

# THE AUSTRALIAN CHRISTIAN

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## The Essentially Practical Nature of Christianity.

**T**O-DAY is Hospital Sunday. The thoughts of thousands are thereby directed to the worthy institutions—the product of Christianity—in which the sick and suffering, however poor, receive the most skilful treatment which modern science can give. We thank God for our hospitals. We remember with gratitude the doctors, very many of whom give much time quite gratuitously to helping the needy; and the nurses, many of whom regard their work not as a profession but as a real vocation, believing that in it they may spend their lives to the glory of God and the service of men.

Naturally we are led to think of the practical nature of our holy religion. Christianity is not merely a doctrine; it is a life. It is love in operation. It must work, and it does work. It is not true because it works; but it works because it is true.

There have been times when Christians have emphasised too exclusively the doctrinal aspect of religion. The intellectual side of faith, the requirements of orthodoxy, should not be overlooked; but the faith which will commend us to God is the "faith which *worketh by love*." Here is a trinity, which should never be separated.

We have the example of our Master, to follow whom is the ambition of every disciple. If we were asked, What is the most comprehensive statement of our Lord's purpose in life? we should reply: "I am come down from heaven, not to do mine own will, but the will of him that sent me." "To do"—here is the life of active service. If we were asked what is the simplest and most appealing summary of our Lord's life of activity? we should give it in the words of Peter: He "went about doing good." These statements of purpose and result seem final; they show us motive and conduct as they are at the best.

It is well for us to think of the teaching as well as the example of Christ. In un-

forgettable terms he has told the necessity of right-doing, benevolence, beneficent service. He repudiates anyone who will not serve God and his fellows. The Sermon on the Mount was meant to inculcate the principles of the kingdom. Its central exhortation is, "Seek ye first his kingdom, and his righteousness." Seek his righteousness—to do God's will, to do the right, must be involved in that. One of the greatest statements in the Sermon is that men will be judged by their deeds, not by their profession. "By their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." If any disciple were in danger of trusting his whole salvation to a confession made or an act

of obedience rendered at the beginning of his Christian life, how should these words warn him of his danger! No lesson was more sternly or consistently enforced by Christ. In his picture of the judgment of the nations, he taught it. Those on the left hear the reason for their doom: "Inasmuch as ye did it not unto one of the least of these, ye did it not unto me." The blessed of the Father have as their highest praise from the King: "Inasmuch as ye did it unto one of the least of these my brethren, even these least, ye did it unto me." And the things done were feeding the hungry, caring for the sick, visiting the prisons. How practical this is!

There never is any incompatibility between the New Testament epistles and our Lord's own teaching; so we naturally expect to find the lesson passed on to Christians. We do find it. James is regarded as a preacher of works—not that he thought that any man could be saved by works of merit, but because he held that a faith which did not find its outlet in works of beneficence and mercy was useless. "Will you understand, you senseless fellow," he asks, "that faith without deeds is dead?" "Who among you is wise and learned?" his inquiry comes again; "let him show by his good conduct, with the modesty of wisdom, what his deeds are." The same epistle contains the unforgettable description of our acceptable religion: "Pure, unsoiled religion in the judgment of God the Father means this: to care for orphans and widows in their trouble, and to keep oneself from the stain of the world." It is useless to argue about this passage; it both appeals to the highest in us and gives to us the judgment of God. Anything short of this—Christian profession, proffered worship, faith, orthodoxy, zeal against heresies or evil living in others, will not avail us.

The apostle of love has the same message, "This is how we may be sure we know him,

### My Choice.

*I do not ask—why should I ask—  
That I may find some easy way;  
Nor would I seek to shirk the task;  
But I would pay,  
With eager heart, and outstretched hands,  
In full, the price that Love demands.  
The price is paid, yet I must pay,  
With Him who paid in blood and tears;  
God holds the hounds of Hell at bay,  
Adown the years,  
Not by some trick, or new device,  
But by an age-long sacrifice.  
And I must either stand with those  
For whom the sacrifice is made,  
Or choose the thorns, and leave the rose,  
And, unafraid,  
Go on with Him, and only crave  
The right to suffer and to save.  
What more than this could Love desire?  
And is there less than Love can claim?  
To stand and feed the altar fire,  
And fan the flame  
With every breath, and dare to lose  
That Christ may triumph—this I choose.*

—F. P. Morris.



by obeying his commands." "Whoever possesses this world's goods, and notices his brother in need, and shuts his heart against him, how can love to God remain in him? My dear children, let us put our love not into words or into talk but into deeds, and make it real." John learnt this lesson from his Master.

He who is supremely regarded as the apostle of faith joins with James and John in giving the same clear witness. The epistle to the Romans, which most emphasises faith, and justification by faith versus justification by works of law, has as its close chapters full of practical instruction. This epistle declares that "if a man have not the Spirit of Christ, he is none of his." The Galatian letter supplements this teaching by showing what is involved in the possession of the Spirit. "The fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control." As has been said, "the fruits of the Spirit are the proofs of the Spirit."

The greatest Pauline passage yet remains. In the letter to Titus, Paul tells a young preacher *what* he ought to preach, and the *purpose* of his preaching. He quotes apparently one of the familiar watchwords or summaries of the faith current in apostolic days. "When the kindness of God our Saviour, and his love toward man, appeared, not by works done in righteousness, which we did ourselves, but according to his mercy he saved us, through the washing of regeneration and renewing of the Holy Ghost, which he poured out upon us richly, through Jesus Christ our Saviour; that, being justified by his grace, we might be made heirs according to the hope of eternal life." "This," Paul says, "is a faithful saying, and concerning these things I will that thou affirm confidently." That is, Titus like every other faithful preacher must constantly and confidently preach the fundamental truths Paul has enumerated; but see the purpose—not merely that men be orthodox, sound in the faith, but "to the end that they which have believed God may be careful to maintain good works." The faith is needed, as the foundation for the life. Creed and conduct have each their place. "Flowers and fruit are not substitutes for seeds and culture, and the life of the tree. All those are the means by which flowers and fruit may be gained."

Oh, that Christ's aim were ever ours—to do the will of God. Oh, that it might one day be truthfully said of us, that, like the Master we professed to follow, we "went about doing good."

Tell me not what thou hast heard and read, and only so; but what (after thy hearing and reading) thou hast taken into thy meditation, found to be truth, settled with judgment, fixed in thy memory, embraced in thy affections—and then a long time practised, and so made up to be truly thine own. This, and only this, is rightly called Learning.—Thomas Fuller.

# An Interview with Dr. W. T. Moore.

Dr. Jesse R. Kellems.

"I can tell much about a man's spiritual condition by the ways he walks."

The old Doctor's eyes twinkled as he smiled at the three young men sitting on the lawn before him. Through the spreading branches of a great oak the August sun gently bathed the noble head of the last living preacher who had intimately known the mighty makers of the movement for the restoration of Primitive Christianity. A light breeze rustled the leaves at the old Saint's feet—a breeze from the very heart of the North Carolina Mountains as they tumbled away before us into purple haze.

"Yes, I can tell something about a man's heart and soul by his walk."

## It Cannot Be.

It cannot be that he who made  
This wondrous world for our delight,  
Designed that all its charms should fade  
And pass forever from our sight;  
That all shall wither and decay,  
And know on earth no life but this,  
With only one finite survey,  
Of all its beauty and its bliss.

It cannot be that all the years  
Of toil and care and grief we live  
Shall find no recompense but tears.  
No sweet return that earth can give;  
That all that leads us to aspire,  
And struggle onward to achieve,  
And every unattained desire  
Were given only to deceive.

—Exchange.

Dr. W. T. Moore will celebrate his 93rd birthday next week, and the statement just made was called forth by the request that he tell us of Alexander Campbell.

"The first thing which impressed one about Alexander Campbell was his walk. The tremendous physical power of him struck the observer with force. One said as he saw Campbell walking, 'Here is a man!' How much the physical means in success! Our mothers need to learn the lesson that the physical dominates the spiritual. Campbell was particularly fortunate in that his mother knew the value of a fully developed physical personality. Therefore, as he walked he was deeply conscious of his powerful physical manhood. What was Alexander Campbell spiritually? The greatest man I ever knew."

What a tribute from this one whose life has been moulded by association with some of the greatest men of the past century, Dr. Joseph Parker, Alexander Maclaren, G. Campbell Morgan.

"Campbell was a Christ lover. During the Civil War I spent five weeks at Bethany. I rode horseback with Mr. Campbell

every day. In our many conversations it was noticeable that he could not spend five minutes without talking of Christ. I tried one day to trap him. You know of the many wonderful views around Bethany. As a particularly pleasing prospect lay before us I said to him, 'Brother Campbell, there is a magnificent scene.' 'Why should it not be,' he replied: 'Jesus Christ made that.'"

The Doctor's face worked, and for a moment he could hardly contain his emotion.

"In the presence of Alexander Campbell one felt that he was near the Saviour."

"What was Mr. Campbell as a preacher? In the modern acceptance of the term he was not a great preacher. Those fine emotional touches, which are to-day so vitally essential, he seemingly did not possess to any marked degree. He was a theologian; he took his theology with him into the pulpit. He was able, as few men have been able, to make old things new and new things appear to be old. He was more a quiet lecturer on the deep things of the Christian revelation than anything else. Robert Richardson was the keen, incisive critic. He was of great help to Campbell. And it is not taking from Mr. Campbell's glory to say this. His own mind worked in vast realms. It was comprehensive in its scope. He could put more into a sermon or a lecture than any man I have ever heard. Without doubt the reason for this was his hold on Christ. Christ was the centre, the all of his thinking and his preaching. To him Christ was Christianity; he was the system which he preached and taught."

"I have frequently heard Walter Scott. The vivid impression of his mighty personality, the power of his sermons live with me as though they were delivered but yesterday. Campbell occasionally preached on other themes than those which dealt directly with Christ: Walter Scott never. The one theme, with him, of every sermon was Christ. But of all the men of those early giants Alexander Campbell was mightiest. He towered head and shoulders above all. He did not seek thus to be pre-eminent; he did not desire it—but it was his position. And those who knew him and worked with him felt it and were not piqued by it. Oh, but he was a man of power."

The deep voice of the old warrior fairly boomed out the last sentence and a proud smile played about the kindly old face. To us who listened there was glimpsed that flame which burned in the spirit of the great man of the past. It was a feast of soul. As the Doctor was led by the gentle hand of his devoted son, Paul, to his needed rest, the eyes flashed once again and as he vigorously slapped the shoulder of his young friend, he said, "Remember he was a man of power."—"Christian Evangelist."



# Reasoning from Facts.

H. J. Patterson, M.A.

"They answered and said unto him, Art thou also of Galilee? Search and see that out of Galilee ariseth no prophet.—John 7: 52.

If we were correct in our reasoning, what a lot of time we would save. And besides that, emotional feeling is let loose and anger runs riot because we have not got the facts of the case, or perhaps have arrived at a false conclusion through bad reasoning. True, there should be room for the emotional and intuitive, for we are not cold hard thinking machines, but a little thought and reasonable care might sometimes avert untold harm. People, sometimes good Christian people, jump to conclusions that are not warranted. Such as the following is common. One happens to make a remark that all vain persons wear jewelry. One in the company is wearing such and the almost certain result is that offence is taken though none is intended. The conclusion made by the offended that she is reckoned to be a vain person is not a logical one. The reasoning is false. A similar case of false reasoning came under our notice a few days ago. From the text "He that believeth and is baptised shall be saved," the deduction was made that "no one can be saved except such as believe and are baptised." Now, however strong our position be on the subject of baptism, the conclusion or deduction quoted above is not warranted from that one text. So men argue and become angry in debate.

## An example from Scripture.

John 7: 14-52 gives us a case in which the error was in the alleged facts from which the conclusion was drawn. The Christ had given signs and many had accepted them as good evidence of the claims made. Many spoke openly of him as "the prophet" and as the Christ. "But some said, What, doth the Christ come out of Galilee?" The Pharisees said, "Search and see that out of Galilee ariseth no prophet."

This was the manner of reasoning—

No prophet cometh out of Galilee, and  
Jesus cometh out of Galilee,  
Therefore Jesus is no prophet.

Here the conclusion was wrong, because of a partial knowledge of the facts. Though Jesus had lived many years in Galilee, he was born in Bethlehem.

## Partial knowledge of facts is dangerous.

"A little knowledge is a dangerous thing," and especially is this true when used in our judgment of others. It is a deplorable fact that many are too willing to impart these half-truths and half-falsehoods. In the case of the worldling, this is not a thing causing much amazement. The pity of it is that so many professing Christians

fall into the snare. A feeling of ill-will is a great promoter of bad thinking. The Pharisees had the fault in themselves, for they hated the Christ and his teaching. May God keep us from that hatred and ill-will which leads us to seek occasion for evil speaking. This attitude leads also to harsh condemnation of all who do not agree with us. "This multitude who knoweth not the

## A Prayer.

When I go hence,  
As go I must,  
And all alone,  
The Father grant I go to sleep  
As little child,  
With prayer—"soul prayer"—  
Upon my lips  
"And God bless everyone."

Grant I may spend a day  
Before I die  
In sitting by the fireside,  
Old letters and old pictures  
On my lap,  
With Memory fresh,  
And visions of my  
Loved ones  
Crowding in.

God grant my debts are paid.  
My little testament of gifts  
Secure for those to whom  
Such good will goes.

Grant that my friends  
Both over here and Over There  
Are loving me for  
What I am,  
After my three score years  
And more  
Of friendly intercourse.

Grant, Heavenly Father,  
As I go hence,  
As go I must  
And go alone.  
That I go gently in my sleep,  
With faith as large  
As now, to-day,  
When all seems beautiful  
To me  
As I see Death—  
Death to the Body—  
Life to my eager soul.

—Mabel Hill in "Boston Transcript."

law are accursed." So two parties in dispute, each perhaps having a partial knowledge of the facts, castigate each other with bitter invective till irreparable injury is done.

False facts must yield a false conclusion. Perfect soundness of reasoning is valueless if the statements from which one reasons are wrong. Here the Pharisees were in error, for Jesus did not come out of Galilee in the sense in which they used the term. He was born in Bethlehem and was of the tribe of Judah.

## Some facts of which we may be sure.

1. He that hateth his brother is no Christian. "But he that hateth his brother is in the darkness, and knoweth not whither he goeth, because the darkness hath blinded his eyes." "Whosoever doeth not righteousness is not of God, neither he that loveth not his brother." "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, cannot love God whom he hath not seen."

2. Jesus prayed for his enemies and so ought we. "Pray for them which despitefully use you and persecute you." In the model prayer we have this for our guidance, "Forgive us our trespasses as we forgive them which trespass against us." Jesus' prayer on the cross can never be forgotten, "Father, forgive them, they know not what they do."

3. Jesus so loved that he gave his life for his enemies. John 3: 16 is familiar to us all and "God commendeth his own love toward us in that while we were yet sinners Christ died for us."

## Conclusions we may make.

1. If an enemy is worth saving, so also are friends, companions and, indeed, all men. Rather than opposing or speaking ill of them through judgments made on half-truths and false deductions, we should think of them as worth saving, and work to that end.

2. They are worth any sacrifice that we may be called upon to make. Time and talent ought to be freely given. Worldly individual pride should be an unknown quantity in the child-like follower of Jesus Christ. And surely the saving of men is worth the sacrifice of having revenge. Revenge is sweet to the children of this world, but it should be entirely foreign to the heart of a Christian. Crush the desire as one would the head of a snake. "Avenge not yourselves, beloved, but give place unto wrath, for it is written, Vengeance belongeth unto me; I will recompense, saith the Lord."

As Christians we must be ever seeking men for the kingdom of God. Seek them in prayer, in kindly invitation, and through courteous, considerate behaviour. Even if we cannot all be correct in reasoning or in making conclusions, let us be Christlike in conduct, and, being Christian in conduct, defects in reasoning will surely be overcome. Love, the dominating power of the Christian's life, will remove great mountains, and overcome many difficulties. A woman having rescued a baby was commended in the words, "That was a noble thing you did." Her simple reply was, "It is my child." Anything we do for the lost or child of God tempted to go astray should be under the compelling law of love. Reason correctly from facts if possible, but whether or not, let love reign supreme.



## Religious Notes and News.

### A Baptist Gift.

It was reported at the Victorian Baptist Union annual meetings last week that £500 had been received from the estate of the late Mr. G. H. Doery. It was stipulated that the money should be used to buy sites for new churches.

### Central Truths.

Dr. John H. Ritson, honored through many years as a secretary of the Bible Society, has entered upon his term of office as President of the Wesleyan Methodist Conference, England. In his presidential address Dr. Ritson reaffirmed the fundamentals of the Christian faith as essential for the present-day work which lies before Methodism in the world. Among the President's *obiter dicta* the following are memorable:—

"To me Methodism is essentially a spirit—the spirit of evangelism, of conviction that there is a full salvation for every individual through faith in Christ—and a salvation that is not for the individual only.

"Facts show that the Bible message is unique; that, whatever inspiration may be, the Bible is an infallible guide to God, without human interpretation. I have seen it convert the sinful and lay the foundation of a Christian civilisation.

"Our message is in the Bible, and as in the Bible Jesus Christ is central and all-pervasive, so he must be in our preaching.

"It is a full Christ we want to preach, remembering, as we preach him, that the cross is central, that the cross opens the door into the very heart of God, and is the power of God unto salvation.

"We have got to re-discover the individual. Our most effective work is not in speaking to crowds or in dealing with public problems on platforms, but in leading individuals to Christ. Does a doctor going into a ward stand up and talk to all the patients *en masse*? Does he not go from bed to bed and prescribe for each patient? We have got to do the same. Our first duty is evangelism, and God forbid that we should fly off at a tangent from the great central truths! They are the rock on which evangelism is based."

### Is Our Religion too Elderly?

"I put the matter to myself this way. It has been said that Christianity is a religion originally intended for the young, but that it has been taken over, so to speak, and adapted to the needs and temperaments of the elderly. In the process it has lost something of its original grace, its savor of romance, its spirit of adventure, and something also of its power. We have been reminded that Christ himself was a young man. His friends were young, and he had a peculiar attraction for the young. Why is it, we are asked, that the church of to-day has no appeal of anything like the same strength in that direction? Have we aged our religion?" asked Dr. David, Bishop of Liverpool, in a speech recorded in the "Liverpool Post."

"I feel myself that there is a good deal of truth in all that. We have, of course, to remember that the Christian faith has no exclusive appeal to any age. It would not be true to say that it is intended for one particular age more than for another; each has its own part to play in accepting and expressing the faith. Nevertheless, there does seem to be a great deal of truth in the statement that, as a matter of fact and in practice, religion has been interpreted and, if I may say so, administered by the elderly.

"We cannot possibly do without the experience and, to some extent, the control of people of mature years, yet I do believe that somehow we have erred in not taking into the expression and practice of religion the experience, incentives, impulses, and natural temperament of youth. Young

people are feeling it, and so are old people. During my experience as a schoolmaster I came quite definitely to the conclusion that if you compare the influences that have worked on boys, the strongest are those which come from each other. I believe the young will always have a tremendous influence upon one another at first. Secondly, youth has its own particular contribution, which we have not appropriated, to be put side by side with other contributions to the power of religious life."

### "The Times" on the Tennessee Trial.

Since we wrote on the Dayton trial we have read a temperate leading article of "The Times," portions of which we quote merely for information. Of the motives which prompted the legislation and the trial, the writer states: "Many thousands of citizens, who know nothing about science or its real relations to theology, have a vague suspicion that the religion to which they were bred is being undermined by views incompatible with the literal acceptance of the text of the Old Testament. Teaching given in some of the public schools has brought the question into their family life. Their complaint is not that the teaching in these schools is secular or non-religious, but that it is positive anti-religious. They say that their children come home 'little atheists,' and that they parade their atheism before their horrified parents. They contend that, as it is forbidden to teach religion in these schools, it should also be forbidden to teach irreligion, and they affirm that in fact theories inconsistent with their religion are taught by many of the newer kinds of teachers. Their allegations appear to have some foundation, and the exasperation of the parents, out of whose pock-

ets these teachers are paid, is easy to understand." Regarding the other side, "The Times" remarks in part: "The defence pleaded in vain that there are many versions of the Bible, and that all the 500 different churches and sects in America differ as to the interpretation of certain Biblical passages. Which interpretation, they asked, was a school teacher to accept in order to be safe from indictment? With more pertinence they argued that before the jury convicted the defendant of teaching evolution they should at least hear from expert witnesses exactly what evolution means. . . . The defence pleaded that there is no conflict between evolution and Christianity, and that millions believe both the Bible narrative of creation and the theory of evolution. That, of course, is true of some forms, but not of all forms, of the theory. It is true of forms which pre-suppose, or which leave room for, the operation of an intelligent First Cause, and which do not extend the doctrine to the soul; it is untrue of any form which professes to derive the universe from the merely unintelligent action of matter. A chief objection urged against this purely material theory is that it does not account for itself—either for the primal matter which evolution is supposed to evolve, or for the laws or instincts which inspire and direct the process."

### An Explanation.

Mr. W. Mohorter, of Standard Publishing Co., Cincinnati, U.S.A., writes: "I have just noticed in the 'Australian Christian' the reference to a mistake that was made in the 'Standard' of May 30 when Jesse R. Kellems is quoted as saying, 'The brethren in Australia and New Zealand have promised their co-operation in the work, and will supply pastors for the new churches as they are organised.' This should have read, 'The brethren in Australia and New Zealand will be asked to promise their co-operation in the work, and to help supply pastors for the new churches as they are organised.'"

## Social Evangelism.

### A Responsibility We Cannot Pass On.

[We have pleasure in acceding to the request of our Victorian Social Service Committee that we publish the following article by Ethelbert Davis, of N.S.W., contributed originally to "The Christian Messenger."]

When the hungry multitude followed Jesus, he did not say to his disciples: "This crowd of people is hungry, give some of them tickets to the Saducee's soup kitchen, and send some of them to the Samaritan Benevolent Society, and the rest to the Gentile's Home for Hungry Jews." He said: "Give ye them to eat."

Whether we recognise it or not, we have, as a religious body, a constituency which we serve, and which is increasing every year. As our constituency extends, more people will come under our care, and it will not be sufficient to send them for help to other churches, and other organisations. As we take a larger place in the religious life of this country, it will be necessary for us to organise in directions that were not contemplated earlier in our history.

Our Home and Foreign Missionary enterprises came into existence in order to enable us to carry on our ever-increasing evangelistic work at home and abroad. Our Bible College evolved out of the urgent demands for trained leadership.

The day has come when it is necessary for us to organise our forces for a social evangelism, an evangelism that will not only bring men to Christ, but that will also bring Christ into the ordinary every-day lives of men and to all human relation-

It is no longer possible for our churches in that State to pass on to others that which is our responsibility, and at the same time be true to the

practical ideals of the plea we advocate. In the natural course of events, the time has come when we must organise along the lines of definite social service, when we must make our united contribution toward feeding the hungry, clothing the naked, and caring for the homeless.

We are not feeding the hungry when we give them a ticket to some charity organisation, to which we have probably not contributed a cent. We are not clothing the naked, when we give them a letter of recommendation to some benevolent society. We are not visiting the sick, when we send the lodge visitor or the district nurse to visit them. We are not caring for the widows and orphans, when we dump them down in some public institution, or in a home belonging to some other religious body. Clothing, feeding, housing them is our responsibility.

It is obvious that with a rapidly-growing brotherhood, and with continually-increasing activities, there must be a development in the ministry of social and benevolent work. We are not unmindful of the work being done by individuals, and by individual churches, but wisdom, as well as necessity, has dictated that the operations of the brethren be systematised and directed through an organised channel. This has led the Social Questions Committee to make a survey of the situation, and to undertake the task of devising a plan to establish and direct our own institutions.

We earnestly solicit the help of all the members, when, in a few weeks' time, the plans are complete, and are sent to the churches for consideration, and thus restore those social activities that found such a prominent place in the early church.



# Frontiers of Australian Settlement.

Philosopher—Lawyer—Humorist.

W. R. Hibburt.

One does not rightly understand or interpret the man on the land without he gives him credit for being a man of ideas and ideals, and having a capacity for wholesome fun and humor. Have you ever attended a farmers' conference? We mean the kind that takes place after a church service or at a picnic; or better, the men that prefer the outside to the inside of the hall during the social, and gather around a log fire and conduct an unconventional farmers' conference. What a curious agenda and a wonderful contribution to the discussion! One cannot attend such a meeting without being astonished at the extent of bush philosophy and left wondering about some of the sage philosophers and bush lawyers. If you are privileged to help the men out in the fields, the lunch-spell gives you a favored chance of being a humble pupil as you sit at the feet of a wise bush teacher. He is able to give you his ideas about the sun, the moon, the stars and the elements. He speaks with an authority on Mother Earth, and has clear-cut ideas of what is wrong with the government, with city life, and the world in general. He is more up to date than the newspaper when he talks of horses, sheep, cattle, wheat and chaff, and the world's markets.

This man on the land is always ready to stop his team or hold up the job for a bit of good fun and humor. Any happenings on the farm with a comic touch are freely circulated and shared by the whole district. The humor of the man on the land seems to take the bent of treasuring up the joke that fits his idea of things, or ridicules and rebukes what he deems to be artificial and a false outlook on life. It always pays to be wary when Mr. Farmer plies you with a number of droll questions unless he should quietly take a rise out of Mr. Townie. The stories that follow were collected on a recent sojourn in the country, and most were all prompted by some conversation and told and adapted with an idea of giving point to their remarks.

A city young lady of the showy type visiting the country was impressing her listeners with the fact that she had been mentioned in the "Whose Who" column of the newspaper. A seemingly dull country lad inquired at the expense of the young lady's composure, "Whose zoo, did you say?"

A mother while entertaining the music professor and others unduly forced her daughter's efforts on the piano upon the attention of the company. The mother, disappointed that the professor made no comment, said to him, "What do you think about my daughter's execution?" With an accent allowing double meaning he said, "Oh, yes! I am in favor."

A husband with a poetic turn of mind, late in the night awakened his wife out of a fast sleep saying, "Wake up, dear; wake up; I have thought of a good word." The wife, who had suffered too often from her husband's brilliant spells, replied, "Go to sleep, John; I have thought of a bad one."

Many jokes of a kind are repeated for the special benefit of the parson, if they know he is within hearing. The following is one frequently told. When the railroad was being put through, a contractor advertised for three hundred sleepers. In opening the correspondence in reply he was astonished to find one from a city preacher offering the whole of his congregation.

The type of story which shows the farmer being equal to the more favored city man is especially pleasing to the man on the land. Here is a sample. In the early day of the automobile a city man travelling with his automobile lost his road, and seeing a farmer working in the field stopped his car and made inquiries. The farmer, slowly withdrawing himself from the machinery of the reaper and binder which had refused to reap, came to the fence. After directions had been given the farmer inquired, "What might that machine be

that you have on the road?" The gentleman, with an accent of pride and betraying sarcasm at the ignorance of the farmer, said, "Why, that is an auto-mo-bile!" Before leaving, the city dweller asked the farmer what machine he was using in the field. "Why, man, that is an ought-to-mow-hay, but the jolly thing won't."

The average farmer takes pleasure in relating stories against himself and his calling. The following is told when the conversation dwells on the hardship of country life. A farmer was making arrangements with a farm hand to work for him. The man inquired as to the nature of the job and the hours to be worked. The farmer made it known that the household got up at 5 a.m. He could then feed his team of horses, and get the cows in. If breakfast was not ready he could give a hand in the milking. "Of course, you will work the team all day. We have an hour for dinner, and always work until sundown. After tea we put through odd jobs getting ready for the next day." "Do you work Saturday afternoon?" inquired the man. "Oh, yes," was the reply. "Have you any good stone on the farm?" quietly inquired the farm hand. "Yes, splendid; why do you want to know?" "Well," came the reply, "I thought I might build you a ten-roomed house in my spare time."

There is always the casual humor for the one who is watchful. Everything had gone wrong

on the farm during the day. "Dad" in exasperation says in hearing of the boys, "Dash it! I'll let some other fool farm this land." "Dad" tries his hand at singing a hymn. After his effort he explains that he is out of practice. A son who is becoming expert in the farm machinery, quietly says, "No, dad, you want some cylinder oil." "Dad" was warning a youth that he employed on the farm to keep clear of the chaff-cutter belt, and informing him that if he got killed it would cost £200. Whereupon the young lad replied, "It does not matter if I get killed, you can bury me as a porpoise"—meaning pauper.

May our happy friends on the land prosper and continue peacefully and bravely to pioneer the land, delighting in their life work of ever extending the frontiers of settlement in the great land God has given to us, and in raising harvests that help to supply the needs of the great human family.

## A Scientist on Prayer.

In a recent magazine article, says the "New Orleans Christian Advocate," U.S.A., one of the most distinguished nerve specialists in this country declared that he recommends prayer to those who are threatened with a nervous breakdown. His striking words are: "Prayer in the sense of communion with the infinite is a universal need. The question of whether or not you are a firm believer in some particular creed is not involved in this. One might hope you are a professing Christian, and that you can pray with the Christian's faith; but whether or not this be so, I must tell you that both the man with strong nerves and the man with weak ones finds new resources and strength in prayer."

## A Story from Life.

A cold, bleak, winter night; a howling wind and driving rain—one of those nights when few folk venture out of doors. We sat around the fire and chatted. The storm may rage without, and the driving rain be lashed against the window, but we defy the elements, seated around the fire in comfort. No, we shall not venture out to-night. We retire, leaving the glowing embers to themselves. One a.m. the telephone rings. "Hello! Come up to the hospital at once; Mrs — is dying."

I fought my way up to the great building, nearly a mile away. Not a soul did I see on the way. I entered the large institution with its multitude of human suffering. Nurses moved quietly about. Groans and sighs could be heard as one moved down the corridor.

What a sight! A wife—poor, dear, dying soul; yes, and a mother. Husband and seven children sitting around the bed, eyes dimmed and red. The poor husband rose to greet me. Just a pressure of the hand. He couldn't speak. I understood. I knelt down and took hold of the thin white hand. What a look! Oh, what those eyes said! She was too weak for words.

"You are ready?" I asked. A faint smile lit up the face. She looked from one child to the other, then to the husband.

"Yes, dear," he said, "I will be a mother to them." His voice broke. He, too, dropped on his knees and took the other white hand; laying his face upon it he bathed it with his tears.

I felt the strain. I was only human. I had a wife and children. Gently rising, I quietly opened the door and passed out on to the great verandah for a few moments to recover myself. I was nearly blown off my feet. The great trees were swaying and bending, and the driving wind and rain cut my face. What a night—and a poor dear mother dying within! But "peace, perfect peace," was hers. He is wonderful. Blessed Jesus! I was startled by a heavy hand-grip upon the shoulder, and a voice all broken with sobs spoke in my ear.

"Oh, it's cruel! Oh, God, it's cruel! If she goes what can I do?"

We now faced each other. It was the poor husband.

"If she goes, I have nothing to live for; tell me, isn't it cruel?"

He looked into my face, searching for an answer. It was a critical moment. Upon the answer a great deal depended.

"My dear man, Jesus understands. He knows. Lift your heart to him. Come."

"Jesus," he said, "Ah, and she trusts him perfectly. Yes, I've got Jesus—and—the children."

He placed his face close to mine, and looking me in the eyes said,

"If it wasn't for Jesus I would not like to say what I would do."

He took me by the arm, and together we returned to the bedside; a new look was in his eye.

I thought of the storm on the sea of Galilee, of the howling of the wind and the lashing of the sea, and those poor distressed souls. Then when they seemed to have come to the end of it all, despair written upon their faces, they awaken Jesus. He speaks, and the wind sings softly in his ear, and the waves gently lap at his feet, and there is a great calm. Jesus was at hand all the time; and when they called, he answered. He always does. A great calm! Blessed Jesus! Wonderful Jesus!

We held her hands. The children kissed her. A sweet, sweet, peaceful, confident smile lit up her face for a moment. Just one word we caught from those lips: "Peace." Outside the storm howled and shrieked, but it could never again disturb her. She had called. He had answered. And there was a great calm, "and immediately she was at the shore."

Sisters, the storm is raging, but a still small voice calls out over the waters, "It is I; be not afraid."

"And they received him into the ship." He is wonderful. Blessed Jesus! Blessed Jesus! Is he yours?

—P. R. B.



## The Home Circle.

Conducted by J. C. F. PITTMAN

### We Can't Afford.

We can't afford for hate to give  
Like hatred in return;  
We can't afford to feed such flame,  
And make it fiercer burn.  
We can't afford to lose the soul  
For this world's fleeting breath;  
We can't afford to barter life  
In mad exchange for death.  
But blind to good are we apart  
From Thee, all-seeing Lord;  
Oh, grant us light that we may know  
The thing we can't afford!

### Change Here.

It was really after the thrilling moment when we had come nine days over the ocean and had caught sight of the Scilly Islands, and Happy had seized the arm of a cross Major with an eyeglass and cried to him: "That's my Cornwall," and the eyeglass had fallen—it was after this that the first horrid doubt about coming home entered my mind. The Major looked so astonished that I basely separated myself from Happy, and pretended for the moment that I was a kind man bringing an excitable orphan back from America. I saw Happy's dancing eyes, and I said in my heart: "It's bound to be different in England after two years. People grow stouter as well as older; crosser as well as wiser." And as I watched the seagulls spreading their long grey wings, I looked, too, at their hard and greedy eyes and their cruel beaks . . . and I thought: "We must remember eyes which change and mouths which grow hard. We mustn't expect it all to be nice and the same. Perhaps even we . . . but, no! We are the same."

And then there came Southampton; and the green slopes; and hazy sunshine like a delicate cloak which makes England so beautiful and secret and ours. And there was the dock; and the slow coming in; and the real English policeman, and the beards of relations. Some things, at least, were unchanged. And the little train—so much smaller than the great, dark monsters in America. And the porters so polite and pleased with a shilling. I began to be satisfied. "Nothing has changed," I said to myself. People, grown-up people, on bicycles (only children ride bikes in America). Lovers holding hands (lovers in America only hold steering-wheels). Fathers pushing prams (fathers in America drive babies in Fords). It was England. And unchanged. We, too, unchanged. Glad to scuffle for luggage. Glad to shout: "Porter! Porter!"

And then there was London. The very same acid drops in bottles at Waterloo. The same apples at three halfpence each. The same oranges with insides like paper. The very same little man who said: "Yes, sir. Oranges nearly over, sir. You can't expect juice in 'em in July, sir."

Last, there was Toby. Toby, who so short a time ago was a boy who went to school with his large bare knees brave over his grey stockings. Toby now at Oxford, and wearing, alas! Oxford "bags." We were really afraid of that. There was change where Toby stood. We braced ourselves to meet Toby. "I shall," wrote Toby, "be wearing bags of gentle fawn. Do not shun me. They are graceful to behold and pleasant to wear. My power to hug is unchanged."

Under the clock at Charing Cross Toby came true. Also the hugs and the "bags." Afterwards we talked and laughed and ate cream pastries. We talked of Toby's poetry and how difficult it was to understand. Then I said: "Toby, what do you want most of all the moment after this?"

"To see the Aubrey Beardsley portrait in the National Portrait Gallery," said Toby. A fear

seized me. Aubrey Beardsley was a person who did magic drawings of dead people in a nightmare. A fear seized Happy. "Toby is," we whispered with our eyes to each other, "changed."

We went and gazed mournfully at Mr. Beardsley.

"I think he reminds me a little of you, Uncle," said Toby, gently.

I did not understand what there was to make Happy laugh joyously. I thought it a foolish remark.

I said: "You've changed, Toby."

"Oh! Have I?" said Toby. "I'm awfully glad. So have you, Uncle. Changed enormously. You both have."

"We have!" gasped Happy.

"Grown nicer," said Toby. "How hideous, if you hadn't, if I hadn't. How hideous, if one really was unchanged; eyes the same; mind the same; love the same."

"Do you think," said Happy, anxiously, "that you will become a parson-poet, Toby?"

Toby glanced at his fawn "bags" complacently. "I might," he said. "If I do, I'll improve the hymn-book."

I was silent, for I felt very small indeed. Small, but glad that I had learnt suddenly that to find change and to be changed is nice. It is so good to be able to say of oneself: "So I shall change happily for ever after!"—Vivian T. Pomeroy.

### Finishing Touches.

I'm going to be an artist,

And I'm pretty sure I could,

'Cos Daddy's done a picture

And it isn't very good.

He's painted little Jimmy,

And it's like he might have been

If Jimmy's hair was tidy

And if Jimmy's face was clean.

He's put him on a footstool

Like the footstool we have got;

But the legs are nice and shiny,

And the legs of ours are not.

So I'm going to paint the scratches,

And I'm going to dirty Jim,

And I'll make him nice and ugly,

Then we're sure to know it's him.—Exc.

### His Lucky Day.

Having accidentally broken a large pane of glass in a shop window, a boy at first ran away, terrified at what he had done. But presently he halted, and thought, "What am I running away for? It was an accident. I will go back and tell the truth." He retraced his steps and told the irate storekeeper that it was he who had broken the window, explaining how his cricket-ball had slipped out of his hand and done the damage. The boy expressed his sorrow, and offered to work for the shopkeeper until the debt was paid.

His offer was accepted, and all his spare time was devoted to earning money to liquidate the damage.

It took him a long time to do this, but when he had accomplished the task he had endeared himself so much to the shop-owner by his fidelity and truthfulness that he gave him a permanent position at good wages.

"Ah, what a lucky day it was when I broke that window!" he said, one day after he had been made a partner.

"No, Charlie," his widowed mother responded, "What a lucky day it was when you were not afraid to tell the truth!"

"Honesty is the best policy" is a phrase which has lost none of its truth by constant repetition.

## The Family Altar.

J.C.F.P.

### SUNDAY.

Looking for the blessed hope and appearing of the glory of the great God and our Saviour Jesus Christ.—Titus 2: 13.

"O blessed hope, with this elate  
Let not our hearts be desolate,  
But strong in faith, in patience wait,  
Until he come."

Reading—Titus 2.

### MONDAY.

That being justified by his grace, we might be made heirs according to the hope of eternal life.—Titus 3: 7.

"If my Immortal Saviour lives,  
Then my eternal life is sure;  
His word a firm foundation gives;  
Here let me build and rest secure."

"Here, O my soul, thy trust repose;  
If Jesus is for ever mine,  
Not death itself, that last of foes,  
Shall break a union so divine."

Reading—Titus 3.

### TUESDAY.

I thank my God always . . . hearing of thy love, and of the faith which thou hast toward all the saints.—Philemon 1: 5, 6.

This good report of Philemon's faith in Christ and fervent love for his followers caused the apostle to rejoice greatly, and express thankfulness to God continuously. Possibly Onesimus, the converted slave, told Paul of his Master's Christian qualities.

Reading—Philemon.

### WEDNESDAY.

Of the Son he saith, Thy throne, O God, is for ever and ever, and the sceptre of uprightness is the sceptre of thy kingdom.—Heb. 1: 8.

"With mercy's mildest grace,  
He governs all our race  
In wisdom, righteousness, and love;  
Who to Messiah fly  
Shall find redemption nigh,  
And all his great salvation prove."

Reading—Heb. 1.

### THURSDAY.

Therefore we ought to give the more earnest heed to the things that were heard, lest haply we drift away from them.—Heb. 2: 1.

"We find in Scripture many desperately sick, yet cured the first time by our Saviour, but where do we read in all the Scripture, where in all the Gospel, of any blind man's eyes twice enlightened? of any deaf ears twice opened? of any tied tongue twice loosened? of any possessed with devils twice dispossessed? of any dead twice raised? No doubt but that Christ could have done it, but we should not that ever he did it—the reason, that we should be most careful to avoid relapses into former sins, the recovery whereof is very uncertain, always difficult, and in some cases, as the apostle teacheth, impossible." (It may be noted, however, that the word "seeing" of Heb. 6: 6 may have been better rendered "the while" (see margin of R.V.).

Reading—Heb. 2.

### FRIDAY.

Wherefore, holy brethren, partakers of a heavenly calling, consider the apostle and High Priest of our confession, even Jesus.—Heb. 3: 1.

"With joy we meditate the grace  
Of our High Priest above;  
His heart is made of tenderness,  
And ever yearns with love."

Reading—Heb. 3.

### SATURDAY.

There remaineth therefore a sabbath rest for the people of God.—Heb. 4: 9.

Towards the end of life Archbishop MacLagan was seated with a lady friend in Kensington Gardens, London, who reminded him that he once preached on the above text. His face lit up immediately, and he said, "Ah! That is the chief thought with me now!"

Reading—Heb. 4.



# Prayer Meeting Topic.

November 11.

## Acquiescence in the Will of God.

(Matthew 26: 36-45.)

F. J. SIVYER, B.A.

We should indeed feel that we are treading on sacred ground when we come to Gethsemane, and try to enter into the meaning of that dark and mysterious experience which there befell our Lord. More especially is this the case when we attempt to trace the course of his submission to the will of God.

Jesus was human enough to acutely anticipate the horrors of the suffering ahead. Like as a child shudders and starts back when a nauseous drink is held to its lips, so Jesus instinctively shrank from the horrors he saw, and pleaded that the cup might pass from him. But amid the anguish and repeated pleading there was the self-restraining note of submission. As his anguish grew, and as his praying became the more intense, so also grew the note of his submission, until at last there was heard no longer the pleading for relief, but only the glad acquiescence in the will of the Father.

The first petition was, "O, my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." This was followed by the increasing determination to submit at all costs, "O, my Father, if this cup may not pass away from me, except I drink it, thy will be done." After repeating this supplication and returning to the sleeping disciples, Jesus was ready for the final submission. When the soldiers came to arrest him, and when Peter rashly slashed off the ear of Malchus, Christ said, "Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?" The victory was gained. A great peace possessed him. He had bowed unreservedly to his Father's will. He prayed his way to perfect calm," said Dr. A. Maclaren, "which is ever the companion of perfect self-surrender to God. They who cease from their own works do 'enter into rest.' All the agitations which had come storming in massed battalions against him are defeated by it. They have failed to shake his purpose, they now fail even to disturb his peace."

As it was for Christ, so will it be for us. Real peace, deep joy, and divine comfort can only come to the human heart in time of great sorrow or sore trial, when there is acquiescence in God's will. God has a plan and a purpose for every life, and when we refuse to accept his will at any point, we mar the beauty and completeness of our life. Mrs. Gilchrist wrote of Mary Lamb, the devoted sister of Charles Lamb the famous essayist, "She had a lifelong sorrow and learned to find its companionship not bitter." It is when we come to that point in our experience that we are able to bow our heads and say, "Not my will, but thine," that the struggle ends and the soul rests in God and finds in him the strength, the calm, and the comfort for which it longs. The promise, "My grace is sufficient for thee," is only realised when in a sense of insufficiency we cast ourselves unreservedly upon God, "for," he says, "my strength is made perfect in weakness." The cross accepted ceases to be an agony, and the cup is no more bitter when we are content to drink it. During the days of the Covenanters, Richard Cameron was captured at Aird's Moss, his head and hands were cut off and taken in a sack to Edinburgh, where they were shown to his father who was imprisoned at Tolbooth. On being asked if he recognised them, the old father replied, "Yes, they are my son's, my dear son's." Stooping, he kissed the fair-haired brow and continued, "It is the Lord's will; good is the will of the Lord. Surely goodness and mercy shall follow us all the days of our lives."

TOPIC FOR NOV. 18.—"THE WAY, THE TRUTH, AND THE LIFE."—John 14: 1-6.

# Our Young People.

Conducted by Leslie C. McCallum, M.A.

## The Teacher.

### The Supremacy of Personality.

Nothing else counts for so much in teaching as the personality of the teacher. A man weighs more than his words. Unless what he speaks loud and clear, the words of his mouth will fall on deaf ears. The spirit of the teacher, his moral and religious ideals, the atmosphere which he carries, the disposition which he manifests—these add to or detract from his spoken words, and continue to speak when he is silent.

Personality is supreme in teaching because:—

(1) *Religion is made in Real Persons.* Religious truth shines clear when embodied in a person. The presentation of the Christian life in ideas and words is likely to be vague; in a beautiful or heroic character it becomes concrete. We can teach the facts of history or geography from books, but religion is more than fact; it is truth, and truth to be taught needs the medium of personality.

(2) *Character Growth is Stimulated by Personal Influence.* Character grows and unfolds in the sunshine of a beautiful Christian life as under no other influence. President King has said, "I would not decry teaching, but I would emphasise that no teaching of morals and noble ideals by precept is quite equal in effect and influence to the bringing of a surrendered personality into touch with a truly noble Christian soul." The thought has thus been expressed by another: "Character comes not by drill but by contagion."

(3) *Personal Influence Abides.* Teachers are remembered for what they are more than for what they say. Words as readily forgotten, but the influence of a true teacher goes forth with the pupil to abide with him in ever-present power. Great teachers are certain to possess some skill of method by which their instruction will be made effective, but it is their personality rather than their method which makes an abiding impression upon their pupils. "It was the genuineness of Thomas Arnold, rather than his method of instruction, that made such a profound impression upon the boys of Rugby, and sent them out to be the moral and political leaders of England."

Therefore the teacher must train himself. He must take himself in hand in the school of daily life, and make himself the man he knows he ought to be. For we must remember that the ultimate

determination of any person's character, personality and abilities is largely within himself. He is "the captain of his soul"; he is "the master of his fate." The first concern of the teacher, therefore, will be to attain completeness of Christian character, to develop and enrich his personality, to constantly grow in nobility and in strength—in power of mind, integrity of will, in beauty of spirit, in knowledge, in genuineness, and in all Christian graces. The man or woman who thus succeeds in the great task of being a Christian cannot fail in his task as Christ's interpreter.

"O'er merry childhood would'st thou hold firm rule.

And sun thee in the light of happy faces?

Love, hope, and patience—these must be thy graces,

And in thine own heart let them first keep school."

—Wade Crawford Barclay.

## N.S.W. Clubs' Annual Sports Day.

Riverside Park, good weather, keen competitors, interested onlookers, combined to make a very pleasant day. The big programme of events was carried out without a hitch; and time was left at the close of the day for social enjoyment. The competing clubs were one more than last year. Some of the most successful were:—

Phi Beta Pi.—F. and C. Mildwaters, E. Freeman, M. Meyer, E. Thomas and A. Goss (Canley Vale); E. Warner, L. Taylor and M. Tack (City Temple).

Kappa Sigma Pi.—C. Casperson, W. Stephenson, C. and L. Hoppitt, T. Murray (St. Peter's); M., V. and O. Thomas and C. Croft (Hornsby); R. Lucas, W. Atlee, and J. Moore (Canley Vale); L. Owen and K. Watkins (Mosman); — Winch (Auburn). Auburn won the tug-of-war.

Messrs. Geo. Stimson, Alf. Morris, G. Fretwell, J. Clydesdale, A. V. Stimson and A. L. Haddon acted as officials.

"That plenty but reproaches me  
Which leaves my neighbor bare.  
Not wholly glad my heart can be  
While his is bowed with care."



South Yarra (Vic.) Junior Christian Endeavor Anniversary Group.  
Number on Roll, 62; Average Attendance, 52.



## Foreign Missions.

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

### To Help at Baramati.

The Federal Foreign Mission Board is specially glad to announce that Bro. and Sister Pittman have been able to accept invitation to remain at Baramati, India, and assist our own work there instead of proceeding further north as they intended. All are delighted at the alteration in plans, and Federal and State Committees rejoice that the experience and talent of our consecrated Bro. and Sister Pittman are available to our Australian brotherhood. Bro. and Sister Pittman are being supported independently by their friends in Australia, who will be glad that the services of our missionaries can be so well used for our own work at our Australian station in India.

### New C.T. Settlement Enterprise.

The settlement work at a Baramati is about the same. Numbers are not increasing, as work is very scarce here at present. I am experimenting with fowls to see if the poultry industry cannot be introduced among them as a home auxiliary industry for the women chiefly.

Our Baramati community is made up of church members 76, and 8 isolated members; adherents and children, 125; total, 209. Additions during the month of June, 10. In the C.T. Settlement there are 156 men, 173 women, 221 children; total, 550. Note the large number of children—a grand opportunity for our workers, as they will be more easily influenced, being under the teaching of the missionaries and co-workers in our day and Sunday schools.

Many settlers are interested in their soul salvation: we ask your continued prayers for them.—H. R. Coventry.

### Building at Indapur, India.

"At Indapur we have built quarters for three families, which meets the need for a full staff at present. In order to keep down expenses as far as possible I labored with my own hands, and working under great difficulties, we were able to complete it in 15 days. Great interest was aroused in the venture, and daily numbers came to watch operations. The sight of a missionary *sahib* working aroused interest. They realise now that we have come to stay. In addition to working on the building, I had patients also to attend to in the morning before beginning the building work; on coming home at dinner time I would find more waiting for me; and the same at evening, so that one had little time for rest. However, I rejoice at what has been accomplished, and it is a relief to know that the sums for rent and water have no longer to be paid. The last day was a time of great pressure. We had packed up our bullock drays with luggage, and sent them and the Bible-women off for Diksal, hoping to finish the roof that day. Late in the afternoon I was on the roof just putting the finishing touches on, when one of my masters came to say that his little baby had died. Here was another call when the tired frame cried out for rest. After the burial we just had time to get into the car and speed up to reach home before dark. There is considerable distress here and in the surrounding villages on account of the failure of the rains up to date. Many are leaving their homes in search of work to enable them to exist. There is still time for us to get the return rains, but if they fail the situation will be desperate. Next week we are having a gathering of all our workers in connection with the church anniversary. We have planned to take up a collection on behalf of Foreign Missions. I trust the July offering has been a great success."—T. Escott.

### Women's Work in India.

"There is perhaps no nation in the world which at this time needs so greatly as India the work of well-educated women in every field of service. There are many things amiss in the social life of India that cannot be dealt with except by women, and the teaching and medical care of women and children must be left almost entirely to them. When we remember that, according to the latest government returns, only *one per cent.* of Indian women can read and write, we can readily understand the need of competent women teachers to lift the girls of the coming generation out of illiteracy and the ignorance and superstition which naturally accompany it. And besides all this, the battle between Christianity and the indigenous religions must eventually be fought out in each Indian home, and in these homes the woman is, for good or evil, the determining factor."—President Eleanor McDougall, of the Woman's Christian College in Madras.

## Children's Day

FOR

### FOREIGN MISSIONS

Sunday, November 1st

Every School requested to take an Offering to provide Medical Comforts and Cheer for Children on our Foreign Fields.

### Monday Evening, November 2.

Swanston-st. Chapel.

### WELCOME-FAREWELL MEETING TO OUR FOREIGN MISSIONARIES.

Welcome to Miss L. Redman and Mr. F. Killey, home on furlough from India.

Farewell to Miss Vawser, going to India, and probably Mr. and Mrs. Bowen, *en route* from New Zealand to South Africa.

Representative Speakers. Addresses by Missionaries. Be early and make sure of a seat. Help to fill the chapel.

### Great Tent Mission, Camberwell.

BAKER & BARBER, MISSIONERS.

### Commencing Sunday, November 8.

Riversdale-rd., Right at Railway Gates.

Visitors from Sister Churches Cordially Invited to Assist in a Great Soul-saving Effort.

SWANSTON ST., MELB.—SUNDAY, NOV. 1st

### Special Home-coming & 60th Anniversary (Diamond Jubilee) Services

Morning at 11, Worship, Communion, G. T. Walden, M.A. Anthems, "O, Saviour Friend" (Fletcher), "Lead Kindly Light" (Evans).

Afternoon at 3 p.m., Mr. Walden will speak on "A Visit to our Mission Fields." Evening at 7, J. E. Shipway; Subject, "A Hebrew Service of Song."

The Choir will sing, "Come, Let us Sing" (Psalm 95) Mendelssohn.

Soloists, Mrs. V. C. Walker, Mrs. F. L. Mitchell. Pianiste, Mrs. N. Featherstone, L.A.B. Organist, Mr. C. H. Mitchell. Conductor, Mr. J. H. Barriett.

### COMING EVENTS.

OCTOBER 30 and 31.—Church of Christ, East Kew. Grand Poppy Fair to be opened by the Hon. Sir W. McPherson, M.L.A. Friday afternoon, Oct. 30, at 3.30, evening, 7.30; Saturday, Oct. 31, afternoon and evening.—A. Harding, Hon. Sec.

NOVEMBER 1.—Swanston-st., Melbourne. Lord's day, November 1, Special Home-coming and 60th Anniversary (Diamond Jubilee) Services. Morning, 11 o'clock; afternoon, 3 o'clock; and evening, 7 o'clock. Former members and friends cordially invited. Letters invited from those unable to be present, addressed to Robert Lyall, 39 Leveson-st., North Melbourne.

NOVEMBER 4.—Great welcome meeting to Bro. W. H. Clay at Ormond church on Wednesday, Nov. 4, at 8 p.m. Bro. R. Lyall will occupy the chair. Prominent speakers. Everybody come. Sunday, Nov. 8, Bro. W. H. Clay will commence his ministry with the church.

NOVEMBER 8 & 10.—Albert-st., Windsor. Church and Bible School Anniversary. Special services, morning, 11, Mr. A. E. Illingworth. Afternoon, 3, Singing by the young people, Leader, Mr. F. H. Elliott. Address by Mr. R. Lamphire. Evening, 7, Mr. Baird. Tuesday, Nov. 10, Concert. Special items by adults and children. Come and spend a happy season.

NOVEMBER 8 & 11.—Moreland Church of Christ Home-coming Day. Sunday, Nov. 8, Special Services morning and evening. Wednesday, Nov. 11, Tea Meeting at 6.30; Public Meeting at 8. Good Programme and Speakers. Former members specially invited.

NOVEMBER 8, 15 & 18.—South Melbourne Bible School Anniversary Celebrations will be held in Chapel, next 412 Dorcas-st., on Sundays, Nov. 8 and 15. Special singing and addresses, 11 a.m., 3 p.m., 7 p.m. Concert and Distribution of Prizes. Wednesday, Nov. 18, 7.45.

NOVEMBER 8-22.—Brunswick Church of Christ, Glenlyon-rd. Mr. T. A. Fitzgerald will conduct a mission in the chapel from Nov. 8 to 22, Fridays and Saturdays excepted. Special singing, stirring messages. Past members especially invited.

NOVEMBER 13 & 14.—Balwyn Ladies' Aid will hold their annual Sale of Goods, Nov. 13 and 14, in the School-room. Mr. E. W. Greenwood, M.L.A., will open the Sale on Friday, 13th, at 7.30 p.m., and it will be again open, Saturday, 23rd, at 7.30 p.m. All kinds of goods at reasonable prices. All are invited.

NOVEMBER 19.—Annual Demonstration of the College of the Bible, Lygon-st. Chapel, Thursday evening, Nov. 19, 8 o'clock. Presentation of diplomas. Students' programme. Collection for library fund. All welcome.

PROSPECT, S.A.—Big Tent Mission begins Nov. 8. Location, Prospect-rd., corner Alpha-rd. Evangelist, George Tease; Song-leader, Will Beiler; Soloist, Miss Eileen Smelt. Brethren help us with your presence and your prayers.

### MALVERN-CAULFIELD

### FORBES-FEARY TENT MISSION

Commences its last week next Lord's day (Nov. 1). Don't miss hearing the powerful addresses and stirring appeals of Bro. Forbes and the inspiring singing of Bro. Feary. Help us make the last week the best.

### SITUATION WANTED.

Boy to learn trade. Lady's help. Work required for Builder, Farm Worker. Widow (day work). Also Men, Lads and Girls. Baby for adoption. U 5471.

SILVER WEDDING. MAIN—SOMERVILLE.—On October 30, 1900, at Inverleith-st., Auburn, by Mr. Joseph Pittman. Alexander Russell Main to Violet Rose Somerville.



## Here and There.

Bro. Wm. Gale, preacher of Moreland church, is the recently-appointed president of the Victorian Christian Endeavor Union.

Mr. and Mrs. Allen Brooke arrived in Melbourne from Invercargill, N.Z., on Sunday last. Bro. Brooke's future field of labor is as yet uncertain.

Victorian preachers and church secretaries are requested to make frequent announcement concerning the annual Home Mission offering to be taken on Dec. 6.

Bro. N. C. Halleday will terminate his engagement with the church at Collic, W.A., about the middle of December, and will be open for work elsewhere. His address is Raymond-st., Collic, W.A.

J. E. Allan on Sunday night concluded a fortnight's mission with the church at Castlemaine, Vic. There were fine meetings all through. Four decided for Christ, and one was restored to fellowship.

We learn that Miss Myrtle Cole, now en route from New Zealand to India, will not arrive in Melbourne in time to be present at the missionary meeting to be held in Swanston-st. chapel on Monday evening next.

On Sunday last Bro. T. H. Scambler, B.A., entered upon his eleventh year of service with the church at Hawthorn, Vic. There were large meetings. The church is prospering, and members work harmoniously together.

Friends of the College of the Bible are asked to reserve Thursday evening, Nov. 19, for the Annual Demonstration to be held in Lygon-st. chapel. An attractive programme is being arranged. A large attendance is desired.

A splendid response was made to the Hospital Saturday and Sunday appeal. The sum of £19,953/17/1 was reported on Monday morning—a record for a Monday announcement. The churches were credited with £10,346/16/7.

An isolated sister, in response to the "Christian" appeal for help to our Federal Evangelistic Fund, has sent £1 to the Federal Secretary. She urges fellow members who are isolated to share in the joy of helping on the work of the brotherhood.

Bro. C. Burdeu, secretary of our Victorian Department of Social Service, writes:—"A well-built young man about 30, fair, has appealed under various names to several of our preachers for help. He is well acquainted with the work at Ararat. Brethren are advised to be careful."

The Victorian Department of Social Service seeks the co-operation of the brotherhood in placing any of our folk who have the misfortune to be out of work. If brethren have no work available, they may know of likely openings. The secretary of the Department, Bro. C. Burdeu, 10 Goe-st., Caulfield, will be glad to hear from all who can assist. 'Phone U 5471.

"Obeying Christ in Baptism" is the title of a neat eight-page pamphlet issued by the Austral Company. It is a reprint of Bro. A. W. Connor's prize essay which appeared in our pages a few weeks ago. This pamphlet is specially suitable for placing in the hands of those who, while loving Jesus Christ, have not obeyed him in the ordinance of baptism. Single copy, 1d., posted 2d., 12, 10d., posted 1/-.

The church building at North Geelong, Vic., was started on Monday last. Bro. Purton, who erected the buildings at Ormond, Doncaster East and Yarrowonga, is in charge of the work. This is the latest venture of the Home Missionary Committee. At present we have no church or school in this district. It is believed that a good cause will result. The Church Extension Committee is co-operating with the Home Missionary Committee in the erection of the building.

On Wednesday morning we received the following telegram from Queensland:—"Hinrichsen-Brooker tent mission in full swing Maryborough; large attendance; interest increasing; great plans being made.—Elgar Snow."

Fred. T. Saunders, who has been visiting the churches in South Australia during the past few weeks in the interests of the College of the Bible, with good success, is returning to Melbourne this week. Brethren who have sent in money for the College may expect to receive acknowledgments within a few days. Unfortunately the arrangements made by Bro. Saunders for meeting this need broke down soon after he left, and receipts have been delayed. Reports which have reached him indicate that in almost every case the churches have made offerings exceeding those of last year.

Increased attendances have been a feature of last week's meetings in connection with the tent mission at Malvern-Caulfield, Vic. At the Wednesday afternoon meeting for women only, there were 130 present, and after a fine address by Mr. Forbes on "Mother," there was one decision. Miss Jean Dickens (East Camberwell) favored with a solo on Thursday night. Last Sunday night's meeting was the largest in point of attendance, the tent being quite filled. After a stirring message on "To be Saved, What Must I Do?" there was one confession, making a total of fifteen up to last Sunday night. A pleasing result of the mission is the increased attendance at the Lord's day morning meetings. The help of brethren from sister churches is again sought.

The article by Bro. Jesse R. Kellems which appears elsewhere is interesting. The "Christian Evangelist" recently published a photograph of four of our leaders with the following description: "C. H. Richards, sacred song leader; J. Boyd Jones, pastor of the First Christian Church, Asheville, N.C.; Dr. W. T. Moore, the grand old man of the Disciples; and Jesse R. Kellems, the burning and shining light of evangelism. Dr. Moore has reached his 93rd birthday, beloved and honored by the million and a half of brethren in his own group and by multitudes in other churches. His figure is straight, his mind alert, his heart warm. There is no 'lost radiance' in his case. Eternity in his soul keeps it always morning with his life. As for the others, how could we get along without them?"

The Baker-Barber mission at Unley, S.A., is still achieving great success. During the fifth week of this special effort there were 21 decisions for Christ. Last Lord's day will be long remembered. Bro. Webb presided over the gathering in the morning, and extended the right hand of fellowship to 13 who had been baptised during the past week. 278 partook of the Lord's Supper. The average number breaking bread at the morning service for the past six Sundays is 237. Bro. Baker addressed the church, and a young man decided for Christ. At the close of Sunday School Bro. Webb baptised one of the Sunday School boys, and another bright girl confessed Christ. At night the tent was crowded, and a number were standing outside. The mission choir under the leadership of Bro. Barber delighted all with "All Hail, Emmanuel." Bro. Baker preached with great power on "The Man God Made Again." Four—three young ladies and a married man, confessed their faith in Christ. This makes a total of 64 decisions, and the mission closes next Sunday evening.

We regret the decision of the Victorian Ministry to introduce a bill for the legalisation of the totalisator. The Protestant churches will be sure to oppose the measure, and already meetings of protest are being arranged. Votes, not words, count with politicians. Christians cannot look with favor or equanimity upon an increase of

gambling, for the evil is already one of our great national sins. It is certain that the totalisator will increase the amount of gambling, while it is very doubtful if it will diminish attendant evils to any great extent. The added respectability which government sanction and control will seem to give to betting will prove an allurements to the young and the heedless. So despite the taunt of a supposed alliance between churches and bookmakers, Christian people will raise their voice in protest. He who considers the relative sense of values displayed by thousands of our fellow citizens at this season will not desire to foster a gambling spirit. We trust our own people will heartily join with others in working for the common good.

The 35th anniversary of the church at North Richmond, Vic., was celebrated on Oct. 25. Many past members were present. Bro. Fred. Killey addressed the church. In the afternoon in the Bible School, Sister Mrs. F. Killey distributed the prizes. At night the chapel was again crowded. The choir rendered two splendid anthems. Bro. R. W. Payne spoke on "The Greatest Gift of All." Three ladies made the good confession. The total number to surround the table was 174, making the average for the month 144.

The last letter received from Inverell, N.S.W., reports great meetings at Baker-Clay mission on Oct. 18. About 85 broke bread at 11 a.m., including Bro. and Sister A. Winter, Bro. and Sister Butler and family, Sister Grono and family, Bro. Peter Winter, and Miss Patterson, all from Mungindi district; also Sister Payne, from Albion, Q. Seventeen new members were welcomed into fellowship. Bro. Clay spoke. Bro. Hutson motored the mission party to Delungra for a service at 3 p.m., 21 miles; 55 present. At the evening service a huge crowd filled the tent to overflowing; many stood without; Bro. Baker preached on "A Night in Jail." Seven made the great confession. At the close of the service an adjournment was made to the chapel, where nine were baptised, Bro. Hutson administering. Average attendance, 3rd week, 234. Totals to date, confessions, 51; baptised, 38; received into fellowship, 24. The mission continues for two more weeks. A telegram received on Tuesday of this week gives later figures, and reads as follows:—"Baker-Clay mission figures to date: 67 confessions; 55 baptisms—Hutson."

The American "Christian Standard" of Sept. 26 features the work of Everett S. Smith, "prayer meeting specialist" at Hopkinsville, Ky. As Bro. H. Kingsbury is Bro. Smith's successor, our readers will have special interest in the work. Bro. Smith began work at Hopkinsville in 1917. "At that time," says the "Standard," "the Hopkinsville congregation numbered seven hundred, and the Bible School had an average attendance of two hundred and fifty. The first Sunday in September, 1925, eight years from that first Sunday, the church membership in Hopkinsville was more than fourteen hundred, and during this period of time eight hundred and twenty-five have been added. The Bible School now enrolls in all departments little less than seven hundred, with an average attendance of more than five hundred. There have been but few winter Sundays during Mr. Smith's ministry in Hopkinsville that have not been characterized by additions, and a very large majority of the total added have been by confession and baptism. The one distinct feature of the work at Hopkinsville is the mid-week service. This part of the story is unique in that it reveals the secret of success of the greatest mid-week service in the nation. Back in 1917 the prayer service of the church in Hopkinsville had an attendance of less than forty. On Wednesday night, Sept. 16, 1925, nearly eight years from the time Mr. Smith first inaugurated his new system, the mid-week meeting attendance was more than five hundred, and within this eight-year period the attendance has never dropped below the 200 mark. Thirty per cent. of the mid-week service attendants are young people, and, on the night of the writer's recent visit to Hopkinsville, there were more than one hundred Christian Endeavorers present, and more than seventy-five in the junior chorus."



# Mrs. Joseph Pittman: An Appreciation.

A. E. Illingworth.

"A woman that feareth the Lord she shall be praised."—Prov. 31: 30.

The peaceful passing of an aged Christian, after a long life of devoted service for the Lord, carries with it no sadness, save that of natural love and affection. The death of our late sister on Oct. 17 at the ripe age of 84 years seemed to many of us a fitting conclusion to a particularly active Christian life. She was one of those choice spirits whose coming and going is ever a benediction. "A ministering angel thou." She moved along the pathway of her life with quiet, unassuming, cheerful devotion. She was "full of good works and alms-deeds which she did." At last she calmly entered into the rest prepared for the people of God.

"Tis sweet, as year by year we lose  
Friends out of sight, in faith to muse  
How grows in Paradise our store."

Sister Pittman was born in 1841. Early in life she gave her heart to the Lord and was baptised. She married Bro. J. Pittman in 1865. In the year 1888 she with her husband and family

... Not without design does God write the music of our lives. Be it ours to learn the tune and not be dismayed at the 'rests'. If we look up God will beat the time for us."

Sister Pittman was marked out by God for a special service apart from that which ordinarily falls to the lot of the preacher's wife, and Christian mother. Her heart was drawn out to social service and temperance reform. God wanted her to mother a larger family. For 16 years she consecrated her time and gifts to the difficult task of a Rescue Home for girls whose lives had been blighted by sin. Over 1,000 passed through her hands and came under her influence during that period of her life. Who can measure the good thus wrought for the outcast? Our sister remembered him who never broke the bruised reed, nor quenched the smoking flax. She patiently strove to "rescue the perishing." The cause of their trouble could often be traced to the accursed

liquor-traffic. Sister Pittman's heart was in the White Ribbon movement and the work of the W.C.T.U. She was for years secretary of the Malvern branch, who honored her by making her a life member of the parent association. She, however, realised that the best redemptive work is done by the regenerating power of the gospel; so she entered enthusiastically into all the work of the sisterhood, and the Sisters' Conference honored her by making her for one term their president.

James the apostle described well the religion of the defiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

To our venerable brother who has been separated from his loving comrade for a brief season, and to the sons and daughters who have been bereft of a mother's love and care and fellowship, we express our brotherly love. The Mourners' Friend will be their comfort and their stay.

"Her faith is sight;  
Her hope is full delight,  
The shadowy veil of time is rent in twain.  
Her untold bliss—  
What thought can follow this?  
To her to live was Christ; to die indeed is gain."



Mrs. J. Pittman.

came to Victoria, and began work with the Australian churches at Prahran. Thus for over 60 years she had shared with our venerable brother the joys and sorrows, trials and triumphs of the Christian ministry. They were inseparable, and so also is their work.

The Spirit of the divine Master permeated her life, influenced her home, radiated through the churches, and touched all classes in the various communities where they labored. She had the unspeakable joy of seeing her children one by one ripen into pious and consecrated workers for Christ and the church. What joy must have filled her soul as she saw and heard of the labors of her loved ones in India, Adelaide, Melbourne and elsewhere. How often, too, must the music of her beloved daughter have gladdened her heart, as she listened in the sanctuary where she worshipped, to the strains of the organ. One big shadow known to me broke the remarkable continuity of her family life, namely, the sudden death of Archie. (I preached his "in memoriam" sermon at the Malvern Town Hall.) I remember the calm resignation expressed in Mrs. Pittman's words, "His will be done." Ruskin's words on affliction were quite well understood by her: "In our whole life melody the music is broken off here and there with 'rests,' and we foolishly think we have come to the end of the tune. God sends a time of forced leisure, a time of sickness, and disappointed plans, and makes a sudden pause in the choral hymn of our lives, and we lament that our voices must be silent and our part missing in the music which ever goes up to the ear of the Creator.

## Lygon Street Diamond Jubilee Services.

The church at Lygon-st., Carlton, Vic., is actually 72 years old. In its early days, however, its life was identical with that of the Swanston-st. congregation. Sixty years ago the present chapel was opened.

Lord's day, Oct. 11, witnessed stirring scenes. The congregations were large and sensible of the jubilee spirit. G. T. Walden, a former Lygon-st. preacher, presided in the morning. The lessons were read by W. C. Craigie and J. J. McColl. Dr. Porter, who had preached at Lygon-st. many years ago, led in fervent prayer. A. G. Saunders, the present evangelist, preached the jubilee sermon on the subject, "The Church Which is His Body," weaving the jubilee idea into his treatment of that grand theme.

A fellowship meeting was held after the generous lunch supplied by the sisters. Old-time hymns were sung, and tender thoughts and greetings voiced by a large number of veterans whose service had at some time brought them within the Lygon-st. fellowship.

The sisters also supplied tea, after which an uplifting gospel meeting was experienced. A. G. Saunders preached on "Him Whom I Have Believed." At all meetings the choir gave valuable help under Bro. H. Haines and Miss M. E. Pittman. Bren. N. and A. Haddow, J. B. Jackson, and A. E. Craigie formed a quartette whose singing touched all hearts. In the afternoon, Bro. P. Kerrigan, who returned to membership at the morning meeting, sang a solo from the "Messiah," accompanied by Mrs. Kerrigan.

The Endeavorers had their night on Tuesday, A. G. Saunders presiding. Various C.E. organisations were represented, the address being by President MacDonald, of the Victorian State Union.

The following evening the Bible School celebrated in the presence of a great gathering. Prizes were distributed in the midst of a programme of dialogues and action songs. Bro. W. Davidson helped much with his orchestra. A religious drama, "Esther," written by one of the teachers, Miss Elsie Preston, presented that Bible story in beautiful and powerful fashion.

Thursday, Oct. 15, was the great day of the feast. The tea meeting was crowded. The choir found occasion during tea to make a presentation to Bro. H. Haines, their leader. Bro. Craigie presided at the public meeting. Greetings were again brought by many old Lygon-st. friends: Dr. Porter, G. T. Walden, A. Millis, W. Dickens, P. A. Dickson, A. Morris, of Sydney, and others. The choir and the quartette party again gave much

help. Only one who was a member sixty years ago is still in fellowship at Lygon-st., Bro. F. Payne. He was among the speakers. He and other old members were called to the platform, where they joined in singing a verse of "Jesus, Lover of My Soul." None of them had been members less than forty years.

All in all, the jubilee was a happy and most successful experience. An effort was made to raise £240 to clear up all old debts. At the time of writing £220 has been reported, and the likelihood is that the entire sum will be secured. This is a fine achievement. But better than this is the precious fellowship and encouragement of the occasion. And best of all was the receiving of one back into fellowship and the three confessions of the Lord's day meetings. For all these things we return thanks and take heart.—S.

## COMBINED SERVICES OF LYGON-ST. AND SWANSTON-ST. CHURCHES.

The Swanston-st. and Lygon-st. churches experienced a time of rare blessing last Lord's day, when the two congregations worshipped as one at Lygon-st. Great audiences gathered for both meetings. There were 370 who broke bread. The singing was grand with a great joint choir to lead. H. under Bren. H. Barrett (Swanston-st.), and H. Haines (Lygon-st.). At night an offering for the hospitals realised £25/12/-. J. E. Shipway gave the morning address, his subject being "The Covenant-keeping God." At the close of A. G. Saunders' evening sermon on "The Unchanging Gospel," a Swanston-st. young man and a Lygon-st. lad witnessed the good confession, making a fitting crown to a glorious day. Several interstate brethren were present. Various friends declared it to be the greatest day they had ever experienced in church life. It has been suggested that the event be made an annual affair between these two historic congregations. Monday night at the ton-st. a brotherhood meeting was held for the progress of the churches that plead for the simple religion of the New Testament in and around Melbourne. Bro. R. Lyall, Conference President, was in the chair. Addresses were ferent phases of the brotherhood's activities were given by the following brethren: Reg. Ennis, A. R. Main, A. G. Saunders and J. E. Shipway. The combined choirs again rendered their highly appreciated services. Altogether the meetings were a glad and inspiring success in every way.

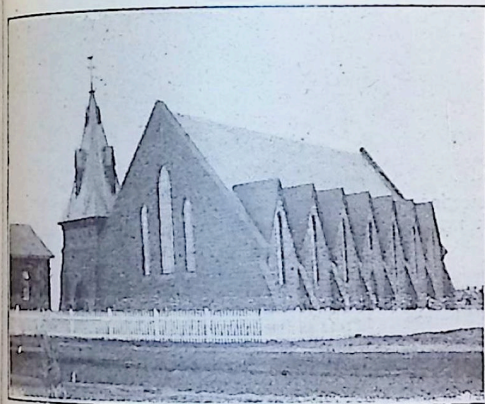


### Geelong Church: 68th Anniversary.

On October 18, 1857, sixty-eight years ago, nine members of the church of Christ met in the Mechanics' classroom, and established the church in Geelong. Those present at the first communion service were Messrs. J. Leggat, J. Lockie, E. Knight, M. Willder, and Mrs. Mary Abercrombie. A fortnight later, these were joined by Mr. and Mrs. Murray, and Mesdames E. McCluer and Jane Mullen. Shortly after Mr. and Mrs. Henry Lyall became associated as members.

In 1873 meetings were held in the Temperance Hall, when J. A. Hamill was minister. Subsequently the church decided to build a church home in Hope-st., Geelong West, and on October 6, 1878, conducted the opening service therein.

Bro. C. L. Thurgood became the preacher in 1883. Later the church was served by Bren. G. H. Browne (recently deceased); Theo. Edwards; G. P. Pittman; Gifford Gordon; Gilbert E. Chandler; Chas. Schwab; and Stuart Stevens, the evangelist now in charge. In October, 1907, the



Chapel, Latrobe-ter., Geelong, Vic.

church entered into the occupancy of Trinity church, a familiar landmark situate in Latrobe-ter., and in 1921 became the owners of the building.

Enthusiastic and impressive services on Oct. 18 marked the commemoration of the church's sixty-eighth birthday. Congregations at the three sessions were very large, aggregating between 500 and 600.

Bro. W. Gale, of Moreland, was the preacher for the day. He conveyed messages of greeting from the Home Missionary Committee and the Bible Schools' Committee.

The fellowship with a number of visitors was greatly appreciated. "Homecoming" was the theme of Bro. Gale's exhortation, preceded by a bright talk to the Young Worshippers' League.

A united children's service was held at 3 p.m., when a musical programme of items was presented. An illustrated address, entitled "Lend me your Pencil," was closely followed.

The evening meeting was notable. Bro. Gale's presentation of the gospel message was most impressive, the subject being, "The Church of Christ: a Necessity or an Impertinence." A young lad made the good confession. Musical features of the service were two solos contributed by Mr. McCaskill.

I watch the Master take his way  
Far up the mount, at break of day  
Mid Nature's quietude to pray;  
And as I seem to see him there,  
I hear, with all my load of care,  
"He calls thee to the mount of prayer."  
—John R. Clemens

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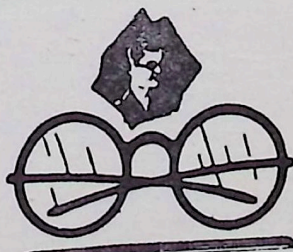
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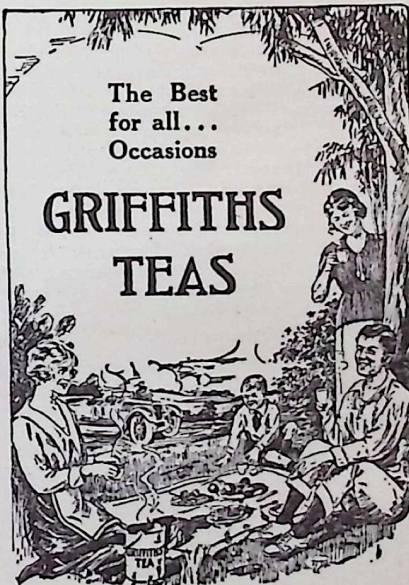
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## News of the Churches.

### Tasmania.

At West Ulverstone the offering for the College of the Bible has about attained the goal set. Sisters Mrs. and Miss Ivory (Mrs. Barnes), and Bro. W. Taylor, of Melbourne, have been welcome visitors. The chapel was crowded at a recent entertainment and social.

The anniversary of Caveside Bible School was celebrated on Oct. 18. Wintry weather interfered with the attendance, the evening service having to lapse. Bro. H. Crowden gave a good gospel address in the afternoon, when prizes were distributed. On Oct. 19, the children were treated to their usual picnic. Several children put up a good record for attendance.

### Western Australia.

At Subiaco on morning of Oct. 18, Bro. Dr. G. H. Oldfield delivered an inspiring address. Four were received into membership. The gospel service was conducted by Bro. W. H. Clay. Three young women and a young man made the noble confession.

At Bassendean some 30 young people attended the Senior Endeavor Society on Oct. 19, at which members of the City Council were present, and gave suitable addresses. On morning of Oct. 18, Bro. Hughes gave an impressive address on "The Lonely People of the Bible." In the evening Dr. Oldfield spoke to a large congregation. A solo was rendered by Bro. J. Robinson.

Fremantle reports a week's successful series of meetings on doctrinal subjects conducted by S. H. Mudge assisted by metropolitan preachers. Two splendid addresses were also received from Dr. G. H. Oldfield. Sixty men attended a men's tea, at which the Federal and State Conference Presidents gave good addresses. The Dorcas Class is arranging a sale of gifts. Bro. and Sister Enoch Clegg had a very happy golden wedding celebration. All departments of work are healthy, and meetings are well attended. The school regrets the temporary loss of its superintendent, Bro. Prince, who has been transferred to Wagin by the Education Department.

### Queensland.

Mount Walker reports a record meeting on Oct. 18. Bro. Bassard addressed a good audience. 40 broke bread, including several members from Rosewood.

At Toowoomba on 15th inst., the choir held a very successful social. Bro. Sharp (Melbourne) occupied the chair in a most able manner. 75 at breaking of bread on Lord's day, Oct. 18. Among visitors were Bro. Wendorf, Brisbane, and Bro. Eastwill, Bauple (Nr. Gympie). All departments of work healthy and progressing.

Annerley had splendid meetings on Oct. 18. 107 present at Bible School. All seats utilised at gospel service. Two who recently confessed were baptised. At close of a splendid sermon by Bro. Young, two confessed Christ. Sisters Hackett and Cockroft rendered a pleasing duet, and Sister Hackett a solo at gospel service.

Bro. Vanham has begun his labors in the circuit consisting of Gympie, New Veteran and Nambour. He was publicly welcomed at Gympie on Oct. 15. A. J. Fisher presiding, and at New Veteran on Oct. 17, C. Trudgian presiding. Addresses of welcome were given at each place. Musical and elocutionary items were also enjoyed. At New Veteran Bro. Vanham distributed prizes to Bible School scholars. He delivered excellent addresses on Oct. 18, and has made a good impression in the district.

Hawthorne Bible School held a most successful anniversary on Sept. 27, Oct. 1 and 4. Singing by the scholars under the conductorship of Mr. W. Suchting was splendidly rendered. Mr. Coward, from Boondall, addressed the scholars, and Mr.

S. Trudgian presented prizes to the kindergarten. Mr. S. Trudgian conducted evening service; good attendance. The concert on Oct. 1 was a great success, the building being overcrowded. Mr. F. E. Alcorn, of Ann-st., presided, and gave an enjoyable address. S. Trudgian presented prizes. On Oct. 4, S. Trudgian conducted the afternoon service, and Mr. E. P. Aderman, B.A., delivered a special children's address in the evening. Again there was special singing by the scholars.

### New South Wales.

At Lismore on Oct. 18, amongst visitors were Bro. E. Davis, preacher from Mosman, and Mrs. Davis, Bro. P. G., Mrs. Saxby and Miss Saxby, of Taree. Bro. Davis addressed the church, and Bro. Saxby otherwise assisted. At night Bro. P. J. Pond spoke on "Is Church Membership Essential?" Two girls made the good confession. A ten days' mission is being conducted by Bro. Pond, assisted by Bro. E. Davis. The members are showing good interest.

Meetings at Wolfram-st., Broken Hill, are well attended. During the absence of the preacher at the S.A. Conference, the gospel services were conducted by Bro. A. Clark and Sister Mrs. Blackburn. New scholars have been added to Bible School and Bible Class. On Sept. 19, a surprise visit was paid to the home of Bro. and Sister Blackburn by the young people of the church. During the evening the Bible School superintendent made the presentation of a handsome Bible to Mrs. Blackburn as a token of appreciation for her service as teacher of the Bible Class during the past three years. The church is in good condition, and all auxiliaries are working well.

Meetings at South Kensington are on the upgrade. The church recently decided to sell 50 ft. of its land for £2,000 cash, and build a new chapel on the Anzac Parade frontage. Mr. Bale, who is freely serving the church as preacher, is a builder. The church has accepted his offer to build the chapel free of contractor's profits. The building will be 40x30, with a schoolroom 40x20, and a basement 40x20, and will cost about £1,600. Bro. Hilford, late of Box Hill, Vic., has been elected deacon. The Bible School picnic was a success. The church has decided to engage a full-time preacher, and would like to hear from any willing to take up the work in the district. Write to E. Smith, secretary, Wise-st., Maroubra.

Back to Auburn services on Oct. 24 and 25 were the biggest and best meetings for years. A great anniversary tea was held on Oct. 24. The church aid and P.B.P. Societies carried out arrangements splendidly. At the public meeting Bro. W. H. Hall presided. Bro. S. J. Southgate delivered an address. On morning of 25th, many old members renewed fellowship with the church. 120 broke bread. Bro. Fretwell delivered an inspiring address on "A Church Bought and Paid For." At children's service in the afternoon, many were present, the scholars singing well. The gospel service was a fitting climax. There has not been so great a congregation in the church for years. Choir sang appropriately. Two scholars were baptised. The day was one of special offerings towards building debt liquidation, and as a result £75 was collected. The church has been greatly encouraged by the services.

### South Australia.

On Oct. 18 two new members were welcomed into Fullarton church. 19 were present at boys' club on Oct. 19. Bro. Will Graham is due to begin work with the church next Lord's day.

Bro. Clive Caldicott addressed the Norwood church on Sunday morning, while Bro. Paterdoster was at Croydon. At night, after an address on "The Divine Order," a lady confessed Christ. One more scholar in the Bible School.

At Grote-st. on Wednesday, Oct. 21, a special business meeting of the church was held, when the resignation of Bro. A. C. Rankine as evangelist was accepted with regret. On Sunday, Oct. 25, Bro. Rankine gave fine addresses. A sister from York was welcomed in the morning service by transfer. Miss Lorna Bell has taken up duties as organist on Sunday evenings.

Murray Bridge Bible School held its picnic at Swanport; it was a great success. On Oct. 6 Bro. Saunders lectured in the chapel on the College of the Bible. Bro. Thorpe, from Fullarton, was recently received by transfer. Prayer and Endeavor meetings are times of blessing. Bible School is flourishing, a record number being present on Oct. 25. Bro. Arnold continues to preach faithfully.

At St. Morris on Oct. 11, a young lady confessed Christ. The work is on the upgrade in all departments. The Bible School accommodation is being taxed to the utmost; 242 present on Oct. 18. There was also a record attendance at the Lord's table. The formation of the Young Worshipers' League in conjunction with the J.C.E. is bringing a large number of children to the morning service.

At Colonel Light Gardens on Oct. 25, 14 more were added to the Bible School roll, making a total of 130 towards the 1,000 additions aimed for in increase campaign amongst Church of Christ Bible Schools. Kindergarten held for first time in Rechabite Hall close to chapel; 51 present. Good meetings morning and evening. Church prayer meetings are well attended. Increasing interest is manifested in church activities by residents.

Port Pirie on Sunday, Oct. 18, had a good meeting and address, after which two Sunday School scholars made the good confession. Mr. and Mrs. Stratton, Grote-st., Adelaide, are visitors. Tuesday, Oct. 20, splendid Band of Hope meeting. Oct. 25, Mr. E. M. Robinson, the boys' work director of the world's committee Y.M.C.A., Geneva, visiting Pt. Pirie Y.M.C.A., gave a stirring address at the evening meeting. Young men had charge of the meeting; male quartette much enjoyed.

Services at Mile End on Oct. 18 were well attended. Bro. F. T. Saunders gave a fine address in the morning. In the evening the subject of immersion was considered, which a number of people are prayerfully contemplating. Oct. 25 the services were a little smaller than usual, but inspirational. One mother was received into fellowship in the morning, and a young man confessed Christ in the evening. A very fine spirit prevails in the church, and big blessings are anticipated.

Kadina has held some good meetings lately. New scholars are being added to J.C.E. and Bible School each week. On 20th inst., a successful sale of work was held in aid of the church building debt. Oct. 14, J.C.E. held an enjoyable picnic at Wallaroo. Oct. 25, good meetings all day. 60 present at J.C.E., when Mr. Shanks, of the local Methodist church, paid a surprise visit and gave a helpful talk. Other meetings well attended. At gospel service Bro. Filmer spoke on "Did Christ Jesus Return in 1914?"

Maylands Bible School anniversary services on Oct. 4, 6 and 7 passed off in the usual happy way. Bro. W. Morrow, M.L.C., spoke morning and afternoon, and Bro. Collins in the evening of Oct. 4. On Oct. 11 Bro. Hollams spoke in the evening, when a young woman confessed Christ. On Oct. 18 one was received by letter, and after Bro. Collins' evening address a young man confessed Christ. Bro. Herbert Taylor, the well-known Bible School worker, and Mrs. Taylor, have been received by letter from Grote-st.

At Queenstown on Monday, Oct. 19, the Band of Hope had an enjoyable meeting. On Thursday evening in the chapel a concert was given by members of the Royal Institution for the Blind. All proceeds went to the Institution. The attendance was excellent. On Sunday at Q.Y.P.M., Rose Day was observed. The beautiful collection of roses were distributed amongst the sick of the district. At the morning service Bro. Brooker exhorted on "Christian Giving." Sunday School



attendance was splendid. In the evening Bro. Brooker spoke on "God's Call," making reference to the life of the late Bro. Germein.

### Victoria.

Boronia had well-attended meetings on 11th inst., Dr. W. A. Kemp speaking at both services. On Oct. 18, Bro. Beaumont was the speaker. The sisters' auxiliary is hard at work preparing for a sale of work.

Fairfield held anniversary services on Oct. 25. Good meetings all day. Addresses by Bren. Fitzgerald, R. Clark and McCallum were thoroughly enjoyed. Hospital collections amounted to £7/2/-.

Since last report Thornbury church received four into membership, two by letter and a young man and his wife by faith and baptism. The work continues to grow. Bro. Swain speaks to large congregations.

Burnley had another successful day on Oct. 25. Bro. Hawkins, of Box Hill, spoke in the morning. In the evening Bro. Hughes spoke on "The Plan of Salvation." A mother of a family made the good confession. Two young women who made the confession the previous Sunday were immersed.

Services at Bambra-rd., Caulfield, for October have been of a high order. On Oct. 18, two were received by faith and obedience. Bro. Sutton exhorted on Oct. 25. Bro. Schwab has faithfully presented the gospel at all other services. A "full force" day for members of church, auxiliaries and clubs is being arranged.

At Red Cliffs on Oct. 18, Bro. A. Cameron presided over a very happy gathering. Among visitors were Bro. and Sister Brown, from Camberwell, and Bro. and Sister Brown, from Gardiner. The absence of Bros. and Sister Gould through illness was deeply regretted. The gospel service was earnestly conducted by Bro. P. Hurren.

Bro. J. R. Waterman spoke at both services at South Melbourne. The gospel address, "Help Thou my Unbelief," was well delivered and much appreciated. Bro. R. Greenhalgh is doing good work in teaching the Bible School anniversary hymns. Mid-week prayer meetings are maintaining interest. The K.S.P. "working bee" continues its good work.

At Cheltenham on Sunday morning the meeting, held in the newly-renovated building, was a very fine one. Bro. F. W. Martin gave an interesting address on "The Fulness of Time." At school and kindergarten preparations were begun for work after a most successful anniversary. In the evening a large congregation listened to a good sermon by Bro. Wakeley. An offering of £5/12/- was made for the hospitals.

Meetings at Middle Park last Sunday were poorly attended, but enjoyable. Bro. Shaw's address in the morning on "The Bible: How and When to Read It," was much appreciated. The Misses Chislett, from Merbein church, were present. Bro. Williams delivered an excellent gospel message entitled "The Problem of Suffering." Sister Miss Armstrong, of South Melbourne church, rendered a delightful solo.

Anniversary services of Wedderburn Bible School were held on Oct. 18 and 19. Good attendances. Bro. McCallum's visit and messages were greatly appreciated. To a full chapel on Monday evening the children gave a fine demonstration. All appreciated Bro. McCallum's address. On Sunday evening, Oct. 25, a service was conducted in memory of the late Sister Taylor. Bro. Bird spoke in a sincere and effective manner to an attentive congregation. Heartfelt sympathy of the church goes out to those who mourn.

At Dandenong on Sunday, Oct. 18, and Wednesday, Oct. 21, the church enjoyed special services in celebration of the church anniversary. The morning meeting was very well attended, and a splendid message was given by Bro. Scambler. The venture of the church in taking the Town Hall for afternoon and evening services was well repaid. The speakers, Bren. Schwab and J. R. Waterman, each had a good audience, who much appreciated the messages. The church members had tea together on Wednesday evening, and followed this social gathering with a public meeting

in the chapel. The chapel was filled, and Bro. A. G. Saunders delivered an inspiring address. The help of visiting brethren was appreciated, especially with the musical programme.

At East Kew on Sunday, Bro. Reg. Lampshire gave a fine talk in the morning. In the evening a male choir rendered several fine items, and Bro. Lampshire spoke on "If a Man Die, Shall he Live Again?" A good collection was taken for Hospital appeal.

Horsham church had good meetings the last two Lord's days, Bren. J. H. Millar and J. Butler conducting services. One young man was baptised. The sisters of the church held a successful sale of work in the Town Hall last Friday. Visitors welcomed have been Bro. and Sister Elliot, of Warrnambool, and Sister Berg, of Balwyn.

Services at Geelong last Lord's day were of a helpful character. Bro. A. E. Knight, of Moreland, preached at 11 a.m. and 7 p.m., in the absence of Bro. Stevens, who is on holiday at Healesville. Visitors from Colac had fellowship. Bro. Knight's morning subject was "Fruit-bearing," and the evening theme was "What is Your Life?"

The work at Bendigo continues nicely. Meetings are keeping up well. A special effort is to be made during November. Seven thousand handbills will be distributed. The officers are considering a church building, and it is expected that plans will soon be completed. All are pleased with the work of Bro. Hinrichsen, and looking for a revival of interest.

Anniversary services of Oakleigh Sunday School opened last Lord's day. Bro. C. Schwab gave an inspiring message in the morning. In the afternoon Bro. Patterson used his model bridge to impart to the scholars good advice on character building. In the evening Bro. Hughes addressed a large audience in the Mechanics' Hall. The scholars, under leadership of Bro. Russell, sang sweetly. Bro. Flatman, the superintendent, presided at the evening meeting.

Good meetings at Balwyn recently. Oct. 11, J. I. Mudford spoke. Thankoffering on the third anniversary of opening the building, nearly £80. A. M. Ludbrook, of North Adelaide, gave a helpful address on Oct. 25. Jas. E. Thomas has continued his series on "Is Christianity Needed Today?" to good evening audiences. On Oct. 18 one lady confessed Christ. Another confession last Sunday. A lady was welcomed who had been previously immersed, and was formerly a member at Collingwood.

North Fitzroy Bible School concluded its anniversary meetings with a very fine concert last Thursday evening. The new school hall was packed, about 800 attending a most successful gathering. Services on Oct. 25 were moderately attended. Bro. Dr. Hinrichsen gave a splendid address in the morning, and at the conclusion of Bro. Baker's gospel address two young ladies from the Bible School made the decision to accept Christ. Amount in hand from church and school for Hospital Sunday appeal is £26.

At Brunswick on Sept. 30, the sisters' Mission Band held a plum-pudding night; on Oct. 5 the P.B.P. a social evening; and on Oct. 15 the C.E. held a social evening. The proceeds from these held a social evening. Mr. Way has spoken at go toward sale of work. Miss Gladys all services, attendances being good. Miss Gladys Fostineo is in the Melbourne Hospital suffering from severe burns, but hope is given for her recovery. The young men's club is doing well, and other departments are doing splendidly. On Oct. 18 a flower service was held afternoon and evening, Mr. Way taking both services.

The Sunday School anniversary of Brighton church was a pronounced success. The building was crowded at all services on Sunday. Bro. L. C. McCallum gave a splendid address to the church on Bible School work. In the afternoon church on Bible School work. In the afternoon Bro. Dr. W. A. Kemp delighted young and old with his message on "Eyes." In the evening he delivered an appropriate gospel address on "The Two Paths." A Sunday School girl made the good confession. The singing by Bro. H. Brough, exceptionally fine, directed by Bro. H. Brough. Hospital collection amounted to £12. On Tues-

day evening scholars and teachers had tea together, followed by a programme rendered by the different classes, and distribution of prizes. Many visitors were present on Sunday, among them Bro. and Sister A. Morris, of Sydney.

Good meetings at Footscray on Oct. 26. Bro. Hurren's messages were excellent. A senior girl from the Bible School made the good confession. A week-night prayer meeting has been recommenced. The C.E. has been meeting on this night, and an arrangement has been made for the C.E. to be held at 8.30. The P.S.P boys' club, which meets on alternate nights to the K.S.P., is growing in numbers. The various other Y.P. departments are also holding good meetings.

Warracknabeal Bible School anniversary services were held on Oct. 25. The chapel was nicely decorated. Bro. A. R. Benn, of Kaniva church, spoke at all services. In the afternoon the speaker ably explained to the children the parable of the wheat and the tares. The gospel address, "Thou art weighed in the balances and found wanting," was appreciated by all. Large audiences at all services. The singing of the scholars reflected great credit on all who took part in their training.

Special services were held at Hawthorn on Sunday in celebration of the tenth anniversary of Bro. T. H. Scambler's ministry with the church. The meetings were largely attended, and many appreciations expressed. The lady missionary students of the College were present at the evening service. Miss Vawser contributed a solo, and the students sang together a missionary song. The choir also rendered special items. Bro. Scambler spoke morning and evening. A young lady made the good confession. Bro. Scambler addressed the Bible School in the afternoon on prohibition, when a number of young people signed the pledge.

Northcote on Oct. 19 had good meetings. Sister Mrs. Grigg was soloist in the evening. Two who had previously confessed were immersed. On Tuesday night the officers gave a concert in aid of tennis club; splendid programme arranged. Splendid services on Oct. 26. Dr. W. H. Hinrichsen commenced his sixth year of ministry with the church. Bro. J. W. Baker spoke in the morning. Three new teachers in Bible School. At gospel service Mr. Thomas rendered two solos. Dr. W. H. Hinrichsen's subject was "Law of Life." Two were baptised after the service. The cricket club and all auxiliaries are doing well.

The Bible School rally at the Yarrowonga church is proving a success. On Sunday, 18th, eight new scholars were welcomed, and on the 25th nine new scholars were enrolled. School membership now is 89. Accommodation is overtaxed, and the building is inadequate for the work. Classes are being conducted in the open air. Good meetings on the 18th, and at the close of the gospel service Bro. Geo. Cook was immersed. Accommodation was taxed on Lord's day, 25th, at all services. One man confessed Christ, and two married ladies were immersed. Bro. Cook received the church's welcome at the morning service. The first Bible School picnic was held on Saturday last. About 200 scholars and friends journeyed by car and lorry to the Mulwala sand hills, and had a most enjoyable day of games and sports. A fine list of prizes was provided for the winners of the different events.

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## OBITUARY.

**BRIGHTWELL.**—Monday afternoon, Oct. 19, all that is mortal of Mrs. Emma Ann Brightwell was laid to rest in Melbourne General Cemetery. She was ninety years of age, her husband, Bro. Felix Brightwell, having predeceased her in 1894. For years she was a faithful member of Lygon-st. church. For a lengthy period, also, she was with the church at Christchurch, N.Z. Two sons and two daughters, Mrs. Watson and Mrs. Calvert, are still in that dominion. Besides these she leaves two daughters, Mrs. Lewis, Northcote, and Mrs. Munro, of Chelsea. Owing to her great age Mrs. Brightwell has not been able to attend the Lord's house. She lived a beautiful life, and bequeaths its memory to a large group of dear ones who share her faith in the Lord Jesus Christ as One who has in his sure keeping the gift of everlasting life.

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