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Three Men in a Church: (1) Gaius the Helper.

The few personal letters of the New Testament are full of interest. They are apt to be somewhat neglected because of their occasional nature as well as for the absence of doctrinal statement.

One of the most beautiful of these letters is the Third Epistle of John sent to "Gaius the beloved." This gem of a letter gives us a glimpse into an apostolic church. It gives us history in the most attractive form. Most of us are familiar with the difference between the old style historian and the modern one. People even of middle age may recollect that in their school days teachers and education departments seemed to think that to learn off by heart lists of dates, names of kings and prime ministers, battles, and such comparatively unimportant details, was to master history. The great historians of recent days have taught us the importance of the lives, acts and thoughts of ordinary people such as ourselves. When we speak of "church history" or "apostolic history," we are almost certain to have in mind matters of doctrine or dogmatic theology, creed, ordinances, church organisation and the like. The writer is the last person in the world to belittle the importance of such things. But they are not the first things. Christianity is primarily a life. How did the teaching of Jesus affect men's lives in the early days? What characters does Christianity produce? We venture to say that such questions are of supreme importance for the folk outside the church. Men are more interested in the lives of Mrs. Jack Robinson and Mr. John Smith, church members, than they are in the dissertations of Theophilus Brown, preacher. It may be rough on Mr. Brown, but so it is. As men are influenced by the godly character of Christians, so will they be led to an interest in the faith and practice of the church which helps to produce such characters.

The Third Epistle of John mentions three men, and only three. The parts of the epis-

tle are grouped round these "three men in a church." It cannot be proven that all three were members of the same local congregation, but they may have been. At any rate, they are types of character such as were met with in apostolic days, and may be met with now. We think that in any church you will be able to get such a classification of men and characters as is given in this brief letter. As we read, let us endeavor to see our own portrait; but let us not too hastily assume that the one most beautifully developed is necessarily the one which most suits us. It may be warning rather than complacency which we need. Let us shun the evil which is easily seen in others, but hard to recognise in ourselves, and let us emulate the virtues which shone in the lives of some of the saints of apostolic days.

"Gaius the beloved."

The first of John's three men is he to whom the letter was written. The name Gaius occurs five times in the New Testament. It is needless to inquire into the possible identity of this Gaius with one mentioned elsewhere. The man of John's Epistle is in character beautiful enough not to need the bringing in of supplementary matter to commend him to us. The apostle in

a series of statements lets us see the nobility of this man of God.

(1) "The beloved, whom I love in truth." From the pen of some, more anxious to flatter than to pay regard to truth, such words might lightly come. From an apostle of Christ, one of perfect integrity and a lover of truth, they are indicative of a lofty Christian character. John loved humanity, he specially loved the church, he had a circle of friends and supports—yet there was one he could call "the beloved." Be sure he was one of the best of saints.

(2) How many readers of this letter miss the curious prayer of John. Familiarity often blinds us to the wonders of life. For Gaius, John prayed that he might have as good a body as he had a soul. Imagine that being said of the average Christian, or of the reader of this! Modesty would lead nearly all of us to say—without extravagantly praising our physical well-being—"My body is the best part of me." The body in many a case would have to be pretty bad to be worse than the soul. Yet John in beautiful language made this petition: "Beloved, I pray that in all things thou mayest prosper and be in health, even as thy soul prospereth."

If there is an implicit rebuke in that to the comparative prosperity of the bodies and souls of most of us, there is also in it something of comfort for some of God's loved ones. Matthew Henry says that "it frequently falls out that a rich soul is lodged in a crazy body." Saints must be measured by their souls. But the advantage of a good body, and due care for it, are more than suggested in John's prayer. Grace may be given to saints without that, but with it "their grace will shine in a larger sphere of activity."

(3) Gaius the hospitable. There is another Gaius of the New Testament whom Paul described as his host and the host of the whole Corinthian church (Rom. 16: 23).

Love and Life.

*Love giveth only Life;
Life giveth care;
Yet can Love only live,
As Life its best doth give;
The Life that gives Love most has most
to spare.*

*Life climbing seeketh Love;
Love climbs more high;
Life follows self forgot;
Love clasps it, and 'tis not;
Love that takes all takes Life beyond the
sky.*

—Willfred Wooliam.

The Gaius of John's Epistle similarly made his home a centre of Christian influence and a place for the dispensing of Christian hospitality. Such men make a magnificent contribution to the cause of Christ. They give more than their money—they give themselves. They will have their reward from Him who counts the receiving of a disciple and care for him as service rendered to Himself. Another inspired writer has bidden us "forget not to show love unto strangers," for thereby "some have entertained angels unawares." We think we have known many professed Christians who would not object to entertaining angels, but one could offer any money without being open to a charge of gambling that they would not do it "unawares."

Gaius was a preacher's friend. He welcomed and entertained faithful brethren who for the sake of the Name went forth with the message of the gospel, taking nothing of the Gentiles.

In every church in Australia there are to be found the successors of Gaius. They are doing a great work for God. They will have their reward. May their work of love stimulate others to use their homes for God's glory.

(4) The ally of the truth. John tells us that brethren who do as Gaius did are "fellow-workers with the truth." Moffatt translates: "We are bound to support such men, to prove ourselves allies of the Truth." Paul, in an epistle, wrote with tears of some professing Christians who showed in their lives that they were "enemies of the Cross of Christ." "Enemies" or "allies"—here are the alternatives. May we seek to imitate the beloved Gaius, the friend of an apostle, the helper of disciples, and so range ourselves on the side of truth and of Him who is the Truth.

From This Day On.

*From this day onward Thou art mine,
Brother beloved and King divine,
From this day on.*

My food I'll get in serving Thee;
Thy thoughts shall be as eyes to me,
I'll live and breathe to sing Thy praise
From this time onward all my days
Thy feet I choose, the world resign,
For Thou, from this day on, art mine,
Brother beloved and King divine!

To Thee I offer child and wife,
My home and all my worldly life;
To Thee this body, too, I bring,
To Thee surrender everything.
My very self henceforth is Thine
O take it, Lord, for Thou art mine,
Brother beloved, and King divine!

My thoughts and words are all of Thee,
Thou—Wisdom, Joy and Liberty,
Now Thee and me no rift can part,
One not in semblance but in heart.
Set free am I and for me shine
The joys of heaven, since Thou art mine,
Brother beloved and King divine!

*From this day onward Thou art mine,
Brother beloved and King divine,
From this day on.*

—Translated from the Marathi of N. V. Tilak.

"If Thou Wilt—"

Fred. T. Saunders.

Mark 1: 40.

I have taken a text which is merely a motto. I do not intend to make an exposition. I admit that the faith of the leper in Jesus was supreme when he said, "If thou wilt, thou canst make me clean." In every case it is the man behind the "thou" who can if he wills. I admit that the personality of Jesus was greater than ours. He knew his power, and when he says in the next verse, "I will. Be thou clean," the leper was immediately cleansed. We may not be able to cleanse lepers in the same way. But there is the leprosy of sin in each of our lives. We are conscious of the need of cleansing. I want to change the personality behind the "thou" of the text, and to apply personally and say, "If thou wilt, thou canst be clean."

Nothing kills ambition, or lowers life's standards quicker than familiarity with inferiority. The commercial cheap-jack is no whit worse or more injurious than the spiritual cheap-john. To-day the tendency is to do religious acts in an inferior and slovenly way. This is weaving its fatal defects into the very texture of Christian character. In business life every half done and slovenly job that passes from our hands leaves traces of demoralisation behind, and takes a bit from our self-respect, incapacitating us for the higher and best things. So the habit of precision and accuracy, of being satisfied with nothing but the best, affects the entire mentality and improves the whole character. It is especially true spiritually, and we need to watch continually our ideals and ambitions if we are to maintain the highest standard.

We cannot attach too much importance to the unquestionable ability in man to cultivate, elevate, and beautify life by conscious moral endeavor. We become what we seriously wish to become. Nothing happens in human affairs but for one reason—some person's will has asserted itself. Emanuel Kant has defined will as "the power of causality in reasoning intelligent beings, which aided by their freedom, enables them to originate events." We learnt it in a shorter form at school—"Where there's a will there's a way." In our text it is, "If thou wilt, thou canst."

But we raise barriers in our minds to prevent this. These are signs of weakness, yet frequently they affect strong men. They exist only in the imagination—but so vivid are they that our dreams assume the power of fact. Let us consider three of these barriers.

1. The belief: "It had to be."

The special danger of this is that it helps to bring about what it declares unavoidable. Why oppose what we cannot prevent? Men apply it as a salve to uneasy consciences. "It had to be, so we had better make the best of it." If possible they would make a

virtue of the necessity. It is cheerfully advanced as an excuse for drifting down stream—the habit of dead fish. It is the apology for failure to exert ourselves, for want of moral backbone. Burns used to say that if a barrel of rum were placed in the corner of the room, and a cannon on top of it, and he were told that the cannon would be discharged at him if he went near it, he would have no choice but to go to the rum. We like to flatter ourselves that we were drawn by forces that no one could have resisted. We are sorry for results—but more sorry for ourselves.

Doesn't it sound mean? Put into plain English it shames us. There are no fore-ordained issues. There is no inevitable destiny. But if we make up our mind that we are defeated before the trumpet calls to battle, the disaster is inescapable. The theory is soulless, utterly immoral, godless, hopeless!

If you want to make excuses like that, do so for somebody else, it will seem manlier. Stop and look at it in its speciousness.

Had you to yield to that temptation? Were you bound hand and foot, soul and sense? Was it not rather that at the ocher you chose to forget God and duty as bothering and inconvenient realities? I know that when a man is halfway down a precipice he cannot stop, but who and what made it compulsory for him to go so near the edge that he fell over? Be honest. The first steps were voluntary—we liked to take them. No man who has lost Eden through yielding to sin fails to desire to regain. But the first thing necessary is to recognise that there was nothing inevitable about his fall. Let us quit this foolish talk about fate.

It is strange that we never say of any noble action, of any fine endurance, that it had to be! We claim full credit for that! In doing so we admit that we are blame-worthy for the falls by the way. Men achieve when the iron in the blood conquers. Who would dare to say that the three hundred Spartans who held the pass of Thermopylae against the Persians acted as they could not help doing? "If thou wilt, thou canst."

2. "Environment is against me."

How we revel in the things which we would have done if we had been born with a golden spoon in our mouths! If only we had the chances some people have, our names would shine among the stars of greatness! But fortune is unkind—we never had a show! We have been badly treated! Do you ever feel like that?

It is foolish to contend that conditions count for nothing in a man's life, but the man behind the conditions counts for more than any or all of the conditions. Give two men the same chance, exactly, and one will

quickly forge ahead of the other. When we complain that we have not had full facilities for success, would it not be well for us to sit down calmly and consider just what would have enabled us to succeed? Whether, if opportunity came to us saddled and bridled, and some one put the reins in our hands, and our left foot into the stirrup, we would have the will to put the right leg over and ride? Question: What is a real opportunity? or, What will bring out a man's best? Again, everything depends on the man. What to one spells permanent defeat, is to another a challenge to get up and fight on. If you want to plead circumstances as an excuse for sin and uncleanness, and an apology for failure, do so for some one else—it is cowardly to do so for one's self. After all, the best chance that is likely to come our way is the fighting chance. Emerson said, "Insist on yourself, and the world will swing round to you." Environment counts for much, but your power to shape environment counts for more. "If thou wilt, thou canst."

3. "It can't be cured."

This is the most difficult to cure. Like the others, it is a fiction men make true by believing. That is both its peril and its tragedy. I have seen some splendid samples of Christian resignation. People whose one accomplishment is giving up and letting go. They are good at resignation, but good at nothing else. Having once fallen, they seem unable to pick themselves up and go on again. It does us good to think of the bridge over the River Taff in Scotland. The contract was let to a young engineer named Edwards. The first winter after it was built the floods washed it away. The contract said that the engineer was to maintain it in good repair for seven years. So he started again, and hardly completed it when again a crack appeared in the central arch, and all was buried beneath the water. That would be the place where most of us would resign and give up. Not so Edwards. He began again, with greater care and accuracy of calculation, with closer watch of workmen, and in 1755 erected the celebrated "Rainbow Arch," which still spans the eddying waters of the Taff, a memorial of the magnificent perseverance as much as of the skill of the builder.

You say that you are not a bridge builder. But are you not a life builder? And is not the purpose of your life to build a bridge between this world and the better eternity? Is not that bridge built out of your life and actions? Perhaps because of poor materials your bridge has fallen. Possibly because it was not built on the right foundation—Jesus Christ. But if the currents of the world have proven too strong, don't give up! Remember that nothing is finally lost until we acknowledge it so. Nothing is hopeless until we abandon hope, nothing is desperate until we despair.

"If thou wilt, thou canst."

The force of habit, even evil and long-established habit, has been over-emphasised.

Conquest is not really so impossible as it has been made out to be. The danger is that we may make the path of recovery and achievement difficult by misrepresenting it. Jesus told sinners as if it were the most natural thing in the world, "Go, and sin no more." Perhaps our mistake has been in thinking otherwise. Let us bring our moral resources into action, and thus work moral revolutions in our lives.

Satanic suggestions seem strong and powerful to destroy because we foolishly be-

lieve ourselves powerless when the remedy is close—faith in God, in his power, and in the great instrument of salvation, the Cross of Christ. In the light of the Cross, the world's greatest tragedy turned into the world's greatest triumph, we can even dare to say that nothing is past remedy, but that "We fall to rise, are baffled to fight better, sleep to wake."

What man wills to do he can do. He can be clean. "If thou wilt, thou canst."

John Ruskin's Dream.

I dreamed I was at a child's May-day party, in which every means of entertainment had been provided for them, by a wise and kind host. It was a stately house, with beautiful gardens attached to it; and the children had been set free in the rooms and gardens, with no care whatever but how to pass their afternoon rejoicingly. They did not, indeed, know much about what was to happen next day; and some of them, I thought, were a little frightened, because there was a chance of their being sent to a new school where there were examinations; but they kept the thoughts of that out of their heads as well as they could, and resolved to enjoy themselves. The house, I said, was in a beautiful garden, and in the garden were all kinds of flowers; sweet grassy banks for rest; and smooth lawns for play; and pleasant streams and woods; and rocky places for climbing. And the children were happy for a little while, and presently they separated themselves into parties; and then each party declared it would have a piece of the garden for its own, and that none of the others should have anything to do with that piece. Next, they quarrelled violently, which pieces they would have; and at last the boys took up the thing, as boys should do, "practically," and fought in the flower beds till there was hardly a flower left standing; then they trampled down each other's bits of the garden out of spite; and the girls cried till they could cry no more; and so they all lay down at last breathless in the ruin, and waited for the time when they were to be taken home in the evening.

Meanwhile, the children in the house had been making themselves happy also in their manner. For them, there had been provided every kind of indoor pleasure; there was music for them to dance to; and the library was open, with all manner of amusing books; and there was a museum, full of the most curious shells, and animals, and birds; and there was a workshop, with lathes and carpenter's tools, for the ingenious boys; and there were pretty fantastic dresses for the girls to dress in; and there were microscopes, and kaleidoscopes; and whatever toys a child could fancy; and a table, in the dining-room, loaded with everything nice to eat.

But, in the midst of all this, it struck two or three of the more "practical" children, that they would like some of the brass-headed nails that studded the chairs; and so they set to work to pull them out. Presently, the others, who were reading, or looking at shells, took a fancy to do the like; and, in a little while, all the children, nearly, were spraining their fingers in pulling out brass-headed nails. With all that they could pull out, they were not satisfied; and then, everybody wanted some of somebody else's. And, at last, the really practical and sensible ones declared that nothing was of any real consequence, that afternoon, except to get plenty of brass-headed nails; and that the books, and the cakes, and the microscopes, were of no use at all in themselves, but only, if they could be exchanged for nailheads. And, at last, they began to fight for nailheads, as the others fought for the bits of garden. Only here and there, a despised one shrank away into a corner, and tried to get a little quiet with a book, in the midst of the noise; but all the practical ones thought of nothing else but counting nailheads all the afternoon—even though they knew they would not be allowed to carry so much as one brass knob away with them. But no—it was, "Who has most nails? I have a hundred, and you have fifty"; or, "I have a thousand and you have two. I must have as many as you before I leave the house, or I cannot possibly go home in peace." At last, they made so much noise that I awoke, and thought to myself, "What a false dream that is, of children." The child is the father of the man; and wiser. Children never do such foolish things.—John Ruskin.

Hour of Prayer.

My God! Is any hour so sweet,
From blush of morn to evening star,
As that which calls me to Thy feet—
The hour of prayer?

Words cannot tell what bliss relief,
Here from my every want I find,
What strength for warfare, what balm for grief,
What peace of mind.

Hush'd is each doubt, gone every fear,
My spirit seems in heaven to stay;
And e'en the penitential tear
Is wiped away.

—Charlotte Elliott.

Religious Notes and News.

Mr. Ford's Religious Opinions.

Mr. Henry Ford, the famous Detroit motor manufacturer, has been explaining his religious views to an American interviewer. He finds all the needs in the way of creeds and ethics in the Sermon on the Mount, and believes that religion the best which is expressed in service. Mr. Ford gave an example of service as he conceives it. "There is the Lincoln Motor," he exclaimed (referring to a company he has just bought up for a huge sum). "I do not need that concern, but I am going to buy it to save it from being wrecked. That's an instance of the Sermon on the Mount. Muscle Shoals is another one. Of course, it looks like a business matter and nothing more, but I don't need the Shoals. All I want with that undertaking is to show how water-power can be used to make the people more prosperous. My method is to express my religious convictions through constructive industries—to create more opportunities for profitable employment."

Bernard Shaw on the Church.

Speaking of the church recently, Bernard Shaw said that if every church were shut and every parson unfrocked the effect would be very salutary. But the reason he gives for this opinion is as startling as the opinion itself. "It would," he said, "soon provoke an irresistible demand for the re-establishment of the church, which we could then start again without the superstitions which make it so impossible to-day."

A "Gift Horse."

The Church of England "Messenger" says that "Never look a gift horse in the mouth," is a proverb that the vestry of Christ Church, Hawthorn, will view with a little suspicion after the following experience:—A block of land was offered to the vestry for the benefit of the memorial hall. Elated with the prospects of a three-figure donation from the sale of the land, the title was offered to be made out in the name of the vicar. The land was found to be practically valueless. But this was a mild setback to the one that awaited them at a vestry meeting, when a bill for over £20 came in for the making of the road, for which the vicar was threatened with legal proceedings unless paid for within seven days.

Twenty-seven Notices.

Principal H. B. Workman, of Westminster College, who is preaching at Holly-park Wesleyan Church for the first three Sundays of the present month, recalled in the course of his sermon last Sunday morning that when he was a boy there was but one "announcement"—that of the week-night service, coupled occasionally with the notice that the stewards would be in attendance in regard to sittings. Now the notices took five or more minutes to read. Indeed, at one church lately he listened to twenty-seven announcements! They were all very good notices, too, notices of all sorts of things for all sorts of excellent objects, all right and true and proper in their way and place. Whatever justice there might have been in George Eliot's accusation of "other-worldliness" in relation to the church of her day, it certainly had no application at the present time. The church to-day, at any rate, was not dwelling in cloudland; the great demand was for sermons dealing with the difficulties of to-day and the outlook for to-morrow. Yet it remained true that the essential thing to be realised was the consciousness of the unseen, in which was to be found the real motive power of life.

The Communion Cup.

An unusual proposal with respect to wine at the communion is to be made next month at the Triennial General Convention of the Protestant Episcopal Church of the United States. Dr. C. L. Slattery, the Coadjutor-Bishop of Massachusetts, has given notice of a motion to insert the follow-

ing rubric in the Book of Common Prayer:—"If for reasons which seem to him sufficient, the communicant shall think he ought not to drink of the wine, let him receive the cup only into his hands, being assured that, having eaten of the bread in faith, he hath verily and indeed spiritually received the body and blood of Christ." This provision has nothing to do with the Roman practice of allowing the priest only to partake of the wine. Its object is to meet the case of persons who hesitate to drink from a common cup for fear of contagion, and of reformed drunkards, who realise the danger of reviving a taste which they have hitherto overcome.

Religion in Vienna.

"The new municipal census of Vienna," says a writer in the "Christian Herald," "shows a marked weakening of Roman Catholicism since the fall of the Empire. During 1921 only 707 people there entered the Roman Church; whilst 9936 formally withdrew from it. In the previous year the similar withdrawals were 7910. The various Protestant denominations lost only 591 adherents in 1921, and gained 3089. The number of Viennese who registered themselves last year as belonging to no religious denomination was 3585 (1815 men and 1770 women).

How the Call Came to Dr. Jefferson.

In speaking to a group of students recently of the considerations that led him to enter the ministry, Dr. Charles E. Jefferson, of the Broadway Tabernacle, New York City, gave the following explanation of how the call came to him:—"There are five gifts a minister must possess—the gift of speaking, the gift of imparting knowledge, the gift of moulding character, the gift of moral enthusiasm, and the gift of moral discernment. I found to my surprise that all these gifts were mine, and that in them God was calling me into the ministry. And the call was deepened and strengthened by a growing sense of the world's needs."

An Embarrassing Gift.

R. B. S. Hammond, the Australian prohibition leader, writes to "Grit," from the Dominion: "At Kurow I found an illustration of how embarrassing a generous gift may become. A lady left £10,000 for a church at Duntroon, and a vicarage at Kurow. These places are both very small towns of less than 500 inhabitants. They are fourteen miles apart. The will was taken to the Supreme Court, but nothing could be done; £5000 had to be spent on a vicarage—so they built it of white Oamaru stone, and the great 19-room house is the vestry to a church, which had to be built as part of the house, with a door opening from the house into it. The £5000 church in Duntroon is like a whale among minnows, and there is no provision for the upkeep of these big and inappropriate places.

Spiritual Healing.

The report of the committee appointed by the Anglican Synod (New South Wales) to investigate the subject of spiritual healing in the church has been made available. The committee has given careful attention to the subject of spiritual healing, and has studied it under various aspects:—(a) The scriptural evidence for it. (b) Its history in the Christian church. (c) Its relation to psychotherapy and other non-medical methods of healing. It has also issued a popular pamphlet on the subject, dealing with it under a series of headings.

"The committee believes: (1) That the Divine purpose, as revealed by Christ, is the redemption and salvation of the whole man, body, mind, and spirit; that he may be presented in the wholeness and perfection of his nature and being; that there have always existed Divine powers and resources

effectual for this end; that these resources of healing and redemption were made available for men through Christ, incarnate, risen, and ascended, and through his Holy Spirit, present and enjoining in the church, are still available for the healing of the body and the soul of man.

"(2) That as Christ used various methods of healing the sick during his life on earth, so there are various methods by which the church has normally practised the gifts of healing bestowed upon it. Those methods may be ranged under three heads: (a) that of laying on of hands with prayer, (b) that of anointing with prayer, (c) that of united prayer for the sick on the part of any group of Christian people.

"(3) That there is urgent need to-day of a revival of belief in, and the practice of, spiritual healing in the church as an essential, but largely forgotten, aspect of the gospel, especially in view of the widespread popular interest in this and similar methods of healing, of the rise and development of psychotherapy, and of the vogue of healing cults, e.g., Christian Science, the adherents of which are largely attracted to them because they have failed to find in the church the full satisfaction of their spiritual needs, and seek it elsewhere.

"The committee accordingly recommends: (1) The careful study of the subject by the clergy, and teaching upon it to their people, particularly in order that misapprehensions as to its nature, scope and purpose may be allayed, and a sane and intelligent attitude adopted towards it.

"(2) That in view of the forthcoming visit to Australia of Mr. J. M. Hickson, and the projected holding of a healing mission by him in Sydney, careful spiritual preparation should be undertaken, particularly in the case of the sick who will seek his aid, with a view to the mission bearing the richest fruits.

"(3) That, when so desired by the sick, the clergy should, after satisfying themselves as to the spiritual readiness of the sick person, exercise the rite of spiritual healing either (1) by the laying on of hands with prayer, or (2) by the use of anointing with prayer according to the office for the visitation of the sick in the first Prayer Book of Edward VI., or one specially prepared, and approved by authority.

"(4) The formation in parishes of groups of the faithful who will undertake either severally or together, either in silence or led by one of their number, to pray regularly for the healing of the sick."

The Sin of Forgetting.

She was a shrewd, elderly lady. You could see it in her eyes. Calm, grey, far-seeing eyes they were. And she was a perfect stranger to me. Directly she spoke you knew she was Scotch. She seemed rather to glory in the accent. We were only a little company, and conversation was somewhat hard to start. But when it did begin, she took her full share, and took it well. The talk drifted on the social features of our times, and to the troubles that are vexing and darkening the world, and it touched on domestic sorrows too. And one of our number had said, "I think it one of the most dreadful things when members of families forget one another." And the sentence was followed with a sigh, "And no one likes to be forgotten." One couldn't help but wonder what personal grief lay behind the words. And the old Scotch lady was listening. Her face was very thoughtful and her voice was low and serious. "I think," she said, "that forgetting is one of the worst of things; indeed, one of the most terrible of sins." We all looked at her. She was so down-right in earnest. She added, "What is mostly wrong with the world to-day is that it is forgetting; it is forgetting God." And without quoting the whole sentence she repeated, "The nations that forget God." And as if recalling some pain of her own heart, she went on, "It hurts to be forgotten; it must hurt God to be forgotten; the world must be a big sorrow to God."—"The Spectator."

The Church for the Future.

WILL C. BELLER.

During the year as President I have been called upon to represent the brotherhood at various functions of a public nature. This I have endeavored worthily to do. It has been my privilege to visit many of the churches, and for the cordiality with which I have invariably been received, and for the kindly courtesy and generous hospitality always shown me, I desire to tender grateful thanks. Twenty-two of the churches have been visited, fourteen of these being in the country districts. I pay my unequivocal tribute to the many staunch and loyal people of our churches. I honor to-day the memory of the pioneers of our movement in this State, the men who blazed the trail. I rejoice in the many fine strong churches pleading for primitive Christianity. Great achievements have resulted from small beginnings. To God be the glory.

To the isolated, where possible, let me urge, set up the Lord's table. Who knows what the result?—perhaps another Berris. To the brotherhood I say, "Look out upon the fields, white unto harvest." I have just returned (as you know) from a five weeks' trip to our River Murray Districts, and while we rejoice at the marvellous growth of the work there, our hearts ached as one saw the tremendous need for extension work. Lyrup opens its arms wide to us. Renmark is sorely in need of more workers for the Lord. Loveday, with its Home pipe works (the largest of its kind in the world), employing nearly 700 men, paying nearly £600 per fortnight in wages, with 70 children in the locality and no schools (day or Sunday) but two-up schools.

Other big country towns where the plea we advocate has never been heard, where a baptismal service has never been witnessed. What an appeal! Then our large and growing suburbs, where there should be planted a church pleading for New Testament Christianity. Brethren, what a challenge! As the older men stand aside, and we honor them for their labors, let the younger with the red blood coursing through their veins take up the running. We cannot rest on the laurels of the past. The victories should hearten us. Ours is a movement. We must move, and move on, or we will move back and off, for "the church must either go and grow, or stay and starve. She must preach or perish. She must extend or expire."

There are some things which must characterise the church in view of her challenge in regard to the future.

1. The first of these I mention is

Spirituality.

It must never be forgotten in all the activities of the church that she is a *spiritual force and organization*.

Sometimes in these days it seems difficult to see the clear line of difference between the church and the world. In one place in which I labored this year while our mission was in progress, in one week, besides the attraction of the picture show three nights in the week (not run by the churches) there were three dances and one euchre tournament held, all of which were under the auspices of the other three churches in the town. When the church seeks thus to enter into competition with the world, and indulges in these damnable and questionable amusements, she will undoubtedly lose her spirituality.

The war did not contribute to the spirituality of the church, nor of Christians generally. How the fond hopes of its spiritualising agency have been shattered, and how much more difficult does it seem to do work of a spiritual nature.

We are told by some that we are living in the Latimerian age of the church. That may be a fanciful way of interpreting the seventh letter to the churches. Yet we will agree that certainly in some places Christ is not only not given "the primacy," but is left to stand without, seeking an entrance.

His real mission through the church is obscured. I stress to-day the need for a more spiritual church—a church more full of a membership filled with the Holy Spirit, regarding the weapons of our warfare as spiritual, making methods and organisations and activities subservient to the real Lordship of Jesus Christ and going forth "faithful unto the death"; to radiate life's darkened horizon in this changing day with the effulgence of the beam of his countenance and illumination shining through us as his lights along the shore. Let us be as clear glasses, not blurred nor broken, through which God will send out his light into the world.

2. Again, the church for the future must be *Uncompromising in principle.*

The truth must be spoken in love. Nothing is gained by offensive utterances. Yet on the other hand there must be an adherence to truth, and it, at all costs, must hold sway. There should be no uncertain sound heard from the pulpits. It seems true that some men have lost their distinctive message. They remind me of the man in a trance. He didn't just know where he was. "Where am I?" he said. "I'm not in heaven, for I'm hungry, and I'm not in hell, for I'm cold. Where am I?" It looks to me as though there are some preachers who don't know where they are.

A very fine word comes from Dr. Sylvanus Stall (recently deceased), left by him as a message to his students at Gettysburg. It runs as follows:—"I have a message for you from my open grave. Let me impress upon you the importance of a full, unqualified and complete acceptance of the Scriptures from cover to cover as the inspired and infallible Word of God. If you can not accept it as such, let me say to you that you will have no message, and you ought never to enter the ministry. Preach Jesus Christ and him crucified, as the only hope of the sinner, and the only Saviour of a lost and ruined world. Live, and labor for God and humanity." I rejoice to be associated with a brotherhood that has a message, and with a body of preachers (not perfect—they would be awfully lonely if they were) who are not afraid to let out the truth as it is in Jesus. A man without a message should not be seen in the pulpit.

Sin must be hit, and hit hard, too. This demands fearless and straight-out preaching. Surely we have precedents for this in the method of the greatest Preacher, and also all other great preachers under him. Sin should not be minimised or glossed over, or its awfulness underestimated, but shown in all its blightingness and deceit. Again, the church's attitude to the Lord's day must be clearly stated. Unfortunately from some quarters from which we would expect a voice would be raised in opposition to the desecration of the Lord's day, Sunday sports are encouraged. Let the churches unite in their opposition to a Continental Sunday, for it brings in its train the loosening of the religious bond that helps to keep the wheels of citizenship and of commerce, of morals and of true life properly lubricated and running rightly.

Again, there should be, and there must be, more aggressive and united prohibition propaganda. The deadly traffic that menaces our land and demoralises our manhood so greatly as liquorism does, must be overthrown. And it will be. When the Christian people get together and say it shall. When the Christian people of the land decide that they will put the kingdom of God above political partyism, and place their vote in the ballot box for the social reformer instead of the man on the side of the social reformer, so men will usher in a more golden day, and oh! what a glad day when prohibition comes. No! it will not usher in the millennium. It will not

bring heaven on earth, but it will take a mighty lot of the hell out of the earth.

We are hearing to-day multitudinous voices sounding out their notes of interrogation respecting their suggestiveness for solving the Christian union question. A recent Conference appeal was along the line (in regard to the ordinances of the Lord) of give and take in the belief that ultimately truth would win. Let me say very frankly that no lasting union can ever be consummated or effected by compromise. To me the ideal is not a union of churches, nor a reunion with a mother church, but a union of Christians, or Christian union. If Christian, therefore it must be based upon Christ and the word of his inspired apostles. We rejoice at the union spirit and sentiment that exists to-day. We are glad that our plea has borne much fruit. Let us not let down the flag. Let us stand loyally by the revelation of God. Let us unitedly and earnestly contend for the New Testament basis as the alone sufficient satisfactory and secure one for a lasting union of the people of God.

In receiving a welcome recently in a town where a mission was to be held, one of the speakers having declared that a revival was needed very sorely in that place declared that the war had changed everything. He did not know whether God, Christ, the Bible or the need of man had not altered. The missionary very soon assured him that his own presence in that place was definitely and absolutely because of his conviction of the unchangeableness of God, of the universality of the need of the human heart, of his undying faith in the Word of the living God, and of unshakable assurance of the power of the gospel of the Lord Jesus Christ as the only sufficient panacea for all the ills of the world. To the church has been entrusted the task of declaring a gospel—no, the gospel. Why apologise when giving it out? Why compromise? Let Christ be more and more seen and heard in our pulpits, and he will be more and more known in our pews and in our lives. His limitless love and his abounding grace and power are sufficient to face, meet and overcome all of the barriers of sin, greed, ingratitude, selfishness and guile, revealing in their stead purity, love and beauty of character and life indeed—and no other message can do it. Even prohibition will not. But how is it all to be done? How worked out?

3. Rebirth of old-time zeal.

Yes, if the church is to meet the challenge of the future, then she must have what I would call to-day, "A rebirth of old-time zeal."

Is it true that lukewarmness and indifference are the two outstanding sins of the day? Is there to-day a tremendous lack of enthusiasm amongst Christian people in the endeavor to win souls to Jesus Christ? Can Christian people bowl themselves hoarse at a football match, or be worked up to a pitch of tremendous excitement at a picture show, and not get aglow with the sublimity of the privilege of co-operation with the Divine in the work of reclaiming the lost to him who died? "Our salvation," says one, "is God's business, the salvation of others is our business."

Jesus calls us to be "fishers of men." The meaning is not a fisherman who fishes occasionally, for sport, but one whose business it was to be a fisherman. William Carey was one of whom it was said, "His business was to preach the gospel, and he cradled boots to pay expenses." Why should opponents to the idea we stress of taking Bible classes for Bible things love to say that the name of Christian was first given to the followers of Christ, being buried at them just as a nickname, anyhow? Names mean something in those days. The reason for the name lies in a far deeper significance. Most probably it was evidenced in those people that they made Christ's business the chief concern of their lives. So like Christ they are called "Christ-ones." What a eulogy! The pulpit should be free from that soubrette costume which savors of the "Ho! Ho!" idea. Preachers, be real, be natural, be earnest. Have a message. Give it with no uncertain sound. Give it because of what it has done for you. Give it

because of conviction in your own heart. But, brethren, we are all preachers.

"We are preaching a sermon every day
By the things we do, and the words we say.
What, then, is the gospel according to you?"

The best sermons after all are the sermons in boots—your boots and mine. These are the kind sorely needed to-day.

When the Spirit of the Lord told Philip to get in touch with a man whom he would influence for eternity, Acts 8: 30 says, "And Philip ran." What a holy enthusiasm, a devout fervor, a mighty zeal for God characterised his attitude and response. Let not "tardy scholar" be your name.

When Paul gave the church the instructions regarding their armour for their spiritual warfare he included something for the feet. Eph. 6: 15, "And your feet shod with the preparation of the gospel of peace"—a constant preparedness for Christian service.

The zeal of the Master so consumed him that he must be righteously indignant for the purity and cleanliness of the temple of God. Paul was so full of zeal before he knew Christ that he persecuted the church terrifically; but, oh! how powerful in the interests of the church's influence when he transferred that zeal to Christ's cause, and consecrated it to God's glory!

And Christ has given himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

What kind of a church will your church be in the future? That depends on what kind of members and preacher and officers you have and are.

CORRESPONDENCE.

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

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

To the Editor.

Dear Brother,—

The letter from Bro. W. M. Green in your issue of November 9th is a most peculiar production, and certainly does not do our good brother justice; I feel he could hardly have been himself the day he penned it. His unwarranted assumption as to what I had in my mind when I wrote the article he criticises, his suggestion that I seek to "push the Churches of Christ into a position of exclusiveness in the matter of the Supper," his last paragraph in which he says I have a "scheme," and that the idea of "boycott" is in it are so unlike his usual graciousness (which is so well known to me) that I would ask your readers not to judge him by this letter.

But to come to the matter under discussion, Bro. Green seems to disagree with my concluding paragraphs, but he does not attempt to show that they are wrong. Will he produce a scriptural precept or example for other than baptised believers partaking of the Supper? Will he show that the man scripturally qualified to come to the table needs the invitation of any man or community? If so, the matter is settled, and I am wrong; but if he cannot do this, and he almost admitted that he cannot when he said, "We all knew the answer before we read it," then surely I am right, and the answer which I gave in my article to the question, "Who partook of the Lord's Supper in New Testament days?" still stands. That answer was, "The New Testament clearly reveals that it was baptised believers in the Divine Jesus who met to remember his death in the breaking of bread," and I suggested that such do not need an invitation to sit at the table; it is their right so to do.

Yours in the King's service,

Thos. Hagger.

Prayer and Life.

"He prayeth best who loveth best.
All things, great and small;
For the dear God that loveth us,
He made and loveth all."

If the Foundations Be Destroyed.

H. Hargreaves.

Psalm 11: 3.

The most important part of a house is undoubtedly its foundations. However beautiful and elaborate the structure, if the foundations be faulty, the house and its inmates will be in continual danger. Out of sight, buried in the earth, and hidden by the structure resting upon them, their importance cannot be over-rated.

This is equally true in the realm of philosophy. The premise, or the foundation upon which a system of philosophy is built, is of vast importance. To illustrate, the atheist's philosophy commences by taking for granted, "the non-existence of God," yet, since that does not solve the problem of our existence, or the mystery of the created things around us, it becomes necessary to account for this phenomenon on other grounds. Hence he builds his system of philosophy, leaving God out, and endeavors to account for the mystery of human life and the works of nature as the result of a process which he describes as "evolution."

That it is possible to find in some forms of creation, "evolution," or development, no sincere student of nature will deny. The various stages of growth in the butterfly and frog are instances of this. Let us note this carefully; it is because we can find evidences of this partial development that we accept the principle in the cases named. But can the atheist produce the various stages from protoplasm to man? Man remains man throughout all the centuries.

Further, his ingenious system of philosophy rests upon this precarious foundation: the assumed non-existence of God. The Psalmist uses striking language in describing the atheist, "The fool hath said in his heart, there is no God," whilst Paul condemns infidelity on these grounds, that "the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead, so that they are without excuse" (Rom. 1: 20). In other words, the fact of God's existence is indelibly written in every form of created life and substance, and that to challenge so self-evident a fact is to be plunged into chaos and confusion.

A second illustration is afforded us in the doctrines preached by many present day so-called social reformers. Social evils are largely a question of environment, we are told. Given better housing conditions, collective ownership of the means of production, increased remuneration, more leisure, and the result will be an ideal state of society. With every movement which has for its object the increased happiness of human life, the Christian can heartily co-operate; it is right that we should be burden sharers, and deeply concerned in the woes of our fellow-men. Nevertheless, many suggested remedies rest upon most precarious foundations. It is taken for granted that environment is a cause rather than an effect. It would be contrary to the acknowledged facts of life to assert that, of necessity, the social evils of life are confined to the slums of our cities. Some of the most depraved examples of human wickedness may be found in high places, in the mansion as well as the city dirt. Let us do all in our power to alleviate distress, to amend our legislation, to remove the stones from the path of the weak, but do not let us overlook the human factor, that "out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies" (Matt. 15: 20).

How little has really been achieved, if having cleaned up the environment, these putrid streams from the human heart still flow on unchecked and unchallenged.

Our main purpose, however, in considering this passage is to refer to this principle in respect to the gospel of Jesus Christ. Like every system of thought, the Christian faith rests upon very definite foundations. To ignore these fundamental truths is to erect an edifice which will be unable to weather the storm. It is to some of these fun-

damental truths I wish to direct our attention. First, Let us consider

The basis, or premise of the Christian faith.

It is almost universally accepted among Christians:—(a) That the Jewish covenant, with its law of ordinances, its altars, its sacrifices, its priesthood, are done away by the advent of Christ, whom they prefigured; (b) That they were but shadows of a coming Deliverer. The authority for this belief is found in Paul's words: "The law was added because of transgression, until the seed should come to whom the promise was made" (Gal. 3: 19), "which seed," continues Paul, "is Christ" (verse 16).

From the above Scripture and many kindred passages the following may be asserted with confidence:—

1. The Christian system has no place allotted for a priestly class. Our High Priest is Jesus our Lord. The only human priesthood recognised by the New Testament is referred to by Peter, "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people, to show forth the praise of him who hath called you out of darkness, into his marvellous light" (1 Peter 2: 9).

2. There are no altars in the Christian system, excepting that altar of wood, upon which our Lord was laid and nailed, a sacrifice for the world's sin. The other altars of the New Testament mentioned are those of paganism, or as in the case at Athens, to the Unknown God, and were erected out of blind ignorance and superstition.

3. Seeing we have not such an High Priest who cannot be touched with the feelings of our infirmities, and that we are invited to boldly approach the throne of grace that we may find mercy and grace to help us in time of need, of what use is "the confessional"?

The terms "throne of grace" and "confessional" are not necessarily synonymous.

But if the foundations be destroyed, if sections of the professing Protestant churches institute a priesthood, erect its altars, allow the incursion of the confessional in direct violation of the Word of God, what, then, can the righteous do? Christianity's High Priest is Jesus; its high altar "Calvary," its confessional the "throne of grace."

2. The foundation of the church.

Our Lord gives us very definite information upon this important subject. Peter's confession, recorded in Matt. 16: 16, "Thou art the Christ, the Son of the living God," has brought forth this comment by Jesus, "Upon this rock I will build my church." Here is the rock foundation upon which Christ's church rests. Be it noted that our Lord's building does not rest upon the acceptance of a specified number of "articles of faith," or the subscribing to a creed or any system of ritual, but simply upon one fundamental truth, "the acknowledgment of the Divinity and Saviourhood of our Lord Jesus Christ." "Other foundation can no man lay, than that is laid, which is Jesus Christ" (1 Cor. 3: 11).

If, in place of this foundation upon which our Lord would have us rest, we are asked to subscribe to human creeds, to submit to ecclesiastical ritual and priestly interference in order to become members of his body, what then shall the righteous do?

3. The foundation of the Christian life.

A man cannot wander aimlessly and subconsciously out of a sinful life, and without effort on his part discover that unconsciously he is a disciple of Jesus. Very definite instructions are given of conditions to be observed, and since the terms of salvation are given by him who said, "All power is given to me in heaven and on earth," it is fitting

that we should hear him upon a matter which concerns us so vitally. "He that heareth my word, and believeth on him that sent me, hath everlasting life" (John 5: 24).

What, then, is this word of Jesus? Let us stand and listen as our Lord instructs his disciples regarding their great mission: "Go ye therefore and teach all nations, baptising them into the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28: 19, 20), "teaching them to observe all things whatsoever I have commanded you. He that believeth and is baptised shall be saved" (Mark 16: 16). Let us carefully examine these instructions. From our Lord's words the following may be noted:—

1. *The first need* in connection with salvation is *teaching*. How shall they believe on him of whom they have not heard, says Paul. The Ethiopian eunuch must be instructed by Philip, as a preliminary requisite to faith. Without teaching, faith is impossible, hence our missionary activities in heathen lands.

It was Peter's preaching at Pentecost which convinced the Jews of the enormity of their crime in crucifying the Christ, and led them to cry out, "What shall we do?" It is by teaching that the need of repentance from sin and towards God is revealed. "The goodness of God leadeth thee to repentance."

2. A second condition stated is: The acceptance of Christ as the Son of God and our personal Saviour. "He that believeth on the Son hath everlasting life, and he that believeth not on the Son shall not see life, but the wrath of God abideth on him" (John 3: 36). "He was wounded for our transgressions." "By his stripes we are healed" (Isaiah 53: 5).

3. A third condition is the ordinance of *Christian baptism*. This latter condition has proved a stumbling-block to many; yet, a most casual reference to our Lord's words reveals that this ordinance forms a very prominent part of our Lord's commission to his disciples, and can no more be eroded or neglected than faith. We are not at liberty to mutilate his words to suit our own particular theories. His is all authority, therefore all human reasonings must give place to his Divine Word. Yet how have these simple instructions been received? Many treat this very beautiful ordinance as a kind of charm, or holy water, to be applied to the forehead of an unconscious babe, incapable of understanding, and therefore unable to believe. Others substitute the word "confirm" in place of "baptise." Some invert the order and make Scripture to read, He that is baptised and subsequently believeth shall be saved. If these simple foundation truths be destroyed, if so plain instructions of our Lord be distorted, then what shall the righteous do? The reply is simple, and yet its consequences may be far-reaching. We will turn to our Infalible Teacher, the Son of God, he who is the Way, the Truth, and the Life. We will lay aside for ever the theories of men, and humbly and trustingly not only accept Jesus as our personal Saviour and Lord, but gladly obey his command and be "buried with him in baptism."

The Realm of the Bible School.

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

The Picture.

This week we show a view of the Beginners' and Primary Classes of the Essendon School, taken recently at the close of Mrs. Chiel's term of faithful service as superintendent of this department. Mrs. Chiel appears in the centre. She proved herself a capable leader, and is to be congratulated on the fine staff of helpers who rallied to her assistance. One pleasing feature is the number of young men who are enthusiastic and loyal helpers in this department. Essendon is justly proud of her Bible School. Miss McGregor has succeeded Mrs. Chiel. Mr. Jackson is the general superintendent. H. G. Clark is the preacher.

A Correction.

In reporting the Brisbane C.E. Convention, we inadvertently stated that the new Australasian President is Mr. Joyce, of Melbourne, whereas we should have said Mr. Henry Bush, of Sydney. Mr. Bush, like his predecessor, is a business man who for many years has been a keen Endeavourer, and who brings to his high office consecrated business ability as well as ripe experience in Christian service.

Off the Beaten Track.

It is well for those of us who live in the midst of the eternal noise and rush of the big city to get off the beaten track occasionally, out where the silence can be felt, and where the stillness ministers as a soporific to tired body and strained nerves. It was the privilege of the writer to make a brief "off the beaten track" trip on the weekend of November 12, when he conducted anniversary services for the little school at South Pelleubla, which meets in the State School building. There is no church of any kind in the immediate vicinity. Some of our brethren, feeling both the need and the opportunity, gathered the young folk together and organised a Sunday School two years ago. It was their second anniversary. On the Sunday morning we had delightful fellowship with the church that meets in the home of Bro. F. Cowper. Just a few of us with the children gathered about the sacred board in grateful memory of our dear Lord. Among those present were Bro. and Sister Clappell, from Yarrowonga, the aged parents of A. B. Clappell, one-time missionary in the New Hebrides, now with the church at York, South Australia. There was a fine gathering of folk at the school-house in the afternoon. Much interest was manifested by the members of the community in the work of the Sunday School. Over £5 was collected for the starting of a Sunday School library.

The school sang several items again at the evening service, and the message of the Cross was listened to most attentively. One felt that Bro. Cowper and his staff of teachers are doing a very fine piece of work in conducting that little community Sunday School. From such country districts many of the nation's finest men and women come. Although one would search the map in vain for South Pelleubla (it is ten miles off the railway to Yarrowonga, and about fifteen miles from the Murray River) the district can point to many sons and daughters of whom it may well be proud. Our own chairman of the Bible School and Young People's Department spent twenty years as a State School teacher at that same little building where we met for anniversary services. Bro. Joe Rhodes, well known and highly esteemed among our churches in West Australia, was born and reared at South Pelleubla. It was pleasing to meet his sister, Mrs. Wright, who is also a faithful disciple. Bro. Donald McCance, as a young man, was sent from Melbourne into an adjoining district, a number of years ago, as a State School teacher. True to his bringing up, and out of his love for his Master, he made his life felt in the community, and the result was that a number of people were brought to Christ and baptised into his name. Bro. McCance is back in Melbourne now, a member of Lygon-st., but his name still lives in the district around Yarrowonga. The birthplace of a former Post Master General of Australia was pointed out as we drove to the little school-house. Doubtless many others have caught their first impulses for better things and had their ideals of life exalted out there in the quiet and the wideness of those wind-swept plains. Yes, brethren, it is eminently worth while to carry on the little Bible School at South Pelleubla.

Lost—A Boy.

"Lost—a boy!" Somewhere in the depths of the trackless forest he crouches in the darkness beneath the shelter of a forbidding fir, while the whole town, aroused by the catastrophe, is anxiously searching the woods with lanterns and dogs.

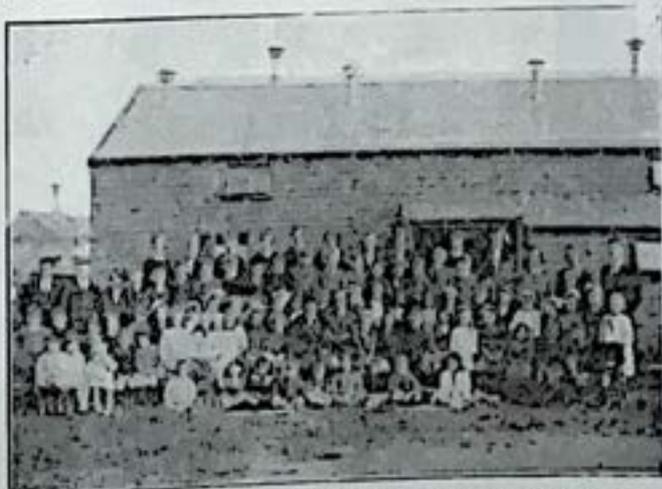
"Lost—a boy!" Kidnapped by bandits, hidden away in some cave, starving perhaps; his loss has stirred an entire nation to deep sympathy and excited searching.

"Lost—a boy!" Nothing exciting or dramatic about his loss, but nevertheless he is lost! First of all, his father lost him. Being too engrossed in his business and other affairs, he had no time to share his boy's confidences and answer his questions, and so, during those years when he should have been the ideal of the boy's life, he gradually sacrificed this privilege, and lost his own son!

And then his mother lost him! Being too busy with teas, dinners and club programmes, too occupied with the multitude of everyday duties, she had no time to listen to his joys and sorrows, no time to hear him say his prayers, and she, too, lost her own son!

Finally, the church lost him! Being anxious to please the father and the mother, and to satisfy their spiritual needs, and being desirous of maintaining the traditional dignity of the house of God, the minister and his session forgot all about the boy, made no place for him in the church's services, and gave him no opportunity to express his own religious life in manly sport and unselfish service, and so the church lost her own son!

"Lost—a boy!" But the church is arousing herself from her apathy, and together with the fathers and mothers, is taking the solemn vow that, with God's help, these sons shall be found, found for Christ and his kingdom—"The Christian Educator."



Beginners' and Primary Classes, Essendon (Vic) School.

Foreign Missions.

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

Sunday School Work in Shanghai.

A recent issue of the South Australian "Chronicle" had a large block of some Sunday Schools in Shanghai, and we get a fine notice that these Sunday Schools are the direct work of one of our Shanghai scholars, who became a Christian, and when he left the school to go back to his home, started a school in his own house, and this grew, and from it other schools have been started, and they have formed a Sunday School Union. The picture shows four of the schools with their teachers.

The headmaster of our school at Shanghai reports that they have now over 300 boys and girls in the school, and that if the school were larger they could have many more scholars, coming from the neighborhood in which the school is situated. Although there are many other schools located in this district, the Churches of Christ school is the most prosperous, and in our school the scholars learn the Bible, which our Chinese headmaster says purifies their minds and regulates their deeds, and so the parents of the students gladly send their children to our school to study. One of our students, Hu Pao Tze, was one of our graduates from the school this year, and is entering the Shanghai Baptist College in the next term. This student expresses himself as being very grateful to our churches for the help that our school has been to him.

Increasing Foreign Missionary Interest.

Our Tasmanian Foreign Missionary Committee are putting forth great efforts to increase Foreign Missionary interest. At their last meeting they resolved that an effort should be made to have a quarterly Foreign Missionary meeting in every church in Tasmania, at which letters from missionaries would be read, and other items of a Foreign Mission character. They also resolved that steps be taken to ascertain whether it would be possible to publish a paper by the Foreign Mission Committee in the interests of Foreign Mission work, the paper to be published quarterly or three times a year, the expense to be defrayed by advertisements.

Language Study in China.

Our brotherhood will be glad to know that our missionaries in China are making splendid pro-

gress in acquiring the language. Bro. Waterman has secured 100 per cent. of marks in his oral part of his first language examination. The Examination Board under which they are examined is the China Inland Mission Examination Board. Mrs. Anderson, too, has done splendidly in her second examination and the examiner, in sending the results says: "Mrs. Anderson's papers for the second examination have come to hand, and duly gone through. It is a real pleasure to say she has done her work splendidly, and the marks work out at 97 1/2 per cent."

Death of Mrs. Ware.

Mr. W. A. B. Leach, who is superintending our work in Shanghai during the absence of Bro. Cameron on furlough, in his last letter, speaking of Mrs. Ware, says: "We have suffered a sad loss by the death of Mrs. Ware, who passed away suddenly from heart failure on September 1st, at the age of 62 years. We all feel her loss, and especially the women of our little church. She had a strong, simple faith in Christ, and did a good Christian work in Shanghai for a period of nearly forty years. She was looked up to by all the Chinese Christians that knew her. The Christians worshipping at Kwenming road, Shanghai, looked upon her as the mother of the little church. The women always sent to her with their troubles, and in her always found a sympathetic friend. We thank God for her good life, and her Christian influence, which, though she has passed on, will live and bear fruit."

Givers.

Some wit once said, "There are three kinds of givers—the flint, the sponge, and the honeycomb." To get anything out of a flint you must hammer it, and then you only get chips and sparks. To get water out of a sponge you must squeeze it, and the more you squeeze it, the more you will get. But the honeycomb overflows with its own sweetness. Some people are stingy and hard; they give nothing away if they can help it. Others are good-natured. They yield to pressure, and the more they are pressed the more they will give. A few delight in giving without being asked at all, and of these the Bible says, "The Lord loveth a cheerful giver."

"Glory Songs."

"Glory Songs" is a book of sacred songs published by Messrs. W. H. Paling & Co. Ltd., Sydney, N.S.W. A musical brother whose opinion we sought sends the following appreciation—

"It is unique in that the music of half the hymns it contains has been written by Bro. P. W. Dixon, one of our Sydney brethren. Bro. Dixon has written also the words of most of his hymns, while some are from the pen of Bro. Geo. Burns, of Toowoomba, Queensland. The book contains a few of the old familiar hymns. An intensely evangelistic spirit pervades the new songs. The theme of several is the return of the Lord Jesus. The music is out of the ordinary. The harmony is splendid. Quite a number more with a hit that should make them popular in evangelistic mission work, and Bible School anniversaries. There are several sweet solos and duets. Altogether the book is one that should 'catch on' in a community where bright evangelistic songs are appreciated. Bro. Dixon is to be commended upon his work." Copies may be ordered through the Austral Co. Price, 1/6; posted, 1/9.

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Doncaster, fine week-end cottage and five acres of land, two miles from Railway Station, and several other orchards in this district.—John Tully, Sworn Valuer, Doncaster.

IN MEMORIAM.

HARDING.—In loving memory of our dear eldest son and brother, Francis Wilfred Harding, who, after patient suffering, passed away on Nov. 28, 1921. "Resting in the Everlasting Arms."

—Inherited by father, mother, sister Dorothy, and brothers Victor, Silas, and Ray.

WALKER.—In loving memory of my dear husband, James, who passed to higher life on Dec. 2, 1917, at Howe-st., North Fitzroy.

No sorrow of time or lapse of years

Can dim our loved one's past.

A loving memory holds him dear;

Affection holds him fast

—Inserted by his loving wife.



Sunday Schools in Shanghai, China.

Here and There.

Through lack of space several news items are held over till next week.

Lord's day, Dec. 3, Home Mission offering in Victoria, New South Wales, West Australia and Tasmania.

The address of Bro. E. Davis, preacher of the church at Mosman, N.S.W., now is 377 Military-road, Cremorne.

Bro. and Sister G. P. Pittman left Melbourne for Adelaide on Monday afternoon. They commence work at St. Morris on Sunday.

The following telegram reached us on Tuesday: Ipswich (Qld.) opened on Saturday; great day; splendid building prospects; bright report coming.—Ademans.

The Victorian Preachers' Association will hold their next meeting in the Swanston-st. lecture hall on Monday, December 4, commencing at 2.30. A large attendance is expected.

In this issue we publish under the heading, "The Church for the Future," the presidential address recently delivered by Will C. Beiler, President of our South Australian Conference.

Victoria needs £1500 in the annual Home Mission offering; New South Wales, £1000; West Australia, £500; Tasmania, £250. We trust that all will help to raise these amounts, and that none will disappoint.

W. C. Craigie, Treasurer of the Starving Children of Europe Fund, acknowledges receipt of the following amounts:—A. Stubbs, Dover, Tasmania, £1/3/4; Brighton, Vic., Bible School, £6/1/8; Dandenong, Vic., Church, 19/-; Brighton, Vic., Church, £1/4/6.

We presume the Home Mission offering will be kept open for a few weeks in December, that every member will have an opportunity to contribute to the great task of evangelising Australia for Christ. We trust the committees in the several States will have reason to rejoice over record offerings.

The attention of Mission Bands and Mission Circles is directed to the following programme for December:—Hymn; prayer; Scripture reading, Luke 18: 1-18; topic, "Progress of Work in India (Baramati)"; hymn; letter from Miss Blake; season of prayer; business; discussion; hymn; Benediction.

The Adelaide "Register" in its issue of Nov. 24 has a description of a new church building erected by Congregationalists at Henley, S.A. "A striking feature of the new building," remarks the "Register," "will be a baptistry, on one side, for those who desire immersion, and a baptismal font on the other side to supply the needs of those of a different belief."

J. J. Franklyn has accepted the invitation of the Tabernacle, Dunedin, N.Z. Accompanied by Mrs. Franklyn, he will leave Melbourne in January.

Our readers are reminded of the conference on the Fundamental Truths of Christianity which has been arranged to be held in the Melbourne Town Hall on December 4th, 5th and 6th. Watch public press for special announcements.

To enable the members of Melbourne suburban churches to meet and hear Bro. H. R. Coventry, our missionary from India, the Victorian Foreign Missionary Committee has arranged a series of group missionary rallies, to be held during December; Malvern-Caulfield, 5th; North Fitzroy, 6th; Ascot Vale, 7th; Hawthorn, 12th; Brighton, 13th. Members living on train or tram routes in these centres are kindly requested to attend the rallies.

December 7th will be a decisive day in the history of New Zealand. A vote on Prohibition is to be taken that day, and Australia is associated with the campaign, having sent several workers from various States. All churches are urged to offer up special prayer in their churches for success on December 7. Prohibition is essentially a Christian effort, and it is appropriate that we should remember the vote in our intercession at the throne of grace. Remember that "the battle is the Lord's; he will give us the victory."

Bro. Robert Barr, of Carey-st., Magill, S.A., is one of the oldest disciples in Australia. If the Lord spare him, he will reach the age of ninety years to-morrow. Bro. Barr came to South Australia from Scotland in 1874, with his wife and ten children. Soon after he was baptised, and joined the Church of Christ at Alma Plains. After his wife's decease fifteen years ago, our brother moved to Magill. Even when over eighty years of age, he used to walk three miles to meet with the church at Norwood. He is now a member at St. Morris. We wish Bro. Barr every blessing in the closing years of his life. Lives such as his are a benediction to others.

A recent number of the American "Christian Standard" spoke of a visit to Australia by Jesse R. Kellems, and stated that "the fifty churches of Christ of Greater Melbourne are already preparing for a united, city-wide campaign with Jesse Kellems as preacher." This statement will doubtless cause some misapprehension. We therefore point out that no such plan of campaign has been arranged. The Federal Conference considered, but decided against extending an invitation to any evangelist at this time. Bro. Kellems is one of the best of our evangelists, and we had full confidence in him, so much so that, had anyone been invited, doubtless it would have been he. As it is, no arrangement has been made.

"Kindly allow me to call the attention of your readers to what may possibly prove to be one of the greatest and most important Conferences held in Melbourne. The members of 'The Days of Prayer Council' and others have formed the opinion that the time is ripe for a vigorous and definite pronouncement concerning the foundation truths of Christianity. The doctrines of the Christian Church have in recent years been placed under review and subjected to such an amount of speculative criticism, that there are many in our churches whose faith has been shaken, and who hardly know what they should or do believe. We ourselves are firmly convinced that the Word of God is inviolable, and that the Christian religion, being of divine origin, its doctrines are of necessity fixed and unalterable. This being our attitude, we have called to our aid men of like mind to ourselves, leaders in the Christian church, who can speak with the authority of knowledge and conviction. The Conference begins on Monday, December 4, at 3 p.m., in the Melbourne Town Hall, when the Archbishop of Melbourne will deliver the opening address on 'The Trinity,' and will be followed by Professor Rentoul on 'Man as Made by God, and Marred by Sin.' In the evening at 7.30, the speakers arranged are Dr.

Fitchett, subject, 'The Bible,' and H. S. Begbie, of Sydney, on 'The Deity of Our Lord.' On the Tuesday and Wednesday other essential doctrines will be spoken to by Professor Wilkin, C. H. Nash and H. Joyce, and Drs. D. S. MacColl and Northcote Deek.—J. J. Kitchen, Hon. Sec."

An interesting and amusing story is told concerning the special train which conveyed the Christian Endeavor delegates who passed through Toowoomba en route to Brisbane for the Australasian Convention. It is said that the railway refreshment rooms at Helidon were told a special train was coming. Whether they were told it contained Christian Endeavorers, or whether it was not understood what Christian Endeavorers were was not stated. At any rate, to deal with the anticipated rush thirty glasses of beer were drawn. When the train came not one of those on board went to the bar, and the whole of the beer went flat.

Advocates of Temperance Reform in Victoria will need to be on the alert. We trust that all the churches will do their utmost to keep the issues clear and endeavor to thwart the wiles of those who would hinder reform. In the Licensing Bill to be introduced into Parliament this week provision will be made for:—(1) Transferring £125,000 from the Licensing Fund to general revenue to balance the ledger for this financial year; (2) A truce on liquor option polls for not less than five or more than ten years; (3) State-wide or electoral-wide polls (when referendums are resumed) on license or no license; (4) Additional powers for the Licenses Reduction Board in respect to closing hotels which are mainly drinking saloons and for compelling better inn accommodation; and (5) Higher pay for the three members of the Licenses Reduction Board, who are now each paid £800 a year.

In answer to a deputation of women who made an emphatic protest against throwing open parks for Sunday sport, Mr. Oman (Victorian Minister for Land) last week said that the matter was one for Cabinet consideration. He had indicated before that he was not keen on the Sunday sport proposal. Subsequently he had seen it stated that doubt had been raised whether he, as Minister for Lands, had power to veto the proposal. The City Council, he understood, intended to approach him, and put forward a request that the opportunity be given to young people to play games in the parks on Sundays. He had never doubted for a moment that the City Council would not attempt to do anything outside of its functions. "If the parks are used for games, then they will not be available for public purposes as they are to-day," declared Mr. Oman. "I think that the public parks are the property of all the people. I am anxious to maintain the proper observance of Sunday as far as I can. In my opinion, the more that Sunday is observed as a day of rest the better it will be for all the people. I am not against sport in its proper place, but I do not think that its proper place is to destroy the quiet observance of Sunday. The City Council will submit proposals to me, and I will submit its request to Cabinet. Representing, as you do, a large number of people of the State, it is right that I should indicate where I stand. I think that Sunday sport is against the best interests of the people, and my recommendation to Cabinet will be in that direction."

WANTED.

Wanted, pastor-evangelist for Church of Christ, Wanganui, New Zealand. Services to commence about early January. Full particulars by communicating with Jax E. Bell, Secretary, Springvale-road, Wanganui. Correspondence treated confidentially.

Wanted, a capable, honest girl, to assist with housework; no washing; good wages.—F. A. Brown, 105 Williams-road, Prahran.

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The Family Altar.

J. C. Ferd. Pittman.

PROCLAIMING CHRIST'S DEATH.

Witnessing for Christ is the inestimable privilege of all disciples. Whilst many claim that attendance to certain duties is the peculiar right of the few, all acknowledge that witnessing for Christ is the business of all his followers. In one way or another we can all engage in this work. By the silent testimony of a sanctified life, or the spoken word, each can bear witness to Christ's saving and keeping power.

And it is comforting to know that, if only we meet together at the Supper of our Lord, even then we witness for him. Around that table may be those out of Christ, whilst others may observe us wending our way thitherward. May each disciple live the true life, and, as opportunity presents, speak the faithful word, and every week, heeding the Master's request, and following the example of the early church, partake of the sacred feast, and thus "proclaim the Lord's death, till he come."

DECEMBER 4.

Even So Run.

"Even so run; that ye may attain."—1 Cor. 9: 24.

Mark Rutherford, in his biography of Bunyan, says that the *Heavenly Footman* is a striking example of universality. "The text is, *so run, that ye may obtain*, and of course the object to be obtained is salvation after death; but let us listen to the description of the kind of running which is necessary. It is to be a flying for life, a thrusting through everything that stands between heaven and the soul. 'Soul, take this counsel, and say, Satan, sin, lust, let me alone, stand off, come not nigh me, for I am running for heaven, for my soul, for God, for Christ, from hell and everlasting damnation. If I win, I win all, and if I lose, I lose all. Let me alone, for I will not hear. So run.' We must not only repel that which is openly obstructive; we must refuse to be delayed by that which in itself is good."—Jane T. Stoddard's "The New Testament in Life and Literature."

Bible Reading.—1 Cor. 9: 24-27.

DECEMBER 5.

In Memory of Christ.

"This do in remembrance of me."—1 Cor. 11: 24.

"Be known to us in breaking of bread,
But do not then depart;
Saviour, abide with us, and spread
Thy table in our heart.
There sup with us in love divine;
Thy body and thy blood,
That living bread, that heavenly wine,
Be our immortal food."

Bible Reading.—1 Cor. 11: 23-29.

DECEMBER 6.

Victory Assured.

"Thanks be to God, who giveth us the victory through our Lord Jesus Christ."—1 Cor. 15: 57.

F. W. Robertson wrote, "The Christian aim is victory, not freedom from attack. A soldier cannot learn to fight by pondering over maps and plans of campaign in his barrack-room. It must be on the field of blood, and in the lonely bivouac; without real trial, how soon we find rust upon our arms, and sloth upon our souls, and the paltry difficulties of common life weigh like chains upon us, instead of being brushed away like cobwebs."

Bible Reading.—1 Cor. 15: 53-57.

DECEMBER 7.

"Not in Vain."

"Wherefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of

the Lord, inasmuch as ye know that your labor is not vain in the Lord."—1 Cor. 15: 58.

"Man's work is to labor and leave—
As best he may—earth here with heaven;
'Tis work for work's sake that he's needing;
Let him work on and on as if speeding
Work's end, but not dream of succeeding!
Because if success were intended,
Why, heaven would begin ere earth ended."
—Robert Browning.

Bible Reading.—1 Cor. 15: 58—16: 10-13.

DECEMBER 8.

The Best News.

"He died for all."—2 Cor. 5: 15.
Tennyson, at the age of thirty, thus wrote:—"I am not so able as in old years to commune alone with nature. I am housed at Mr. Wildman's, an old friend of mine in these parts; he and his wife are two perfectly honest Methodists. When I came, I asked her after news, and she replied: 'Why, Mr. Tennyson, there's only one piece of news that I know, that Christ died for all men.' And I said to her: 'That is old news, and good news, and new news'; wherewith the good woman seemed satisfied."

Bible Reading.—2 Cor. 5: 14-17.

DECEMBER 9.

God's Blank Cheques.

Having therefore these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit.—2 Cor. 7: 1.

Mr. Dan Crawford, missionary in Africa, wrote, "The only cheque-book you can reckon upon (in Africa) is God's own blank cheques, your Bible. Did not Billy Bray love to say, 'The promises of God are just as good as ready money any day?'"

Bible Reading.—2 Cor. 7: 1-4.

DECEMBER 10.

Deceiving One's Self.

For if a man thinketh himself to be something when he is nothing, he deceiveth himself."—Gal. 6: 3.

"And nobody else," was Dr. Joseph Parker's terse comment upon this text.

Bible Reading.—Galatians 6: 1-5.

PRAYER.

Gracious God, as the days go by I would be more and more used of thee. May I live for thy glory, and bear witness to the wonders of thy redeeming love. May I endeavor to be always in my place around the Supper table, that I may there remember my Saviour, and proclaim his death. Should circumstances ever make this impossible, may I rejoice even that that thou wilt take the will for the deed. For the Saviour's sake. Amen.

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Tasmanian Home Mission Notes.
A. E. Heard.

The Southern District Conference was held at Tassel Bay during November, a grand time being spent, and a splendid uplift being given to the work on the Peninsula. Bro. Stewart, of Dover, assisted by Sister Mrs. Stewart, conducted a mission here running into Conference. Result of mission, 6 confessions, 5 restored; total, 11.

At the usual monthly meeting the treasurer's report showed 7/7 in hand, with a month's salaries to be met for the evangelists. Why is this, dear brethren? Surely our love for the Christ is not growing cold. Let us be more deeply concerned in spreading the gospel throughout our land.

Reports from fields show steady progress. We are preparing for a mission to be held at Nubeena, commencing on December 3, Bro. H. H. Ball having promised his help. We hope soon to be able to place a full-time preacher in this field.

Arrangements are well in hand for a mission to be held at Caveside.

In conclusion, we ask each member to be prepared for December 3. Let it be an offering worthy of us all.

OBITUARY.

CALLER.—Sister Mrs. Caller, of Ballarat, entered into rest on October 16. She had gone beyond the fourscore years, and for many years disance and weakness had kept her from the house of the Lord. But her interest in all that pertains to the kingdom was keen up to the very end. Her faith and devotion were an inspiration to all. Between 30 and 40 years ago she was a very faithful member in Peel-st., walking in each Sunday many miles. To minister to her during her closing days was a blessed privilege. Her loved ones, who are in the service of the Lord, have the best of all comfort. She is "asleep in Jesus," whom she loved so well. Her going snags another link with the early days of the church here. Her works follow her. "Blessed are the dead who die in the Lord."—A.W.C., Ballarat, Vic.

DAVEY.—Bro. Alfred Davey, who died at Geelong on Oct. 19, was one of the older adherents of the cause in Ballarat. For several years he had been resident in Geelong, but always kept in touch with his old home. Though having passed the three score years, he still worked at his trade as an engineer, right up to the evening before his death. He was found dead in the morning. He had sought to follow his Lord, and the sudden home-call found him ready. His body was brought to Ballarat for burial. He was loyal to his convictions, and a good man. His family have the memory of a good father and an example of faithfulness.—A.W.C., Ballarat, Vic.

BRETT.—The church at North Richmond, Vic., has been called upon to part with a faithful member in the person of Bro. Arthur B. Brett, aged 44 years, who passed from life to life on Oct. 21, after three months of painful illness. On January 27, 1895, during the ministry of Bro. J. Pittman at Prahran, our late brother was baptised into Christ, and after some years of faithful service, transferred to Windsor. In recent years his membership has been at Coppin-st., North Richmond, church. He was a man of very retiring disposition; nevertheless, he proved himself as an earnest, consistent follower of the Lord, especially in the observance of the Lord's Supper; only sickness kept him from obeying the Master's command, "Meet and remember me." Bro. Brett's Christian life can be summed up in these words: "He was consistent." The deepest sympathy of the church is extended to his loving wife, devoted mother, and fond sisters. May they find comfort in the sweet assurance of a glad reunion "when the shadows flee away." His mortal remains rest in the Brighton Cemetery until the trumpet of the Lord sounds the resurrection morn.—J.E.A., Richmond, Vic.

MACHIN.—Suddenly and unexpectedly, Bro. S. A. Machin passed to his reward on Nov. 10. He had been a patient sufferer for many years,

but only those intimately acquainted with him know what he endured. The cause of his illness was not discovered until the day preceding his death, when he was operated upon, believing that he would come through safely. He rallied a little while, but no hope was given for his recovery. With his wife, he was baptised during the mission conducted at Subiaco by Bro. Hagger twenty years ago, and was in membership there until the call came. His health did not permit of his taking an active part in church work during recent years, but he remained true to the stand he had taken. The townspeople, including members of the church and the Oddfellows' Lodge, of which he was a member, to the number of approximately 300, attended the graveside. The writer officiated, after which the Lodge read a very impressive service. There are left behind a widow and two daughters, Mrs. Griffin (Floss) and Elsie, all members at Subiaco, to mourn a good husband and father; also three brothers, one of whom is a member of the church at Bridgetown. Much sympathy is felt for the bereaved ones.—Will H. Clay, Subiaco, W.A.

Coffee on Pentecost.

It is an isle of beauty—an isle of palms and flowers, set in the coral sea of the blue Pacific. Round about is the music of the smoking surf.

Now and then a hurricane comes along, flattening the houses to the ground, stripping the coconuts from the palms, and carrying off all and sundry out to sea.

Thus Mrs. L. Black described the island of Pentecost, her missionary station in the New Hebrides group, at the Conference of Churches of Christ.

Once when the coffee was a bit off, Mrs. Black asked her native boy, Jacob, the reason.

"Mefeller josen strainer," explained the boy.

"How did you strain it?" he was asked.

"Catchem sock along that feller," said Jacob.

Noting the horrified expression on the missionary's face, he hastened to add that it was only a dirty sock.—"The Sun Pictorial News."



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News of the Churches.

Tasmania.

West Hobart had the pleasure of listening to another one of her young men (Bro. G. Spaulding) exhort the church for the first time on Nov. 19. His message, and that of Bro. J. Park in the evening, were much appreciated by large attendances. Sisters Mrs. and Miss Magor, of South Australia, and Sister Mrs. Woolley, of Geelong, have been visitors at the Lord's table. Cottage prayer meetings are still of great interest.

New Zealand.

At Nelson, on Nov. 5, afternoon and evening, the Bible School anniversary was celebrated at the School of Music. Bro. Carpenter spoke at both services. His subject at the afternoon meeting was, "Gates," and at the gospel meeting he spoke on, "The Child as a Leader." On Monday night a public meeting was held, and a fine programme was presented by the children, and the annual prize-giving took place. The number on the roll is now 260, a slight increase on last year. There are 26 teachers and officials on the staff, being an increase of three. Six of the scholars have joined the church during the year, and all branches of the work are flourishing. On Nov. 12, Bro. John Griffith in the morning spoke on "Ye are the light of the world," giving a fine exhortation. Bro. Carpenter at night took as his subject, "Salvation to the Uttermost," which was much appreciated.

West Australia.

Subiaco on Nov. 19 had a fine gathering around the table, and a particularly helpful address by Bro. Les. Clay. Several visitors present. Splendid interest and attendance at Bible School. At 6.40 p.m., inspiring prayer service, and at 7.15 a song service led by Bro. Clay, at which rousing singing was enjoyed. The evening gospel service was well attended, and a fine spirit prevailed. Bro. Clay's address was followed with marked interest, and one young girl made the good confession. The anthem by the choir was enjoyed.

At Collie a very successful mission was held from October 15 to 22; it was then extended another week by the courtesy of the Clatmont brethren, who allowed the church to retain the services of Bro. Leece (missioner) for the longer period. Three adults and two boys from the Bible School were the visible results. All enjoyed the splendid addresses. Since then another scholar decided for Christ. On Nov. 5, a splendid man took his stand for Christ, Bro. Moignard preaching. A visit was received from Bro. A. Cameron, who united in marriage Bro. R. Pearce and Sister Myrtle Warne on the 18th, and stayed over the Lord's day. Sister Organ, late of West Guildford, is very ill. Sisters' Prayer and Dorcas Class meetings are bright and interesting. Bro. Phil. Moignard was welcomed on Lord's day, 19th, after four years' absence. 54 broke bread, and a splendid address was given by Bro. Cameron.

Queensland.

At Toowoomba on Nov. 19 the fellowship of Bro. T. Chapman, of Albion, and Bro. M. MacIntyre, of Mt. Tyson, was enjoyed. An exhortation was given by Bro. Burns from Heb. 10: 22-25, which was well received. Sunday afternoon, several of the brethren met at the home of Bro. Draney, and broke bread with Sister Draney, who has been laid aside some weeks, but is recovering. Sister MacIntyre, of Mt. Tyson, who has been in hospital, is convalescent. Sister B. Skerman is an inmate of the "Wilga" hospital. Gospel service was conducted at Harlaxton by Bro. S. Vanham. The esteemed Sister Kitchenham is indisposed.

At Boonah, on Oct. 20, three Bible School girls were baptised, and were welcomed into fellowship. Meetings are well attended, both morning and evening. Much interest is taken in every department. The Mutual Improvement Class is very encouraging. November 12, good meeting at worship service. Bro. and Sister Harris, from South End, Toowoomba, had fellowship. Nov. 10, Bro. Arnold conducted a memorial service at Silverdale to Bro. Schorret, who passed away on Nov.

8. Bro. Stubbin spoke at the morning service, taking for his subject "Going Forward," and touched on some of the happenings at the Federal Conference. Bro. Morrish conducted the service at Mount Alford in the afternoon.

At Brisbane on Nov. 19, Bro. Rankine addressed a fair meeting in the morning on "Living to Christ—Dying a Gain." At night to a large audience his theme was "Confessing Christ—What it Means." A young man came forward to re-consecrate his life to Christ. A great amount of illness is prevalent amongst the members. At present Mrs. Rankine is laid aside. Mrs. Colvin is also confined to her home. Bro. Rankine has terminated his work in Queensland. He has built up a strong church at Ann-st. Both Mr. and Mrs. Rankine will be greatly missed in Brisbane. They leave to the great regret of the members.

At South End, Toowoomba, on Nov. 12, Bro. A. Day exhorted on "The Home Coming." At the open-air meeting Bro. Stitt spoke to a fair gathering. The gospel meeting was well attended. Bro. H. Coleman conducted. Nov. 10, the first anniversary was very encouraging. Morning service was an every member present effort, and those who were unavoidably absent forwarded a text. Bro. H. C. Stitt gave a splendid address on "What mean ye by this service?" Bible School, children's special address on "Clean Hands," and special songs by the children. Bro. Stitt also illustrated the "Divine Magnet," and his address was appreciated. The distribution of prizes met with approval by the children. The church is very thankful to Bro. Sage for his serviceable gift of an organ to South End.

Victoria.

At Hawthorn a lady made the good confession on Sunday night at the close of Bro. Scambler's address. Bren. Illingworth and Thomas gave appreciated addresses at the morning meetings.

On Lord's day afternoon, Nov. 19, Brim had a very brightly attended meeting, and Bro. Faule spoke enthusiastically for Home Missions. The evening service was also well attended, and Bro. Faule delivered a most uplifting address.

The church at North Melbourne has suffered a great loss in the home call of Sister Dale, senior who passed away last Sunday morning. Sister Dale has always been one of the most consecrated workers, and even in her illness helped in the recent sale of work, which was so successful.

Hoppton Sunday School joined with other schools of the district in a united temperance meeting at the picture theatre last Sunday afternoon. Bro. Wakeley presided, and Bro. Tinkler was pianist. Dr. Blakeslee gave the address. G. P. Pittman addressed the church in the morning, and Bro. Wakeley preached at night. The sale of work last Saturday, opened by Bro. T. Bagley, was a successful function.

The South Yarra Women's Guild held their sale of work last Saturday, which proved a success. The sisters have worked hard, and are doing a fine work. Mrs. F. Lee has proved herself a capable leader. Last Lord's day meetings were very good. Bro. Payne spoke morning and evening, and at the close of his gospel address a mother and her eldest son decided to re-consecrate their lives. One who was immersed during the week was welcomed into fellowship.

Bro. Dawson conducted the meetings at Footscray last Lord's day. A special men's service was held at night. The subject of the address was "The Power of a Man." The choir featured special items. The service was very bright, and much enjoyed. At Bible School there were over 200 present. Bible Class is improving in attendance since increase rally commenced; there were 30 present. The Senior C.E. held a delightful missionary meeting last Wednesday. Preparations are being made for the Christmas season by the Kindergarten department and the J.C.E.

The Coburg church and auxiliaries are steadily making progress. The J.C.E. is growing in numbers and interest. Mid-week prayer meeting is

again on the upgrade, with an attendance of fifty or more. Last Sunday, at the close of Bro. J. C. F. Pittman's address on "The Blind Receive Sight," a young lady made the good confession, and on Sunday week a man of mature age did the same. Church building committee hope soon to make a start with a home building. Plans are nearly complete.

Second week's mission meetings at Colac closed on Nov. 26, with Bro. Hinrichsen's fine address on "Which is the Right Church?" There were fine attendances both at morning service and at Bible School on that date. There have been two confessions to date. At 5 a.m. on Friday, Colac electric power-house was destroyed by fire, but by quick work gas lighting was installed in the tent, and no meetings were inconvenienced.

At Burnley all meetings on Sunday were well attended. In the morning two club girls, baptised last Wednesday night, were welcomed into fellowship. Bro. Hughes exhorted. Afternoon, school regraded. At the close one scholar was immersed; quite an impressive ceremony. Evening meeting, Bro. Stephenson occupied the platform. At the close two more scholars were baptised. The aged Sister Westerman and the two Sisters Norley and Sister Newham are laid aside through sickness.

At Lygon-st., Carlton, on Sunday morning there was a splendid Home Mission address from T. H. Scambler, B.A. In the evening Jas. E. Thomas spoke on "How to make sure of the future." At the church business meeting on Tuesday last the resignation of Bro. Thomas was accepted with great regret. He proposes to take at least three months' complete rest. He will close his work at Lygon-st. on December 17. The church has invited A. T. Eaton, of Sydney, to succeed Bro. Thomas, and he has accepted the invitation.

Very enjoyable meetings at Swanston-st. last Lord's day. Bro. Kingsbury mentioned facts regarding Home Missions in Victoria, and encouraging features of the work, suggesting lines on which all could help. Excellent sermon at evening service, and two young men made the good confession. On the previous Lord's day evening all were delighted to hear the good confession from Ron. Clapham, second son of Bro. and Sister Harry Clapham, late of Enmore, N.S.W., and grandson of the late Bro. W. T. Clapham, formerly well known as a prominent member of North Fitzroy, and then later as a preacher in N.S.W., Queensland and New Zealand.

At Doncaster the last few weeks of Bro. Jones' work have been times of great blessing. On Nov. 12 there were exceptionally good meetings, especially the evening service, when the subject was Temperance. On Nov. 19 Bro. Wedd gave a very interesting address on "The Watching Christ." Bro. Bagley was the speaker at night on Home Missions. There was one confession. On the 26th Bro. Jones gave addresses to good audiences. At the gospel service six young people made the good confession. This was a very fitting close to Bro. Jones' four years' labors with the church. Bro. Jones has been granted two months' holiday with a view to restoration of health.

At Bendigo on Nov. 12, Bro. Thompson, the preacher at Harcourt, conducted the services, he having arranged an exchange with Bro. Gibbins. The annual picnic of the Bible School was held at Axedale on Nov. 16, and proved a great success. The school has decided to build a tennis court on the church ground. To raise funds weekly cottage socials are proving enjoyable and profitable. Bro. Garnet Hands, a teacher in the school, has been transferred to the Melbourne office of the Commonwealth Bank. On leaving, he was the recipient of a beautifully-bound Bible. He has been a splendid help in the school and church, and also in the choir. Sister Gibbins is now spending a few days' holiday in Melbourne.

Mr. Robert Powell, of C.I.M., preached at both services in the Balwyn chapel last Lord's day. There was a further record attendance at the Bible School, when Mrs. Powell addressed the scholars, and at the evening service, when a man, whose confession was taken last week, was baptised. The newly-formed choir is assisting greatly

with the church services. Last Saturday evening a concert and social evening were held in the church to provide funds for church crockery. A large audience enjoyed an excellent programme, supplied by local talent. Bro. and Sister Jas. E. Thomas were present; the former was chairman.

On Nov. 22 at North Fitzroy, Mr. Powell, of the China Inland Mission, gave a very fine lantern lecture on China. He referred to the interesting fact that there were present in the meeting nine missionaries whose service for Christ in China amounted in the aggregate to 231 years. Interest in F.M. work has been greatly stimulated as a result of the lecture.

South Australia.

At Mile End six were received into fellowship on Sunday morning—five by faith and baptism, and one commended from Wallaroo. Children's Day was observed in the Bible School. At night two from the school made the good confession. Crowded meetings.

At Croydon better attendances of young people are reported at church services. Sister Robertson, from Balaklava, has been welcomed by letter. On the 26th Bro. Wilson spoke on "The Gospel Needed To-day." Three confessions. Recent dart sermons were very helpful.

At Grote-st. on Nov. 26 there was a fair attendance at the Lord's table. Bro. A. C. Garnett, M.A., addressed the church. Bro. and Sister Day, from Sydney, who for some time have been meeting with the church, were welcomed into fellowship. During the week Sister Mrs. James, who for many years has been a faithful worker, passed away. At night Bro. Garnett preached to a large audience.

At Gawler the work is encouraging. Attendance at all meetings is very consistent, and a good interest is manifest. Last Lord's day evening one young girl made the good confession. A most successful church social was held on Tuesday evening last. A number of items, musical, songs and recitations were given, games were indulged in, and supper served. Sister Mrs. Durdin and Miss Daisy Durdin, from Wallaroo, were welcome visitors on Sunday. All meetings good.

On Nov. 21 the prize distribution took place at St. Morris Bible School. The books were distributed by Geo. D. Wright, President S.S. Union. On Sunday, 26th, anniversary services were continued, and farewell messages given by W. Beiler, at the morning service "A Message of Encouragement" to the church; afternoon, an illustrated address, "The Little Foxes," was highly appreciated. The evening farewell message was much enjoyed. W. Beiler sang a solo by special request. The school rendered several selections.

Forestville since last report have welcomed Bro. and Sister Feldler by letter. On Nov. 22 Mrs. Mosely and her prayer meeting committee held a meeting with the sisters, with 14 present. Papers on "Prayer" and "Peace" were well received. Interesting but sad talk by Mrs. Mosely on her visitations to the poor in the city. The church's third birthday was celebrated on Nov. 26. Morning, Mr. Mathews, of Maylands, exhorted. Afternoon, Bible School rendered nicely the F.M. exercise. Superintendent, Bro. A. Lovell; organist, Miss Hart. Collection, £1/5/6. Evening, Mr. Colman, of Maylands, preached helpfully on "Faith." Anthem, "Break Forth Into Joy," also solo, "Nearer, still nearer," by Bro. S. Lovell. Song leader, Bro. A. Lovell; organist, Mrs. Morrison. Fair attendance at each gathering.

On Oct. 22, May Lyons, a convert of the Beiler mission, was baptised, and the following Sunday received the right hand of fellowship from Bro. A. G. Jarvis, one of the foundation members of the work at Berri. Sister Lyons has the honor of making the church roll 100. The Berri Bible School roll now stands at 101; there are seven classes meeting in the chapel; each class is enclosed in a curtained room, and the young men's class is accommodated in the manse. The school class is equally overcrowded. Two classes in Winkie is equally overcrowded. It is hoped here to meet outside the building. It is hoped shortly to add to the building to meet the present need. Bro. Hunt is conducting a Training for service class at both Berri and Winkie each week in addition to other auxiliaries already in hand.

all of which are in a strong state. Some members from sister churches have been located at Lyrup, seven miles from Berri. Bro. Hunt is contemplating services at this place. Lyrup is an old village settlement, commenced thirty years ago on communistic lines, and in all these years no chapel building has been erected. Several attempts have been made to hold services by different bodies, with little success.

There were good meetings at Moonta on Nov. 26. Bro. Oram's last Sunday of the second year of service with the church. The preacher made special reference to the year past, and announced that he had accepted another year's service with the H.M. Committee to labor at Moonta. Bro. and Sister Attwell have gone to Melbourne for an extended holiday. Bro. Attwell is an officer of the church, and secretary of the Bible School, whilst Sister Attwell is superintendent of the Kindergarten Department. Bro. Kearne is acting secretary of the Bible School. The Bible School picnic at Port Hughes was a great success.

New South Wales.

At North Sydney good meetings continue at all services. On Sunday morning Bro. Flood ably exhorted. At night a very large congregation enjoyed a fine address by Bro. Plummer on "The Unity of God's People."

The members at St. Peters have decided to hold morning services, commencing the first Lord's day in the new year. On Nov. 26, Bro. C. Casperson gave a very thoughtful address. One young lady made the good confession. Sympathy goes out to Bro. and Sister Eldridge, in the loss of their little son.

Belmore Bible School anniversary passed off splendidly. Crowded meetings. Many could not obtain admission to the Tuesday evening entertainment and presentation of prizes. The school enrolment is 253. About thirty from the Bible School united with the church during the year. All departments are going on nicely. Good service on Sunday. One baptism since last report.

At Lismore on Nov. 19, Bro. C. L. Savill was in charge. At night Bro. P. J. Pond preached to a good attendance on "Is One Church as Good as Another?" Work on the new church building is proceeding. A working bee is being in the preacher's residence. Isolated members in charge of undenominational Sunday Schools in district are Bro. Stewart, near Kyogle, and Sister Mrs. Paddon, Evans Heads. Both centres are about forty miles from Lismore, in opposite directions.

At Chatswood prayer service on Nov. 22 one man made the noble confession. Sunday, Nov. 26, the church welcomed Bro. and Sister Whelan back to Chatswood, after spending some weeks in Victoria. Pleased to have Sister Woodhead as a visitor from Victoria. Bro. Whelan gave a beautiful talk to the church, and a splendid address at the gospel service. Bro. Newton, who confessed Christ, put on Christ in baptism. At the close one boy of the S.S. confessed Christ. Splendid attendance all day.

The fourth anniversary of the Dumbleton Lord's day School was held on Nov. 19 and 20. Speakers were Bro. Hutson, of Belmore; Bro. Stow and Bro. Crisp, of Marrickville. All gave interesting addresses to parents and children. The secretary's report showed a slight decrease in scholars, mainly due to removals. A fine programme of singing was rendered by the children, assisted by an orchestra of friends. The annual picnic was held on Nov. 25, at Doll's Point; a very enjoyable time was spent.

Bro. and Sister Ethelbert Davis have arrived from Queensland, and have commenced their labors with Mosman church. Splendid meetings on Nov. 5 bore testimony of increasing interest, and the fitting welcome extended to Bro. Davis has assured him of hearty support. Bro. Davis preached at both services, and has already made a strong impression. At a public meeting on Nov. 6, a welcome was extended to Bro. and Sister Davis. Addresses were delivered by Bro. C. R. Hall, on behalf of the Home Mission Committee; Bro. A. Plummer, North Shore churches; Bro. Forbes, preachers of the State of N.S.W.; Bro. P. Thomas, Mosman church. Bro. Davis suitably responded.

Marrickville had splendid meetings at anniversary services. In the afternoon last Lord's day Bro. T. C. Walker addressed the children, and at the evening service Bro. Crisp gave a special talk to children and parents. A fine programme of musical and elocutionary items was rendered by the scholars on Tuesday evening, when prizes and certificates were presented by Sister Miss MacDonald and Bro. Crisp. The picnic to Nelson Park on Saturday was most successful. On Sunday morning Bro. P. E. Thomas gave a very helpful talk on "Soul-winning." Bro. W. E. Thomas has been elected to the diaconate, in place of Bro. Stow, who recently resigned in view of his labors with the church at Dumbleton.

Victorian Home Missions.

Members throughout Victoria are earnestly urged to make the most liberal offering to the Home Mission appeal. £1500 is required to meet Conference free of debt. If every church will raise a few pounds more than last year our aim will be reached.

The officers of one of our churches recently suggested that if there should be a deficiency in the offering, a further appeal be made to the churches, and not pass it on to Conference. In order that no second appeal be made, and that Conference be not faced with a deficit, let all do our utmost on Sunday, December 3, and the succeeding weeks during which the offering will remain open, and contribute a record offering for evangelising this country for Christ. "A gift from every member" is our motto.

About 700 letters have gone out to our Victorian isolated members. Many of these greatly miss the fellowship they once enjoyed with some of our churches. Some have set up the Lord's table in their own home, and look forward to the time when our Home Mission Committee will be able to send the mission tent and open up the work in their districts. Isolated members are asked to kindly forward their gifts for the Home Mission offering direct to the Home Mission office, 14 Queen-st., Melbourne.—Thos. Bagley, Secretary; W. C. Craigie, Treasurer.

BIRTH.

PROSSOR.—On Nov. 24, at Dromana, to Mr. and Mrs. Norman Prossor, "Waterford," Red Hill, Victoria—a son. Both well.

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COMING EVENTS.

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.

ROY COVENTRY MISSIONARY RALLIES.

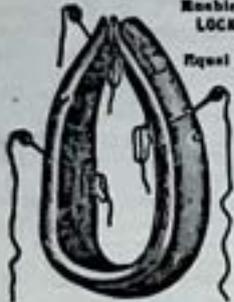
- Dec. 5, Tuesday, Malvern-Gaulfield chapel; chairman, A. E. Illingsworth.
- Dec. 6, Wednesday, North Fitzroy chapel; chairman, J. W. Baker.
- Dec. 7, Thursday, Ascot Vale chapel; chairman, H. J. Patterson, B.A.
- Dec. 12, Tuesday, Hawthorn chapel; chairman, T. H. Scantler, B.A.
- Dec. 13, Wednesday, Brighton chapel; chairman, B. W. Huntsman.

DECEMBER 8.—The Lygon-st. Dorcas Sisters will hold a Gift Evening on Friday, December 8, at 8 o'clock. Come! Bring a gift and buy a gift. Refreshments.

DECEMBER 10.—Lygon-st. Home-coming Day, 10 a.m., Junior Endeavor Rally, 11, Family Service. Jas. E. Thomas will speak on "Help on the Homeward Way," 3 o'clock, Children's Day Mission Service. H. R. Coventry, of India, will speak 7, Evangelistic Service. Jas. E. Thomas will speak on "When We Come Home."

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"Drys" Sweep Poll in U.S.A.

New York, November 13.—Later returns reverse the earlier reports on the results of the "wet" and "dry" referendum. In Ohio where first reports indicated a two-to-one victory for the "wets," the returns now indicate between 175,000 and 200,000 "dry" majority. California, which has always been sturdily "wet," has also reversed early returns, which indicated a defeat of the "Wright Enforcement Act" by a crushing majority, now seems to have carried the measure by a comfortable lead. Volstead, the author of the Volstead Act, has been defeated in Minnesota, but his successful opponent, the Rev. Mr. Kvali, has been a much more aggressive prohibitionist than Mr. Volstead. The "drys" have probably gained eleven members in the House of Representatives, whereas early reports indicated a gain of seventy "wets." In the Senate the "drys" count a gain of three.

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