, T. I.
Rose, L. Rossell, Joseph Stimson, and W. H. Hill
(Hon. Secretary and Treasurer).

The Objects of the Fund are:

- 1st. To assist financially Aged and Infirm
Preachers.
- 2nd. To control and manage an Endowment
Fund to which Preachers may con-
tribute.

In order to do this effectively, the Committee
needs the practical sympathy and support of all
the churches and brethren throughout the Com-
monwealth.Please forward contributions to the Hon. Sec-
retary and Treasurer, W. H. Hill, Orton-road,
Roseville, New South Wales, making money
orders and postal notes payable at the Sydney
Post Office.

Telephone, Central 6080

For Good Honest Value go to

P. B. McMASTER WATCHMAKER and
JEWELLER

ERROL STREET, NORTH MELBOURNE

Only First-Class Work done

Orders by Post promptly and carefully attended to

For... **FIRST-CLASS Tailoring**

Go to...

**W. C.
Craigie & Co.**

265 Little Collins Street, East,

(4 Doors from
Swanston Street.)

MELBOURNE

A Home for Neglected, Orphan and
Fatherless Boys.No Really Destitute Boy Refused.
FOUNDED 1875. INCORPORATED 1909.**Burwood Boys' Home**Contributions can be sent to the Treasurer, Members of the Committee, or Austral Co. Reference can be made to the Committee and office.
Of all the work in which Christians can engage, this is the most encouraging and reproductive. You sow to-day, and to-morrow you reap the harvest.
Readers everywhere are asked to assist the great work of saving the boys.**Office Bearers:****PRESIDENT:**
Mr. R. Campbell Edwards.**VICE-PRESIDENTS:**

Mr. W. C. Craigie.

Mr. D. A. Lewis.

HON. TREASURER:

Mr. R. Conning.

Hidware Chambers.

431 Elizabeth-st., Melbourne.

HON. AUDITOR:Mr. F. Hooke, F.I.A.V., F.C.P.A.
31 Queen-st., Melbourne.**HON. PHYSICIAN:**

Dr. Christina Reid, Burwood.

HON. CHEMIST:

Mr. Cathcart, Surrey Hills.

HON. DENTIST:

Mr. Clifford C. Sharp, L.D.S., B.D.Sc.

STOCK EXPERT:

Mr. L. Hunter.

HON. OPTICIAN:Mr. W. J. Aird, The Centreway,
Collins-st.**ORGANISING SECRETARY:**

Mr. A. E. Knight.

SUPERINTENDENT:**COMMITTEE:**Messrs. R. Conning, W. Luke, W.
Cust, Wm. Macrow, Randall D. Ed-
wards, R. McPherson, C. McPherson,
Rowland T. Morris, Mesdames G.
A. Edwards, R. C. Edwards, W. Hus-
ter, Misses Alt, Landman, Smedley.

CITY OFFICE . 443 BOURKE STREET, MELBOURNE