

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. 45.

THURSDAY, NOVEMBER 9, 1922.

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

Victorian Church Statistics.

The following interesting paragraph relating to church progress in Victoria appeared in the Melbourne "Argus" last week—

Denominational progress, as shown by the latest census returns discloses some interesting figures. The Anglicans head the list with 601,000 followers, showing an increase of 150,000, or 33 per cent. in the decade, the diocese of Melbourne showing an excess of nearly 130,000 over the previous returns. The Roman Catholics come next in order with 315,000, an improvement of 6,000, or 12 per cent. on the last census figures, and behind them are the Presbyterians, with 257,000, or 22,000 better than in 1911, though the percentage increase only amounts to 9.6. The Methodist Church is the only other whose adherents run to six figures, namely, 183,000, with an improvement of 7000 in ten years. Other Christian denominations total 112,000, showing an increase of 13,000. Two churches, Congregational and Unitarian, show small decreases, the former of 600 on a membership of 16,000, and the latter of 86 on a membership of 426. The church showing the highest percentage improvement is the Church of Christ, with 34.75 per cent., the actual figures being nearly 6000 on a denominational roll of 22,000. People who described themselves as having no religion numbered nearly 6000, while nearly 13,000 objected to make any statement on the subject, and over 9000 did not give any answer to the question.

Of the large religious bodies, the Anglican Church, it will be seen, has made very remarkable progress, its percentage increase being nearly three times that of Roman Catholics, and four times that of Presbyterians. It is, generally speaking, easier for small, aggressive bodies to show a bigger percentage increase than for numerically larger bodies to do so. The Anglicans are

therefore to be congratulated. It is disquieting to find the Roman Catholic figures making such a showing as compared, say, with Presbyterians and Methodists. The failure of the last named to maintain their position—for a church of 183,000 members to increase by 7000 in ten years, when the State population is advancing, is failure—is to us the most surprising thing in the statement.

Naturally, we are gratified to read the words: "The church showing the highest percentage improvement is the Church of Christ, with 34.75 per cent." That means that, we are not content to "hold the fort," to maintain the position we have, to grow with State growth. Our lines are always advancing; with all our failings and imperfections, we are doing the work which our Lord has commanded, and so we are enjoying his blessing.

The census figures, it must be remembered, are not a true indication of the effective membership of the churches. The returns include "adherents" as well as members, and in many cases, doubtless, include people

whose church preference rather than either membership or attendance is indicated. It would be a much fairer comparison if we had the number of communicants before us. In that case, probably, the churches known simply as Churches of Christ would make a better showing than they do with the other method of counting. They would rank fifth in number—after Anglicans, Roman Catholics, Presbyterians and Methodists.

Could we estimate the causes of the respective advance or decline in the churches, the comparative study would be of much advantage. Of the two largest bodies, it may be said that they have an elaborate organisation, and have devoted much time and money to the education of the young. Rome's wisdom in this is proverbial. In recent years the Anglican Church in Victoria has made a very great advance in education, a large number of primary and secondary schools having been established under its auspices. Why Methodists have not made a better showing, we cannot say. The Congregational decline is most easily—and probably most accurately—explained by saying that Congregationalists have ceased to have any good reason for maintaining a separate existence. In former days they stood for something distinctive. The Unitarian slump need not be lamented; it is rather a tribute to the commonsense of the community. To profess to honor Christ and yet deny his true divinity is to attempt the impossible. The reason for Church of Christ progress is found in a combination of circumstances—steadfast adherence to the Word of God, a definite and distinctive message, faithfulness to the ordinances of our Lord's appointment, and an aggressive evangelism.

The lesson of statistical tables for us is that we give ourselves even more zealously to the great tasks of education, evangelisation and conservation.

You Can Never Tell.

*You never can tell when you send a word—
Like an arrow shot from a bow—
By an archer blind—be it cruel or kind,
Just where it will chance to go,
It may pierce the heart of your dearest friend
Tipped with its poison or balm,
To a stranger's heart in life's great mart
It may carry its pain or its calm.*

*You never can tell when you do an act
Just what the result will be,
But with every deed you are sowing a seed,
Though its harvest you may not see,
Each kindly act is an acorn dropped
In God's productive soil;
Though you may not know, yet the tree shall
grow,
And shelter the brows that toil.—Selected.*

The Lesson of the Lily.

Matthew 28: 29.

Stuart Stevens.

Most teachers seek by elaborate processes of logic to establish what they regard as first principles. Christ, the greatest teacher of them all, adopts the simplest objects of our daily experience as illustrations of our spiritual need. A fallen sparrow, the lily of the field, serve to illumine the Master's message.

Christ lived his brief period on earth in close sympathetic touch with nature. He went through the cities to teach and heal needy humanity; that was his great mission, but he went into the mountain to pray, and he loved to draw the multitudes away from the squalid streets to the sea-side, to the open spaces, out into that larger temple whose blue dome holds the four winds of heaven; and there amid the simplicity and sublimity of nature to reveal his Father, God. How beautifully he draws from nature in his parables! The breath of the sea, of the fields and the mountains, wanders like a fragrance through all his speech.

In the illustrations he employs from nature, what a consummate artist Christ is! As the multitudes follow him, he stoops by the wayside, and plucks a simple flower; then pauses to address the expectant people. "Consider the lilies how they grow, they toil not, neither do they spin." Ah! thou sad of heart, worn down by the attrition of the world, wearied with the vexations of life, behold the lily, how beautifully it is clothed! How joyously it lifts its white cup to heaven, that it may be filled with the fragrant air and long draughts of sunshine. Consider the lily, for God meant it to give you faith. Are you not both living things? Do you not both fade and die? for "man is cut down as a flower in the field." The mystery of coming into life, living and dying, belongs to you both; to man belongs the high path of thought and consciousness; but the life mystery lies behind you both. Under the magic of Christ's touch how the whole view of life expands! Where now is the common wayside flower? "Solomon in all his glory was not arrayed like one of these." Among all the costly fabrics woven in the finest looms of the world there has been no product of human art to compare with this simple piece of nature's own.

Consider the wayfaring man, one of the common people; he has nothing of Solomon's glory, nothing of his pomp or circumstance, nor has he anything of Shakespeare's fame; he is just a simple wayfarer in the journey of life, but under the illumination of Christ's thought he ceases to be common; he is raised to the true dignity of man. Consider the lily, then, and learn the dignity of simple things when seen from the right angle, the Christ point of view. How beautiful the lily is when you have learned to really see it! It is a piece

of Divine art; it grows in simple obedience to the Creator's will. In its nook of quiet shelter with its outlook to the sunlight it lives and grows. Have we considered what God requires of us—is to grow? Not to strive merely to be prosperous in commercial affairs; for man's growth may cease as his worldly goods increase. Grow as the lily grows, with your face turned upward to the Light of the World. You toil for raiment, seeking to be made beautiful by something externally put on; the lily develops its beauty from within. What we get or wear is nothing in comparison with what we are in thought and conduct.

Consider the lily. To be beautiful is to be pure in heart, pure in thought and deed. To be such is in the reach of every wayfarer; worldly fame and worldly greatness have nothing to do with it. The lily is beautiful because it has never thwarted the purpose of God; in humble obedience to its law of life it grows, and in result its beauty makes tawdry the glitter of Solomon's worldly glory. The soul that seeks to grow in divine grace, to keep in tune with the

Infinite, takes the excellence of the Ideal it strives for, and finds beauty of character its abiding possession.

The Violated Conscience.

"Good-bye I said to my conscience,
"Good-bye for aye and aye,"
And I put her hands off harshly,
And turned my face away;
And conscience, smitten sorely,
Retained not from that day.

"But a time came when my spirit
Grew weary of its pace,
And I cried: "Come back, my conscience,
I long to see thy face."
But conscience cried: "I cannot,
Remorse sits in my place."

—Paul Lawrence Dunne.

The Common Faith.

This the hope sublimely high,
This the faith divinely broad:
Ours one altar, even Christ!
Ours one temple, even God!

Here we meet in common prayer,
Here we join in common praise;
Children of the Father's care,
Heirs of His unbounded grace.

In this holy faith secure,
In this hope supremely blest,
Finds the soul its crowning joy,
Finds the heart its only rest.

—Henry Copeland, in New York "Christian Ad-
vocate."

Christ's Need of Us.

That we need the Lord Jesus Christ is a religious axiom that certainly no Christian will dispute. But it is equally true that, in order to the fulfilment of his glorious scheme of the world's redemption, he needs all of us who profess to be his people. Jesus Christ is our Proprietor; all that we pretend to own is only a lease from him, and to be used, not for self, but in his service. We do not even own ourselves in "fee simple." We are bought with the price of Christ's precious atoning blood; therefore, we are to glorify him with our bodies and our souls, our time, our money, and our influence.

There is a side-light thrown upon this important truth by the little incident that occurred before our Lord's remarkable entry into Jerusalem. He sends two of his disciples into the village of Bethphage with certain explicit instructions: "Go your way into the village over against you: in the which, as ye enter, ye shall find a colt tied, whereon no man ever yet sat; loose him, and bring him." Their omniscient Master predicts not only just where the beast will be found, but that they will be asked, "Why do ye loose the colt?" The sufficient answer was to be, "The Lord hath need of him." That was the claim which they were to present. Sagacious old Matthew Henry (the prince of practical commentators) remarks that our Saviour "went to set in a borrowed boat, rode on a borrowed colt,

and was buried in a borrowed sepulchre." It seems presumptuous to dissent from any of Henry's bright expressions; but there is an important sense in which our Lord never borrowed anything. He had supreme ownership. The Father had given all things into his hands.

The true idea which every Christian should keep in mind is that he does not own himself. Christ owns us, and has a perfect right to put us just where he chooses, and to demand of us just what he wants. He has a right to the firstlings of the flock, to the brightest sons and daughters of our families. The best brains and highest culture are none too good for his service. If his pulpits and his mission fields need them, then in God's name let them not be confiscated to mere money-making or office-seeking, or earthly ambitions of any kind. What we call our property really belongs to Christ; we only surrender to him his own when we pour it into his treasury. Jesus has the first claim—a claim to the best, and is not to be put off with the candle-ends and the cheese-parings. Is this great principle acknowledged by those church members who squander their thousands on fine houses and equipage, and then dribble out stingily what "they can afford" (!) to him who has purchased for them an eternal salvation? Ah, let such remember that they cannot afford to rob their loving Master of what is his own.—T. L. Cuyler.

Convictions Stronger Than Expediency.

Ira A. Paternoster.

There is a growing need to-day for a re-statement of the fundamentals of New Testament religion. The rapid growth of the Church of Christ has brought corresponding dangers which are often unheeded because of the fear of hurting the feelings of some one, or if heeded, are dealt with in such a spirit of sectarian bitterness that all who love unity and not division are more grieved by the methods used to right the wrong than by the wrong itself. There have been added to the church as a result of an intensive (and extensive) evangelism many whose names are written large in the Lamb's Book of Life. There have also been added not a few whose convictions have never been very deep. They have been stirred by a mission emotionalism possibly, or by the persuasive eloquence of a preacher or personal worker, have gone through a form of baptism and have "joined the church." Naturally these have brought with them many ideas deeply imbedded as a result of previous denominational teaching. These ideas have not been unwelcome among many of our older members, and have led to the introduction of many things hitherto considered best left outside the life of the church seeking to pattern itself after the New Testament order. They are only matters of expediency, not really wrong, and have been told, and mark the progress we are bound to make in these days. Denominationalism has become so attractive, and appears to produce such giants of intellect and spirituality, that many of us are asking, "Have we been right in the past, and should we modify our position?" We have worked so splendidly in inter-church movements, and have gone as far as we could in works of evangelism. We have so many relatives and dear friends who are honored members of other churches that we feel called upon to apologise when preaching on "first principles," or if we do not as preachers do so, we are beginning to find our message more or less neutralised by apologetic members who fear lest the utterances of their preacher shall give offence.

We have always believed it possible to "preach the truth in love." We are more than ever convinced that nothing should draw us away from preaching the truth as we understand it. There are times, and if there are not we should see to it that we make them, when we sound forth again and again that baptism is a condition of salvation; that in New Testament times the Lord's Supper was the privilege of the church, and nothing has transpired in the intervening centuries to change that position. This does not mean that we affirm that only baptised (immersed) people shall be saved, nor are we justified (we believe) in refusing the emblems of the Lord's Supper to those who are unimmersed. It is our

business to preach the truth and leave the issue there. We should not trim our evangel for fear of men.

It must be pointed out afresh that to be a Christian is not a matter of accident. Not infrequently we hear the remark, "It is just an accident that you are a Protestant, and not a Roman Catholic." May be, and yet we are not so sure of that. "It is just an accident that you are a Church of Christ member, and not a Methodist." No; we are sure it is not. It is a matter of conviction! By accident we attended a Methodist Bible Class, but by conviction we left it and became a member of the Church of Christ. We had to catechise ourself after this fashion: "Do you desire to become a Christian?" "Yes." "How do you expect to become one?" "As Jesus would have me." "How may you find out his will?" "By a careful study of his Word." This brought us to the point where we had to say: "Lo, here is water; what doth hinder me to be baptised?" "But," some one says, "You could have been baptised and remained in the Methodist Church." To this my reply is, "I could not." It was a matter of conviction with us, and though all the world is against us, we could never go back.

It must further be remembered that being a Christian is more than expediency. This word expediency may be used in a legitimate sense. The Saviour is reported to have said, "It is expedient that I go away, for if I go not away the Comforter will not come." Here it is used as the quality of fitness or suitability to effect a purpose intended for legitimate ends. It may, however, be used simply in adaptedness to self-interest, and when so used is in contradistinction from moral rectitude. It is rather in this sense that we use it. People have become Christians from various motives. They want to "belong to some church," and it makes very little difference which. They may be guided by any or all of the following reasons: A church worshipping in a fine building, with large choir, a good preacher (especially if he be single), a social atmosphere, one with little regard to their mode of living, allowing them to continue in their social or moral degeneracy without making too much of sin. These and other reasons might be given *ad infinitum*. They are to be met on every hand. Even among the children of Church of Christ members there is a danger, for some will say, "What was right for mother must be right for me." Is that so, or is it true that "nothing is right to me until I have made it my very own"? At any rate let us not try to pass off on God Almighty counterfeit religion, for "God is not mocked." If I am seeking my own self-interests, let me be reminded again that "We must obey, therefore, not in order to escape punishment,

but also for conscience sake" (Rom. 13: 5) (Weymouth).

The church needs to-day a deeper conviction in faith. To this we hear the scholar say, "But it is not the mark of a scholar to be too dogmatic. There is always an element of uncertainty about all we think we know." That is just how the devil tempted Eve! Do not be too sure! Why not? Do not be dogmatic! Again we ask, Why not? If the Bible is to us the "Word of God," why not be brave in declaring it? If our convictions cannot square with the Word of God, then let us change our convictions! Is that the chuckle of my philosophical friend I hear? Then smile on, but remember that faith can stand up to any sneer. "Faith faced the lions on a Roman holiday and died triumphant." "Faith" went to the flames while "Fashion" drank itself blind drunk in the garden of Nero, but "Faith" won. "Faith" nailed its theses on the cathedral door, and defied all the devils in Hell and in the Vatican. "Now faith is a well-grounded assurance of that for which we hope, and a conviction of the reality of things which we do not see. For by it the saints of old won God's approval" (Heb. 11: 1, 2) (Weymouth).

Is there any doubt about the Lordship of Christ? Is there any doubt that his blood atones for me? What is left to me, then? My own righteousness? What will that profit? Is there any doubt concerning his Word? "Go ye, therefore, and make disciples of all nations, baptising them into the name of the Father, Son, and Holy Spirit, teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always, even unto the end of the age." Is there any excuse for leaving baptism out of this? Did Jesus mean it when he said, "Ye must be born of water and the Spirit," to enter the kingdom? If so, have I the right to say any less?

"Repent and be baptised every one of you in the name of Jesus Christ, unto the remission of your sins, and ye shall receive the gift of the Holy Spirit." Has there been given a better answer to this question, or has this one been withdrawn in these days? If so, by whose authority? When the mouth of the Lord hath spoken, why should we fear to tell it forth? We are not responsible for the results. They belong to him who said, "All power and all authority is given unto me." We may not be quite so popular as preachers. We may as churches be left severely alone. A man who to-day is one of the world's leading preachers said to me on one occasion, "You Church of Christ people, unless you get out of your narrowness, will find the road very lonesome." Because it is lonesome we have at times been tempted, but have been kept from falling by asking, "To whom shall we go? Thou hast the words of eternal life, and these are they which testify of thee."

Religious Notes and News.

The Passing of Mrs. James Ware.

A telegram to our American United Christian Missionary Society announced the death in Shanghai, China, of Mrs. James Ware. Thirty-eight years ago, Elizabeth Gattrell, a young English girl, went out to China as an independent missionary. There she met James Ware, also an independent missionary, and they were married. In 1890 they became identified with the Foreign Christian Missionary Society. For twenty-five years Mrs. Ware and her husband worked together in a common effort to bring China to Christ. In 1913 Mrs. Ware died. In 1915 the Foreign Society decided to close its mission in Shanghai. Mrs. Ware declined to leave the scene of so many years of heroic service. She continued to maintain a day school, which was self-supporting, up to the time of her death. The sympathy of the entire brotherhood (says the "Christian Evangelist") goes out to the five daughters and the son of this good woman. After 38 years in the heart of China this heroic Disciple answered the call to an abundant reward.

An Actor's Calumny.

Opinions may differ as to whether Mr. Oscar Asche is a great actor or only a great showman. It is a question we are not qualified to settle. We do venture to say, however, that actors, like soldiers, are wisest when they "stick to their last." When actors are not acting they are liable to say and do foolish things. Anything more absurd than Mr. Asche's speech at the Millions Club in Sydney last week would be hard to locate, even in a comic journal.

Mr. Asche started out to deliver a homily from the popular text of a "White Australia." It only wanted a little imagination, he said, for them to realise that if Japan suddenly took it into her head to have a small part of Australia, she would have no difficulty in getting in, and once in, it would be hard to get her out. He pictured the position of the United States, with their mixed populations from Southern Europe and Negro problems. He said he regarded the emancipation of the slaves as one of the greatest blunders ever made, for the Negro, who was increasing faster than the whites, was, he considered, worse off now in every respect.

Then came this astounding assertion: The emancipation of the black in America was the greatest blunder in history. The black man would have been far better off. Mrs. Beecher Stowe's book, "Uncle Tom's Cabin," was the greatest tissue of lies ever written. The American slave was treated well, because no one who owned a good horse would ever ill-treat it. He was not going to reduce its value, but if he only hired the horse he did not care what was done to it. And so with the American slave.

It is rather late in the day to traduce Mrs. Harriet Beecher Stowe or depreciate "Uncle Tom's Cabin." Mr. Asche told his audience that he was born in a hotel in Sydney, and that fact makes one wonder under whose dining-room table he elected to put his feet while in America. The erstwhile slave owners may share Mr. Asche's views, but not the liberated slaves.

If "Uncle Tom's Cabin" was "a tissue of lies," it is strange that it should have proved to be the most powerful factor in persuading America to put an end to the slave traffic. It is truth that pricks a nation's conscience, not lies.—"Australian Baptist."

Church Music.

The service of praise is an important part of public worship; and as such it demands careful attention and reverent cultivation. We agree with Dr. Walford Davies, organist of Temple Church, and Director of Church Music in Wales, when he says: "It is perfectly certain that people do not come to church to be entertained," and therefore music ought not to be chosen because it is entertaining, but "because it is fit." It ought not to be that people gather to the House of God to worship Orpheus; but to turn their hearts to the

Heavenly Father. Anything that diverts attention from him ought to be unhesitatingly set aside. Dr. Davies thinks that Church Music to-day does not occupy the place it has done formerly. Operatic and concert music are, he says, in the front just now. He sees great need for improvement, both of choir singing and congregational singing. Both should sing with the understanding. It will, of course, be borne in mind that there may be more true worship in the poorest singing than in the renderings of the most perfectly-trained choir. God hears and judges!

Tennyson Smith's Prohibition Campaign.

Mr. Tennyson Smith concluded a ten days' prohibition campaign in the Town Hall, Prahran, on the 17th October. The meetings grew in interest and enthusiasm nightly, and the committee regretted that it could not continue for another week. Three meetings for children were held, and Mr. and Mrs. Tennyson Smith succeeded in organising a United Band of Hope for the district.

On the last evening of the campaign, Mrs. Collins made a presentation on behalf of the committee to Mrs. Tennyson Smith, of a set of silver spoons and a beautifully decorated basket of flowers, in recognition of the service which she had rendered in the campaign by her playing and her message of song, which were graciously acknowledged by the recipient. Mr. S. Fisher, secretary, on behalf of the committee, expressed their high appreciation of the work of Mr. Tennyson Smith in the campaign, and presented him with a handsome silver serviette ring with the Australian arms enamelled in colors upon it. Mr. Tennyson Smith thanked the committee for their appreciative remarks, and their kind gifts to his wife and himself; and even more for the splendid service which they had rendered to the cause by their work in the Prahran campaign.

German Missions.

When the International Missionary Council was formed at Lake Mohank in October last, the one occasion for regret was that the German missionary societies had not seen their way to accept the invitation to join in the formation of the Council. The non-representation of the Germans has now been remedied, however, for at a meeting of All-German Missionary Societies held at Halle, it was agreed that representatives should be appointed to the Council, Missionsinspektor Wurr and Missionsinspektor Lic. Schlunk being nominated as delegates.

Fellowship of Reconciliation Conference.

The 1922 Conference of the Fellowship of Reconciliation was held at George School, Pa. As the name suggests, the fellowship exists for the abolition of war. But the members of the Fellowship realise that to remove war we must remove the causes of war—hate, rivalry, competition, lust for power, wealth, profits, and enmity of every kind. The present pagan ideas of business—classes, competition, survival of the stronger, profits, immolation of personality—these must give place to Christian ideals—unity, brotherhood, love, co-operation.

The fellowship gives a most excellent opportunity for every forward-looking Christian to line up in a definite move to make the world definitely Christian.

About 200 editors, authors, reformers, lawyers, professors, teachers, ministers, missionaries, shop workers, farmers, students, attended the Conference. There were three days of great thinking and holy passion. There was not much about killing war; there was much about making the world Christian. May I comfort many by this assurance that a strong and intelligent leadership is ready formed by this fellowship for the hosts of America who pray for peace. They have only to mass together in this fellowship and they can form the future for peace.

The President of the Fellowship and Editor of "World To-morrow" came directly from Europe to the Conference. He reported that war is forming in Europe. The need for the Fellowship is imminent and very great.

A Novelist's Advice to Preachers.

"If Winter Comes" is the most striking and popular novel of the day. In it the following excellent passage occurs—

"Man cannot live by bread alone, the Churches tell him; but he says, 'I am living on bread alone and doing well on it.' But I tell you, Haggood, that plumb down in the crypt and abyss of every man's soul is a hunger, a craving for other food than this earthly stuff. And the Churches know it; and instead of reaching down to him what he wants—light, light—instead of that, they invite him to dancing and picture shows, and you're a jolly good fellow, and religion's a jolly fine thing and no spoil-sport, and all that sort of latter-day tendency. Why, man, he can get all that outside the Churches, and get it better. Light, light! He wants light, Haggood. And the padres come down and drink beer with him and dance jazz with him, and call it making religion a Living Thing in the Lives of the People. Lift the hearts of the people to God, they say, by showing them that religion is not incompatible with having a jolly fine time. And there's no God there that a man can understand for him to be lifted up to."

Dr. Jowett's Appeal for Peace.

Dr. Jowett's manifesto recently published in the "British Weekly," and formerly referred to in our columns, has been criticised by some. For example, the Bishop of Durham says—

"I cannot bring myself to believe that any considerable or lasting result would follow from such meetings and conferences; nor do I think that, in the present state of the world, much advantage arises from large and eloquent statements of political ideals while the 'details of problems' are ignored. It is precisely in their details that the problems of politics disclose their real difficulty. Before 'letting one's self go' in the large freedom of the pulpit, or the platform, the Christian minister ought to picture himself in the Cabinet actually confronted with the necessity of taking the decisions upon which the safety and prosperity of his own nation primarily, and, finally, of mankind, must turn. Moreover, Christian experience does seem to me quite decisively hostile to these prompt heroic procedures, which Dr. Jowett seems to recommend."

Subjected to criticism, which is at once reasonable and unanswerable on several heads, says "The Christian," it seems hardly likely that Dr. Jowett's proposals will materialise to any practical purpose.

Weakness of Division.

Quite naturally, many side-issues are raised in the course of the correspondence published by our contemporary, and among them that of the divisions that exist in the Churches, to the manifest weakening of their influence. On this point Dr. Norman Maclean, of Edinburgh, writes—

"National pride and national greed have ever let loose the dogs of war. The national Church cannot curb the national temper. The world needs the super-national Church. And any step toward that goal, such as Dr. Jowett commends, need rally the support of all Christians. Personally, I feel that the restoration of the unity of the Church of Christ can alone provide the instrument which will replace fighting by fraternity, and which will fuse warring nationalities into a brotherhood of lasting peace. Make the world Christian, and you will need no conferences and no leagues. Peace will ever be the fruit of love. A nation that 'extinguishes the light of heaven' must ever be at war."

This writer "touches the spot."—Make the world Christian," he says; "and you will need no conferences and no leagues." This was our own conclusion, intimated last week. And those who would order things after the revealed will of God would hardly entertain any other conviction.—"The Christian."

How To Study the Bible.

Horace Kingsbury.

Some one describes packing his valise for a journey. Just before closing it, he observes a small corner not yet filled. He says: "Into this little corner I put a guide-book, a lamp, a mirror, a microscope, a telescope, a volume of choice poems, a brochure of morals, a drama, several well-written biographies, a package of old letters, a book of songs, a sharp sword, and a small library of more than sixty volumes; yet, strange to say, all these did not occupy a space of more than three inches long by two inches wide." "But how could you do it?" "Well, it was all in the packing. I put in my Bible."

Surely a book about which all this can truthfully be said is worthy of more than a passing acquaintance. Our time might well be spent in answering the question:

"Why study the Bible?"

And perhaps our first answer would be, "Because it is the Book of Books, and is but little known." Fost of scriptural knowledge in educational institutions have revealed an appalling ignorance of simple Bible facts. Unfortunately, ignorance of the Book is common among professors and non-professors of religion alike.

A woman I know was asked by her eighteen-year-old nephew—the son of a church officer—“Auntie, what poet was it who wrote, ‘They toil not, neither do they spin?’” He was much surprised when she took a copy of the New Testament, and read him this and others of the beautiful sayings of Jesus. A teacher-training expert used to tell, with a touch of humor, if not of pity, of an audience of Christian people that divided upon the question whether the Bible of Herodias was in the Old Testament or the New. And Moody said: “Some Christians can quote Shakespeare and Longfellow better than the Bible.”

For a more or less general ignorance of the Book is not the only reason why it should be studied. The Bible is “our greatest and noblest music.” The Bible is the Word of God. The Bible contains the record of God’s revelation of himself to man. The Bible tells the story of Jesus. The Bible reveals the way of salvation from sin. The Bible finds folks as they are, and helps them to do what they ought to be. And, to quote from the Book itself, “All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works.” Paul’s advice to Timothy, then, may well be followed by each one of us: “Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth.” How then shall we go about the study of the Bible?

The spirit of approach

will decide far more than we realise the measure of our success.

We must be open-minded if we would get the most out of our study of the written Book. It is of little use coming with bias and prejudice to find support for our own ideas. That attitude never becomes a student.

Demovan, a sceptical lawyer, was a friend and adviser of Moses E. Lard, one of our pioneer preachers. His wife was a pious member of the Body of Christ, and for her sake he respected the church. One day he told Mr. Lard that he was studying the Bible as he would the evidence in a case given by his opponent. Mr. Lard told him to study Christ his client, and to examine the Christ as evidences as a friend. The suggestion pleased him, and he followed it out. He had not finished reading the New Testament when he stood up in a large congregation and confessed his faith in Christ. “When I became honest with myself, and with my God,” he said, “I was convinced that the human mind could no more have

originated the New Testament than the human hand could have placed the sun in the heavens and thrown the mantle of light over its face.”

We must be prayerful over our work, and ask again and again for that wisdom that cometh down from above.

A young man who had dabbled in destructive criticism, one day stood by the desk of a beloved former teacher, and narrated his sad experience of distrust and doubt, and his happy return to faith and peace. “Now,” he said, “When I open my Bible, I ask, ‘Father, what message have you for me, your child, to-day?’” God will reveal himself to us when we come like that to him. Let each one of us remember the cry of the Psalmist and make it our own: “Open thou mine eyes, that I may behold wondrous things out of thy law.”

We must be responsive to the truth as we discover it, and constantly endeavor to bring our lives up to our knowledge. “The organ of spiritual knowledge is an obedient spirit.”

Raymond Robbins tells a most interesting story of his conversion. There were different factors, but one was the chance reading in a public library of a verse in the Gospel of John: “If any man will do his will, he shall know of the doctrine, whether it be of God.” His legal mind responded immediately. “That’s fair enough,” he said, and he resolved to put it to the test. He soon found the doctrine to be of God, and since then he has travelled widely, helping others into a like precious faith with himself.

Now as to

Methods of study.

It has been truly said, “The possible ways of Bible study are as diverse as human minds.” One follows one method, and another another, and both are helped by their findings. Scant comfort can be given the lazy Christian who is looking for some easy way to the desired end. Bible study is a delightful occupation, but it calls for application and perseverance. There is no royal road to learning. Here are three or four approved methods which are worthy of consideration and use.

First of all, I would mention *unhurried reading*, being well aware while doing so, of the distinction which is frequently made between reading and studying. In my conception meditative reading is one of the very best methods of Bible study. It is a method, too, that can be followed by those who have neither the advantage of a library nor a leader, and have not easy access to set courses. It was the method of the noble Bereans who searched the Scriptures daily in order to a discovery of the truth.

Many leaders in the religious world have been men of the Book, and no other book has bulked so largely in their reading and thinking.

The late President McGarvey never tired of his Bible, and his life was spent in an effort to familiarise men with its contents, and to equip them to tell others the story. Dr. G. Campbell Morgan tells others the story. Dr. G. Campbell Morgan saturates himself in the English Bible. For many years he has made it the rule of his life, not to read a line in his daily paper until he has read from God’s Word. And it is said that he read each book through some forty or fifty times before he undertook to write about it in his “Living Messages of the Books of the Bible.”

It is a mistaken idea, however, that one must be scholarly to understand the teachings of the Word. The desire for learning must be commended and encouraged, but one who has never enjoyed the privileges of a higher education may think God’s thoughts after him if he will.

W. Robertson Nicoll, in writing of Ian Mackintosh, narrates the following pleasing memory of his early church going. In the procession of the elders, during the solemn administration of the Lord’s Supper, the child (as John Watson was

then) was specially interested in an old man with very white hair and a meek, reverent face. Some time after he was walking on the road and passed a man breaking stone. The white hair caught his attention, and he looked back and recognised the elder who had carried the cup. Full of curiosity and wonder, he told his father the strange tale. His father explained to him that the reason why the old man held so high a place in the church was that, although he was one of the poorest men in all the town, he was one of the holiest; and, he added, “James breaks stones for his living, but he knows more about God than any person I have ever met.” “If ye continue in my Word,” said Jesus, “then are ye my disciples indeed.”

The second method I would mention is *study by topics*. This means endeavoring to find out all the Bible has to say on great topics such as Faith, Love, Salvation, Sanctification, Justification, Judgment. It is a favorite way with many, and it yields large results. It is not the best way, however, and should not be followed exclusively. The Book should be studied as a whole, and all truths, to be properly understood and not given a disproportionate emphasis, should be seen in the light of their relationships.

There is something fascinating about an effort to make an exhaustive study of one great subject. It is said that Moody once took up the study of “Grace” in this way. Day after day he pursued his task till his mind was filled, and his heart was thrilled. Then, running out into the street, he took hold of the first man he met, and said, “Do you know Grace?” “Grace who?” was the reply. “The Grace of God that bringeth salvation.”

A further note of warning needs to be scudged in this connection. Topical study becomes dangerous when all one’s effort is expended on just one subject, and he reads the Bible with a view to furthering his hobby rather than to learning the whole will of God. Topical study of the Scriptures should be comprehensive to say the least.

Another method is *study by characters*. This, too, is popular, but if solely followed, has somewhat similar dangers to the topical plan. It is remarkable, however, how much of the Bible story is covered by a careful study of its great characters. If a man knows all about Adam, Noah, Abraham, Joseph, Moses, Joshua, Samuel, David, Elijah, Isaiah, Daniel, Jesus, John, Peter and Paul, he knows a great deal about the Bible; but if this is all he knows, his knowledge is still partial and incomplete.

Biographical study is very beneficial for personal spiritual growth. We are moved to action along similar lines if we are gripped by words and deeds of heroes, and we are warned and safeguarded by the contemplation of others’ failures. What was the secret of his success? we ask in our study of some great Bible character; how did he overcome his handicaps? and what did he accomplish under the blessing of God? Then some voice seems to say, “Go, and do thou likewise.”

Yet another method, and perhaps the best, is *study by books*—first of all, in their entirety, then in their natural divisions, paragraphs and sentences; or failing that, in their chapters and verses. Read a book through at a sitting. Then read the book through again and again till you grasp its history or argument or teaching. It is wonderful what help can be had from Bible fragments, but the fragmentary method is unsatisfactory, and few are sufficiently skilled to reconstruct the disconnected bits. What other book would bear the treatment meted out to the Book of Books by the average reader? Put yourself in the author’s place, find out what he is attempting, and follow his thought processes all the way through. Do this with every Bible book, and very soon the Bible will be a new book to you.

It is well to know the 5th chapter of Matthew, but what of the 6th and the 7th? It is well to know the 3rd chapter of John, but what of the 10th, the 11th, the 12th, the 13th? It is well to know the 13th chapter of 1st Corinthians, but what of the 15th? It is well to know the 23rd Psalm, but what of the 10th, the 37th, the 91st, the 104th?

Great truths will often be found in unsuspected

places by the diligent student of all the books and all the book. Those so-called Minor Prophets, so little read, are studded with gems that are discovered by searchers alone. There is nothing unworthy of notice between the covers of the Bible, and although the task of thorough study may appear staggering at the outset, there will be a compelling charm about it all, and a rich compensation. Choose some book, some simple book, and begin to-day to know your Bible.

This lecture would hardly be complete without a word or two about some useful

Helps to study.

First of all, a good Bible is needed. Principal Main says, "None is too good." It should be well bound, should have generous margins, plentiful references, and good maps. Don't be afraid to get a good Bible, but don't prize it too highly to use it. Next to the Bible I would say, get a good concordance, and learn to use it wisely. Moody was a Christian five years before he ever heard of a concordance, but was greatly helped when he secured one. *A good Bible Dictionary*

is also of value for purposes of reference. A good commentary is an asset, but not an indispensable one, for "the Holy Spirit is his own best interpreter." *A good Bible Atlas* would not be amiss, but the maps in the back of your Bible will do good service. Remember this, however, that "the study of a help to Scripture must not be confounded with the study of Scripture itself." And this prompts me to suggest one other great help, *plenty of good common sense.*

In conclusion, let me pass on the following

"Four helpful words in Bible study":

— *Admit*, "Submit," "Commit," and "Transmit." First, Admit the Divine origin of the Bible. Second, Submit your own life to its teachings. Third, Commit its precious truths to your memory. And fourth, Transmit them to others in your daily contacts.

— *Cling to the Bible!* This jewel and treasure brings life eternal, and saves fallen man;

Surely its value no mortal can measure;

Seek for its blessing, O Soul, while you can!

Queensland Prohibition and Prospects.

Arthur Toombes.

Five years ago Queensland was regarded as the most backward of the Australian States in temperance matters. To-day it is in the vanguard, and will probably be the pioneer Prohibition State. This result has been accomplished by mobilisation of the available forces, by a continuous campaign of education, which secured and has since benefited by advanced legislation.

The organisation.

The whole of the sectional temperance organisations and every religious denomination (save one) have accepted the leadership of the Queensland Prohibition League, and are actively co-operating with it in the campaign. The Prohibition League consists of individual subscribing members—about ten thousand—and representatives of each society and church in sympathy. It maintains a staff of about twenty, who are available for organisation work, for meetings, for church services, for press publicity, and for canvassing. Much of the income that makes possible this extensive organisation comes from the church appeals, so it is safe to assert that the League and its results are the response of Christian people to a clamant call for a more vigorous and efficient fight against the liquor evil.

Legislation.

The new legislation, which we refer to as the 1920 Act, makes provision for a State referendum every three years, in the month of October. The issues voted upon are State Ownership, State Prohibition, and Continuance. A majority of the total votes cast will carry any issue, but preference voting is compulsory, and in the event of no issue having a majority of number one, or first preference votes, then the issue having the lowest vote is eliminated, and the votes given to that issue are allotted according to the second preference. In the event of State Prohibition being adopted, a time notice of about two years is provided, which allows the liquor traders time to dispose of stocks and make any business adjustments necessary.

The 1920 poll.

The first State poll was taken on October 30, 1920, and the results surprised our friends and astounded our opponents. The Prohibition League faced the tremendous problem of a State-wide referendum of a far-flung area of high 700,000 square miles—eight times the area of Victoria—with very few trained workers to create the needed detail organisation, and only a limited amount of money to adequately campaign over such an immense territory. The whole costs of the campaign were underwritten by the Prohibition League—all organisers being paid, millions of

leaflets printed, and over £2000 of newspaper advertisements paid out of the central fund. The League had a £2000 overdraft when the fight finished, but the opinion was general that a satisfactory campaign was conducted. The membership was in line spirit after the fight, and the expected reaction did not take place.

The first count gave the following results—

State Ownership
Prohibition
Continuance.

The distribution of the State ownership votes added 10,000 to Prohibition, and 18,000 to Continuance, making the final figures—

Prohibition
Continuance.

To get within 5% per cent. of carrying Prohibition on the first vote was a fine result, but a closer analysis provides even more encouragement. It proves that we lost mostly in the far western and extreme northern electorates—territory that we did not reach much with organisation or propaganda. As I often say, "We failed most where we fought least."

South Queensland gave a majority for Prohibition, and most strikingly every large town gave "dry" majorities. These included industrial towns like Bundaberg, Ipswich, Gympie, and Toowoomba, and Brisbane, the capital, put up a majority for Prohibition.

Much more is being done in the far north and west in the expectation of an improved vote there, and already confident predictions are being made for the end of the traffic, and the slogan has been made, "1923 the year of opportunity and victory."

CORRESPONDENCE.

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

"WHO PARTOOK OF THE LORD'S SUPPER IN NEW TESTAMENT DAYS?"

It seems a little late to make any comment on Bro. Hagger's article under the above caption, which appeared in "The Australian Christian" of 28th September. But I crave a little indulgence.

Our brother certainly answers his question; but, of course, we all knew the answer before we read it. Moreover, it is clear that he did not ask the question for the sake of answering it. He had quite another purpose, as is obvious from his concluding paragraphs. What he is anxious about in connection with the observance of the ordinance is not nearly so much as to what was done in "New Testament days" as what is to be the at-

titude to-day of the Churches of Christ towards unimmersed participants. It is no new question, and in connection with it our churches have been, and still are, often involved in a degree of dissension which is unfortunate. We are all aware of an expression that is often used by our presidents at the Lord's table: "All obedient believers are invited," etc. The president knows what that means, so do the members of the church; but it is quite conceivable that many of the "disobedient" (i.e., the unimmersed) believers who may be present, and who desire to remember their Lord, do not know what is in the mind of him who uses the words above quoted. How should they, pious souls, godly men and women, how should they think of themselves as being other than among the obedient?

But to get back to Bro. Hagger. What he writes to do, as it appears to me, is to push the Churches of Christ into a position of exclusiveness in the matter of the Supper, arguing that because he can prove that all who partook of the Lord's Supper in New Testament days were immersed, therefore no unimmersed believer has any status so far as the Supper is concerned. This may seem to be putting his reasoning crudely, but it is his reasoning. I am reminded of a saying of a one-time South Australian politician, through which, by the way, he won some celebrity—"Things that are different are not the same."

One is interested in the method Bro. Hagger would adopt to secure his end. It is not one of prohibition by plain speech—that at least would bring us into the open—nor yet the thinly disguised prohibition of the "all obedient believers" phrase; but by a process of elimination through calculating silence. In his scheme, just as in the others, there is the idea of boycott. I for one hope it will not meet with favor among us. Such boycott, one thinks, is not a part of the mission of the Churches of Christ, and is not involved in their plea for a return to the practice of the New Testament.—W. M. Green.

New Building at Cowandilla, S.A.



B. W. Manning writes:—"If you desire to relieve the Home Mission Committee, relieve the congestion of your own service, and give more responsibility for workers now not over-burdened, why not do as Mile End church has done? With crowded accommodation, and not sufficient work for the workers, Mile End church decided to branch out into a new field a little over one mile away from the present building. The church was behind the movement, with prayer, financial help, and willing co-operative work. With an aggressive building committee of five men, with Bro. Harold Ackland, a builder, as convener, and all the other practical tradesmen, the work was soon complete. Every trade was represented in the church, and the ladies helped with refreshment. We have now a building 25 x 35 feet, situated about 80 feet from the road, on a block of land 210 x 150 feet. The building can be extended by three class-rooms at the rear, and a fine building in front when desired. The school has already grown to over 100. The school has already grown to over 100. On and seven have confessed their Saviour. On Sunday, October 15, two young men and one lady confessed Christ. Mile End church is proving the text, 'Give, and it shall be given unto you.' The same Sunday three were received into fellowship by obedience. At a packed building at night, seven more gave themselves to our Lord's service."

The Realm of the Bible School.

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

Conference on Bible School Work.

Following upon the recent Federal Conference, a Conference of Interstate representatives on Bible School Work was held in the lecture hall of Swanston-st. church on Friday morning, Oct. 27. Representatives from all the States of the Commonwealth were present. A very lively interest was taken in all the questions under consideration. Important decisions were arrived at. These, in the form of recommendations, are to be forwarded to the Bible School Committees of the various States for adoption. The Organising Secretary of the Victorian Bible School and Young People's Department was asked to act as liaison secretary pending the carrying out of the recommendations of the Conference.

In the Western District.

The writer of these notes is visiting the famous Western District of Victoria. October 29 he was in the prosperous little city of Colac, beautifully situated on the shore of Lake Colac, the largest fresh-water lake in the State. The surrounding country is very fertile, and widely known for its farming industry. A fortnight ago we were in the Wonder State of the North, under sub-tropical skies, in the land of sugar-cane, pine-apples, bananas and pawpaws. To-day we are in the far South of this great continent, shivering in the cold winds from Arctic seas. Such contrasts help us to realise the greatness of Australia, both in the expanse of territory and in the variety of her climate and the possibilities of her soil. Truly, it is a great land wherein we dwell. A land offering wonderful opportunities for Christian service. Let us strive to make Australia white in the true sense—Australia for Christ!

The Bible School at Colac had planned for and looked forward to successful anniversary services on Oct. 29 and 30. These days will long be remembered by us for the sudden reappearance of water, accompanied by fierce gales and driving rain. All services were seriously affected. The disappointment was keen. But there was a determination to make the best of the adverse conditions, and the programme was carried out as planned. The scholars' demonstration on the Monday night was carried out in every particular, although with depleted numbers both in school and audience. Prizes were presented, also certificates and seals for attendance. Four members of the Wheaton family have a combined record of 24 years of unbroken attendance. Workers' conferences and training classes were held on the Tuesday and Wednesday evenings. These were well attended, and keen interest was manifested. The school and church are looking forward with great hopes to the Hinrichsen and Brooker tent mission, which is to begin on November 12. F. Cornelius is rendering faithful service as the preacher of the church. He is secretary of the local branch of the British and Foreign Bible Society, and gives religious instruction in the Primary and High Schools of the town. He and his wife are highly esteemed by the church and community.

More of the C.E. Convention.

One of the finest things about the Convention was the devotional half-hour held every morning in the Tabernacle at the beginning of the day's programme. These meetings were always well attended. The spirit of praise and prayer was spontaneous. The singing was uplifting. One felt that there was an ideal prayer meeting. No long and painful pauses, no pleading for "some one to lead in prayer," no long, rambling petitions, no time was spared for the leader to make a speech; but a genuine outpouring of hearts in touch with God and desiring to know and do his will. Many felt

that the "mountain top" experience of these devotional meetings was reached in the open-air meeting held one morning on the summit of One Tree Hill. This is an eminence from which the city, the winding river, the distant mountains, and the sparkling waters of the blue bay make up a magnificent panorama, pleasing the eye, and filling the soul with delight. There under heaven's vaulted dome, with the sun shining brightly, but kindly, and soft zephyrs playing gently about us, we lifted our hearts and voices in singing "All Hail the Power of Jesus' Name," "There's Sunshine in My Soul," and "O for a Thousand Tongues to Sing," then a message from the Book of books, a brief season of prayer, a spoken word that touched and gripped all hearts, the Doxology and the Mizpah benediction. It was such an experience that cuts deep into the soul and leaves its indelible impress.

All phases of Endeavor work were given a place on the programme, and the conferences at times were illuminating and suggestive. It was generally agreed that the Junior section of the movement is in a satisfactory condition, alive and progressive. The Young People's section is not so healthy; it lacks in numbers, vitality and enthusiasm. Will this section of the movement come into its own again? Will Christian Endeavor again take a place of leadership among the young people of the church? These are questions exercising the minds of Endeavorers everywhere. The Australasian Council, which sat during the Convention, gave earnest consideration to the matter, and decided to appoint an Australasian Superintendent of the Young People's Societies. Mr. H. J. Julien, of the Victorian Union,

was chosen for this new position. He will bring consecration, enthusiasm, and organising ability into his new task. We wish him much joy and blessing in his work.

Much emphasis was laid upon the Intermediate Society as the connecting link between the Junior and Young People's Society.

On one afternoon the delegates were gathered into various committee conferences, in which suggestions and plans were recommended to the Convention. This was one of most practical and helpful sessions held.

It was the unanimous feeling, ere the Convention closed, that "Brisbane 1922" was a splendid success. If one half the enthusiasm, consecration and loyalty that was manifest in Brisbane could be transmitted to the local churches there would undoubtedly be a revival of the C.E. movement in the very near future.

Some Convention Brevities.

"Make your petitions brief and definite. Don't pray for every Tom, Dick, and Harry on the globe."

"Idle chatter before and after a meeting will dissipate good atmosphere."

"Sentence prayers!!!!"

"In youth we form our habits, in after life our habits form us."

"Character is the only thing that walks back from the cemetery, and refuses to be buried."

"It is much easier to pray for Foreign Missions than to work at Home Missions."

In addition to the writer, there were five others who attended the Convention as from the Churches of Christ in Victoria. These were Miss McCormack of Moreland, Miss Bayliss of Brunswick, Mr. Roberts of Brunswick, and Messrs. Brown of Lygon-st. One of the latter, who had not previously owned his Lord in faith and confession, did so at the Lygon-st. church on the first Sunday night after his return.

Foreign Missions.

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

(74 Edmund Avenue, Unley, South Australia.)

Bro. Geo. Morton, of Sydney, is doing a splendid work for our Foreign Missions in printing Foreign Missionary pamphlets. Our N.S.W. brethren are to be congratulated on having such an assistant-secretary. Recently Bro. Morton printed a thousand copies of a four-page pamphlet entitled "Child Life in India," by Miss Caldwell, and has very kindly printed a thousand copies for the use of the Federal Secretary. We are sure that our readers will be glad to receive this interesting story of the work that our missionaries are doing for the children of India.

Child Life in India.

By Miss Caldwell.

Missionary at Australian Station, India.

"Now, Bia, you won't forget to tell all the girls to have their faces washed, hair combed, and be ready for the welcome gathering about nine o'clock to-morrow morning. For you know Miss Carey is coming to spend a week or so on the mission station." So said Miss Blake to the matron of the girls' orphanage.

"Very well, missahib," answered the Indian Christian woman, and Miss Blake, who trusted her, went away feeling that her orders would be well carried out.

Next morning, all was excitement on the mission compound, children were running about, putting up pretty decorations in honor of the lady visitor. As the train pulled up at the station, they all watched expectantly for the appearance of the lady visitor, who was being escorted to the mission bungalow, where she would partake of a lit-

tle refreshment before being welcomed by the girls in the orphanage, and the Indian Christians.

At nine o'clock the children were all assembled in the garden surrounding the mission bungalow, dressed in nice clean dresses, with faces washed, hair smoothed well back with coconut oil, and fastened in a tidy knot at the back of the head.

As the missionaries with Miss Carey came into the garden, all stood while the girls sang a welcome hymn. The hymn was ended, and all had taken their seats on the mats spread out under the large shady trees, when from the midst of the bright-faced group two sweet little Indian orphan girls came forward carrying garlands of flowers with which they decorated the missionaries and lady visitor. After the welcome speeches were ended, and another hymn was sung, all dispersed, the children especially feeling very pleased with the little excitement which had been caused by the arrival of a visitor on the mission station.

The following day, after having partaken of Choti Hazri (small breakfast), one of the missionaries, coming to Miss Carey, said, "Would you care to go into the village and visit a Hindu's home? The Bible woman and I are going along to pay a few visits before the women go out to work."

"Oh, yes, I should love to go," answered Miss Carey, so the party started out for the village. They passed through the main street and entered a side street, which led to a little mud-brick house with a thatched roof, where the missionary knew she would be welcomed, because one of the children of this Hindu family had been treated at the Mission dispensary, and the little Indian

mother being grateful was always pleased to talk to the Missahils.

As the missionary with her friend and the Bible woman neared the Indian home, a little girl raced out of the house, being chased by her younger brother. They stopped when they saw the ladies approaching, and as the little girl looked shyly into the missionary's face, Miss Carey said, "Why, what pretty features she has. If she were only washed clean, had her hair curled, and was dressed in a nice little dress, she would look just as nice as any Australian girl of her age." "Yes, that is true," answered the missionary. "Many of these little Indian children are really good-looking." But turning to the little girl, she said in the Indian language, "Is your mother home yet, Soni?" "Oh, yes, she is making the bread. Come in," answered Soni. The three women entered the little home, and as they glanced round they saw the mother seated near the little open fire-place in the corner of the room frying flat cakes of bread, ready for the first meal of the day for the household. As soon as she saw who her visitors were she rose and spread a mat out on the floor near the wall, and invited them to be seated.

After sitting down with their legs crossed in true Indian style, Miss Carey had time to look round. She noted with surprise how bare the little room looked, no chairs, or tables, just a shelf built into the wall about half-way up, on which there were one or two small tin trunks containing the few extra pieces of clothing belonging to the family, then on a rope stretched across the end of this was all the bedding they possessed. Hanging from the roof was a log forming a hammock in which lay a dear little baby covered with a few rags to keep it warm. The missionary and the Bible woman began to sing a hymn and talked to the mother as she continued her work, then after she had finished she came near and sat nursing her baby as she listened to the story the Bible woman was telling. After a while, Soni, the little girl, came and nestled down by her mother's side. When the story was finished, the missionary said, "Oh, Iai, when are you going to allow your little girl to come to school?" (the little girl being about seven years of age). "Why, Missahil, have you not heard? Our little Soni is to be married in two days' time. You'll bring your lady friend and come to see the wedding, won't you?" answered the Indian woman. "Thank you, Iai, for the invitation; we will be glad to come, but how young Soni is to be married. Is the bridegroom a young boy also?" asked the missionary. "Oh, he is the eldest son of Warman Roa." Then the missionary knew that the little girl was to be married to a young man about 24 years of age; still, she felt it was useless to try and show this poor little ignorant woman the folly of such a union because it was their custom, and then most probably the young man had already paid a large sum of money to this family for his prospective bride. So the missionary only sighed, and patting the child's head, said to her friend, Miss Carey, "It makes me very sad when I see such sweet little girls sacrificed in this way." As they all were about to rise and go, they noticed the Indian mother take a little bundle of something out from her waistband, which acts as a pocket. As she noticed it the missionary could see it was a small piece of opium wrapped in a piece of rag. Breaking off a piece of the opium, about the size of a small pill, she put it into the baby's mouth, holding her finger in its mouth to cause the baby to suck the opium away. Then placing him in the hammock, she walked out of the house with her visitors, and after saying good-bye to them, she returned to eat her breakfast with the other children. Then while the baby slept, from the effects of the opium, and her little boy and girl played in the street, she would go away into the field to dig up weeds till mid-day.

As the missionary, Miss Carey, and the Bible woman walked away from the home, the missionary said, "Did you notice what that little Indian mother gave her baby just before we left?" "Oh, yes," said Miss Carey, "I noticed she put something into its mouth, but I had no idea what it was." "That was opium the poor little baby was

made to swallow," answered the missionary. "These poor people feel it necessary to keep their children drugged with opium every day in order that they might be free to go to work." "But surely being constantly drugged with opium must have a bad effect upon them, does it not?" asked Miss Carey. "Oh, yes, the poor little souls living in Hindu houses have no chance at all," said the missionary. "The poor little Hindu children are drugged daily from the time they are born until they are about two years old, so their brain is dulled and stunted. Then again, the poor little girls being married so young in life, it robs them of the joys of youth such as most Australian boys and girls enjoy, because you see they are very old mothers before they are 14 or 15 years of age."

A few days later, the Missahil informed Miss Carey that the parents of Soni had died of the plague, and she had brought the three children into the orphanage. As Miss Carey walked into the orphanage compound, she heard Miss Blake say to one of the little girls, "Why, Soni, you have got ready very quickly this morning. You are sure your plate is thoroughly scoured, and you have made yourself tidy for breakfast?" "Yes, auntie," answered the little girl. Then Miss Carey recognised in this sweet-faced little Indian girl, dressed in a bright red dress, made of nice strong warm material (sent, as Miss Blake told her, to the orphan girls by the kind-hearted Australian ladies), little Soni, whom she had met in the Hindu house she had visited with the other missionary. She turned to Miss Blake and said, "Why, how happy Soni looks. She must be enjoying the life here among these other girls." "Yes, after a few days the children settle down quite happily, and it is wonderful the effect Christian love and discipline have on them. See those sixty odd girls sitting there eating their breakfast. When they came to us they were totally undisciplined, poor, unhealthy girls, just covered in rags or without clothes at all. But now you see how happy, healthy, and good they are. They can be comfortably clothed, too, from the garments supplied by the kind Australian ladies who send boxes every year." "But many of the girls seem to be 12 or 14 years of age. If you are training them for their future work in life?" asked Miss Carey. "Come with me, and I will show you," answered Miss Blake. "As they nearly to school Miss Redman always accompanies them. We will go with her." The orphan girls who had formed up into two rows with their books, slates, etc., marched two and two out of the compound, along the canal bank, crossed the bridge, and marched towards the school building, which was on the criminal settlement property, Miss Redman, Miss Blake and Miss Carey following. The bell had rung, and all the other school children gathered together with the orphan girls, and marched into the largest room in the building. In a few moments Miss Carey heard them all singing lustily that dear old hymn, "Nearer, my God, to Thee," the tune of which she recognised, although she did not understand the words. Then the Scriptures were read and explained by the Indian Christian teacher, and after Miss Redman had asked God's blessing on the day's work, and on all gathered together, the children dispersed to their several class-rooms, while Miss Carey, with the two missionaries, visited each class in turn and noted how disciplined the whole school was, how well the children were all being prepared, both mentally and spiritually, for any walk in life they might take up when they reached manhood and womanhood. There was the kindergarten teacher training the little tots in a small shed which was being used for the purpose until a proper room should be built, to the teacher training the boys and girls in the 1st, 2nd, 3rd, 4th, and 5th Standards, and Miss Carey was delighted to hear some of these boys and girls in the 4th and 5th Standards read out of the English Primer. Then, as they turned to leave the school building, Miss Blake said, "This is not all the training these children receive. While they are not in school or at play, the girls and boys are taught to wash and mend their own clothes; yes,

and bake their own bread; besides, the elder of the girls are gathered together for a certain number of hours each day in a lace class where, with some of the young wives of the Iliamanga men (men from the criminal settlement), they are taught to make lace, thus they are being provided with a trade. In the same way Mr. Coventry has a class in which the young boys of the criminal settlement, with some of the older orphan boys, are being taught masonry, carpentry, and some may be taught machinists' work, so in this way from our orphanage we not only hope to secure teachers and preachers for our future mission work, but we hope to see a community of Christian tradesmen and women grow up in our midst and go out so equipped to live amongst their own countrymen."

"What a splendid idea," said Miss Carey. "Now little Soni will not be married while a mere child, and she and her little brothers will have a chance in life, such as they could never have in that Hindu home. I do hope the brethren and sisters in Australia who are so nobly supporting your work out here, will continue to do so, and thousands more, and, indeed, I hope they will see the need of putting forth a greater effort so that you will be able to gather into your institutions many more of these poor little Hindu children."

PAGAN PATRIOTISM.

By Mr. H. R. Urquhart, M.A.

(Author of "Men and Marbles").

A pamphlet reviewing the unique case of Mr. A. W. Page, M.Sc., late of the Christchurch Boys' High School, dismissed from the ranks of the Teaching Profession of N.Z. because he found himself unable to take the Oath of Allegiance unless safeguarded by the proviso, "So long as such undertaking continues not to conflict with what I consider my duty to God."

This pamphlet should be read by all others who love religious liberty.

Price, 1/- per copy, or 10/- per doz., post paid. Order direct from the Author, Exmouth road, Northcote, Auckland, N.Z.

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.

Pamphlets carried free on Railways if addressed to Church of Christ Mission, Burnley Rly. Sta.

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.

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.

Here and There.

New Zealand Annual College Offering, Dec. 3.—The address of E. G. Warren now is Hughes-st., Wallaroo, S.A.

The secretary of the church at Box Hill, Vic., now is Bro. R. E. Ward, 46 Victoria-st., Box Hill. The address of the acting-secretary of the Roma church, Q., is Mr. R. W. G. Pitman, McDowall-st., Roma.

Bro. G. E. Burns sends the following telegram: "Mission Harlaston, Toowoomba, most promising; ten for Christ, Sunday."

Bro. H. G. Harward commenced a tent mission at Donaldston, N.S.W., last Lord's day, with good attendance and two confessions.

Victorian church secretaries are kindly asked to place the posters in connection with the Home Missionary offering in prominent places in the church buildings, and to make good announcements during the next few weeks.

Seven New Zealand students are now at the College of the Bible, and more are expected for 1923. This is a great advance on former years. Brethren in the Dominion cannot fail to be increasingly interested in the work of the College.

Bro. A. L. Haddon, the newly-appointed organizer to the N.S.W. Bible Schools' Department, will not undertake his duties until early next year. Bro. Haddon is seeking to complete his University work at Melbourne before commencing the year.

Next week we hope to publish a special Home Mission Number. In some of the States the Home Missionary annual offering will be taken up on the first Lord's day in December, and the issue will furnish information regarding the work in those States.

The N.S.W. Temperance Committee makes its annual appeal on World's Temperance Sunday, November 12. Offering envelopes, etc., have been sent to all churches. Friends of the temperance cause are urged to get their envelope and participate in the £500 offering.

Friends are invited to assemble at Spencer-st. railway station next Tuesday afternoon, 12th, to farewell Sister Mary Thompson, who leaves for South Australia, en route to India, by the Adelaide express. After spending a few days in Adelaide our beloved missionary will sail from Australia by the s.s. "Narkunda."

Recently the postal authorities have delayed the delivery of some copies of the "Christianian." We wish to assure our readers that the fault is not with the publishers, who always post in good time. We should be glad if in every case of serious delay our agents and other disappointed readers would report the matter to the Deputy Postmaster General.

The third terminal examinations of the College of the Bible will commence next week. The closing session will be held on Thursday, 23rd inst., though students entering for University examinations will continue at work for a few weeks. It is now time for prospective students for 1923 to send their applications to the Principal. Next year's work will probably begin on Wednesday, February 21.

The N.S.W. churches are seeking in the next few weeks to emphasize "special and doctrinal texts." Each preacher was asked to preach last night on "The Place of the Church in the Scheme of God," and in the morning on "The Purpose of Life." It is hoped by emphasis upon distinctive teaching and suitable literature distribution to help the annual appeal for Home Mission Funds.

Bright hopeful messages are coming from several of the churches in reference to the Home Mission offering in Victoria on December 3rd. One church says "We gave £10 last year; we hope to raise £15 this year." Most of the churches say they will aim to exceed last year's offering. To evangelize the State is a tremendous task, but it can be done. Let the churches make preparation so that the offering on December 3rd will justify the Committee in its great effort to win our home land for Christ.

The address of E. Patrick, secretary of the church at Windsor, Vic., now is 18 May-road, Toorak.

Bro. E. Davis commenced his ministry at Mosman, N.S.W., last Sunday, and received a most cordial reception.

The members and friends of the Victorian General Dorcas will meet on Wednesday next, November 15, from 10.30 till 4 p.m., in the Swanston-st. Church of Christ lecture hall, to work for the Master's sick, poor and needy ones. All workers welcome.

Under the title "Church Built in a Day" the "New Zealand Christian" describes the erection of a church building at Pukekohe on Sept. 23. Previously there was a band of 18 members in the district, who felt that a more aggressive Christian work should be carried on. Land was secured from one of the members, and Auckland brethren were invited to help erect the building in a day. Bro. Laurie Cannell was appointed leader to draw plans and order material. The effort was greatly successful. Bro. R. Gelbie, B.A., spoke morning and evening in the new building on Sept. 24. There was an attendance of 50 in the morning, and about 70 at night.

Bro. H. N. Bagnall, a faithful member of the Ponsonby-road church, Auckland, N.Z., passed away on October 1st, at the age of 63 years. Born in Canada on 1st October, 1857, he arrived in Auckland in 1884, in the brig Pakeha, after a voyage of six months. Bro. Bagnall served not only the Auckland church, but as a member of the Home Mission Committee of Auckland District and Dominion Conferences rendered excellent service for the churches throughout the Dominion. He was an active member of many public bodies in Auckland, having been a member of the City Council for the last ten years. We express sympathy with the bereaved family, and with the Auckland church, which has lost one of its oldest members.

A few weeks ago the church at North Richmond, Vic., made an appeal to assist a widowed sister and her eight children. A very generous response of £134 was made by members in every State of the Commonwealth. The church officers have received a most liberal offer from six brethren controlling a philanthropic trust to pay pound for pound, on the condition that a house is purchased for the use of the family mentioned, and when vacated by them, the property to be held in perpetuity for the purpose of assisting like cases of distress in the churches. The Victorian Brethren Department, with the hearty endorsement of the Home Mission and Executive Committee, has united with the Richmond officers in making a further appeal to the churches and individuals to augment the sum in hand to about £250 or £300, in order to secure a like amount from the trust so that a house may be purchased. Donations may be sent to J. W. Nicholls, 8 Edgar-st., East Malvern, or J. E. Allan, 41 Bennett-st., Richmond.

"The New Zealand Christian" of Oct. 18 contained the following news paragraph from Dunedin:—"Bro. S. G. Griffith, having decided to go to America, has resigned as evangelist. At a business meeting called for the purpose the matter was discussed, and after reading a letter in which our brother stated that he would not reconsider his resignation, the following motion was carried unanimously:—'This meeting of members of the Church of Christ, meeting in the Tabernacle, King-st., Dunedin, accepts with the deepest regret the resignation of our beloved preacher, Bro. S. G. Griffith, after close on seven years of faithful service, during the whole of which time he has kept the church united in Christian love and fellowship, and held the complete confidence of the members, as well as the greatest respect of the outside world.' Bro. Griffith expects to leave the Dominion about February or March, 1923. His reasons are of a private nature, among which is the fact of the sudden death of the father of Sister Griffith, and the need of her being with her widowed mother."

In a private letter, Bro. A. G. Saunders, formerly our Federal P.M. Secretary, writes from the Philippines:—"I should like to send you something for the paper. But life seems to get more crowded all the time. That, of course, is a real blessing. It helps me to keep up. So I do not complain. Every once in a while I think of something that sets me thinking of the 'Christianian.' But I can't even keep my correspondence up. One thing, this life is amazingly interesting. It seems to me that it becomes more fascinating all the time. That is not because of the progress of the work. In that respect one feels often as if he were the most ineffectual personage in existence. There is not much chance for a common or garden variety of missionary to get over-much exalted. The daily grind is too full of circumstance calculated to keep the airiest of egotists lowly in heart. Perhaps I ought to be thankful for that, too! But this is a great life—it is really great. There's lots of fun and plenty of good. Perhaps it is not all in vain. Who can read the future? He is the man to say whether we have failed. Our business is to be faithful—you with the smell of ink all round you in Elizabeth-st.; the brethren in the churches; we folk out here seeing God writing his plans in capital letters. It is all one, I think. And I rejoice in my spot in the oneness and only wish I could make more of it. However, I must go. I thoroughly enjoy the 'Christianian.' I glory in the grand achievements it reports for the 'cause.' We are not a disappearing brotherhood in Australia, are we?"

COMING EVENTS.

NOVEMBER 10 (Friday)—Swanston-st. Chapel, 8 p.m. Welcome-Farewell Missionary Meeting, to welcome home Bro. and Sister R. Coventry and Bro. and Sister G. P. Pittman, from India, and to say good-bye to Sisters M. Thompson, E. Caldicott, and G. Metzenthin. Representative speakers. Responses by our missionaries. All members are urged to attend and join in extending a welcome and a loving farewell to our beloved P.M. workers. Fill Swanston-st. chapel.

NOVEMBER 12—Hinrichsen-Brooker Tent Mission commences in Colac. Pray for us.

NOVEMBER 12—N.S.W. Churches, Schools and Auxiliaries all take part in £500 Temperance offering for Y.P. Crusade.

NOVEMBER 12 & 19—Middle Park Bible School Anniversary, 12th, Bro. H. Clarke and Bro. Allen are to be the speakers. 19th, Bro. Gale.

NOVEMBER 17—North Melbourne Sale of Work will be held at the Church, Chetwynd-st., afternoon and evening. Admission free. Everybody welcome.

NOVEMBER 17 & 18 (Friday and Saturday).—Malvern Town Hall, 3 p.m. to 10 p.m. each day. Summer Fete of Malvern-Caulfield Church. Big assortment of useful goods. Come.

NOVEMBER 17 & 18—Northcote Church of Christ. Annual Sale of Work, Friday afternoon, 3 o'clock, continuing Friday evening and Saturday afternoon and evening. Proceeds in aid of building fund. Everybody welcome.

NOVEMBER 25—Hampton Hall. Sale of Work, conducted by Church of Christ Ladies' Guild, opened by T. Bagley at 3 p.m. Visitors heartily welcome.

NOVEMBER 25—Annual Sale of Work, conducted by Women's Guild, in Church of Christ, Cliff-st., S. Yarra, on Saturday afternoon and evening. Nov. 25, to be opened by Mrs. B. J. Kemp, at 3 p.m. Clothing, produce, fancy and sweets stalls. A welcome to all.

NOVEMBER 25—Christian Endeavor Workers' Conference and "Echo Meeting"—Brisbane Convention, Lygon-st. chapel, basket tea at six o'clock. Conference at 7.

NOVEMBER 27—Annual Demonstration and Distribution of Prizes in Lygon-st. chapel, at 7.45 p.m. Splendid programme of items by representatives of fifteen city and suburban schools. Under auspices of Victorian Bible School and Young People's Department.

DECEMBER 6—North Fitzroy Ladies' Sewing Class. Annual Sale of Work. Particulars next week.

The Family Altar.

J. C. Ferd. Pittman.

TO CALVARY.

Those who moved towards Calvary were actuated by vastly different motives, but each could be correctly classified as belonging to one or the other of two groups; the one composed of those who were against Christ; the other of those who were for him. In this way they may be said to represent the two great classes into which all who have heard the gospel divide themselves. There is no neutral ground. It would be well if this truth was made to ring in the ears of every responsible person in every land. A man is either prepared to hang all his hopes of salvation upon the Cross of Calvary, or has no other alternative than the heinous crime of crucifying Christ afresh. He must either join the ranks of sympathisers or crucifiers; he may have joined yesterday in the Hosannas of a multitude; but now, in sight of a crucified Saviour, he must exercise his power of choice, and make either the saving decision or the damning refusal. Neutrality is impossible.

NOVEMBER 13.

Bearing the Cross for Himself.

They took Jesus, therefore; and he went out, bearing the cross for himself, into the place called The place of a skull, which is called in Hebrew Golgotha.—John 19: 17.

"According to tradition, a pious woman of Jerusalem, named Veronica, gave to the Saviour, while he was carrying his cross to Calvary, her veil or kerchief, to wipe his brow. On receiving it back, she saw the likeness of his face imprinted on it." Commenting on this, one has said, "This story, to my mind, is beautifully suggestive of the character of Christ; he always appreciated and acknowledged any deed of love and faith, and the impression of his countenance is on every kindly and compassionate act."

Bible Reading.—John 19: 13, 17.

NOVEMBER 14.

"They Crucified Him."

Where they crucified him.—John 19: 18.

We are told in the life of Dr. Almond of Loretto that the tragedy of the crucifixion made a serious impression on his childish heart. "No! There's no crying in heaven. I know that," he is reported as saying, "except the day Jesus Christ was crucified. I should think there was a great deal of crying that day."

Bible Reading.—John 19: 18, 22.

NOVEMBER 15.

The Penitent Thief.

With him two others, on either side one, and Jesus in the midst.—John 19: 18.

"'Twas a thief said the last kind word to Christ; Christ took the kindness and forgave the theft."

Bible Reading.—John 19: 23-27.

NOVEMBER 16.

Jesus Dies.

And he bowed his head, and gave up his Spirit.—John 19: 30.

"Is this the Face that thrills with awe
Seraphs who veil their face above?"

Is this the Face without a flaw,
The Face that is the Face of Love?
Yea, this defaced, lifeless clod
Hath all creation's love sufficed,
Hath satisfied the love of God,
His Face the Face of Jesus Christ."

—Christina Rossetti.

Bible Reading.—John 19: 28-30.

NOVEMBER 17.

Jesus is Buried.

There, then, because of the Jews' preparation (for the tomb was nigh at hand), they laid Jesus.—John 19: 42.

"Here where our Lord once laid his head
Now the grave lies buried."

—Richard Crashaw.

Bible Reading.—John 19: 38-42.

NOVEMBER 18.

Jesus is Raised from the Dead.

"In the 'Life of Dr. Dale' we are told how he came to write his book, 'The Living Christ.' 'He was writing an Easter sermon, and when half-day through, the thought of the risen Lord broke in upon him as it had never done before. 'Christ is alive!' I said to myself, 'Alive!' and then I paused—'alive!' and then I paused again; 'alive!' Can that really be true? living as really as I myself am? I got up and walked about, repeating 'Christ is living!' 'Christ is living!' At first it seemed strange and hardly true, but at last it came upon me as a burst of sudden glory; yes, 'Christ is living.' It was to me a new discovery. I thought that all along I had believed it, but not until that moment did I feel sure about it. I then said, 'My people shall know it; I shall preach about it again and again until they believe it as I do now.'"

Bible Reading.—John 20: 1-10.

NOVEMBER 19.

"I have Seen the Lord."

Mary Magdalene cometh and telleth the disciples, I have seen the Lord.—John 20: 18.

"Christ is risen

Out of corruption's womb;
Burst ye the prison,
Break from your gloom!
Praising and pleading him,
Lovingly needing him,
Brotherly feeding him,
Preaching and speeding him,
Blessing, succeeding him,
Thus is the Master near,—
Thus is he here!"

Bible Reading.—John 20: 11, 18.

PRAYER.

Lord Jesus, help me to be amongst those who reverently remain at the foot of the Cross, and adore and worship thee as our only Saviour. Far be it from me to glory, save in the Cross. Jesus, keep me near the Cross, till life's latest breath may I cease not to declare to perishing souls the wondrous love of thy Cross, and the glorious power of thy resurrection, that finally, saved from sin, and raised with thee, they shall die no more. For thy name's sake. Amen.

"ON THE ROCK."

New and Revised Edition. Posted, 10d.
Read this Famous Story on the Baptismal
Question.

AUSTRAL PUBLISHING CO.,
528, 530 Elizabeth Street, Melbourne, Victoria.

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 elocutionary 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, club 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, 111 Albion-st., East Brunswick. Postal note, money order or cheque by mail order: Men's, 17/-; youths', 15/6; Boys', 10-13, 12/6; 7-9, 11/-.

Mrs. J. THOMPSON

(Late Lovel-st., Katoomba),
"Harlston," Carylfort-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-fourth 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.

OBITUARY.

WRIGHT.—The church mourns the loss of Sister Mrs. Wright (nee Miss Pinkstone), who departed this life on August 23, and was interred in the Melbourne Cemetery. Services were conducted at the home of her mother, and also at the grave, by Bro. H. J. Patterson. Our late sister rendered great assistance to the church as a singer, and also as church organist for many years, which was freely and cheerfully given at all times, and on many occasions she assisted Bro. T. Hagger in his evangelistic missions throughout this State. She leaves behind her to mourn her loss, a little daughter, her mother, relatives, and many friends who loved her for her congenial and happy disposition. Deepest and heartfelt sympathy go out to her beloved mother in her sad bereavement, but we sorrow not as those without hope, for we know that she has gone to be with her Saviour.—J.Y.P., Ascut Vale, Vic.

BRAY.—We regret to have to record the death of one of the older members of the Dulwich church, Mrs. Bray. Our sister came to us from the Prospect Baptist Church some two or three years ago, and was, with her daughter, a faithful attendant at our services. Recently removing to Unley, she passed away there on Oct. 14, after a short illness. Her remains were laid to rest in the Mitcham Cemetery, Bro. Harkness officiating. We tender the church's sympathy to the bereaved ones, and trust they will look forward to a glad reunion with their loved one beyond the grave.—A.M.L., Dulwich, S.A.

MORRISON.—The church at City Temple has lost by death another of its most highly esteemed members. Mrs. Morrison was called to higher service on September 23. She was baptised by Bro. J. J. Haley over forty years ago. Our late sister was keenly interested in all the activities of the church, being a teacher in the school, secretary of the Dorcas Class, and on two occasions has been elected treasurer of the Sisters' Conference, which position she held until the call came. She was left a widow some thirty-five years ago. For the last thirteen years she lived with her only daughter, Mrs. E. Parker. Sister Morrison lived a quiet, consistent, godly life, was beloved by all who knew her, and helped many to know him "whom to know is life eternal." The church extends sympathy to the bereaved ones. We laid her remains to rest in the Rookwood Cemetery in the presence of a large number of friends and relatives.—A. T. Eaton, Sydney, N.S.W.

PEARL.—Sister Mrs. Pearl, of Cheltenham church, Victoria, fell asleep in Jesus on Sept. 30. Born in Geneva, she came to Australia fifty-two years ago, and in the following year was baptised by the late Matthew Wood Green, at North Melbourne, then known as Hotham. About the year 1880 our sister was living at Kensington, and residing the needs of the children in her neighborhood, began a Sunday School in her own home. Bro. Pearl entered enthusiastically into the work of this growing Bible School, and had the partitions taken out of a home near by, to accommodate the scholars. At that time a few commenced to meet in that locality for the breaking of bread, and these formed the nucleus of the Newmarket church, which after meeting in a hired hall for a time, erected the present building in Finsbury-st. Mrs. Pearl rendered very faithful, whole-hearted service to the church and school, which were very real and dear to her. She was spared to the ripe old age of 84 years. She looked well to the ways of her household. Her children have risen up to call her blessed. The memory of her will be cherished by those who knew her as a zealous, true and faithful disciple to the end. At her own request her body was laid away quietly in the Cheltenham Cemetery "till the day dawn, and the shadows flee away."—Jas. E. Webb, Collingwood, Vic.

"Till he come! O, let the words
Linger on the trembling chords:
Let the little while between,
In their golden light be seen;
Let us think how heaven and home
Lie beyond that 'till he come.'"



Pear's Soap

has been Matchless for the
Complexion for 130 Years

THAT it has held its position in
public esteem for so long, and that its sales
continue to increase to-day, are facts that prove
its purity and unrivalled excellence.



Matchless for the Complexion!

South Australian Home Mission Notes.

H. J. Horsell.

(a) Evangelistic.

Wallaroo.—Bro. E. G. Warren, in forwarding his report, writes in a very optimistic strain. The meetings have increased. Grand gospel services. Three splendid meetings for prayer.

Murray Bridge.—There has been one addition to faith and obedience during the month. Bro. Warhurst has tendered his resignation, which has been accepted. Arrangements are being made for a successor.

Naracoorte.—Bro. Pascoe reports five additions to the Bible School, and better attended meetings at the gospel service. Mrs. Pascoe is now assisting him in work among young people. They ask for our prayers.

Gawler.—Bro. Raymond is especially pleased with the work since Conference gatherings. Five more scholars added to the Bible School. Morning meetings splendidly attended. Largest gospel service since entering the field. Two confessions. He is urging the great need for a building to soon be erected.

Continued on page 730.



"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. 95 ELIZABETH ST., MELBOURNE.
Ophthalmic Opticians

News of the Churches.

Tasmania.

At Holart, Bro. Jas. Green exhorted, and Bro. W. Cooper preached the gospel on Sunday, Oct. 29, in the absence of Bro. Nightingale at Federal Conference.

New Zealand.

At Nelson, on Oct. 13, the Berean Class closed a very interesting session, and went into recess. The following Lord's day morning Bro. Price was present and gave an address on "The First Resurrection." Bro. Carpenter at night spoke on "Is the Bible in Danger?" giving a very interesting address. He conducted both meetings on Oct. 22, speaking at night on "Visions and Obedience." On Oct. 23, there was held a conference of the local and country churches. Bro. H. Langford presided. Bro. Carpenter gave a paper on "Eldership," and an interesting discussion followed. In the afternoon Bro. Knapp read a paper on "The Meeting for Worship," followed by discussion.

West Australia.

At Maylands, Bro. Stirling has commenced a season of Sunday evening gospel services. Almost every house in the district has been visited by the brethren and sisters, and Bro. and Sister Stirling have made a great number of visits. On Oct. 29 91 were present at the gospel service, and one young man was baptised. All meetings are being well attended.

Subiaco reports all departments satisfactory. Ladies' Aid and Girls' Club are completing preparations for a sale of work. On Oct. 29 at breaking of bread, an address by Bro. W. H. Clay on "The Consecration of our Weakness" was appreciated. His gospel address on "The Source of a Sinner's Trouble" was clear and convicting. On Nov. 1 a baptismal service was held.

Lake-st. meetings are steadily growing. Bro. J. Beck gave a fine morning address on Oct. 22, and Bro. Hagger spoke convincingly in the evening. On Oct. 29, Bro. F. D. Pollard delivered a splendid gospel address on "The Magnificent Manhood of Jesus." Sister Pollard's message in song was very helpful. The prayers of the church go with Bro. Hagger in the mission at Northam. The Sunday School is working steadily in the combined campaign. Many new scholars have been added.

The work at West Subiaco is on the upgrade. Almost every Lord's day brings an increase in attendances at the meetings, morning and evening. A Ladies' Helping Hand Society has had a good start, and promises to be of great service to the church. The building has just been painted outside, and plans are in hand for exterior renovations. Just now various members seem to be experiencing a mild offensive from Russellite agents, but are remaining faithful. A young lady made the good confession on Oct. 22, and on the 29th a man, formerly a member in one of our churches, again decided to serve his Master.

Queensland.

Since last report the work at Roma shows signs of marked improvement. Chinchilla district was visited, meetings held in various places, and isolated brethren visited. One young man, son of Bro. R. Davis, made the good confession. Another, Mr. Howard Earle, also of Wombo Creek, who formerly made the confession, was immersed at Roma, where he enjoyed fellowship with the brethren. On two occasions he exhorted the church very acceptably. Bro. Earle purposes entering Glen Iris next year. Sister Miss Jessie Fraser has answered the summons to the presence of the King after fifty years of faithful life and service. A demonstration given by the primary department of the Bible School was witnessed by a number of visitors on 29th October. On the afternoon of the same day the monthly teachers' conference and tea were held, which were helpful and inspirational.

Sunday, Oct. 29, was the scene of manifold regret by members of the church at Allison, at the departure of Bro. and Sister Davis for Mosman, N.S.W. Bro. Davis's farewell messages morning and evening were full of pathos and sorrow at having to sever his connection with so many friends. Monday evening, Oct. 30, took the form of a social. The chapel was crowded. Representatives were present from the Preachers' Fraternal, I.H.M. Committee, Ann-st., Baptists and Congregational. Mr. Wingfield (Baptist) and Mr. Turner (Congregational) spoke in glowing terms of the happy associations they had had with Bro. and Sister Davis, and the good and valuable services they had rendered to the district, and their great loss to Queensland. Presentations were made by the Allison Y.P. Class, I.H.M. Committee, and members of the church. Bro. Davis suitably responded, and referred briefly to the presence of his aged father and mother, from Lismore—it being his peculiar joy of addressing a meeting, for the first time, with both in the meeting. Tuesday morning, Oct. 31, quite a good gathering of friends were present to bid farewell at the Central railway station.

Meetings and interest in the Boonah-Silverdale circuit are well maintained. Silverdale Bible School picnic and anniversary concert were an unqualified success on Oct. 6, about 40 per cent of those attending being unable to get into the chapel for the concert. One young man was received into fellowship on Sept. 24. Sister Lobzeiger, senior, and Bro. A. Schosser, are still very ill, but Rene Neibling is recovering after an operation for appendicitis. Nice meetings at Boonah. Helpful and encouraging Mutual Improvement service on Thursday night, about 30 being present. On Oct. 22 Bro. Jack Rogers, by faith and obedience, and Bro. and Sister Swaine, baptised believers, received the right hand of fellowship. Splendid attendance at baptismal service at night, when, after Bro. Arnold's address on "Becoming and Remaining a Christian," three more Bible School girls confessed Christ; others are interested. Sister Charlwood, aged 93, attended the Lord's table after a forced absence of two years, again this morning. Sister Norwood, senior, remains very ill. Sister Mrs. Smith, of Mount Alford, passed away, after years of suffering on Friday morning, Oct. 20. Her home-going was a happy release from intense, but cheerfully-borne, suffering.

New South Wales.

At Chatswood on Sunday Bro. Verco addressed the church on "Successful Life." At the gospel service Bro. Rush gave an instructive talk from Acts 27: 23. Good meetings all day.

At North Sydney good meetings continue. Bro. Plummer spoke on Sunday morning. Sister Mrs. Wilkins, from Hornsby, and Sister Mrs. Hartley, baptised recently, were welcomed to fellowship. At night Bro. Plummer preached powerfully to a very large gathering. At the after-meeting Miss Alma Ashton, from Bible School, baptised last Sunday, was welcomed in.

At Lismore, on Oct. 29, Bro. T. Houlden presided. Good meetings. At night Bro. P. J. Pond preached on "The Folly of Waiting for Salvation." A very successful anniversary concert was held at North Lismore in connection with the school there. New teachers are being secured for both Central and North schools, Sister Miss D. Stewart and Bro. Ray Pond and F. Stewart assisting.

At Merewether on Oct. 28, there was an early baptism of a youth brought to Christ through the tent mission conducted by Bro. Martin. Owing to heavy wind the tent had to be lowered on Sunday afternoon, and there could be no tent service at night. On Oct. 25, Bro. Mercer exhorted, and at night preached. On Monday, 29th, Bro. Mercer, with a colportage waggon, left for Maitland district. On Nov. 5, Bro. T. Fraser exhorted, and at night Bro. McCarthy preached.

At Dumbleton mission on Nov. 5, 22 broke bread; 34 present. Bro. Harward's address was inspiring. In the afternoon to a full school and many parents, he gave another message. At 4.30 a very fine missionary prayer meeting was led by Bro. Longley. Letters were read from Bro. Ernest Buckley and Miss Barnett, of the A.I.M. Miss Blinn spoke on the missionary spirit at the Brisbane C.E. Convention. At the gospel meeting Bro. Harward's theme, "The Place of the Church in the Purpose of God," was beautifully dealt with. Two young ladies (sisters) made the good confession. A feature of the meetings is Bro. Harward's reciting portions of God's Word.

South Australia.

The beloved Sister Mrs. John Hunt, of Woomy church, has passed away after a long and painful illness.

The work at St. Morris shows signs of increased spiritual strength. Bro. Beiler spoke at both services on Sunday, and will continue with the church until the arrival of Bro. Pittman on the first Sunday in December. Three ladies baptised recently were welcomed to fellowship in the morning. 135 present at Bible School.

At Semaphore two young men and one young lady accepted the Saviour, and were baptised on Oct. 29, and welcomed to fellowship on Nov. 1. On that morning two sisters came forward for reconsecration. Sunday School is growing in numbers, and the C.E. and the mid-week services are also increasing in life, interest, and numbers. The new church secretary is Mr. V. Taylor, Ouse-st., Sandwell.

Children's Day was held at Moonta Bible School on Nov. 5. The programme as set forth by the F.M. Committee was adhered to. The superintendent of the kinders, Sister Atwell, with her assistants, and Sister Blain, superintendent of the beginners, were foremost in preparing and helping in the programme. Over £3 was collected by the boxes and other means. This, added to an amount raised by the school during Bro. and Sister Coventry's visit, totals over £4.

At Wallaroo on Sunday there was a well-attended meeting. Bro. Eames was a welcome visitor from Pt. Pirie. Bro. Warren delivered an instructive address. In the afternoon the school and kinders observed Children's Day. Miss Ines Smith sang a solo sweetly. Good congregation. In the evening Bro. E. G. Warren preached, and Miss Smith delighted the audience with her singing. Junior C.E. had an interesting letter from Bro. A. T. Waters, of Oha. Prospects look bright and encouraging.

On Nov. 1, Dulwich church and school held their annual social, to which the scholars' parents were also invited. Bro. Chas. Verco, S.S. sept., presided in most happy fashion over the large gathering. The secretary, Bro. M. McNicol, reported decided progress in the school. The children rendered very creditably a programme of songs and recitations. Prizes were distributed. Evelyn Ludbrook again gained highest marks, and also a reward for being present every Sunday during the year. Presentations were made to Bro. and Sister E. W. Pittman in recognition of loving service rendered during the past two years.

At Unley on Oct. 21 the Sunday School picnic at Long Gully was enjoyable. The Boys' Club had an open night on Oct. 26. The boys acquitted themselves well. The Girls' Club annual demonstration on Oct. 30 was a great success. Two gold medals were awarded, and were won by Miss Jean Verco in senior division, and Miss Alice Leach in junior division. Rewards for general improvement and good work were given to Miss E. Messent, Miss Mavis Patrick, Miss M. Roberts, and Miss Maisie Stevenson. On Sunday, anniversary services were held. Good meeting in morning, and a helpful address by Bro. Sir. Jos. Verco. At night Bro. H. R. Taylor conducted the gospel service. Good singing by choir.

Henley church reports Bro. H. L. Davis has been forced to relinquish duties as a week-end preacher, owing to increased studies at University, and for health reasons. Oct. 29 was his last Sunday, and on Oct. 31 a farewell social was held.

lived to Bro. Davie, who was the recipient of a School Reference Bible. Bro. Clive Caldwell has undertaken the work for November, and has arranged a series of special services. Last Lord's day morning Bro. C. Caldwell delivered a fine address, and preached at night.

Victoria.

Four confessions are reported at Prahran. At Marborough the Bible School has been regraded, and a good start made for the new year. The young man responded to the invitation on Sunday evening.

Oakenham church has purchased land almost opposite the chapel, and is planning to build a preacher's residence. On Sunday meetings were good. Bro. Mortimer, of Oakleigh, spoke in the morning, and Bro. Baker, at night.

At Emerald East on Oct. 28, the C.E. held a social. All were pleased to have Bro. W. H. Nightingale home from Tasmania. On Sunday good meetings were held. Bro. Nightingale gave splendid addresses morning and evening. Last Sunday morning Bro. Bowen preached.

Meetings at Lygon-st. on Sunday were good. Mr. G. P. Rees, President of the Australian Baptist Union, gave a splendid address in the morning. F. T. Saunders, of Carnegie, took the Bible class in exchange with Bro. Thomas in the afternoon. Jas. E. Thomas spoke at night on "Making the Most of Life." There were five baptisms on Tuesday last, and one young lady confessed Christ at the close of the service.

The church at Footscray deeply appreciates the services of Bro. Dawson, whose messages have been helpful and encouraging. The work is progressing favorably. Keen interest is centred in the Bible Class, and new-faces are being welcomed. Interest is increasing in the Senior Endeavor Society. The aged Sister Stewart has passed to her eternal rest.

At Oakleigh, Bro. Mortimer, Walters, and P. R. Rider gave helpful morning addresses lately. A lady made the good confession at the last mid-week meeting. The Bible School's classes have commenced practising for the anniversary. The gospel meetings continue interesting under Bro. Mortimer's preaching. The mid-week prayer meetings have grown in attendance and spiritual life. Bro. Mortimer is devoting much time to visiting. He has commenced assisting the religious instruction at the local State school.

The church at Dandenong celebrated its anniversary on Oct. 22. Bro. Coventry, from India, was present all day, and gave interesting talks at all meetings. The church was also pleased to have the presence of Bro. and Sister Norman Wymbrunn, from Tasmania. On Wednesday, Oct. 25, a tea meeting and distribution of prizes were held. The church has invited Bro. Youens to succeed Bro. Aurisch, who has faithfully labored with us during the last six months. The church regrets the early removal of Sister Shrimpton to Carnegie.

At Castlemaine on Sunday morning Bro. Clipstone gave a splendid account of the Federal Conference, and after the evening service the church bade farewell to Bro. and Sister Anderson, who with their family, are going to reside in Hawke's Bay. Bro. Clipstone spoke feelingly of the grand work of Bro. Anderson as a church officer and secretary of the Bible School, and the congregation sang, "God be with you till we meet again." A suitable token of esteem will be presented to them before they leave.

At Box Hill, during the past few weeks, the church has enjoyed visits from Bro. A. Wilson, A. C. Rankine, and R. Ke. Whately, who, in turn, have helped much with their messages of exhortation. Fellowship has been enjoyed with Sisters Mrs. and Miss Wendorf, of Brisbane, and Sister Spry, of Ararat. On and inst., a kitchen tea was tendered by the church to Sister Emily Cameron prior to her marriage. She has been a willing helper in the various branches of the church's activities since her girlhood days, and was the recipient of a beautiful collection of kitchen utensils. A handsome Bible was also presented to the young couple from the Bible School, while the J.C.E. is making a valuable present.

One baptism last Lord's day evening at Middle Park, and at the close of the address another young man decided for Christ.

Prospects are brighter at Etchica, great interest being taken in Bro. Turner's preaching. Attendances are growing. On Sunday night two lads from the Bible School confessed Christ.

Hawthorn members conducted a most successful "jubilee fete" on Nov. 3 and 4, when the sum of £215 was received. Four new members were added to the church on Sunday, T. H. Scambler, B.A., preaching morning and evening.

Doncaster East had a good gospel meeting last Lord's day evening. Bro. J. G. Shain gave a stirring address. Three made the good confession. The Lord's day School held their first picnic at Heidelberg Reserve on Saturday last; over fifty scholars and adults attended.

At Horsham on Oct. 29 Bro. A. J. Ingham spoke on "Jottings from the Federal Conference." At Pimpino the Bible School anniversary was held, and continued the following Wednesday. A fine gathering assembled. Bro. Ingham gave a stirring address at the gospel meeting last Lord's day. The subject was, "In Perilous Times."

At the Bible School anniversary services at Carnegie the scholars' singing, under Bro. W. Organ, was very creditable, and the addresses by Bro. Garnett, Hibbert, Hurten, Saunders and Thomas were appreciated by all. Services were held in the Memorial Hall. Promotion day in the school is bringing urgent problems, as accommodation is taxed to the utmost.

Good meetings continue at Swan Hill. Bible School annual picnic on Oct. 25 was a pleasant outing. Bro. Rodgers, of Bendigo, fellowshipped with the church on Nov. 5. The mid-week meetings are improving, and interest is increasing. Each night is allotted to different organising—the sisters' night, the junior scholars' Bible School, the men's night next week. Bro. Wilson has been occupying platform for gospel services.

Meetings continue good at North Williamstown. The Sisters' Sewing Class held a successful American tea, £15 out of the proceeds being handed to the church for the painting fund. Last Tuesday afternoon at a happy gathering of sisters, opportunity was taken to hand Sister Johnston an envelope containing a substantial sum, in recognition of the good work she is doing. Bro. Johnston spoke at both meetings last Lord's day.

Colic Bible School anniversary on Oct. 30 passed off satisfactorily. A programme was rendered, prizes were distributed, and seals and certificates representing 7, 6, 6, 4, 2, and 1 years of continuous attendance were presented to various scholars. Two enjoyable and profitable evenings were spent by those who heard Bro. Blakemore's addresses on Bible School Methods. On Nov. 5, at the close of a fine gospel address by Bro. Cornelius, two young women made the good confession. The Hinrichsen-Brooker tent mission is to begin on Nov. 12.

Melbourne (Swanston-st.) celebrated 57th anniversary and home-coming day on Nov. 5. Great attendance in morning, including interstate visitors, Bro. and Sister J. Bardsley, Bro. and Sister J. Saxby, Bro. and Sister J. Whelan, Bro. Dixon, Bro. Clydesdale, Sister Mrs. Jackson (nee Hindle), from N.S.W.; Bro. and Sister Miss Seubbin, Sister Mrs. Wendorf, Qld.; sister from W.A.; and Sisters Mrs. and Miss Chaplin, S.A. Bro. and Sister Percy Pittman, and Sister Miss Mary Thompson, from India, were honored guests. Many took part in the service; and Bro. Kingsbury gave a most appropriate address on "Our Childhood's Home, our Church Home, and our Heavenly Home." In the afternoon at two, a social session was held. Greetings were made by several visitors and former members. At three a Bible School and church session was held. Sister Percy Pittman gave a greeting, and Sister Miss Caldwell gave a very fine talk about the children of India, and our work amongst them. Offering for Children's Day, B/o/s. In the evening Bro. Kingsbury's message on "Light at Eventide" was greatly appreciated. The choir, under Bro. Tippel, rendered special music. Mrs. H. Simpson and Mrs. Vernon Walker took part beautifully. Foundation members were represented by child-

ren and grandchildren. The sisters entertained members and visitors, serving about 180 meals for lunch, and about the same for tea.

BIRTH.

SIVYER.—On October 30, at their residence, "Hilton," Agar-st., Marrickville, to Mr. and Mrs. F. J. Sivyver—a daughter (Gwendoline Florence).

MARRIAGE.

BAILEY—DAVIS.—On Oct. 7, at the Church of Christ, Ascot Vale, Melbourne, by Mr. J. C. Ferdinand Pittman, Walter Edward, youngest son of Mr. and Mrs. G. J. Bailey, Manangatang, Victoria, to Edith May, eldest daughter of Mr. J. J. Davies, Ascot Vale, and the late Alice Davies. Address, Manangatang, Victoria.

DEATH.

LACEY.—On November 6, at 37 Ferguson-st., North Brighton, William Henry, loved husband of Catherine Maria Lacey, father of William (deceased), Mary (Mrs. J. Rhodes), Alice (Mrs. W. Hancock, deceased), Robert, Katie (Mrs. D. Pittman), Frank, and Susie, aged 73 years. A resident of Prahran for over 70 years.

THANKS.

Mrs. E. H. Schorr, Eva and Thelma desire to thank all Christian friends, Mr. J. W. Baker and members of the North Fitzroy Church of Christ, for kindness and sympathy expressed in their recent sad bereavement.

76 Westbury-st., E. St. Kilda.

WANTED.

Lad, 16, strong, willing, wants to learn mixed farming. Leslie, c/o Austral Co.

Man to attend poultry, garden, odd jobs about general store, country.—C. M. Wheaton, Miram, Vic.

Wanted on Farm, in Country, Board and Residence for boy 12, and girl 19, during Christmas holidays. Plenty riding.—R. J. McSolvyn, 290 Flinders-lane, Melbourne.

December onwards, good plain cook, experienced woman, for seaside guest-house, minute beach, other help given, cool district. Also bright, companionable girl, house-waitress. References exchanged. Good money suitable women.—Mrs. Chapman, Danbury, Dromana, Victoria.

FOR SALE.

In the beautiful suburb of Kensington Gardens, Adelaide, modern villa bungalow, returned verandah, 5 large rooms, bathroom, pantry, cellarette, wood stove, gas stove, elec. light, wash-up sink, drain board, wash troughs, large enclosed back verandah, land 75 x 175; 20 fruit trees, vines, flowers, shed, 3 minutes from car; 5 minutes from Ch. of Ch. Collegiate School. Further particulars, H. S. Pearson, 15 Brigalow Avenue, Kensington Gardens, Adelaide.

"EVER READY" SELF-FILLING FOUNTAIN PEN
GOLD PLATED NIB
NON LEAKABLE.
GUARANTEED & TESTED.

BRITISH MAKE
Equal to the High Priced Pen
A Lovely Smooth Writer
(As returned) and Selling
BEHIVE NOVELTY STORES
134 LIVERPOOL ST. SYDNEY

5/- POST FREE

"THE SIREN" WHISTLE
CAN BE HEARD A GREAT DISTANCE
NICKEL PLATED & LINED

SIREN

A GREAT NOVELTY
SEND FOR ONE NOW
BEHIVE NOVELTY STORES
134 LIVERPOOL ST. SYDNEY.

1/9 POST FREE

"NEVER BLUNT" LEAD PENCIL
PLATED METAL WITH SCREW
TOP & POCKET ORNAMENT

LEAD
DOES NOT
GRIND
AND NEVER
SPLIT

IT FILLS FROM LEAD
OUT OF ANY WOODEN PENCIL
OBTAINABLE ANYWHERE

2/6 POST FREE

BEHIVE NOVELTY STORES
134 LIVERPOOL ST. SYDNEY

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.

South Australian Home Mission Notes.

Continued from page 747.

Barmera and Colodogla.—Bro. A. C. Mudford has returned to his field after a holiday. Very hot weather and heavy gales have been experienced thus early in the season. Meetings consequently have suffered. The chapel must be lined very soon to give more comfort during the summer; it appeals for help in this direction. (This is urgent, and donations will be welcomed by the Home Mission Secretary.)

Five Peninsula.—H. W. Manning has gone to this district for the purpose of encouraging the brethren of the several churches, and will visit among the people, and conduct some special meetings. No preacher has been located for this district.

Finance.—The Committee are heavily overdrawn on the bank. We shall be pleased if brethren who made promises to the funds at Conference time can conveniently forward any amounts to help; this is the lean time of the year with our work. Donations of any nature will be gladly welcomed.

(b) Buildings.

Conference appointed the writer to the office of Organiser of the Church and Sunday School Building Extension Fund. We are endeavoring to raise a capital account of £5000. Hitherto we have been depending largely upon loans, which have been appreciated and helpful. We are seeking for a larger number of gifts to the fund. Money once given to this fund is never lost. It is continually being used. It is paid out on loans

to churches for new buildings, and is repaid for use elsewhere. A chapel is urgently wanted at Gawler. A school hall is a great necessity for Colodogla, where meetings at present are held in the State School. The chapel at Barmera must be lined. A school hall is asked for at Plympton. If we are to keep pace with our growing Home Mission work we must erect suitable buildings wherever we enter the field. Gawler and Colodogla are especially anxious propositions for the Committee. After the writer's holiday in Victoria, he enters on this work in earnest. Encourage him now with your gift right away. Send freely.

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 engaged; 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 required from individuals and churches. Home Missions should receive first consideration apart from local work. We solicit the prayers and generous support of the brethren. Write to the Organising Secretary.

SHOO FLY VEILS



Sometimes and therefore generally do not need to be provided of such mosquito and other insects in the country. The exposure of an evening is often completely null by the insect-proofing of these garments. The fabric here described is able to keep out all insects, and is as light as air, and is as strong as iron. It is made of a special material, and is not only proof against mosquitoes, but also against all other insects. It is made in a special way, and is not only proof against mosquitoes, but also against all other insects. It is made in a special way, and is not only proof against mosquitoes, but also against all other insects.

WRIGHT'S RHEUMATIC REMEDY
WILL CURE YOU

Dr. Wm. Wright, Professor of Medicine, Liverpool, England, writes: "I have known many cases of rheumatism cured by my Rheumatic Remedy. After I had used my medicine I was cured of my rheumatism, and have since had no more of the same. I suffered from it for many years and I am now 64 years of age." One month's treatment 2/6, post free 3/0. A highly-effective preparation given in form of either the liquid or the pills.

There will always be found a sound reason behind popularity whether of a person or an article. This applies particularly to the A.N.A. Sewing Machine, which is admittedly the most popular Sewing Machine in Australia. For many advantages the A.N.A. Sewing Machine has over all other makes. The reasons for its great popularity are: Any woman, and who can judge by the well-known fact that the A.N.A. Sewing Machine is the most reliable Sewing Machine on the market. A.N.A. Sewing Machines are sold for cash or terms from £3 to £10, and a 15 years' guarantee is given with each. Call or send to A.N.A. Sewing Machine Co., 10 Errol St., North Melbourne; 284 Smith St., Collingwood; 324 Chapel St., Perth for full particulars.

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. SMITH, 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



Have Your Eyes Tested by a Competent and Reliable Optician.
 Consult **W. J. AIRD, F.V.O.A.** Optician
 Conventry, Collins St., Melb. Phone 6937 Cont.

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.)

Miss **M. B. Pittman, T.C. Mus. Aust.** (Singing)
 Terms—Apply: "Brentwood," Hampton St. Hampton, or c/o Lygon St. Christian Chapel. (Also at Allan's)
 Phone, X 6473

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 a **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 —

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

Credit for All



The Real . . . **15/6**
 Comfort Shoe

LADIES' Glass Kid Derby Shoe. — leather line, with Cuban heel, round toe and patent cap. An excellent fitting and good wearing shoe in sizes 2 to 7. A genuine bargain at 15/6 (plus 1/- extra for taxes).
 Send this ad, and 2/- deposit and we'll send the Shoe. Pay the balance 2/- fortnightly. Carriage paid in Victoria. Interest on orders carriage extra

Cox Shoes. PTY. LTD.
 Drapers and Clothiers
 143 BRUNSWICK ST., FITZROY
 Melbourne, — Victoria 128
 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,
 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.

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 eye. 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 Diplomat, 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. (Melb 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 7235

Take LIB

A. Millis & Sons,

Fruit Commission Agents.

5, 6 & 7 Western Market, Melbourne.

ACCOUNT SALES EVERY WEDNESDAY

ALF. NIGHTINGALE, Nurseryman,

Esmerald P.O., Va.

All kinds of FRUIT TREES.

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

Special Attention Given to Seed Grains.

HEAD OFFICE AND MILLS:

39-51 Leveson St., North Melbourne.

BRANCH STORES:

1 & 3 Victoria Market, Melbourne.

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. PITTMAN.SUBSCRIPTION.—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. Bardley, A. Morris, T. F.
Rofe, L. Russell, Joseph Stimson, and W. H. Hall
(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. Hall, Orton-road,
Roseville, New South Wales, making money
orders and postal notes payable at the Sydney
Post Office.

Telephone, Central 600

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
Buxton Street.)

MELBOURNE

A Home for Neglected, Orphan and
Fatherless Boys.No Really Destitute Boy Refused.
FOUNDED 1895. 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 officers.
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,
Hardware Chambers,
231 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. Hun-
ter, Misses Alt, Landman, Smedley.

CITY OFFICE - 443 BOURKE STREET, MELBOURNE