

# THE AUSTRALIAN CHRISTIAN

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

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## Strengthening the Home Base.

December 3 is an important date for Churches of Christ in the States of New South Wales, Tasmania, Victoria and West Australia. On that day the annual offering for Home Missions will be taken up. After this year it is hoped that all the States will have the same date for the offering. There does not seem much doubt that the first Lord's day in December is a much better date than the first Lord's day in February. It should be an advantage to have our mission work remembered before the holiday season, when time and opportunity exist for arousing an interest, and when members are likely to be in their home churches rather than scattered up and down the land. We trust that such a liberal response will be made for the needs of the work that the wisdom of the Committee's decision to change the date will be abundantly justified.

### The first claim.

Our Home Mission work has a primary claim upon our sympathy and support. Every reason that can be advanced for the evangelisation of other countries applies also to our home land, which in addition makes a special appeal because it is ours, its people are our kith and kin. "Beginning at Jerusalem" has the warrant of our Lord's command, and it also commends itself to our reason. To weep over the thought of a starving child abroad, and yet refuse to feed the hungry boy in the next street, is neither sensible nor just. When it is leanness of the soul rather than of the body which is in question, the situation is not appreciably altered. Our Home Mission work may lack somewhat of the glamour which strengthens an appeal for the regions beyond, but its importance and necessity are unquestionable. The most sincere and devoted advocate of our other forms of Christian activity—whether Foreign Missions, Federal Evangelism, Benevolence—should because of his interest in these other works be an enthusiastic sup-

porter of Home Mission enterprise, for on the success of that all the others depend. To neglect Home Missions while seeking an advance in other directions is to be guilty of the folly of attempting to build a pyramid on its apex. Let us make broad the foundations. Strengthen the home base, and so ensure the healthful activity and the permanence of our other services.

### Our progress.

In some of the States our work is in a very healthy condition. In all the need and opportunity are great. Recently we referred to the census figures, which show that in Victoria churches known simply as churches of Christ are rapidly progressing—more so than any other religious body. An increase of 34.75 per cent. is reported in ten years. This is most encouraging, but it is not sufficient to justify either complacency or slacking of effort. As a fact, the proportionate increase for the decade ending 1911 was very much below that given in the 1901 census returns. Dealing with figures more indicative of actual membership,

our Federal Conference reports showed the following position—

State	1920	1922	Incr.	Deccr.
Victoria	10162	10563	431	—
South Australia	6918	7209	291	—
New South Wales	3850	3587	—	49
West Australia	1725	1852	127	—
Queensland	1792	1736	—	56
Tasmania	828	1050	158	—
	25351	26033	1007	325

It will be seen that four States had an increase, while two reported a loss. Tasmania had the greatest proportionate gain, about 17.6 per cent. As our work grows, it may be harder to maintain the ratio of increase to which we have hitherto been accustomed, but we should make a strenuous effort to do so. Whenever rate of increase of membership falls nearly to that of the natural increase in the population of the country, we can be certain that we are failing to do all that our Lord has a right to expect of us.

### No excuse for laxity.

We are well aware that the work has a tendency to become more and more difficult in this indifferent and pleasure-loving age. Let us not, however, seek an easy excuse for our shortcomings. Some Christians succumb altogether too easily to the temptation to excuse comparative failure by appealing to the terrible times in which we live and to the difficulties of the task. A review of world history is an excellent corrective of such foolish conduct. Who for a moment could believe that the fields into which our Master sent his apostles were more promising than those in which we labor? What student of church history could possibly believe that the corruption of the world to-day is anything like so great as that which faced the reformers of the sixteenth century? John Wesley and George Whitfield had a task which makes ours look easy. The indifference, lack of spirituality, and unbelief rampant even in religious cir-

### Just Be Glad.

"What have I to be glad about?  
I, who must journey from day to day,  
Following over a winding way,  
Battling at odds with wind and sun,  
Broken and spent when the day is done?"

"What have I to be glad about?  
Naught of gold or of land have I,  
If hose roof is often the wide, blue sky."  
Then, like a sweet song from the sea  
Came this word to the heart of me.

"This, this there is to be glad about  
Just be glad of the wind and sun,  
Of stars that shine when the day is done,  
Of blossoms that spring beside the road,  
Of sure strength given to bear your load"

—Florence Jones Hadley.

cles might have been appalling. But Wesley and his confreres went to the work with faith in the gospel and the power of God, and a revival of spiritual religion resulted which made the world their debtors. Our age may be bad, but, unless a man wish to live in a world of ignorance or illusion, he should not suggest that it is as bad as the eighteenth century, of which Bishop Butler wrote: "The deplorable distinction of our age is an avowed scorn of religion, and a growing disregard of it." "It has somehow come to be taken for granted," he wrote, "that Christianity is not so much a subject of inquiry, but that it is now at length discovered to be fictitious. . . . Men treat it as if in the present age this were an agreed point amongst all people of discernment, and nothing remained but to set it up as a principal subject to mirth and ridicule."

What faithful men did in days gone by can be done to-day. God is the same Almighty God, Christ the Saviour is to-day as for ever, the Holy Spirit still can convict the world, the Gospel remains God's power unto salvation. The Commission is yet unabrogated. Let us faithfully do our part, and both blessing and success will be our portion. There is no room or need for vain excuses for comparative lack of progress. As a fact, in many places in our land the plea we love is going on to victory. Some special missions have been most signally blessed. Gratitude for divine blessing so freely given should be one of the incentives to a big advance in Home Mission enterprise and to a worthy offering on December 3.

Officers and preachers of churches in the four States concerned should do their utmost this year to secure a good response to the Committees' appeals. This is the year of adjustment of dates, and there is always a difficulty with a change of method. With hearty co-operation, careful announcement, and judicious exhortation the difficulty can easily be surmounted. Only, let every preacher and every secretary rally to the support of the work. The brethren will be willing to help if they are fully informed, and if the opportunity be fairly given to them.

### Death For Life.

I yield the old self all to be  
Lost for pure immortality.  
The man of sin must die the death;  
If I would breathe immortal breath.

O Christ, thou Life, be thou my God,  
Lead me the path thyself hast trod,  
Through death and darkness into bright  
Eternal seas of Heaven's light.

I crave, I yield! take me to-day,  
And cleanse all self and sin away,  
That death may triumph in the strife  
To bring the resurrection life.

And so, O joy! thou Life for aye,  
I hail the everlasting day  
To be with Thee who died for me—  
Then help me live my life for thee!

—B. F. M. Sours.

## Weeds.

How comparatively easy gardening would be if it were not for the weeds! How easily they grow! One can almost dig them out, tread on them, in fact, ill-treat them in every possible way, and lo! there they will be on the morrow, smiling at you with their upturned faces, living monuments of nature's tenacity to life. There are all kinds of weeds; all are troublesome, although some are particularly so, and one has to work really hard—to deal with the latter with any measure of success—to get rid of the deep-rooted, tenacious, persistent ones, and it is often a case of try, try, try again. Then the rain comes, and the gardener is again at his task; he has to be continually at it, if he wants good results. If he neglects it entirely, what then? There will be tiny green patches everywhere at first, which will rapidly grow, then the weeds will struggle right up to the flowers, entwine their roots with theirs, and ultimately cause their death, by robbing them of their rightful moisture and nourishment. But you might say, and correctly, too, that some weeds have really fine flowers; but remember that they also possess the nature of the weed, that is, to usurp the place of the flower.

We possess, as Christians, a much more important garden, the garden of the soul. It ought to be a beautiful one, for God, through his dearly beloved Son, has given us such rare flowers. What are they? We are told they are these: love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance. We are promised if we attend to our garden that everything will be well, both here and hereafter. We will get the rain, we will get the sunshine—not spasmodically, but just the required amount for vigorous growth. Oh! what wonderful results we should have with the loving, powerful assistance of our heavenly Father! Do we get these results? Undoubtedly some do, but also undoubtedly a great number do not.

A few words about those who have well-kept, beautiful gardens. Do not be selfish about your garden of the soul. It sounds antagonistic, you say—selfishness and the flowers of the Spirit. So it is; but strangely enough, it isn't an uncommon combination. Oh! do not build a high wall around your garden! Let people—not one or two—but people come right in and see the beauties of the sweetly-scented garden, and not only see it, but pick armfuls of flowers for them. Christ did that. His flowers were scattered everywhere, particularly in barren places, where their beauty shone out like stars in a jet black sky.

And there are weeds that bear bright flowers in the spiritual garden as well as the temporal—sins which to the careless eye look happy and innocent, yet on investigation they are dangerous weeds. Of course it is most easy to see the weeds in other

folks' gardens; human nature hasn't astigmatism in that direction, unfortunately; but our own garden! For after all, that will be what will count when we stand before Him on the judgment day—our own garden, how is that kept? Are we neglecting it? Are the weeds choking the flowers? "Faith, without works, is dead." Let us all pray hard and try hard to make our lives—as they should be—the brightest and most beautiful of all the flowers which are placed in a world, containing, as it most surely does, so much that is dark, and so many weeds.—A Sister.

### The Heart's Wine-Press.

He rang the door-bell timidly.

He was stooped and wasted.

"Well?" said an icy voice from the doorway.

"Would you like to buy a broom?" asked the man. "I made them myself. They will give you good service."

"No," said the woman in the doorway; "I don't care for any of your old brooms! Neither do I care to have tramp peddlers come to my front door!" Her words cut like sharp blades, and the man staggered as though smitten.

"Lady, I am so sorry," he said in broken tones, and turned quickly away. He tapped nervously with his cane, and, as he stepped from the porch, missed his footing and fell to the pavement. He arose, fumbling for his pack of brooms. And then the woman saw that he was blind!

"Oh!" said she, in a voice of kind sympathy, "I am so sorry! I did not know! Of course I will buy a broom!"

"I did not know." Is not this the sad cry that goes up always from the lips of regret? *If we only knew!* There would be so much more kindness and helpfulness, so much less cruelty and criticism, if we could only read what is written in the heart of the other party.

When the great Master walked the earth "he was moved with compassion." He saw how it was with people. He saw the tragic pathos of life. He saw the struggle, the burden, the pain of it all. And there was a great, sobbing sorrow in his heart for the children of men!

To-day and to-morrow, as you walk to and fro, you will see people with hard, stern faces; others will be all wreathed in smiles and laughter-crowned. Yet, doubt it not, each has drunk deep of the cup of sorrow. Carefully screened from the world—for sorrow is sensitive, shrinking from publicity, hidden by the bravado of a smile or a frown—there are things sad and bitter in each pilgrim heart!—things which, if known, would hold in leash the harsh words of censure and extend the hand of pity and brotherly love!—E. C. Baird.

# The Churches of Christ.

## Our Mission and Message.

F. J. Sivyer, B.A.

Several times during the recent great war the Allies found it necessary to state clearly and emphatically their objective. As a people we are often misunderstood and misrepresented, and consequently feel the need of letting folk know who we are, and what we stand for.

About the briefest possible statement that can be given of our aims is to say that we seek to restore the Christian Church to the pattern revealed in the New Testament, and thereby to unite all the followers of Christ in that bond of fellowship and service which the Christians of apostolic days enjoyed.

It must be obvious to even the most casual observers that the church of to-day is vastly different from what our Lord designed, and from what was established by the apostles. Christ meant his church to be a splendid unity. He prayed that his followers might ever be one. Paul strongly condemned in his day any tendencies toward division, and spoke of the church as "The one body." To-day the spectacle of an ever-increasing number of differing denominations should make every right-thinking Christian blush with shame. As a people we emphatically protest against the perpetuating of the divisions which makes the church a scandal and lessens its fighting force. To be consistent with our protest, we seek to take up a purely undenominational position and make the New Testament our only authority in all matters of belief and practice.

In respect to the names by which we are known, we reject all human names on the ground that they are unscriptural, and tend to keep up division. As individuals, we are known simply as "Christians," and collectively as "The Church of Christ." These designations are not used by us in any sectarian or exclusive sense, but rather to be consistent with our plea for union on the sole basis of the New Testament. Bishop Anderson, of Chicago, summed up our viewpoint admirably when he said: "God never made Protestant Episcopalians, nor Presbyterians, nor Congregationalists, nor any of sectarian name. He made Christians, and they chose to call themselves by less lovely names."

Concerning the subject of creed: The only statement in the New Testament that has the semblance of a creed is the confession made by Peter at Caesarea Philippi (Matt. 16), "Thou art the Christ, the Son of the living God." Upon this truth Christ said he would build his church. Accordingly, as a people, we require this public confession before baptism and admission into the church. Less than this no man can accept and claim to be a Christian, while to demand more than this would lead to the

exclusion of some who believe in Jesus as their Divine Lord and Saviour.

Regarding the ordinances of the church: Endless strife and unprofitable division would have been avoided had the Lord's people held fast to the example of the Christians of apostolic times. Baptism and the Lord's Supper are the only ordinances enjoined by the Master, and these, if rightly observed, cover the whole ground of Christian experience. Baptism stands at the gateway to the new life, and the Lord's Supper, if celebrated on the first day of each week (see Acts 20: 7) marks off the milestones of life's journey. That immersion was the act originally performed in baptism, none need doubt; the Greek term, of which baptism is a transliteration, means "to dip" or "to immerse," and the study of the cases cited in the New Testament clearly shows that only such an act as immersion meets the requirements.

In matters of church government, once again the New Testament is the sole guide and final authority. The local congregations referred to in Acts of Apostles and in

the various Epistles were self-governed assemblies, and did not recognise any central church governing bodies. Accordingly, in seeking to be like them, we believe in the self-government of each congregation, and, at the same time, profiting by the co-operation of these individual bodies.

Such, then, in brief, is the mission and message of the Churches of Christ. While earnestly seeking to restore "that unity which characterised the church when she first set out to win the world for Christ," we fail to see how Christian unity can be reached by compromise. Conscious we are of many shortcomings, individually and collectively, yet we hold dearly the position we stand for, and believe that we are fulfilling the divine will in contending earnestly for the restoration of the church on the basis revealed in the New Testament.

### A Kindly Deed.

A kindly deed is a little seed  
That groweth all unseen;  
And lo! when none do look thereon,  
Anew it springeth green.

A friendly look is a better book  
For precept, than you'll find  
'Mong sages wise and libraries,  
With their priceless wealth of mind.

The little dove of a humble soul,  
In all sincerity given,  
Is like the wings of the lark as it springs,  
Singing clear to the gate of heaven.

## Obey "The Marching Orders."

The secret of the amazing success of the primitive church is told by Carlyle, who, in "Signs of the Times," writes: "How did Christianity arise and spread abroad among men? Was it by institutions and establishments and well-arranged mechanism? Not so. . . . It arose in the mystic depths of man's soul, and was spread abroad by the preaching of the Word, by simple, altogether natural and individual efforts. It flew like hallowed fire from heart to heart till all were purified and illuminated by it."

An unparalleled example is the church at Ephesus. For three years Paul tarried at Ephesus. "I was with you all the time, serving the Lord with all lowliness of mind" (Acts 20: 18). People from the surrounding country heard him, were converted, and carried the glad tidings back to their homes. Christians from Ephesus and missionaries like Epaphras penetrated with the gospel every Asiatic town and district. Churches sprang up in Troas, Miletus, Trogyllus, Colosse, Smyrna, Pergamos, Sardis, Philadelphia, Laodicea, and in other centres. Paul preached "Come" to the world, both Jews and Greeks, and "Go" to the Christians. The church at Ephesus grew by giving out.

Many churches, many brethren, to-day have allowed themselves to be thrown on the defensive. They are most concerned to hold on to the corner they have. The gospel

is to them a banner to be held and to be defended to be sure, but no longer a means of conquest. They are brave. They speak valiantly against error; they write forcefully against heresy, but they make no determined advance. Judaism stood on the defensive and failed. Christ began an aggressive, ceaseless, world-conquering attack. He challenged his followers with a world—all the nations—as their field for conquest.

We need to-day—every individual Christian—to put to the test and experience anew the saving power of the gospel. "Let us rise up and build." Let every man consecrate all the talent that he has to the work the Saviour has entrusted to those whose joy it is to please Him. Then the power of the pure gospel we proclaim will reap a harvest of transformed lives that will force the world to forget the nebulous theories of those who trust in human wisdom.

The gospel of Christ is the gospel for an age of doubt. Its fruits convince the honest doubter and reveal the other for what he is. Doubt flourishes and rationalists fatten only when the church ceases to pursue with all her powers her divinely given mission and stops to listen to the worldly wise.

Evangelism—obedience to the Saviour's "marching orders" to His followers—is the common-sense solution to all our problems.—American "Christian Standard."

# The Midnight Cry.

H. R. Elvery.

At the time when our nation was engaged in the last desperate conflict with European powers, the opinion was freely expressed in Christian pulpits, and by the community generally, that the termination of the war would usher in a period of lasting peace. Subsequent events have, however, proved the fallacy of this idea, and go to support the belief of many Christians that, apart from the coming of the Prince of Peace, we may look in vain for the dawn of a brighter era.

## Unrest.

Instead of the cessation of hostilities resulting in the brightness of a peaceful dawn, the existing world conditions point rather to the blackness of darkest midnight. The unrest throughout the world is too apparent to ignore, and we must admit that the solution of many world problems is impossible from a human viewpoint. The Irish trouble, for instance, is not confined to Ireland, but is vitally affecting all other English-speaking countries.

The sinister influences of Bolshevism, generated in chaotic Russia, have permeated with a leavening process the minds of a section of the world's populace, resulting in the manifestation of disloyalty and open rebellion. While the Genoa Conference was in session, General Smuts said, "Chauvinism in France, and Bolshevism in Russia, between them are threatening all our hopes of a better world." This summing up is indeed fraught with deep meaning, and is a recognition of a *desperate world crisis*.

Sedition, revolt, disorder, crime, murder, outrage, are rampant in the world. We are also confronted with a continuous record of unparalleled tragic happenings.

The disclosures in connection with the Communist Sunday Schools, where the children are not only instructed in disloyalty, but even to deny the existence of God, are of a startling nature and point to far-reaching and disastrous effects.

## Unbelief.

The trend of the times is to do without God, and the truth and inspiration of the Word are being assailed and disparaged, not only by those who disregard the Bible altogether, but by the higher critics even within the folds of professedly Christian sects.

## A cry of startling significance.

And it is in this hour of darkness and unbelief which enshrouds the world that the midnight cry has been raised with no uncertain sound, "Behold the Bridegroom cometh; go ye out to meet him." Our Lord spoke these words to his disciples, and they were spoken concerning himself. The words were used in the parable which depicts ten virgins. Five of these were wise, and five were foolish; truly an alarming proportion when we remember that they were all virgins, and should have been ready when the Bridegroom came. Like the wise virgins they had their lamps, but failed to replenish them at the source of supply. The wise virgins represent true Christians, who are ready to meet the Bridegroom. The foolish virgins may represent those who profess to be Christians, but have not experienced the new birth, to whom the Lord will say, "Depart from me; I never knew you." Or it may be that they started out in the Christian life, and then went back to the world, and are like Lot's wife, who looked back with longing eyes after leaving the city of Sodom, and perished in consequence. In any case they neglected the warning "Watch, therefore; for ye know not on what day your Lord cometh."

## Mystical union.

The virgins in the parable represent those who form, or should form, the church; even as the Bridegroom represents Christ. The meaning becomes more clear when we realise the harmony of the parable with other portions of Scripture relative to the Bridegroom and bride, the husband

and wife. The union of the church with Christ is spoken of as a great mystery. Paul wrote to the Corinthians, "I espoused you to one husband, that I might present you as a pure virgin to Christ." And we read of being joined to another, even to him who was raised from the dead.

The midnight cry heralds the coming of the Lord for the church, or in other words, the Bridegroom will come for the bride in the manner recorded in 1 Thess. 4: 14-17. We will then appear before the judgment seat of Christ, not for condemnation, but to receive rewards, or suffer loss, according to the way we have used our talents in the Master's service. And the consummation is a time of rejoicing and exceeding gladness, and the perfecting of our union with the Lord who loved the church, and gave himself for it, that he might present it to himself a glorious church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish. "The marriage of the Lamb is come, and his wife hath made herself ready."

## Literal fulfilment of prophecy.

The prophecies relating to the first advent of our Lord were all fulfilled literally, and we should also be prepared to accept a literal fulfilment of the prophecies relating to the second advent; and because of this we know that "this same Jesus" will return to the earth with his glorified saints, and reign a thousand years.

The Jews were apparently prepared to accept a literal interpretation to the prophecies relating to the second coming, but ignored the references to the first coming, which, if they had understood in their literal sense, they would not have crucified the Lord of glory. They were looking for the Messiah to come and reign over them, and occupy the throne of David.

In striking contrast to this there are very many Christians to-day who reject a literal interpretation of the prophecies relating to the second coming, but admit the fulfilment of the first advent prophecies in a literal sense. The mistake made by the Jews resulted in the rejection of Christ, and a similar mistake on our part concerning the prophecies which are still unfulfilled means a rejection of the truth regarding our Lord's return for his saints, and afterwards with his saints to establish the millennial reign of peace on earth. This will result in a failure to watch, and many who have not the incentive to purify themselves through the possession of the blessed hope of the coming of the Lord will be in grave danger of being in the position of the foolish virgins.

## The kingdom and the King.

When Christ returns with his saints "the kingdoms of this world will become the kingdom of our Lord and of his Christ."

In 1 Chron. 17: 4 and 29: 23, two facts are portrayed with striking distinction, viz., that Solomon sat on the throne of the Lord, and the throne was established for evermore. Thus the throne of David was no ordinary throne, and the throne being referred to in this way was a forecast that Christ is to occupy the throne.

When the angel appeared to Mary, and spoke of the birth of Jesus, he said, "And God shall give unto him the throne of his father David—and of his kingdom there shall be no end." There are various statements regarding the kingdom which may appear to be conflicting; but all sense of disorder will vanish if we grasp the truth that all have a direct bearing on the millennial kingdom over which Christ will reign. Instead of having a separating effect, they serve rather to integrate the component parts, and are indeed the preceding manifestations of the coming kingdom.

John the Baptist preached, "Repent, for the kingdom of heaven is at hand." This was because the Prince of Peace, the Ruler over the kingdom, was then on the earth. The disciples supposed the kingdom was immediately to appear. Our Lord, however, wished them to understand that

he would leave the world and return again to reign; therefore, he spoke a parable. "A certain nobleman went into a far country to receive his kingdom, and to return." Christ said to the Jews, "The kingdom shall be taken from you and given to a nation bringing forth the fruits thereof." These words followed the parable of the husbandmen who killed the heir to the inheritance. Christ's own people rejected him, and said, "We will not have this man to reign over us." He came into his own, and his own received him not, but to as many as received him to them gave he power to become the sons of God. It is those who are called out of the world to form a people for his name to whom the kingdom is given. Do we doubt this? Then read Luke 12: 31. "Seek ye the kingdom of God. Fear not, little flock, for it is your Father's pleasure to give you the kingdom."

When Christ was before Pilate he said, "My kingdom is not of this world." And the explanation is contained in our Lord's own words, "They are not of the world, even as I am not of the world."

When Christ said, "The kingdom of God is within you," he did not separate the kingdom of God from the millennial kingdom, for he immediately described the wickedness that would be dominant in the world when he returned, comparing the state of the world to the days of Noah and Lot. We also read, "The kingdom of God is righteousness, and peace, and joy in the Holy Ghost." As these are indwelling graces which we derive from Christ, this is synonymous with the verse previously quoted, and the two can be considered in conjunction.

The chief characteristics of the millennial kingdom will be peace and righteousness, and the truth of the kingdom being within is in perfect harmony, for the Prince of Peace endows his disciples with the inherent qualities which characterize the kingdom. If they did not become possessed of these attributes, how would they be fitted to take their appointed place when Christ comes to reign?

The herald angels proclaimed a glorious truth when they sang of peace on earth, and goodwill to men, for peace and goodwill find their centre in Christ, and emanate from the Prince of Peace. Just before he was betrayed, Jesus said, "Peace I leave with you, my peace I give unto you." And it was by the obedience of Christ that "many were made righteous."

Thus we have the explanation of what our Lord meant when he said, "The kingdom of God is within you." Is not Christ the heir of the kingdom? and are we not joint-heirs with Christ? "Hearken, my beloved brethren, Did not God choose them that are poor as to the world to be rich in faith, and heirs of the kingdom, which he promised to them that love him?"

## The near approach of the Lord.

And many are even now under the positive influence of a *blessed hope* that the time is approaching when they will be called to take possession of their glorious heritage. Truly we are living in perilous times, and the coming of the Lord draweth nigh. The Word plainly declares what the existing conditions will be at the end of the age; and "when ye see all these things low ye that he is nigh, even at the doors."

It behoves Christians to watch and pray, for it is in these latter days that many are departing from the faith, giving heed to seducing spirits. We have evidence of this among personal friends who in the bygone days adhered to the teaching of the Word.

We should willingly render allegiance to the King of kings, and remember that he said to his disciples, "Ye shall be my witnesses," instead of bearing false witness, and making a surrender to the prince of this world, and running the risk of becoming "lovers of pleasure more than lovers of God."

There is an ever-growing tendency to drift away from God and holy things; hence the urgent need to be possessed of that blessed hope which enables us to purify ourselves, and be in readiness for the return of the Lord.

# Religious Notes and News.

## Missionary Books.

The monthly news-letter of the Scottish Churches Missionary Campaign urges the necessity of keeping missionary books up to date. It says with point that there are some books that are finished when they are written; there are others, however, that require to be re-written because the facts with which they deal are constantly changing.

"This is true about missionary books. Some time ago there was a Lokeli chief in the Yakusu district in Africa, who was mentioned in a missionary publication as a cannibal, and referred to as the inspiration of cannibal feasts. Shortly after the issue of the book, the chief applied for baptism. This was sorrowfully refused because he frequented a fetish grove, and preserved other associations of heathen worship. Next morning he called again, to present himself for baptism and church membership, and, in proof of the sincerity of his faith, he invited the missionary to go and see the grove cut down, the idols burned, and the trees already withering. He was accepted for church membership, and the whole district saw immediate evidences of changed life."

The incident points an argument for a constant supply of missionary books in Christian homes. The various societies have realised this, and by degrees the truth is finding its way among teachers and others who would cultivate the spirit of missions among the young.

## Evangelism by Song.

Musical services in the open air are found to be one of the most effective means for preaching the gospel in Southern India. Writing in the "Foreign Field," Mr. Chas. H. Monahan says:—

"Last year, before I left Madras, I heard a man of high caste tell how his father had been attracted and eventually converted by means of lyrical preaching. He heard the gospel sung one night, and liked it so well that he went for forty successive nights, to hear it again and yet again. Thus he opened his heart for the entrance of the Spirit and the Word, and so came home to his heavenly Father."

Now the method is being followed in other centres, and is producing good results.

## European Protestantism.

A short time ago, we made brief reference to an International Conference, held at Copenhagen, in the interests of Protestantism on the Continent, says the "Christian." We are now able to supplement the facts as there stated. Invitations to the Conference were accepted by thirty-seven European churches, in twenty different countries. The reports submitted indicated a truly distressful state of affairs. In fourteen countries of Europe, Protestantism is making a hard fight for existence. To tide over their present difficulties, some fifty millions of Evangelical Christians are obliged to ask for outside help. Ruined churches, suspended mission work, impoverished treasuries, closed schools and colleges, scarcity of pastors and evangelists, and other troubles, were referred to. The Protestant churches of America have already contributed millions of dollars, but the need is still vast and clamant. After deliberation, the Conference decided that it was desirable, in view of the widespread distress, that a United Relief Fund for European Protestantism should be organised. An executive committee was elected, and the administration delegated to a European Central Office, the organisation of which the Swiss Evangelical Church Federation was recommended to undertake.

## A Waldensian College at Rome.

In Italy the Evangelical Protestants, who number about 125,000, have long been painfully divided among themselves. Besides the Waldensian Church—which is much the most numerous—there are the Wesleyans, Methodist Episcopalians, the English Baptists, American Baptists, and the Free Church of Italy—to name no others. In

November, 1920, the first representative congress of these six Communions, attended by over 400 delegates, met in Rome, when a proposal that they should unite into one Evangelical Church was discussed and dismissed as at present impracticable. There are signs, however, that the instinct for Christian unity is still a living force. The Waldensian Synod, which assembled recently at Torre Pellice, has decided to remove its Theological College from Florence to Rome, where its students will be trained side by side with the Methodist Episcopal and Wesleyan students, a Waldensian minister being appointed on the joint staff. The Synod also adopted for use throughout its congregations a new Italian hymn-book, in preparing which all Italian Protestant Churches have united. Every Waldensian Church in Italy made a collection last year for the Bible Society.

## Lloyd George Thanks American Churches.

The work of the World Alliance for International Friendship through the Churches in fostering a better understanding between the United States and Great Britain by an interchange of preachers is commended by Mr. Lloyd George in a letter made public by the World Alliance. The British Premier's letter is addressed to Dr. Chas. E. Jefferson, pastor of the Broadway Tabernacle of New York, who has just returned from a three months' ministry in Great Britain. President Harding recently expressed a similar appreciation of the good accomplished by Dr. Frederick W. Norwood, pastor of the London City Temple, who was brought here for a speaking tour by the World Alliance at the same time that Dr. Jefferson was sent to London.

"Before you leave London," said Lloyd George in his letter to Dr. Jefferson, "I wish to express to you in official fashion my deep appreciation of the admirable service you have rendered and are still rendering in the furtherance both of Church Union and of good understanding between two kindred nations."

"You do not require me to point out to you how great is the need to-day to foster sympathy and mutual knowledge among the Christian peoples of the world. You have already shown by your own actions your realisation of the nature of the work there is to do, and of the unique opportunity the Church Peace Union offers for its accomplishment. May I be permitted to add that the reports that have reached me leave no doubt of your own excellent ability to carry that work forward."

"I regret exceedingly that circumstances did not allow me to join your congregation at the City Temple or elsewhere. I must be content on this occasion with what others have told me concerning the effect your addresses produced upon those fortunate enough to hear them, and with the hope that you will take back with you to America impressions as favorable and as friendly towards the spirit and goodwill of the people of Great Britain as we all feel towards you."

## American Baptists in Czecho-Slovakia.

The remarkable interest of the American Baptists in the European work is conspicuously illustrated by the action of the American Baptist Foreign Mission Society in not only sending its secretary, Dr. J. H. Franklin, to visit France and Czecho-Slovakia, where a most grateful and affectionate welcome was extended him, but in arranging the tour of Dr. Abernethy (the pastor of President Harding) and Mr. Sheppard in Germany, Denmark, Sweden, Estonia, Latvia, and Poland. Many striking incidents characterised their journey, and almost everywhere an official as well as a popular welcome was accorded them. They closed their visit with a brief visit to Prague, which stirred the whole city. Not less wonderful, however, has been the success of the other deputation, arranged by the American Baptist Foreign Mission Society. Two of the most dis-

tinguished members of the Board, Dr. F. E. Taylor, President of the Northern Baptist Convention, and Dr. Carter Helm Jones, an outstanding figure among American preachers and orators, were delegated to spend a month in touring through all parts of Czecho-Slovakia. Everywhere, not less in the country districts than in the capital cities of Prague, Brunn, and Bratislava, their messages have stirred multitudes, and brought inspiration and impetus to their brethren. In one place only was opposition encountered; there a riotous gang contrived to cut off the electric lighting of a hall in which a large meeting was proceeding. But Dr. Jones refused to be disturbed, and calmly delivered his speech to the great crowd in the unlighted building. In Prague only the very largest hall sufficed for meetings; and throughout the country the journey had the characteristics of a triumphal progress.

## Criminal Tendencies in Children.

A report of a special committee appointed by the Victorian Presbyterian Assembly has attracted much attention. The committee's work included inquiry into criminal acts and tendencies in children of school age, and consideration of the work of children's courts and of police courts in dealing with first offenders, and of the general treatment of prisoners. That many children must receive special attention and be placed under skilled control until they have reached maturity—and possibly through their lifetime—is one of the conclusions arrived at in the first report of the committee just issued. In regard to these cases, the report declares that in some instances it will not be necessary to remove the children from the home, but some one should be appointed who will act after the manner of a probation officer. This is a department in which the church and its workers can find a special field of service. "Other cases can be dealt with satisfactorily only when they are removed to homes or institutions specially equipped and staffed for the task," adds the report. "As yet we have no such institutions in Victoria, and the need for them is clamant. Your committee is of opinion that a deputation should wait upon the Government immediately and ask for the establishment without delay of at least one institution, after the pattern of the Vineland Institute of the United States." As regards crime among children, the report makes the following strong comment:—"There can be no doubt that among children attending school criminal acts, or acts indicating criminal dispositions and tendencies, are of far more frequent occurrence than is generally realised. Theft, untruthfulness, truancy, coarseness, and even immoral conduct, are offences which are surprisingly common, and at present there is no defined method of dealing with any of them. In some cases parents defend their children, and even seem to encourage them, in their offences; in others, parents appear to be confronted with problems beyond their powers. It is no exaggeration to say that a definite percentage of our school children, under our present system, will inevitably enter upon a career of crime or immorality, while others will join the ranks of loafers and incapables. It is possible, by means of tests and psychological inquiry, to determine the great majority of these children. Tests of this kind have been carried on recently in co-operation with the Education Department, and the results are such that the Department proposed to extend them very considerably next year." The committee expresses the opinion that the church should support the State in this, and further declares that in practically all cases where criminal conduct occurs, or seems probable in the future, medical examination should be added to the investigations carried out by educationalists and psychologists. Negligent parents should be compelled to carry out medical instructions given to them as a result of investigations.

## A Veteran Scholar.

The oldest Sunday School scholar in the world is probably William Miller, who celebrated his 100th birthday in June. He is still a regular attendant at a Presbyterian Sunday School in New York.

# The Secret of Heavenly Joy.

"There is joy in the presence of the angels of God over one sinner that repenteth."—Luke 13: 10.

But why should the angels rejoice when a sinner comes to himself and turns home again? Why should their joy gain added strength and sweetness because a prodigal has been found, and because he has been brought back to the Father's house? What had the angels to do with it? This is the secret: they had shared in all the distress of the seeking, and therefore their hearts leapt for joy at the news of the finding. It is only the seekers who can rejoice when the lost is found. No one else has the capacity for it. When we are out with the Father sharing in the searching we are in reality deepening our own natures, we are refining our own discernments, we are exalting our own appreciations, so that if some big joy comes along we have the requisite powers of apprehension. In toilsome labor we have been preparing the chalice for the heavenly wine, and when the wine is ready the vessels are ready to receive it.

And so it is in seeking that we prepare ourselves for the joys of finding. The chords that have been sensitized in sorrow will respond to the touch of joy. The mere spectators in life were unmoved when the lad was lost. They remained indifferent when he wandered in the far country. And therefore they were not thrilled with eager sympathy when he returned. They remained cold and passive in the presence of the joy because they had been numb and undisturbed in the sorrow. No pang in the seeking, therefore no delight in the finding. "He that goeth forth weeping, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

I think this is one of the most wonderful revelations in the Word of God. All heaven is engaged in the work of seeking! Its scouts and couriers are out on every road. There are urgent commissions concerning every lost child of God, and the divine messengers are out upon his track. Yes, everybody is pursued by these heavenly hounds, and if we had the requisite sight we should see them on every highway and bye-way "going out after that which is lost." There is no vagrant wandering anywhere without one of His scouts at his heels. No one goes off into the far country and is forgotten. The cry of "Found" moves heaven so deeply because it was moved with the cry of "Lost." All heaven is seeking! The search begins long before the prodigal goes into the fields to feed the swine. It begins as soon as he leaves home. The news that a son is "dead" is coincident with the news that seekers are born. There is no tarrying; Heaven is immediately upon the road.

There is a story or two in Barrie's familiar story of the Island of Romance which offers me a helpful analogy, and perhaps something more and deeper. They had been going pretty straight all the time, not so much owing to the guidance of Peter, as because the Island was out looking for them. It is only thus that you may sight these magic shores. Yes, that is the great secret; the Island comes out to look for us! The Land we deserted is out looking for its lost. The Home to which we are returning comes to meet us. And it is just because the angels have a part in all this coming out that they have a share in the joy of all this going in. They have the joy of the Lord because they share the travail which makes His kingdom come. They know "the fellowship of His sufferings," and therefore they enter into "the power of His resurrection."

And we, too, must learn this secret. The joy of the Lord is not a gift which is dropped into the lap of the indifferent. In these high matters the stay-at-homes are strangers to its festivals. We cannot possibly rejoice with Him unless we struggle with Him along the toilsome road. We must be "partakers of the glory." If there be no quest, there will be no sense of conquest, even

though the air is rent with the shouts of victory. We shall be outsiders, and we shall not be able to enter in.

And so let it be repeated—we find all our brightest spiritual capacities on the road of search and service. And we find them, not because we are looking for them—they do not come in that way—they come when we are looking for somebody else. We enter into the joy of the Lord when our hearts are set upon the welfare of others, and when we are desperately intent upon bringing the lost ones home.—J. H. Jowett in "The British Weekly."

## Our Mission.

A. R. Benn.

Our Home Mission is to proclaim the gospel with its New Testament terms of salvation to all in our home land. In rendering this most patriotic of services to our own State we are doing the best for the home lands of others, and for the great work of, what we call, Foreign Missions. It is a sad fact that in this year of grace, when we live nearly 1900 years after the giving of the Great Commission, there are towns and communities in Victoria where the simple ordinance of Christian baptism as taught and practised in New Testament times is practically unknown. We have a message both to Christians and non-Christians. Not that "our" church may grow and vie with others; something vastly more worth-while than that. But the old question crops up, "How shall they hear?" "How shall they preach except they be sent?" The Home Mission offering has for its object this sending. That in every town and village of this State the gospel may be proclaimed, and that people may be enlightened and encouraged to believe and obey as in the days of Peter and Paul. This is our worth-while task, this is the plough to which we have put our hand. When you give in the December offering, don't forget that the pound is more easily earned now, and that it has not its pre-war value.

## Hooray!

Got there at last!  
Where?

To the top of the ladder, of course. We have been eagerly watching the rungs of the B.O.H. ladder being occupied by new societies:—94, 95, 96, and so on, until 99 at last appeared.

Couldn't stop there, could we? So we looked for No. 100, and No. 100 came.

Norwood Church of Christ supplied the lucky society to henceforth bear that lucky No. 100.

Let's all shout, "Hooray!" again.

But, I say!—

What do I say? Just this! We can't stop at No. 100, you know! So Queenstown Church of Christ, B.O.H., leads off at No. 101.

Isn't that fine!

The Editor of the "Patriot" rejoices in the splendid progress the B.O.H. Union is making, congratulates Mr. Keeling and the B.O.H. Executive on their earnest devotion to the young folk, and hopes that the next twelve months will be a glorious year for all concerned in our Prohibition cause.

Don't you think we should celebrate somehow? What about a picnic, eh?

—"The Patriot" (S.A.).

Sir Conan Doyle's traffic with mediums, if it were to be taken as proof, would make immortality a hideous and ridiculous thing. Which of those who have lost sons would wish to think of them transporting bogus tablets from Bagdad, or entering the abdominal cavities of mediums to talk through trumpets?—"Toronto Saturday Night."

## A Faithful Disciple.

Bro. William Henry Bardwell was born at London on 20th August, 1836, and entered into life in its fulness on 22nd October, 1922, at Murrumbidgee.

The story of his life is fascinating, not only because it covers a long period, but because it reveals so many attractive qualities in a life lived in lowly places, with lowly earthly associates, but in association with the Highest—in active practice of the presence of God. That he should have lived on such a lowly plane was not due to lack of ability, or limitation, other than his own desire.

His fellowship with the Churches of Christ goes back to a very early period. He united with the church meeting in the Temperance Hall, Melbourne, in July, 1861, sixty-one years ago, and eight years after the first church was established in Victoria. He was baptised by Bro. Robert Service. Prior to this he had been a teacher in the Bible School of the St. Paul's Pro-Cathedral.

Bro. Bardwell was faithful to the profession of faith he made, and has had association with several of our churches. He was a deacon of Ballarat church for over five years, prior to 1871, part of the time being secretary. But it was at Hawthorn that his greatest work was done. He was responsible for the steps which led to the organisation of that church. He served as deacon for many years, and then as elder. He was its first secretary, retiring from that office in December, 1892. He continued as elder and trustee for some years after that, and was for thirty-five years in the forefront of the work of the church. He did much for other churches, preaching wherever opportunity offered. His first association with the Carnegie church was when it was known as Ross Town church, before becoming Murrumbidgee church. He used to walk from Kew to preach the gospel in the old chapel.

He committed the New Testament to memory, apart from the Revelation, and found much comfort in having the book where he was independent of print.

Apart from church activities, he gave much time to the temperance work, and was many years secretary of the Hawthorn Tent of the I.O.R. He was a member of that Order for over fifty-five years. Members of the Order attended at the grave, where Bro. T. H. Scambler conducted the service, and paid tributes to the service rendered by Bro. Bardwell. At a memorial service held at Carnegie chapel, Mr. Chenoweth, P.D.C.R., took part in the service in a similar manner.

The church at Carnegie was privileged to receive Bro. Bardwell and some members of his family into fellowship early this year, when he moved to Murrumbidgee. We sympathise with his loved ones in their loss; indeed, we do more. We glory with them in their memory of him. During his last few months on earth it was my privilege to visit him frequently. That fellowship has been sweet. One could not come from talk with him without thinking more of the Master whom he loved to serve and praise.

On Sunday evening, November 12, an in memoriam service was held at Carnegie church, and the writer spoke on the theme suggested by the life of Bro. Bardwell, "He that overcometh" (Rev. 2: 17). There were several members of the Rechabite Order, and of Hawthorn church present to pay respect to his memory.—Fred T. Saunders.

## Faithfulness in Little Things.

Faithfulness in little things  
Soon or late advantage brings,  
Those who lead have worked their way  
Step by step, from day to day.—Ex.

"A slipshod policy, for which the church is partly responsible, has relegated the Sunday School to a minor position in the life of the community, and left it in penury to be officered and operated by unpaid teachers whose devotion is rarely appreciated by a smile of thanks."—Dr. Charles M. Sheldon.

# The Realm of the Bible School.

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

## South Australia.

The monthly meeting of the Executive of the Christian Endeavor Union was held on Nov. 3. Reports were received from seven Y.P. and six Junior Societies, also from Y.P. and Junior Superintendents. The Union has set out a progressive programme for the year, aiming to raise £75 for Home and Foreign Missions respectively, and to increase the membership of the Union to 1500. A moonlight boat trip is contemplated for January. All Societies, particularly country, unable to attend the meetings of the Executive, are requested to send reports in time for the meetings on the first Friday of each month. All communications should be sent to the Secretary, Miss G. Spurr, Moonta-st., Adelaide.

## Woorinen.

The pictures on this page are of the flourishing Bible School in the prosperous irrigation settlement of Woorinen, in Northern Victoria. On the left are the Beginners' and Primary Classes, on the right the older section of the school. In the centre are three scholars of the Dawe family, who have not missed a Sunday since the starting of the school six years ago. Mr. Chris. Harrop is the faithful superintendent.

## Port Fairy and Warrnambool.

The Organising Secretary, in continuation of his visit to the Western District, met with the school at Port Fairy on Friday evening, Nov. 3. Port Fairy is one of the oldest settlements in Victoria, being founded soon after Portland. It is a quiet little township of some 1500 souls, looking out on the great Southern Ocean, far away from the rush and dust of the big cities. It has two ocean frontages as well as the River Moyno, which affords safe anchorage and wharf accommodation to coastal shipping, and to a large fleet of fishing smacks. Its well-made streets and footpaths, kept in excellent condition by frequent dressing of tar, make it one of the cleanest places it has been the lot of the writer to see. If Port Fairy should awake out of her dreams, and boast of being "the cleanest town in Australia," her claim could not be successfully challenged. It is certainly a charming place, and some day will be a popular seaside resort. So much for prophecy—now a bit of history.

The little Church of Christ in Port Fairy was established some forty years ago, and has had a history in keeping with its quiet and secluded environment; and, like many of our small churches, has justified its existence by sending out many who have been prominent workers elsewhere. Among these are T. J. Bull, of New Zealand; John Barnacle, of Hawthorn, Vic.; J. Wiltshire, known and loved by the brotherhood in South Australia, and now preaching in England. The

Gray family has been prominently associated with the church since its early history. Hugh Gray, highly esteemed for his good work in Home Mission fields in Victoria, is a product of the Port Fairy church. Other members of the Gray family, including Mrs. Underwood, of Colac, Mrs. Kelly and John Gray, still of Port Fairy, were brought into the church in their early years. Bro. G. B. Moysey was one of the early preachers who is still remembered for his work in connection with the establishing of the cause there. The membership is now small, and the work is carried on by the local brethren. A unique feature of the Bible School is the entire absence of boys. The church families have been bountifully blessed with daughters. No need for them to sing, "Where is my wandering boy?" The girls of the school have taken a keen interest in the work, and have done exceptionally well in the annual examinations. The tide may turn some day, and then Port Fairy will come into her own. In the meantime we remember the faithful few who are standing by the work, and trust that they may find encouragement as they join with us in the bigger things of the brotherhood, in other fields both at home and abroad.

From Port Fairy we returned to Warrnambool, whose riches and natural beauties are well known, for teachers' meetings and anniversary services. Bro. F. E. Alcorn has recently located with the church, and already he and his wife are highly thought of, and they have the prospect of a happy and successful ministry. The following extract from the local paper will tell something of the anniversary meetings—

"Very successful anniversary services were held yesterday in connection with the Church of Christ Bible School. A feature of the gatherings was the attractive singing of special anniversary hymns by the children of the school under the direction of Mr. Chas. Williams. Appropriate addresses were given morning, afternoon and evening by Mr. W. B. Blakemore, B.A., Organiser of the Young People's Department of the Churches of Christ in Victoria. His chief message to the church people in the morning was to emphasise the importance of the religious training of young people which, he said, was the great need of the State at the present time. He pointed out that the daily press were calling attention to the fact that we were not getting the results from our education system that we should, and stressed the view that character must be the foundation of national life. It was the church's duty to see that the rising generation were instructed in the great principles of the Christian religion. The State provided secular education, but the training of the children in religion was left to the church, and they were trying to urge the church to take up that work. They felt that the future of the whole nation rested upon the proper training of the children not only in matters of common knowledge and in-

formation, but in matters that made for righteousness. That must be the aim of the church. The Sunday School, he held, was the hope of the church for the future, and the richest field in which the church could work."

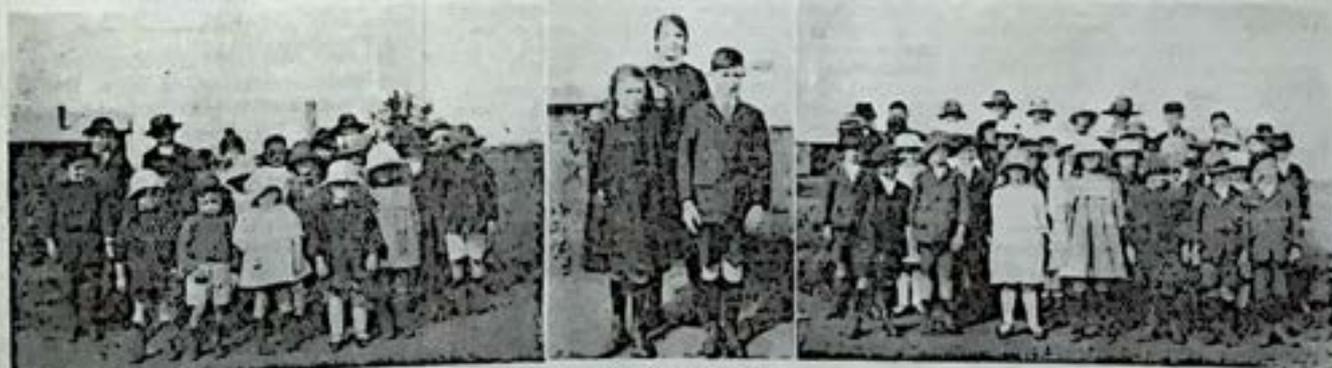
## OBITUARY.

**HASSELL**—On September 23 Mrs. Katherine Hassell, a daughter of Bro. and Sister James Reid, of Ballarat church, passed away in the hospital. As a young woman she was an active member here, but for a good number of years she had been living in places where there was no church. Her life was one of helpfulness and devotion. Her father and mother, with her family left behind, have the memory of a humble, faithful life. She sank after an operation, and was buried, the writer conducting the service.—A.W.C., Ballarat, Vic.

**CAPP**—On September 20 Sister Mrs. Catherine Capp, of Ballarat church, passed away. She had been associated with Dawson-st. church for many years, and was always a loyal and faithful soul. Unobtrusive and humble, she served the Lord, and at 72 has gone to meet him. She was sunk after operation, and was buried, the writer conducting the service.—A.W.C., Ballarat, Vic.

**SCHNORR**—After several months of suffering, Bro. Chas. A. Schnorr, of North Fitzroy, entered into his rest on the 22nd October last. Beginning his church life with the Lygon-st. brethren 23 years ago, he has been associated in Christian service with the churches at Norwood, S.A., North Carlton, and North Fitzroy, where he was highly respected. Quiet and gentlemanly in manner naturally, he evidenced the sincerity of his faith by his loyalty to New Testament doctrine, as well as the Christian character he manifested in his daily life. Resigned and patient in the days of pain and disappointment at physical weakness, he faced the last great issue with sublime confidence and faith in the sufficiency and faithfulness of his Lord. He leaves a widow and two daughters, as well as an aged mother and sister, to cherish his memory.—J.W.R., North Fitzroy, Vic.

**HARROP**—We regret to record the death of one of the foundation members of the church at Woorinen, Sister Mrs. Chris. Harrop. Our sister, who was a daughter of Bro. and Sister W. Lawson, was baptised by Bro. Griffith at Yarrowalla. Moving to Mildura with her parents, she took an active part in the Lord's work, being at one period of five years secretary of the C.E. Society in connection with the Church of Christ. After being united in marriage to Bro. Chris. Harrop, she and her husband settled at Woorinen; they were among the first settlers there, and also among the fourteen foundation members of the church, in which our sister took an active interest until the time of her death. We laid her remains to rest in the Swan Hill Cemetery, the service being conducted by Bro. Wilson and Cockroft. To Bro. Chris. Harrop, our beloved Bible School superintendent, and district treasurer, the six orphaned children, and to our aged Bro. and Sister W. Lawson, we extend our heartfelt sympathy. D.A.C., Woorinen.



Woorinen (Vic.) Bible School.

# Foreign Missions.

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

Mr. and Mrs. Stratton, the founders of our work at Baramati, India, have recently paid a visit to their old station.

We are glad to report that Miss Blake has recovered from her illness, and is now back at work again.

Bro. and Sister Anderson and Bro. Waterman are quite well, as the news received by last mail. Mr. Davies, a Baptist missionary, Mr. Anderson, and Mr. Waterman expect soon to move on to Hwelichow.

## Doings at Baramati.

Bro. Killey is now quite well again, and hard at work at his language study. An annual school exhibition in regard to our Baramati work has just closed. It was very successful. Some adults exhibited work as well as the children. The children did some fine work. Bro. Killey says, "It might surprise some of the folks at home to see what these youngsters can do."

The annual Indian Christian Conference was held at Baramati recently, and was very successful. The subjects discussed were (1) What does it mean to be a Christian? (2) Revivals. (3) Volunteer preaching. (4) Teaching is the best of the professions. (5) Why not be a missionary? (6) Devotion. (7) Love.

## Federal Conference Echoes.

The Federal Conference was one of the most enthusiastic and helpful yet held. While there were many animated discussions, everything was carried out with the utmost harmony, and the spirit of all taking part was magnificent. The suggestions of the Foreign Missionary Committee in regard to the work in our fields were adopted, and we are hoping soon to see our missionaries commencing their work in Hwelichow, Interior China. From returns submitted, it was shown that during the two years and five months since last Federal Conference, £21,310/18/11 had been subscribed by the churches in Australia, indicating an offering of about £1/5/6 per head during that period. Our missionary property account shows that we own at cost price £800 worth of property, and we spent during the two years and five months £205 in new buildings in India. From August 1st to October 31st the following amounts have been received by the Federal Committee—

South Australia	£305	14	3
Victoria	874	7	5
New South Wales	487	18	0
Queensland	248	16	0
Tasmania	74	0	6
West Australia	207	0	0

Other amounts, including balance in hand, bringing the total for the three months to £2498 1/6.

Expenditure.	
India	£1393 0 0
China	430 15 5
Chinese in Australia	36 0 0
New Hebrides	169 7 4
Salary	77 0 0
Printing F.M. Day Supplies	122 3 6
Miscellaneous	17 5 5
Balance forward	252 12 10

£2498 4 6

At the Conference, the Federal F.M. Committee and the College Board were instructed to make arrangements as soon as possible for the building of a Ladies' Hostel, for the use of the lady students at the College of the Bible. The Federal Committee have some books of "Bricks" they will be glad to furnish to any of the Ladies' Conferences for collecting amounts for this worthy ob-

ject. At the present about £400 is in sight, but we shall need a great deal more than that to provide the hostel. Bro. T. E. Rofe, of Sydney, kindly promised to pay the interest on £600 towards the money required.

## Presents for School Children of India.

Miss Laurel E. Redman makes the following requests:—"I have altogether about 250 in my school rolls, and if we have to buy presents for them all here, the expense will be much more than usual. If any Endeavor Societies have things ready, perhaps one box could be sent straight away. I suggest the following that might offer themselves that would be useful for Baramati and my other little schools:—150 strings of beads; 250 handkerchiefs, (i.e., pieces of muslin, cambric, etc., hemmed, any color); 20 dozen marbles; 400 hair ribbons (i.e., pieces of strong material hemmed); 50 little Dorothy dresses, to fit girls from 4 to 8 years; 50 little shirts to fit boys from 4 to 10 years; 20 two-yard lengths of print or other thin cotton material for jackets; 100 dupsters (i.e., pieces of any strong material, 16in. by 16in., hemmed); the children tie their school books in these instead of using bags; 50 small marble bags; 100 wooden tops; a collection of small whistles, drums, mouth organs, and trumpets. Some small inexpensive dolls, not black ones; half-worn-out tennis balls. Any Society able to supply any of the above articles will please notify their State Secretary of parcels to be sent. Miss Caldwell is leaving Adelaide by the "Naldera" on January 8. Queensland and New South Wales parcels could be put on the boat at Sydney, Victorian and Tasmanian parcels in Melbourne, and South Australian parcels in Adelaide, and W.A. parcels at Fremantle. If Societies and individuals having parcels to send will communicate with the F.M. Secretaries, they will make all arrangements for the goods to be shipped as excess luggage for Miss Caldwell to take with her to India.

## Missionary Dinner and Welcome-Farewell Meeting.

On Friday, Nov. 10, at 6 p.m., a very interesting function was held at the Swanston-st. lecture hall. Our Foreign Missionaries on furlough, Bro. and Sister H. R. Coventry and little Margaret, Bro. and Sister G. P. Pittman and Sisters M. Thompson and E. E. Caldwell, and missionary-elect Miss G. Metzenthin; the F.M. students at the College of the Bible (20); two medical students and two nurses in training for foreign service, were entertained at dinner by the Victorian F.M. Committee. In all, a company of 38 sat down to an excellent repast prepared by the sisters of the Committee. The object of the gathering was to bring the members of the F.M. Department into closer fellowship with the missionaries at home, and prospective workers on the mission fields. Bright speeches of goodwill and fellowship were delivered by Bro. J. I. Mudford, President of the meeting; A. R. Main, M.A.; R. Lyall; H. A. G. Clark, B.A.; B. W. Huntsman and R. Morris. Suitable responses were made by Sister M. Bache, on behalf of the nurses; Bro. Toogood, for F.M. Student Band; R. Killmier, representing the medical students; G. P. Pittman, spokesman for the missionaries; and W. Russell, in the name of leaving students. The gathering was voted a distinct success. A happy time of fellowship was concluded at 7.30 by a beautiful prayer offered by Bro. Huntsman, and the fervid singing of "Blest be the Tie."

The dinner was followed by a public welcome-farewell meeting in the chapel at 8 p.m. Although it was Friday evening, the building was filled with an enthusiastic audience. A fine spiritual atmo-

sphere was created by Bro. H. Kingsbury's opening prayer. The chairman, Bro. J. I. Mudford, President of the F.M. Committee, in a few well-chosen words, explained the purpose of the gathering, viz., to welcome home from India Bro. and Sister H. R. Coventry and little Margaret, and Bro. and Sister G. P. Pittman; also to farewell Sisters M. Thompson and E. E. Caldwell, who are returning to India, and Sister G. Metzenthin, missionary-elect for West China. Most interesting speeches were made by Sister H. J. Kemp, President Sisters' Conference; Bro. J. E. Thomas, President Victorian Conference, and R. Lyall, Treasurer F.M. Committee. Each speaker made eulogistic reference to the splendid careers of our beloved missionaries, wishing those on furlough a restful time of fellowship with the home churches, and those being farewelled God's journeying mercies, and a happy season of service for God in India and China. Special mention was made of the record of our honored pioneer missionary, Sister M. Thompson, who was returning to India after 31 years of work in that land. The responses by the missionaries were unusually interesting, each message being an eloquent appeal and a stirring challenge to the brotherhood.

During the evening the F.M. students occupied seats on the platform, and delighted the audience by the excellent rendering of a chorus, "That is the life for me," and a quartette by Sisters Cole and Hatch and Bro. A. Hughes and Cave.

The hearty singing of "Blest be the Tie," and an earnest prayer by Bro. J. Whelan, of N.S.W., brought a memorable meeting to a close.

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# Here and There.

The secretary of the church at Kadina, S.A., is H. S. Rodda, Box 27, Kadina.

The secretary of Lidcombe church, N.S.W., is Bro. M. Andrews, Bede st. and Kerr's rd., Lidcombe.

Victorian churches will combine to raise \$1500 on Sunday, December 3, a record offering for Home Missions.

The opening of the chapel at Ultima, Victoria, has been deferred owing to some alterations suggested by the Board of Health.

The annual Home Mission offering in South Australia will be taken up on March 5, 1923, in lieu of the usual time in February.

For a time all correspondence for Gardiner church, Vic., should be addressed to Mr. Melintosh, Toorak-road, South Camberwell.

Mr. Reg. Ennis, Organising Secretary of the College of the Bible, expects to leave Melbourne tomorrow for Tasmania, where he hopes to spend a few weeks on College business.

Miss G. Metzenthin, missionary-elect for China, leaves for her home in New Zealand via Sydney on Thursday, Nov. 30, by the express. Our missionary will not return to Melbourne before leaving for China early next year.

Bren. Hinrichsen and Brooker have entered the second week in the tent mission at Colac, with growing interest. They expect to commence at Warrnambool on January 14. Hundreds of souls have been won for Christ during the year through tent missions.

On Saturday afternoon, Nov. 25, Bro. James Hunter will lay the foundation stone of the new building at Chatswood. Bren. H. G. Harvard, Federal President, and J. Whelan, Federal Secretary, will give addresses. The brethren of Sydney and suburban churches are asked to attend.

The call from the various States in connection with the Home Mission offering on December 3 is very urgent. To evangelise this country is a great task, but with the hearty co-operation of the brotherhood it may yet be accomplished. We trust that a most liberal response will be made to the earnest and worthy appeal made by the several States.

Balwyn, Vic., on Nov. 19 had record attendance at Bible School and evening service, when Bro. Edwards preached forcibly on, "Can a man rob God?" One man confessed Christ. At the conclusion an open-air song service was held on the land adjoining the building. Several strangers were present and joined in the singing. Last Monday evening Mr. Robert Powell, of C.L.M., delighted a large audience with an interesting lantern lecture entitled, "A Missionary Heroine."

Bro. T. Hagger recently concluded a 19 days' tent mission with the church at Northam, W.A., and did a fine work. There were 15 decisions, most of whom were young people. Many new families were reached, and the gospel was taken in a very real way into new homes. The church has profited by participation, growing in knowledge of the Word of God, and obtaining a deeper spiritual life. The meetings have improved, and the outlook is brighter. On the last evening the church sat down to tea with Bro. Hagger in the chapel, and opportunity was taken to speak a few words of appreciation of the blessings brought through him.

The second annual bay excursion conducted by the Cricket Association, made up of 22 senior and 12 junior clubs connected with the Churches of Christ in Melbourne and suburbs, was held on Tuesday evening, Nov. 14. The oppressive heat of the day was conducive to the coming together of a great number who felt a longing for a breath of "briny." Nearly fifteen hundred young people, with a sprinkling of the older ones, spent the evening on board the "Hygeia," under delightful conditions, and in a pleasant social atmosphere. The excursion was a success from every standpoint. Much credit is due to the untiring efforts of the hon. sec., Mr. A. Hagger, as well as to the members of the committee who co-operated with him so splendidly.

Every week some young men from the Sydney Training School are engaged in preaching. One young man spoke ten times in seven weeks. There is scope and need for this work, and young men are asked to join up. The class meets at City Temple each Monday night at 7.30. Two Sydney men are devoting their time to this task.

The work being carried on by the South Australian Home Mission Committee is a big one. Financial support must be continuous if the brotherhood's interests are to be sustained. The account is heavily overdrawn on the bank. As the annual offering will not be taken until March, instead of February as in several years past, there is an extra month to be accounted for. Will brethren who kindly made promise of support at last Conference who can conveniently pay their amounts now, please forward a cheque for the same. The Committee will be greatly helped thereby, and invites the co-operation of all brethren and sisters in this difficult time with subscriptions to this very great and needy work. Send all amounts to H. J. Horsell, Kilkenny P.O.

The Victorian Home Mission Committee is hopeful that every speaker on Lord's day, Nov. 26, will at both services bring the needs of our Home Mission work before the churches in view of the annual offering on December 3. We are confident that if the brethren know the facts of the work and realise the imperative need of aggressive evangelism, the call for \$1500 will be more than subscribed. It will need this amount to meet Conference without a deficit. The Committee has done its best; a splendid work has been accomplished; hundreds of souls have been won for Christ; churches are being built up and made self-supporting. The work is a soul-saving one, and it is the business of the King. It is expected of every church that the most liberal offering possible will be made.

A few days ago the Editor was pleased to receive the following letter from Mr. Will Gordon Sprigg, the General Secretary of the Victorian Anti-Liquor League—"At the meeting of the Executive of the League held yesterday, complimentary and grateful references were made regarding the Prohibition Number of 'The Australian Christian,' and on behalf of the Committee I was requested to convey to you the very best thanks of the League for this excellent number of your paper, and to assure you of our deep appreciation of this further valuable contribution in the interests of the cause of Prohibition. The constant references which appear from time to time in the columns of 'The Australian Christian' can not fail to aid materially in the fuller education of your readers on this vital matter, and we are deeply sensible of our indebtedness to you personally for services rendered."

The Home Mission tea and rally arranged by the Women's Auxiliary Conference of the Churches of Christ in West Australia for Nov. 14 was a great success. About 250 sat down to tea in Lake-st. chapel, the various metropolitan churches being responsible for the tables. At the rally occasion was taken to welcome Bro. and Sister Hibbert back to their work in the Western State. Words of welcome were uttered by the President of the Women's Conference (Mrs. Robinson, jr.) and the President of the General Conference (Bro. D. M. Wilson). Home Mission addresses were given by Bren. Hibbert and Hagger, music was rendered by the Subiaco and North Perth choirs, and by Mrs. Horn, Mrs. Hibbert and Bro. Hy. Wright. The congregational singing was in the hands of Bro. Reg. Berry, with Mrs. D. M. Wilson at the piano. During the evening an offering was taken for Home Missions. Bro. A. T. Eaton was present at the rally, and gave an address.

The church and Sunday School Building Committee in South Australia have a great number of calls for assistance. There is urgent need of a capital account of at least £5000. At present the Committee is unable to keep pace with the growth of Home Mission interests and Sunday School

prospects. A chapel and vestries are an urgent matter for Gawler. At Coldogla as soon as possible a school hall should be erected. There is a fine opening at Lyapun, on the River Murray, and which can be worked from Berri. Extensions are imperative to the Winkie chapel, which is now far too small to accommodate the church and Bible School. Another room is required at Berri, where two classes have to meet elsewhere for want of room in the chapel. A school hall is asked for at Plympton. All this gives an idea of the very great need for immediate action on the part of our people to unitedly support the building fund, so that the work shall be extended and the present work accommodated. An appeal is made by the Organiser, H. J. Horsell, for liberal support to this fund. Brethren, this is very urgent.

Monday's "Argus" contained the following paragraph—"Mr. J. Franklyn, who recently returned from England and America, preached in the Lygon-st. Church of Christ yesterday from Habakkuk 3: 2: 'Revive thy work in the midst of the years.' He said that although our nation had accomplished much in the direction of the emancipation of humanity; there was danger to-day in Britain of a breach in our own ranks, and a possibility of the decay of the Empire unless we were a nation true to God. There were great things happening within the Empire, and we would either have a revolt or a revival. He himself believed we were about to have a great revival. There was a challenge to the church, for it was only through the church that a true revival could come. While it was for the politician to lead in the material affairs of the nation, we could be rightly reconstructed only on a spiritual basis. It was for the church to ask if she were alert as to what kind of revival she would bring about. It must be a revival on the Word of God and upon a true knowledge of social and economic conditions. The church could not afford to be ignorant of the condition of those to whom she must minister. It was for the church to seek to adapt the teachings of Christ to the needs of to-day, and when the church really awoke the revival would come."

## COMING EVENTS.

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.—Church of Christ, Bambera-road, Caulfield, at 8. In aid of Tennis Court, Lantern Lecture, Arnold G. Brown will illustrate his travels through Egypt, France, Palestine, etc., also, "Return of the Holy Carpet." Admission, 1/- All cont.

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.

NOVEMBER 30.—Normandy Hall, Normandy Avenue, Thornbury, Bro. Swain will open at 3 p.m. an American Tea in aid of Building Fund. There will be clothing, produce, sweet, and flower stalls. Visitors will be heartily welcomed. —E. Morley, Sec.

DECEMBER 2.—North Fitzroy Sewing Class, Grand Garden Fete and Sale of Work, Edinburgh Gardens, to be opened by the Mayor at 3 o'clock. Useful goods, refreshments, and open-air concert.

DECEMBER 4 (Monday).—Men's Quarterly Rally, Lygon-st. Tea in school hall, 6.30; 1/- Meeting at 7.45 in chapel. Leader of song, R. K. Whately, Chairman, H. Kingsbury, Speaker, J. McG. Abercrombie, "Is our Plea Sufficient for the Present Day Needs?" Men of the churches wanted. Book the date now, and be sure to come.

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## THE GREATER BLESSING.

"It is expedient for you that I go away," said Jesus to his sorrow-stricken disciples, who failed to see expediency in their Master's early departure, but instead thought they saw cause for bewilderment, sorrow, and fear. It was natural for those who had seen so much of Christ to desire to see more, and not to be wondered at that in the prospect of his departure they should see nothing but darkness and sorrow ahead. But Christ saw otherwise. He looked beyond the night of gloom to the dawn of a glorious day, and said, "Ye shall be sorrowful, but your sorrow shall be turned into joy."

And Christ's promise was soon verified in the experience of the disciples, who speedily learned that the departure of their Master was expedient, for though he disappeared in body, he reappeared on Pentecost in spirit, and subsequent power. This was a far greater blessing. When on earth he could be bodily present only in one place at a time; spiritually he can be present everywhere, and at every time. "Where two or three are gathered together" there he is, and wherever there is found a trustful disciple he is present, controlling, consoling, sanctifying, and breathing upon him the spirit of peace and joy and power; surely this is the greater blessing.

NOVEMBER 27.

### "Divine Talkativeness."

And when this sound was heard, the multitude came together, and were confounded, because that every man heard them speaking in his own language.—Acts 2: 6.

At a meeting in South Africa the late Dr. Andrew Murray read a portion of Ephesians, and then put the startling question, "What is the first sign of a man's having taken too much wine?" After a pause, he replied to his own question by saying, "Talkativeness." "And now," he continued, "what should be the first sign of a man's having received a blessing at this convention? Why, talkativeness—not a convivial, but a spiritual talkativeness. For that is what the apostle says, be not drunken in wine, but be filled with the Spirit, speaking one to another." We might add that, on Pentecost, this sign was noted, which led some to remark, "They are filled with new wine."

Bible Reading.—Acts 2: 1-13.

NOVEMBER 28.

### Witnessing for Christ

They therefore that were scattered abroad went about preaching the gospel.—Acts 8: 4.

"Sir William Macgregor was once asked why the progress of Mohammedanism in West Africa was so much more rapid than that of Christianity. He replied, 'It's just this: every Mohammedan regards himself as a missionary; the majority of Christians think it is another man's work.'"

Bible Reading.—Acts 8: 1-4.

NOVEMBER 29.

### "Her Monument."

Jesus of Nazareth,....who went about doing good.—Acts 10: 38.

"Alice Freeman Palmer, the second president of Wellesley College (U.S.A.), was happiest when doing good for others. When she left the College she gave herself so unweariedly to her self-imposed task of lightening the burdens of the unfortunate, that her husband, a Harvard professor, expostulated. He thought she should give her time and strength to writing books that would make her still more famous. "You are building no monument," he said. "When you are gone

people will ask who you are, and no one will be able to say." "Well, why should they?" was the answer. "I am trying to make girls happier and wiser. Books don't help much toward that. It is people that count. You want to put yourself into people; they touch other people; these, others still, and so you go on working for ever."

Bible Reading.—Acts 10: 34-40.

NOVEMBER 30.

### Why "Poor Heathen"?

For so hath the Lord commanded us, saying, I have set thee a light of the Gentiles, that thou shouldst be for salvation unto the uttermost part of the earth.—Acts 13: 47.

"Whose fault is it that there are any 'poor heathen'? If your father left in his will an inheritance for you and your brother, and your brother being at a distance could only receive his inheritance if you sent it to him, would you feel free to decide whether to send it to him or not? And if you did send it to him, would you take considerable credit to yourself for doing so? That's Foreign Missions. People talk complacently about the 'poor heathen.' Why 'poor'? Because the heathen have not received their share of the inheritance which the Father left us to give them. What shall we do about it?"

Bible Reading.—Acts 13: 44-49.

DECEMBER 1.

### "A Missionary Prayer."

There was a man of Macedonia standing, beseeching him, and saying, Come over into Macedonia, and help us.—Acts 16: 9.

"Whither thou sendest,  
Whither thou leadest,  
Thither my journey,  
Eastward or westward,  
Northward or southward,  
Dayward or nightward,  
Joyward or woeward,  
Homeward or starward,  
So be it Thee-ward,  
Thither my journey."

Bible Reading.—Acts 16: 6-10.

DECEMBER 2.

### The Heavenly Vision.

I was not disobedient unto the heavenly vision.—Acts 26: 19.

Mozart and a hunter were walking in a forest. A lark soared toward the sky, singing as it went, and the huntsman said, "What a shot!" But the musician said, "What would I give, could I but catch that thrill! When a breeze arose the huntsman exclaimed, "It will startle the hare," but Mozart said reverently, "Listen, what a diapason from God's great organ!" In our work for Christ we need first to see and hear aright, and then should be obedient unto the heavenly vision and voice.

Bible Reading.—Acts 26: 19-23.

DECEMBER 3.

### "Whose I Am."

For there stood by me this night an angel of the

God whose I am, whom also I serve.—Acts 27: 23.

An old West African negress had a bad-tempered heathen husband, and many difficulties in her Christian life. A missionary asked her if she was ever tempted to deny the Lord. "Oh, yes," she answered, "I be. But den, you see, I be the Lord Jesus' property. So when temptation comes 'long, I just looks up quick, and says, 'Great Massa, this property of yours be in danger.' An den he comes and looks after his property his own self."

Bible Reading.—Acts 27: 18-25.

## PRAYER.

Merciful God, may I never be unmindful of the peculiar blessings of the day of grace. Help me to appreciate the greater works of the better covenant. Make me worthy to receive thy blessings. May I be a clean vessel to hold thy spirit. Help me to feel the comfort and power of its presence, that I may be made a fit instrument for conveying its blessings to others. For the Saviour's sake. Amen.

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### Victorian Women's Conference Executive.

On November 3 a social afternoon was held in honor of our interstate visitors and lady missionaries. A short business session was conducted by our President, Mrs. B. J. Kemp, Mrs. Blakemore reading devotional exercises. A very cordial welcome was extended to all visitors. Mrs. Kemp was asked to represent us at a protest meeting on Sunday games questions. Christmas calendars to be sent our missionaries abroad. We were pleased to have greetings from the Queensland sisters through Mrs. Wendorf; N.S.W., Mrs. Arnott; S.A., Mrs. Chaplain; India, Miss Thompson, Miss Callicott. Mrs. A. R. Main gave a very happy talk. Opportunity was given to bid "God-speed" to Miss Metzenthin, who is expected to leave for China. Our sister was the recipient of a wedding gift in the form of a purse of money, also a beautiful bouquet, the work of Miss Muriel Gill. Sweet solos were sung by Mrs. F. L. Mitchell and Miss E. Mitchell. The Catering Committee, under the supervision of Mrs. R. Lyall, were thanked for the way they prepared such splendid meals during Federal Conference.

Prayer Committee on Sept. 3 visited Coburg, and were much encouraged to see so many present. Oct. 12, visited Burwood, and spent a very happy time. Oct. 18, a very fine meeting was held at South Yarra. At these meetings several sisters took part by giving readings, papers, solos, and in the prayers. As we meet thus from time to time we are drawn nearer each other, and our Father in heaven.—R. Swain, Supt.

The Cheltenham sisters, with Mr. W. C. Williams, visited the Benevolent Home last month. The wards were visited, and the usual gifts distributed. A service was held in the hall, 77 inmates being present. A very enjoyable hour was spent. Mr. Williams gave an address. Solos, a duet, and an elocutionary item were much enjoyed by the old folk. Swanston-st. church will visit the home this month.—E. R. Tuck, Supt.

Hospital Visitation.—The Committee have paid 26 visits during the month to the various institutions. Eggs, fruit, books, magazines, given to the patients. Thanks to Essendon young people for oranges, magazines, and parcel of white linen.—S. Meyer, Supt.

Next Executive meeting will be held December 1. Devotional led by Mrs. Swain. Hospital experiences by the visitors. Gifts will be received for distribution amongst the patients at our hospitals.—L.R.

### Queensland Women's Conference Executive.

The Women's Conference Executive prayer meeting was held in Ann-st. on Thursday, Nov. 9. Splendid attendance, 36 sisters present. Ann-st., Alton, Hawthorne and Sunnybank churches were represented. Sister Rankine presided. As this was probably the last occasion our sister can be with us, she chose the 23rd Psalm for Scripture reading, and exhorted all to find strength and comfort from this beautiful Psalm. Several sisters engaged in prayer. Bro. Rankine being specially mentioned. He has been ill since his return from Federal Conference. Musical items by Misses Hackett and Hinrichsen (Rosevale), and essay by Mrs. Berlin.

Mrs. W. V. Mills, our representative on the Ladies' Committee of the Federated Churches, urged the claims of the Aged Christians' Home, to be opened shortly.

Regret was expressed at the intended departure of Bro. and Sister Rankine, and hope expressed that both may benefit by the change. Dainty afternoon tea provided by Ann-st. sisters was partaken of.

At the Executive meeting last month Sister Davis tendered her resignation as Vice-president and superintendent of prayer meetings. This was received with sincere regret, for she has worked loyally in various capacities since coming to Queensland. Mrs. Hutchins (Hawthorne) was elected Vice-president.

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It was decided, as we will only hold one or two prayer meetings before Easter, that we do not appoint a superintendent, and Executive arrange future meetings until then.

Several sisters voiced their appreciation of the services not only of Mrs. Davis, but also Mr. Davis. He has always been willing to help. We wish for Mr. and Mrs. Davis many years of united service for the Master. Queensland will be the poorer for the departure of Bro. and Sister Rankine and Bro. and Sister Davis.

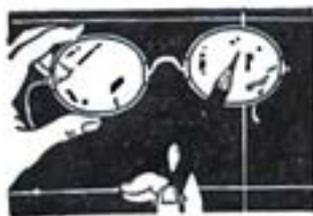
Afternoon tea was served, and Sister Davis given an opportunity to take leave of the sisters.—E. Berlin.

### Victorian Home Mission Fund.

Gratefully received during October:—Churches, per Collectors, Donations.—Dunolly, £1/3/6; Bet. Bet. £1/4/-; Windsor, 17/4; Preston, £1/15/3; Red Hill, 11/11; Essendon, 16/-; Footscray, £1/17/11; N. Carlton, 10/-; Doncaster, 10/-; Individual Gifts.—Mrs. Bolduan, 10/-; "Laurel," 10/-; Mrs. Vaughan, 5/-; Miss E. Bowey, 10/-.

Miscellaneous.—North Fitzroy (services of secretary), £3.

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# News of the Churches.

## Queensland.

At Maryborough on Nov. 5 a hearty reception was extended to Bro. Larsen, who spoke most acceptably morning and night, and also at the week-night prayer meeting. Bro. Anderson continues his monthly visits to Ellicott, and has undertaken special afternoon services at Sunbury.

At Toowoomba on Nov. 12 the usual number attended the fellowship meeting. Bro. S. Vanham exhorted to "a closer walk with God." Bro. Burns and W. Skerman visited Meringandan, and had fair attendance. Gospel service was conducted at Harlaxton with good attendance.

## Tasmania.

Hobart church has decided upon a tent mission in January. Improvements are being effected on the church building and the manse. Good audiences on Nov. 12.

At West Hobart, on Nov. 5, the young men did the speaking. Bro. T. Lillye exhorting the church and J. C. Woolley speaking at the gospel service. Good meetings. Bro. and Sister P. Byard have united with the church by letter.

Meetings at Ulverstone are well attended. Bro. Bowes delivering fine addresses. On Lord's day, Nov. 12, the townspeople held a prohibition rally in which the Church of Christ was prominent. The church has been unfortunate in losing Bro. R. G. Pease, who has been transferred to Smithton. All wish him success in his new sphere.

Bro. D. Stewart, of Dover, has held a short mission at Tunnel Bay, which resulted in five being restored to the church, and six confessions. Of these five have been baptised and welcomed into the church. The church has joy in the splendid work done by Bro. Stewart. During the mission the South Tasmanian District Conference was held.

Meetings at Launceston keep up well. Bro. Campbell is giving fine addresses. Open-air work is extending, services being now held in the centre of the city on Friday nights. The Sunday School, under the leadership of Bro. T. Wilmot, has commenced practice for anniversary. Annual picnic was held at St. Leonard's on Nov. 6. The children had a very enjoyable day. Several members are ill.

## New South Wales.

At Paddington on Nov. 10 Bro. Stevens spoke morning and evening. At the gospel service two young men, sons of Bro. Cowell, of Camden, made the good confession.

Petersham reports four new scholars in the Sunday School on Nov. 19. An effort is being made to raise £85 for piano. Bro. Arnott preached on "Promotion through faithful service." One confession.

Meetings at St. Peters are progressing favorably. The work of students from the training class is very much appreciated. On 10th, Bro. McKenzie gave a splendid address on "The Lost Coin." Collection for temperance work, £5/11/-.

Lidcombe on evening of Nov. 12 had a larger attendance. Bro. G. H. Browne preaching. Attendance in the morning was larger than lately. Bro. Carter exhorted acceptably. On Nov. 19 Bro. G. H. Browne spoke both morning and evening to average audiences.

At Enmore on Nov. 19 Bro. Bird, a C.L.M. missionary from China, spoke to the church in the morning, and to the Sunday School in the afternoon; both addresses were much appreciated. Bro. Sivyer spoke in the evening. Last Wednesday evening the church officers conducted the prayer meeting; good number of members present.

At Chatswood on Sunday, Nov. 12, Bro. J. Crawford addressed the church from Joshua 1. Sister Middlemiss was welcomed to fellowship. Attendance at prayer service, 14. Gospel meeting. Bro. Crisp gave a splendid address to a good attendance. On morning of Nov. 19 Bro. Sivyer addressed the church on "Home Missions." At the evening service Bro. Fisher gave a fine message on "Prohibition."

## West Australia.

The church at Northam had the help of Bro. Cameron, of Bassendean, for four nights of the "spiritual drive" week. He delivered helpful and inspiring messages. Attendances were good throughout the week. During the mission Bro. Hagger delivered splendid gospel messages. Several visiting brethren and sisters assisted with the singing. Bro. A. T. Eaton was with the church on Nov. 12, and delighted all with his addresses. At 11.15 p.m. on 9th inst. a large number of brethren and sisters assembled at the railway station to bid farewell to Bro. and Sister Pallot and Sister Menzies. An offering for Armenian relief taken on Nov. 12 amounted to £7.

Subiaco on Nov. 12 had special services for World's Temperance Sunday. Three were welcomed into fellowship, one by faith and baptism and two by letter from Collie. Bro. W. H. Clay delivered an impressive address. At 3 p.m. a combined service was held, at which two young men delivered addresses on Prohibition. Mr. Clay was the soloist. At 6.40 a fine prayer service was followed by a rousing song service. A large male choir occupied the platform, and assisted in song, also in the Scripture readings. Bro. Clay delivered his address in fine style. On Nov. 10 and 11 a combined sale of work was held in the King's Hall under the auspices of the Ladies' Aid and Girls' Club. The result was very satisfactory. During the past few weeks the church has had fellowship with Miss Bowie, of Middle Park, Vic. The loving sympathy of the church is extended to Mrs. Machin and family, in the loss of husband.

## Victoria.

At Castlemaine on Sunday last two young men made the good confession, after a stirring address by Bro. Clipstone.

On Nov. 14 the Hampton Girls' Physical Club gave their annual display. After Bro. Wakeley's address on Sunday evening a youth made the good confession.

Echuca had splendid meetings on Sunday; record attendances. Special Foreign Mission address by Bro. Turner at gospel service. Two young girls made the confession. Children's missionary offering, £1/16/6.

At East Camberwell good meetings continue morning and evening. The Sunday School picnic was held at Blackburn Lakes on Nov. 7. A good sports' programme was held, which was fully enjoyed by scholars and parents. 134 sat down to tea.

Ararat reports good meetings. Children's Day was observed last Sunday, when short addresses were given by preacher and superintendent. On Temperance Sunday Bro. Combridge gave a splendid temperance sermon. The C.E. Club rally is reviving interest.

At Doncaster East, on Lord's day afternoon, 12th inst., four who had confessed Christ were baptised by Bro. J. G. Shaan at the Doncaster chapel. Last Lord's day morning saw a large attendance of members, and several visitors, when the four were welcomed into fellowship.

Good meetings at Prahran on Sunday. Five were welcomed to fellowship at the morning service, and in the evening at the close of a very earnest address by Bro. McCallum, a young woman, and a lad from the Bible School, confessed Christ. The church rejoices in having Bro. and Sister Moody again, after over two years' absence in the old country.

Good meetings at Box Hill on Nov. 12. Bro. and Sister A. L. Perry were received into fellowship from Stawell. Fine messages from Bro. Wedd at both services. At the evening service Miss Dennis sang two beautiful solos. A fine collection of roses was brought to the service and, after the meeting, taken by motor to the city for distribution in the Children's Hospital, and in the Nunawading ward of the Melbourne General Hospital.

The church at Croydon had good meetings last Lord's day. Several visitors were present. Bro. Dickens, of East Camberwell, presided, and Bro. Aurisch, of Dandenong, exhorted. The church has engaged Bro. E. Eaton as preacher.

At Windsor on Sunday last there were helpful services both morning and evening. Bro. Robbins is giving addresses on "The Second Coming of Christ," which are most interesting and inspiring. Two solos were rendered by Miss Fanny Lyd-hurst. The increase in attendance at the services is gladly noted.

At Swanston-st. last Lord's day morning there was a good meeting. Bro. Saxby, of Chatswood, N.S.W., exhorted most acceptably, and several other visitors had fellowship, including Bro. Itzc-hill, late of Perth. The evening meeting was well attended, many strangers being present. Bro. Kingsbury delivered an excellent message.

At Geelong meetings last Lord's day were well attended. Three were received into fellowship by letter. Bro. Schwab's message was very edifying. Good attendance and interest in the gospel meetings. After almost five years of faithful service Bro. Schwab tendered his resignation as evangelist to the church, in order to take up the work at Bambara-road, Caulfield.

At Moreland on Nov. 16 a home-coming reunion social was held, when many of the foundation members were present. Bro. Thomas delivered an inspiring address. Last Lord's day morning Bro. Gale addressed the church. In the evening Bro. Gale delivered the gospel address entitled "He Stooped to Conquer." A mother and son made the good confession.

The meetings at Lygon-st. were again good on Sunday. A number of visitors were present, some of whom were personal friends of Bro. and Sister J. J. Franklyn, who have returned after a long absence in England, Scotland and America. Bro. Franklyn spoke to interested audiences, in the morning upon "The Message for this Age" and in the evening on "The Wondrous Cross."

At Boort on Sunday last there were bright and encouraging services. Bro. and Sister Rutledge and a son were welcome visitors from Burnley. In the afternoon a Children's Day service was held, and an offering taken for Foreign Missions. The evening service was a young people's service, several members of the Bible School taking part. Bro. Hargreaves spoke from "Making the best of life."

Meredith had a happy morning service on 19th inst. Bro. and Sister McKay, of Leithbrides, were present. Bro. C. Morris, of Ballarat, was the speaker morning and evening. Much sympathy was expressed with Bro. H. T. Davies, whose esteemed sister wife has been ill for eight or nine months, and is now with her daughter, Mrs. W. Combridge, at Maryborough, in a very weak condition. They are members of over twenty years' standing.

On Nov. 7 the sisters at North Williamstown made a gift to the aged Sister Adams of a beautiful morocco Sankey's hymn-book on her 85th birthday. Last Lord's day the Bible School anniversary was held. Bro. H. B. Robbins gave the children a splendid address on "Tea-pots." In the evening Bro. Johnston gave a splendid address to a large congregation. The children sang beautifully under the leadership of Bro. Kendall. The assistance of the North Melbourne orchestra was greatly appreciated.

Burnley continued anniversary services, which proved a wonderful success, in that eleven scholars and helpers confessed the Saviour. Last Sunday morning Bro. H. Ball gave a fine exhortation. In the afternoon the cradle roll was called, 34 answering to their names. Presentation of prizes took place, 92 books being given. Agnes Eyre and Will Newham gained highest marks, and were presented with beautifully bound Bibles. In the evening Bro. Stephenson spoke especially to parents, the children rendering special singing. Five scholars and three helpers made the good confession. During the week a successful concert was held, when nearly 300 were present, beside over 100 scholars on the platform. Bro. J. E. Thomas was chairman; 22 items were given by scholars.



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