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

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The Spiritual Function of the Church.

THE church of Jesus Christ is a spiritual institution. Its membership is limited to the "twice born," to those who have personally and definitely accepted Christ as Lord and Master and are rejoicing in his salvation. These, once content to live on a lower plane, and formerly interested in the things of the world in and for which they lived, have now by their profession renounced worldly things; they are "called to be saints," and worship in spirit God who himself is Spirit.

The church exists for a spiritual purpose. It aims at the development of the character of its members—their growth in grace and in the knowledge of the Lord and Saviour. It provides a brotherhood for congenial Christian fellowship. The church exists also as the agency by which God seeks to evangelise the world. To its members has been committed the ministry of reconciliation. To save souls, and to produce Christlike character—these are the reasons which called the church into being. Its functions are spiritual.

In its worship the church should be guided by the requirements and principles laid down by the Holy Spirit in the New Testament. In its message to the world the church has been directed by its Lord; it has to "preach the gospel," to "make disciples of all the nations." While legislation is not given as to minute details and the manner of exercising its functions, yet it is clear that the church cannot be justified in departing from the requirements laid down and the principles enunciated.

No one will gainsay the truth of the foregoing, but the sad fact remains that many to-day use methods and practices which are out of harmony with the acknowledged fact. In a pleasure-loving age, there are churches to be found which seek to become ministers of pleasure. A perusal of the newspaper columns advertising church services reveals that church pro-

grammes are often constructed with a view to entertainment—it may be æsthetic entertainment—rather than to Christian edification. Sermon titles frequently make it sadly plain that the minister has little faith in the efficacy of the gospel, and small appreciation of the fact that the Lord's commission inculcated alone the preaching of the gospel. There are men and churches who are seeking for success by way of "stunts." Picture shows at Sunday services are not yet common, but they are not strange. One of England's most famous churches announces a number of religious plays on Sunday evenings after the usual service. In other places more bizarre methods have been tried.

Our attention has been directed to Stephen Leacock's "The Garden of Folly: A Picture of the World We Live In." In a chapter entitled "Glimpses of the Future in America," he has the following satirical paragraph relating to the socialisation of the church ("a paragraph taken from any local paper—in any country town in the year 1930"): "The vaudeville and minstrel show put on at the Fourth Street church last night was in every sense a marked success. The occasion proved that the choice of the new pastor is indeed an admirable one. We have never, even at the Gaiety Theatre, seen better black-face work than that of the Rev. Mr. Hopgood last night, while his buck-and-wing dancing is better than that of any spiritual worker seen among us for a decade. Several of the elders and churchwardens as endmen aldermen most rivalled the honors of Mr. Hopgood. The dancing of the ladies of the congregation, who formed the chorus, particularly pleased us. Altogether we felt that the chairman was quite justified in his boast that the modern church has put the saloon out of business."

This is an exaggeration, or a caricature, but humor of the kind is possible only be-

cause of the lowering of standards which we see all around us. Some churches see no harm in euchre or dance parties, others think they must entertain if they would attract and hold an audience. In one way or another the spiritual function of the church is ignored, and so spiritual power is lost.

In what we have written there is not a suggestion against any legitimate method of making church services attractive. No premium is put on dullness. Bright services, with good speaking, reading, music and singing, are most desirable. Provision for the needs of young people, in the way of proper clubs and socials, has often been advocated in our columns. Our sole contention now is that the church's spiritual aim must never be neglected or subordinated. We can give a disproportionate attention to the recreative and social side. To do this is at least as serious an error as the extreme from which it is a reaction. Let us keep the golden mean—avoiding on the one hand the view that there is some association between spirituality and deadly dullness, or any antagonism between healthy recreation and wholesome Christianity; and, on the other hand, eschewing the modern tendency to cater for the amusement of people and subordinate the spiritual purpose to any other aim.

On the entertainment side the church cannot compete with picture shows or theatrical societies. It will find it profitable to avoid even the appearance of making the attempt. The churches which win, the preachers who are most effective, are those who put "first things first," exalt the spiritual side, and are content to preach "the glorious gospel of the blessed God."

"Lord, 'tis for thee, for thy coming we wait,
The sky, not the grave, is our goal;
O trump of the angel! O voice of the Lord!
Blessed hope! blessed rest of my soul!"

How to Study the Bible.

Ira A. Paternoster.

The Bible, like any other book, must be closely studied in order to be appreciated, yet unlike most other books it is more carelessly read. We are all familiar with the method of allowing the Book to open at random, to find the portion of our daily—or monthly—reading. Thus to read God's word is to insult God, and lose to ourselves all that is to be gained from faithful Bible study.

It must be understood first of all that while the Bible is a collection of writings by different men, some of them belonging to a period many centuries removed from each other, and representing a people of different habits and associations, yet it is *one* Book. Though it will be true, as Luther declared, that we shall find by close, careful study many "little Bibles" within the one Book, yet the Bible is a complete whole. To many students this in itself is an evidence of its being indeed "The Word of God."

Without prejudice.

In the study of the Bible it is necessary to approach it with an open mind. Modern criticism has been so received by some people that in approaching the Bible they no longer accord to it this justice. Their approach has been prejudiced, and in so far as it has been will they miss its message and meaning.

It must be remembered too, what the Bible is *not*. Nowhere does it claim to be a scientific record of the creation of the world. It merely states facts—facts borne out by later scientific investigation, it is true. Let it be remembered that nowhere can its historic references be refuted, but each succeeding decade substantiates the statement it makes. Men have denied the existence of Bible cities and Bible kings, until the spade of the archæologist has unearthed abundant proof for the honest student of the Bible. When we remember the way the Bible has come to us—its many translations and the efforts made to destroy it, we cannot fail to see the Guiding Hand of Providence overruling. In the study of the Bible we must not lose sight of its many translations, and we must be open-minded enough to realise that later manuscripts discovered give to the revised versions a value not even possessed by the older versions. One has not to be a reader of Greek, even New Testament Greek, to be a student of the Bible. Certainly it must be a help to read Paul, John, or other of the New Testament writers in the original, for shades of meaning, we are told, are portrayed which are lost in our less poetic English. But we were reminded by Prof. Jefferson in our College days that it was far better to be a careful student of the English Bible, translated by the best

scholars the world could produce, than attempt one's own translation from the original Greek without the scholarship and facilities they enjoyed. In our study we like the King James' Version, the American and English Revisions and Weymouth, or Moffat's Modern Speech translations. A comparison of these will greatly assist one's study.

No substitutes.

To succeed at all in the study of the Bible one must study the Bible itself. There is too little study of the Bible to-day, although there is considerable time given to the reading of books about the Bible. Our modern Sunday school method of teaching is in some respects responsible for this. Many teachers scarcely look inside their Bible even though they are at their class

"THE deathless Book has survived three great dangers: the negligence of its friends; the false systems built upon it; the warfare of those who have hated it."

every Sunday. The commentaries on the Scriptures have completely displaced the Scriptures in many schools. This we believe to be a distinct loss to the generation now in our schools. Commentaries are useful books as aids to Bible study, but when all the Bible we get or give is found in the S.S. Commentary we are starving our own souls and the souls of those whom God has committed to our care. If the denominational world could be brought back to a faithful study of the Bible itself, what a revelation it would be, and if we who stand for the open Bible would study it as we should, what an inspiration we would receive. It was said of the people of Berea they were "more noble than those in Thessalonica in that they received the Word with all readiness of mind and searched the Scriptures daily, whether those things were so." This would seem to indicate an approach to the Scriptures with an open mind. Much of the study to-day is made of none effect because the student approaches the Bible to find proof of some theory or other. Denominationalism is perpetuated by this means. When one is a Calvinist one can find Scripture to suit. The Adventist has proof positive, either in Numbers or Revelation, it seems to matter little to him, that he is the only one right; while the "Millennial Dawnist" has found his theory abundantly proven. The Pædo-Baptist finds sprinkling in many places; while the Ed-

dytes "wrest the Scriptures to their own destruction." Let the Bible teach us, but do not seek to wrench from its pages interpretations to suit our own fantastic ideas. We remember a well-meaning brother in New Zealand who saw in Rev. 6 an accurate description, during the war period, of the Prices Regulation Commission; the red cross, and several other things. One has to be exceedingly guarded not to make the Bible say just what suits one's ideas. We believe sincere men have been guilty of this. We have seen it written where Alexander Campbell saw a defence of slavery in the Bible, and J. W. McGarvey found what to him was absolute teaching against the use of instrumental music.

Not only must we study the Bible as a whole but the separate books must be studied in their relation to each other. Especially is this true in establishing the connection between the Old Testament and the New. The Old Testament alone would not lead us to Christ. It would be constantly pointing forward. Isaiah in many places is a mystery save for the story contained in the gospels.

Avoid scrappiness.

When the books of the Bible were written they were not divided into chapters and verses as we have them to-day. This was splendidly illustrated in a recent issue of this paper. Because of these divisions, however, we are aided in our study, so long as we treat them with the consideration they deserve. There is a danger however that we shall select isolated chapters and still more isolated verses to the exclusion of their context and so become "scrappy" in our study. A letter from a friend is not read page by page commencing perhaps in the middle. We start with "Dear Friend" and read through to "yours truly." A chapter may conveniently be studied in relation to the book or a verse in relation to the chapter, but often in order to understand either book, chapter or verse a single word has to be studied. A word may be a window opening up a whole world of meaning. Yesterday we had the pleasure of a visit to the Naracoorte Caves. How wonderful they are. One stands entranced before some of the lacework of stalactites and stalagmites. We passed along the usual paths gazing here and there until our vocabulary of superlatives had long since been exhausted. Presently we came to a small opening through which we gazed upon a veritable fairy land, and one felt it would be positively wicked even to speak. It was beautiful in the nth degree. But the tiny aperture did it! How often we have read through a chapter verse by verse, and then have paused at some word. Take a verse at random, John 15: 16. We quote from Weymouth: "It is not you who chose me, but it is I who chose you and appointed you that you might go and be fruitful and that your fruit might remain; so that what-

World's Temperance Sunday.

ever petition you present to the Father in my name, he may give it you." Note the words italicised, any one of which gives a wonderful field of thought.

Reading through.

Bible study to be effective must be continuous. A little to-day and a little next year is useless. The people of Berea studied the Scriptures daily, or "day after day," "to see whether it was as Paul stated." The miner who is after gold will labor on until rewarded. The student athirst for the world's wisdom seeks daily to improve his store of knowledge. How difficult to lay aside the interesting book until the plot is wholly laid bare. When in search of truth we cannot afford to rest until we have found that for which we seek. In the study of God's Word we have revealed to us the very mind of Christ. It is his revelation to us and in all our study we must be guided by this fact. We must remember that it is a fundamental law of God that "to him that hath shall be given, and from him that hath not shall be taken away even that which he hath." This is true physically, morally and intellectually. The divine source of supply is unlimited. God is ever ready to trust those worthy of trust. He has done that over and over again. "Seek and ye shall find. Knock and it shall be opened." This is true in relation to the study of the Word. God is waiting to pour out from himself into our lives if we will but allow him. Ralph Waldo Trine illustrating this thought in another connection says: "There is a reservoir in the valley which receives its supply from an inexhaustible reservoir on the mountain side. It is thus true that the reservoir in the valley receives its supply by virtue of the inflow of the water from the larger reservoir on the mountain side. It is also true that the water in this smaller reservoir is in nature, in quality, in characteristics identically the same as that in the larger reservoir which is its source. The difference, however, is this: the reservoir on the mountain side, in the amount of its water, so far transcends the reservoir in the valley that it can supply an innumerable number of like reservoirs and still be unexhausted." This truth is borne in on me with tremendous force as I write. I am seated at a window overlooking the Blue Lake, Mt. Gambier. Here is an inexhaustible supply. At my side is a glass of pure, clear water—the only beverage man needs. It is drawn from the lake. As I remember that possibly ten thousand other people in Mt. Gambier and its environs draw from the same source of supply, and still the quantity is not lessened, and that ten million more might be supplied if only they were linked up, I begin to better understand the "source of supply" promised to all who will draw upon it. "If any one is willing to do His will, he shall know about the teaching, whether it is from God or originates from me."

Lord's day, November 9, will be observed as "World's Temperance Sunday." In churches, Bible Schools, Brotherhoods and Classes, special attention will be given to the need of reform. It is well that the young be carefully taught, and warned against the evil of drinking. In the children lies the hope of the future.

A plea for the children.

The children, too, are amongst the chief sufferers from drink. Evangeline Booth, the Commander-in-Chief of the Salvation Army in U.S.A., makes the following appeal on their behalf: "Drink has drained more blood, hung more crepe, sold more homes, plunged more people into bankruptcy, armed more villains, slain more children, snapped more wedding rings, defiled more innocence, blinded more eyes, twisted more limbs, dethroned more reason, wrecked more manhood, dishonored more womanhood, broken more hearts, blasted more lives, driven more to suicide, and dug more graves than any other poisoned scourge that ever swept its death-dealing waves across the world. Let the children speak—the little children, the wronged children, the crippled children, the abused children, the blind children, the imbecile children, the nameless children, the starved children, the beaten children, the dead children. Oh, my God. This army of little children. Let their weak voices, faint with oppression, cold, and hunger, be heard. Let their little faces, pinched by want of gladness, be heeded! Let their challenge, though made by small forms—too mighty for estimate—be reckoned with! Let their writing upon the wall of the nation, although by tiny fingers, as stupendous as eternity, be correctly interpreted, and read, that the awful robbery of the lawful heritage of their little bodies, minds, and souls may be justly laid at the brazen gate of alcohol!"

Victoria's liquor bill.

Mr. James Millar, District Accountant of the Independent Order of Rechabites, has calculated the drink bill of Victoria for the year ended June 30, 1924. The Licences Reduction Board made a calculation for the previous twelve months' which was one penny per capita within Mr. Millar's estimate for that year, which may be taken as evidence that the estimate is reliable. Mr. Millar estimates the bill for 1923-4 as £9,091,510, and the per capita expenditure as £5/11/10. The total is the highest in Victoria's history, but not the amount per head. The following shows how the drink waste has grown since the war:—

	Total Expenditure.	Per Capita Expenditure.
1918-19 ..	£5,569,969	£3 17 10
1919-20 ..	£7,020,903	£4 13 6

1920-21 ..	£8,144,922	£5 7 2
1921-22 ..	£8,011,829	£5 3 5
1922-23 ..	£8,714,599	£5 10 11
1923-24 ..	£9,091,510	£5 11 10

The fact that drinking and drunkenness are now increasing year by year is a call for more strenuous and devoted effort on the part of reformers (writes Mr. John Vale). The outlook for reform through legislation is not promising, but the way is open for better work in persuasion and education, and especially in inducing the young to adopt the safeguard of abstinence.

Some striking testimonies.

Some interesting statements regarding the effect of prohibition in the United States have recently been made.

In the fourth year of constitutional prohibition America's population produced more, used more, spent more and put more into savings than in the previous year, while there was practically full employment, a sustained consumers' demand for goods and a level of prices more stable than in any year since 1915, according to a statement by the Federal Reserve Board, which is supported by evidence of economists, bankers, and financial writers.

Instead of retarding business, as was predicted before the passage of the Eighteenth Amendment, prohibition has helped to bring in larger returns, its friends declare.

A national income larger than in 1922, arising out of increased earnings of factory workers and larger proceeds from the sale of farm products, the review says, furnishes the buying power to absorb the year's increased output of goods. The income of industrial workers as the result of a volume of employment approximately 13 per cent. larger than in 1922, and of wage advance greatly exceeded that of the previous year.

What Herbert Hoover says.

Herbert Hoover, Secretary of Commerce, U.S.A., declares that, summing up all factors, the odds are favorable for 1924, which is likely to equal or surpass 1923 in prosperity. He said, in part:—"In 1923 the United States witnessed the highest total productivity and movement of commodities since the war, with full employment, high wages, greatly increased savings, large additions to home building and the largest increase in railway equipment since the war. The whole has been accompanied by a remarkable absence of speculation, consequent from accumulation of consumable goods or dangerous expansion of credit. As we are not in a boom, we can expect freedom from a slump."

"It is a splendid ambition to make your name stand for all that is manly and noble, all that is honest and clean and true."

With China's Christian Army.

George T. B. Davis.

First in America, and later in Australia and New Zealand, I had heard reports of Gen. Feng and his Christian Army. Recently I travelled nearly half way round the world to work in the army, and to give the men the Word of God. And now, after four months in Peking; after studying the army at first hand, from the private soldier to the commanding officer; I can say—like one who long ago travelled far to see a famous man and his work in another Eastern land—"The half was not told me."

The more I study the army the more I am amazed by the sheer marvel of it. Think of it! A dozen years ago a man was converted in Peking. He was an army officer, a major in command of 500 men. He was not allowed to openly preach Christ to his men in the military quarters. He had to send them out of the barracks to the churches of Peking to hear the gospel proclaimed. To-day that convert of a dozen years ago is the defender of Peking; and his army—of whom probably two-thirds have openly avowed their faith in Christ—is not only the most inspiring native force for righteousness in China; but it is the strongest military influence for stability in distraught China. It is the most remarkable army morally and spiritually—with the possible exception of Cromwell's Ironsides—in modern times. "This is the Lord's doing; it is marvellous in our eyes."

After an American military man had spent two weeks studying the Christian Army he said: "They are the best soldiers in China." But the army is not merely a military organisation. It is a big Christian school for the common people, where the young men—for it is an army of young men—are given physical, industrial, mental, spiritual, and military training. The soldier-students, as they may be termed, enlist for at least three years, which is the equivalent in time of a four years' college course, for they have no vacation periods.

There is a strict schedule of work and study from the rising bugle in the morning to "lights out" at night. In the summer the men rise at 4 a.m. The first order of the day after dressing is a bit of spiritual drill. They assemble by companies in the open air in the quiet of the early dawn. The captain leads in the singing of a gospel hymn. Then all heads are reverently bowed while an officer or corporal or private soldier prays earnestly for God's blessing upon the army and the duties of the day.

Physical drill follows spiritual. The men go out for a twenty minutes' run, and clamber up and down curious little mounds with steps, to make them fit for mountain climbing, and for the day's programme of study and work. Then comes military drill, followed by various forms of physical training, industrial work, study of Chinese, moral lectures, a noon prayer meeting, and so on. From morning until night there is a varied programme of study and work and worship.

The army is up-to-the-minute in physical fitness, as might be expected where there is an absence of immorality, wine drinking and cigarette smoking. The men are alert, athletic, cleared-eyed, strong-muscled.

A striking feature of the army-school is its industrial branch. This was started by Gen. Feng in order that many of the men might learn a trade while in the army, and have a means of support on their return home. As you pass through one room after another you see the young men busily engaged in making shoes and clothes, knitting stockings, weaving rugs, boiling soap, and making chairs and other articles of furniture. When one set of men have learned a trade, another lot takes their place.

But the most interesting phase of the army life

is its spiritual side. In my early visits to the camp the thing that most impressed me was the sight of a hundred or more men standing outside a mess-room before a meal singing a gospel hymn. Then all heads were bowed while someone led in prayer; not a few formal phrases, but an earnest petition, often of some length. And imagine my surprise when calmly informed that this was the custom throughout the entire army before each of the two meals of the day!

Later I witnessed a still more striking scene that occurs at noon each day. At twelve o'clock a gun is fired. At ten minutes past twelve the men gather by companies outside their various quarters for half an hour of Bible reading and prayer. Sometimes the meeting is conducted by the captain; sometimes the companies are divided into smaller groups in charge of a corporal. First a hymn is sung; then a chapter in the New Testament is read verse about, often with brief ex-



The Open Bible for China.

A brigade of China's Christian army holding open the Testament they have just received at 2 Timothy 2: 15.

planations, followed by a number of earnest petitions from the men as well as the officers. It is really family worship for the day. Just as a father gathers his family about him for Bible reading and prayer, so the captains and corporals of the army conduct the service for those committed to their care.

And it is a singing, as well as a Bible-reading and praying, army. How the men love to sing the old hymns that are favorites at home! They sing the first thing in the morning; they sing at noon; they sing the last thing at night. They sing at meetings, they sing before meals, they sing as they march. The favorite hymn of the army is "Onward Christian Soldiers." Some others that the troops especially enjoy are: "Stand Up, Stand Up for Jesus! Ye Soldiers of the Cross"; "Room for Thee"; "All People that on Earth do Dwell"; and "O Happy Day."

It was a joy and privilege to be called to labor among such a unique and interesting body of men, and to give them the Word of God. Our party—consisting of my mother, now 88 years of age, and her companion Miss Beebe, and the writer—set out from Auckland, New Zealand, on the long journey of nearly 10,000 miles to Peking.

When we arrived in Peking Dr. Jonathan Goforth, who invited us to China, was not in the city. Dr. George L. Davis, of the American Methodist Mission, kindly introduced me to Gen.

Feng. This was only the beginning of the kind co-operation of the members of the kind Mission, and of others, missionaries and Chinese alike, in our campaign for the distribution of the Word of God.

Gen. Feng, who is studying English, greeted me in my native tongue saying, "I am very glad to see you." Presently he pulled out a neat pocket Testament of the same size and shape as we were planning to present to the army. Gen. Feng kindly suggested another interview for the following day, and later invited my mother and self and Dr. Goforth at the military headquarters at Nanyuan, a few miles outside of Peking.

As we commenced work in the army it was a great joy to find that the Chief Chaplain, Pastor Hsu, had joined the Pocket Testament League fourteen years ago when we visited Peking. We also learned that it was Pastor Hsu who played no small part twelve years ago in leading Gen. Feng to a knowledge of Christ. Pastor Hsu rendered splendid assistance from the very beginning of the work in the army. He not only arranged the meetings, but kindly interpreted for me at most of the services for the soldiers.

The work in the army began with the officers,

then extended to the men. I found that majors and colonels seemed just as ready and willing to enlist in the Pocket Testament League as the private soldiers. My first big meeting with the troops was with 800 men of a cavalry regiment. It was conducted by the colonel who led it with as much fervor as a Methodist local preacher or a Salvation Army officer. At the conclusion of his prayer a sound arose that I had never before heard from a company of soldiers. A chorus of "Amen's" came from all over the audience in a perfectly natural manner, without a touch of a parading spirit. When we asked all who would like to enlist in the League and receive a Testament to raise their hands, all their right hands, as far as I could see, were uplifted; while many professed faith in Christ as they agreed to read and carry the Word of God.

Thus we went through the army preaching the gospel; urging the men to saturate their souls with the Word of God, both now and when they returned to their homes; and seeing large numbers declare their acceptance of Christ.

Never will I forget one memorable service when we addressed nearly 4,000 men in the open air. When the invitation to accept Christ was given so many hands were upraised that I thought surely there had been a mistake. I asked that the invitation be repeated and made clear. This was done, and again to my joy and

Religious Notes and News.

delight literally hundreds of hands were upraised from all parts of the great audience. It was a wonderful scene, and was followed by a soul-stirring sound as they repeated in concert after Chaplain Chang their declaration of faith in Christ. Later Gen. Chang, the commander of the brigade, who is a fiery evangelist as well as a brave soldier, gave the men an earnest exhortation, and prayed fervently for those who had just made the great decision.

At the close of the service came the distribution of the Testaments. It was carried out in a peculiarly beautiful and impressive manner. The three regiments that had participated in the meeting were marched a little distance away from the platform to the parade ground. The Testaments for the troops were piled high on tables near the platform, with a major standing at each table ready to present them to the men. Then company by company the men marched from the parade grounds singing gospel hymns as they came. They marched four abreast, and four majors stood at the tables giving them the little books as they passed by.

It was a never-to-be-forgotten scene, but was followed by one if anything even more impressive. After all had received their copies of God's Word, they were once more assembled round the platform. Gen. Chang gave a stirring talk confirming all that had been said and done during the service, and prayed fervently for the men that were just beginning the Christian life. Finally the men were asked to hold the Testaments they had just received high above their heads, with the Book open at that passage for every Bible student: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."—2 Timothy 2:15.

The scene that followed was worth going far to witness: that sea of open Testaments; every right hand of every soldier of that great audience of nearly 4,000 Chinese young men "holding fast the faithful Word." It was a little har-binger of the glad day when the Word of God shall be in the hands and hearts of millions of men and women, and boys and girls in China; and of that glorious era when "the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea."

After the memorable service we went to Gen. Chang's headquarters. That afternoon he told us the story of his conversion; and of how in a miraculous manner, paralleling the Old Testament miracles, the Lord had given glorious victory to their troops in the recent civil war in China—but that is another story.

The popularity of the Bible in America is one of the most extraordinary signs of the times. Forty leading newspapers in the States are now offering cheap editions of the Bible, and syndicates are selling Biblical "features" to more than 800 newspapers. Over 200 daily papers publish notes on the Bible every day.—"Register" (S.A.).

The World's Most Wonderful Book.

Preaching in Linthouse United Free Church, Glasgow, at a Masonic service, recently, A. Graham Stuart, in the course of a sermon on "The Most Wonderful Book in the World," said that they had to recognise that, among all books, the Bible held a unique place. More men had given their lives for it than for any other. Men had argued and discussed over its pages, some defending, and many denouncing it, seeking to tear it, as it were, to pieces. Thousands of people, in all countries and climes, had found in the Bible solace, comfort, inspiration. They could not count the number of those who, throughout the generations, had found faith and hope for the life that now is, and for the life that is to come, through the pages of the Bible. If they based their faith and hope on the Word of God, even amid the noises and confusion of the world, they would have a peace and assurance which the world could neither give nor take away. The Bible was like a casket full of rare and precious gems, gleaming and glittering with spiritual suggestiveness and meaning. It was for them to study the Bible, and so discover for themselves its rich truths and noble thoughts and ideals.

Among the Refugees in Greece.

When Dr. Landes, the General Secretary of the World's Sunday School Association, visited Greece in March of this year, he met a group of Greek and Armenian students from the School of Religion of Constantinople. These students because of their nationality were obliged to leave Constantinople, and were continuing their studies in Athens. Inasmuch as these students are all ardent Christians and preparing to give their lives to Christian work, arrangements were made to have ten of them give four months of their summer time to organise Sunday schools in the refugee camps located in and around Athens and

Salonica. Over a million Greeks and Armenians are now to be found in these camps.

A letter has been received at the World's Association headquarters from one of the students working in the Salonica District in which he says: "There is a whole community here from Pontus in Asia Minor on the coast of the Black Sea. They are Greek Evangelical Protestants. We helped them organise a church in a house, and also a Sunday school for the children. The whole town is now a refugee Protestant town. An appeal has gone to the Greek government officials for a place of worship, and they have consented to the use of the old now unused Moslem mosque."

Jesus and Magic.

Mr. Luke Wiseman, preaching in Kingsway Hall, London, on the story of the Exorcists of Ephesus, said, "You can't have magic and Jesus. We are beginning to toy with it. In the war, and since the war, the soothsayers and fortune-tellers had a great time. You hardly like to take your motor-car out without that monkey kind of arrangement in front. What do you want it for? There is hardly a peril in modern London that can be compared with the toying with the black art! There's only one thing to do, and that is absolutely, openly, frankly, finally to renounce it."

An International Scandal.

Amos Burnet, President of the Wesleyan Methodist Conference, in the course of his address at the opening of the Nottingham Conference on Wednesday, July 16, is reported in the "Manchester Guardian" to have said:—"The drink evil was a problem of Imperial and International importance touching all politics and challenging and testing statesmanship. It was a matter of profound regret that some of our countrymen, making British colonies the base of their operations, should be doing their utmost to make the enforcement of the Prohibition Law in America ineffective. Wesleyans deemed it an international scandal that the British flag should be used to cover and protect a shameless illicit traffic. The flag that we saluted with much reverent admiration had not been so degraded since it was unfurled over the pestilential slave ships that traded on the coast of Guinea."

The Late Robert H. Gardiner.

At a meeting of the business committee of the continuation committee of the World Conference on Faith and Order held in New York City on September 3, 1924, the following action was unanimously taken:

Resolved: that the committee bear testimony to their irreparable loss sustained in removal from visible presence of Robert Hall-lowell Gardiner, General Secretary of the Continuation Committee. It was Mr. Gardiner who took the first step toward putting into practical effect the proposal made during the Triennial Convention of the Episcopal church in 1910 for a World Conference on Faith and Order. From the beginning he regarded the movement seriously, and stooped his shoulders to a major share of the responsibility involved. From then until the morning of June 15, when he closed his eyes in his last rest, his labor was wise, continuous and self-effacing. This faithful champion of Christ has left a trail of blessing behind him. We his associates and friends register our thanksgiving to God for our privilege of fellowship with him, and renew our allegiance to the cause for which he gave his life. Resolved: that a copy of this minute be sent to his family and to the church press.



God's Word for Chinese Prisoners.

Large numbers of Testaments were distributed in prisons in and around Peking. In one prison over 500 Testaments were given out, and the Christian worker laboring there says that many of the men have become real Christians, and some have been pardoned out for good conduct before their term expired.

The Home Circle.

Conducted by J. C. F. PITTMAN

The Heart of Home.

O, home is a wonderful thing!
In all the world so wide
There's never a place
With half the grace
Of the spot where our own abide!
And always we see it clear,
Wherever we may roam;
For home is the heart
Of the world's great mart—
And love is the heart of home!

O, hard may the struggle be
Against the wind and tide;
The waves may dash,
And the thunders crash,
As the world's rough sea we ride;
But ever we gain toward shore
Where a light shines over the foam,
And love's own strength
Shall win at length,
For love is the heart of home!

—Minnie Leona Upton.

The New World.

When the business matter was settled, the merchant leaned back in his chair and looked at young Harding. There were hard lines about the young man's mouth, bitterness in his eyes.

"John," the old merchant said quietly, "you know what your father was to me. May I say a word to his son?"

The young man hesitated a moment—then nodded; but it was manifestly only courtesy to his father's friend that made him yield. The old merchant looked past him out across the city.

"You were only a boy when your father died; he never told you about my black year, did he?"

"No, sir," John Harding answered, wincing.

"It was a black year. First, I failed. It took ten years to climb back again, but I lost a whole year through my own weakness. Nervous breakdown, the doctor said; it was really spiritual worry and lack of grit. And in the midst of that, Amy died."

"I know, sir," John Harding said in a low voice. It had been a lonely house ever since he could remember.

The old man did not seem to hear. He went on slowly: "Your father stood by. I never can tell you how he stood by me through all, or of the patience with which he met my rebellion. One night he was staying at the house with me when a heavy electric storm came up. In the midst of it there was a tremendous crash, and two great oaks in front of the house went down. My grandfather had planted those oaks, and I had inherited a love for them. It seemed to me then, warped as I was by my illness, another real calamity. But in the morning Jack called to me suddenly: 'Look at your view, man, look at your view!' And there before us lay the city, a thing of magic beauty in the early light, and beyond, the hills—miles and miles of them. Jack turned to me with deep eyes."

"It's a parable of life, old fellow," he said; 'there's a whole world waiting.'

"I knew what he meant, and I resented it. But I couldn't get away from that view and the parable of it. All my life I had been shut in by my own possessions. God had to strip me of them to open my eyes. It was a hard battle, but I surrendered at last, and went out to discover the world."

"You've found it, sir; every one knows that," John Harding said.

"What I want to say to you, Jack, is that it is worth it; looking back now, I would not dare to give up what sorrow and trouble have given me. I wanted to tell you that God's ways are

big, Jack, even with our little lives. Trust him, and find your new world. It will be greater than the old."

The two gripped hands, and then the young man was gone.—"The Christian Advocate."

The Cat That Answered an "Ad."

The mice are eating us out of house and home!" said Mary, as she brought in the cream for breakfast. "I don't see what we will do if we don't be getting a cat."

"We really do need one," said mother, thoughtfully. "But I don't know of a good mouser anywhere."

"Why don't you advertise?" joked father, as he drank his coffee. "An 'ad.' in the 'Gazette' or 'Post' ought to bring you one."

"That costs too much," laughed mother.

"Well, then, stick up a sign!" said father.

Ted thought it over as he finished his breakfast. He could "stick up a sign" just as well as anybody. Where should he put it? He decided that a good, big, handsome one, done in red paint and pinned up on the front door, would be as good as anything; and so, half an hour later, that was what callers might have seen, if they had come so early. It stayed there through all the forenoon, and this is what it said:

"WANTED—A CAT."

Just before luncheon-time mother had to go to the front door for something, and there stood a lean, lank gray cat, with one paw up trying to catch the fluttering corner of that brown-paper sign. It seemed as if it were trying to say: "I've come! Why do you want that sign any more?"

"Ted, did you put that thing up there?" cried mother, taking the pins out in a hurry, and carrying the dreadful-looking sign inside to use for kindling. "What will the neighbors think?"

"It brought the cat!" said Ted, in triumph.—Ex.

The Value of a Sense of Humor.

A writer in "The Boston Transcript" relates that former Premier Asquith was addressing a political meeting one day when someone in the audience made a very personal remark concerning Mrs. Asquith.

"Who said that?" demanded the speaker angrily. There was a sudden silence. Then a man in the rear stood up, and pointing to a farmer wearing a dilapidated straw hat, shouted: "It was him wi' the coo's breakfast on his head!" The reply was altogether too much for Mr. Asquith, and he had to join in the general roar of laughter. There is nothing like a wholesome sense of humor to turn away anger and strife.

In Detail.

One of the village lads had just returned from a trip to Sydney, and a mate was asking him one or two questions about his experiences.

"What be these 'ere 'lectric trams like?" asked the mate after a minute or two.

"Well—er—" replied the lad, "they're like a—er—whatsername, y'know, and they goes like a thingumbob—and, well, the wheels go round, and—and it goes along, you see."

"Well, I never!" exclaimed the mate in surprise. "I know they was wonderful things, but I hadn't heard details before."

A Reminder.

The nice old lady who was looking at Niagara Falls for the first time, suddenly cried: "Oh! that reminds me; I left the bath tap running at home!"

The Family Altar.

J. C. F. P.

SUNDAY.

He looked for the city which hath the foundations, whose builder and maker is God.—Hebrews 11: 10.

Various figures are employed in the Scriptures to furnish some conception of the kind of home which is being prepared for the righteous. Heaven is here said to be "the city which hath the foundations, whose builder (architect) and maker is God." It is a building; "In my Father's house are many mansions"; a kingdom, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world"; a country: "Now they desire a better country, that is, a heavenly"; a garden, the leaves of the trees of which are "for the healing of the nations"; an inheritance, "incorruptible, and undefiled, and that fadeth not away."

Reading—John 14: 1-3.

MONDAY.

An inheritance . . . reserved in heaven for you—1 Peter 1: 4.

The realisation of heaven will exceed our highest expectations. It is noticeable that Biblical writers depict the wealth of heaven, but say nothing concerning the riches of its inhabitants. Possibly no tongue can tell of them, no pen can write of them, nor hath entered into the heart of man an adequate conception of the greatness of the riches of the inheritance of saints in glory.

Reading—1 Peter 1: 3-7.

TUESDAY.

And the sea is no more.—Revelation 21: 1.

1. The sea is a type of unrest.
2. The sea is a type of separation.
3. The sea is a type of danger and death.
4. The sea is a type of hidden secrets, of mysterious terrors, of unknown horrors."

Reading—Revelation 21: 1-4.

WEDNESDAY.

There shall be night no more.—Rev. 22: 5. In conversation a blind woman remarked, "Heaven will be sweeter to me than to you, because I have never seen the light of the sun, nor the green fields, nor the human face."

Reading—Revelation 22: 1-5.

THURSDAY.

Thine eyes shall see the king in his beauty; they shall behold a land that reacheth afar.—Isaiah 33: 17.

"I have heard of a man who won his fortune in California, and kept sending to his family precious gifts. Each year the gifts grew in value, but at last his wife wrote him saying, 'We are pleased to have your offerings, but, oh, my husband, we long to see you.' And it is thus with Christ. I feel like saying: 'Oh, thou blessed Christ of God, we want to behold thee in all thy beauty, and if a word will bring thee back, we will speak it to-day. Come, come, come quickly.'"—J. W. Chapman.

Reading—Isaiah 33: 14-17.

FRIDAY.

Let us rejoice and be exceeding glad, and let us give the glory unto him: for the marriage of the Lamb is come, and his wife hath made herself ready.—Revelation 19: 7.

In the days of slavery in South America, some one said to a slave: "I hope your master has gone to heaven." "I'm afraid he has not gone dar," Ben replied, "for I nebber heard him speak of dat. When he go to de north, or to de springs, he allus be getting ready for weeks ahead ob time, but I nebber see him getting ready for goin' to heaven."

Reading—Revelation 19: 6-10.

SATURDAY.

Blessed are the dead who die in the Lord from henceforth: yea, saith the spirit, that they may rest from their labors.—Revelation 14: 13.

Reading—Revelation 14: 1; 5: 13.

Prayer Meeting Topic

November 19.

Independent of Circumstances.

(Philippians 4: 10-18.)

Horace Kingsbury.

The passage assigned for our study this week will be more appreciated and better understood when it is recalled that Paul was a prisoner at Rome. "Bound to the Roman soldier, enclosed in some narrow apartment, in touch with only a few friends who made an effort to discover him, away from the happier scenes of earlier years, and anticipating Nero's bar, he breaks out into these glorious expressions of equanimity."

The Philippian Christians had manifested a very practical interest in Paul "once and again," but for some considerable time they had lacked opportunity. The way had opened up, however, and it had been their pleasure to send him some monetary help by Epaphroditus. Now, with heartfelt gratitude and appreciation, he acknowledges the tangible expression of their love.

"I rejoice in the Lord greatly, that now at length ye have revived your thought for me." Ozora S. Davis writes: "There is a beautiful figure involved in the word translated 'revived'; it means literally to put forth new shoots, like a tree sending out its new branches and leaves in the spring. So the love of the comrades in Philippi had been compelled to lie inactive during the time when they had been unable to show their affection for Paul in a concrete way, as the leaves lie folded in the buds during the cold winter; but they put their love into kind acts as soon as there was an opportunity, and sent him a gift."

It was in this connection that Paul declared himself to be independent of circumstances. "I have learned," he said, "in whatsoever state I am, therein to be content." Most men would welcome the day when they could declare themselves "in independent circumstances," but Paul had reached the day when he was "independent of circumstances." "His joy was not rooted in circumstances, but in the Lord." "It is a miserable thing to be hanging on externals and so to be always exposed to the possibility of having to say, 'They have taken away my Gods.'"

"I know how to be abased, and I know also how to abound: in everything and in all things have I learned the secret both to be filled and to be hungry, both to abound and to be in want." Note the fine way in which he puts it: "in everything and in all things." Not only in the total experience of life does he find Christ standing by, but in every detail of life as well the Master is there, with the measure of strength that is needed for the task or the test." Dr. F. B. Meyer writes: "Habituate yourself, oh Christian soul, to believe that not only what God appoints but what he permits, is in the sphere of his will! It is his will for you to be full to-day or to be empty to-morrow; to abound to-day or to be abased to-morrow; he has a reason, though he may not tell it, and because you know that the reason satisfies him, you may be content."

"I can do all things in him that strengtheneth me." One thing of the "all things" was surely the keeping up of a brave, bright, trustful spirit through the long, weary, trying days of imprisonment and adversity. In Jesus was his peace, and he was perfectly willing for the will of his Lord to be done. His trust was not in "uncertain riches" but in the living God.

"Were not shine and shadow blent as the gracious Master meant? Let us temper our content with his own."

Suggested Hymns—Sankey's Collection.

522—All the Way my Saviour leads me.

237—Rock of Ages!

711—Jesus Only.

91—Take the Name of Jesus with you.

Our Young People.

Conducted by W. GALE

Victorian Prize-Giving Demonstration.

The annual prize-giving demonstration of the Victorian Bible School and Young People's Department will be held in the Lygon St. chapel on Monday night, Nov. 24. Schools are asked to keep this date free, and to arrange at once for a monster representation from each school. The programme will include the cream of the items from the various recent school anniversaries. The State and Federal prizes won in the recent examination will be presented.

Northcote (Vic.) Bible Class.

This Bible class believes in giving as well as receiving. A very acceptable little folder is issued by this church every month, called the "Bulletin." The class has made this possible by undertaking the financial responsibility. It thus becomes a broadcasting medium of the church and class activities. The preacher is Dr. W. H. Hinrichsen, who built upon his Glen Iris course that of medicine, and this year received his diploma. This spirit of mutual helpfulness is much to be admired.

New South Wales Club Activities.

The work among the Kappa Sigma Pi and Phi Beta Pi clubs has been very prosperous of late, over twenty clubs having been started within the last twelve months. A State Chapter was recently organised, and much good is expected to result. The first united activity organised was a combined picnic and sports day which was held at Undercliffe on Eight Hours Day, Oct. 6. Nine Kappa clubs competed, and six Phi clubs; a shield being awarded to the club securing the greatest number of points in each case. After a very successful and strenuous day, which the large crowd present thoroughly enjoyed, St. Peter's and City Temple clubs dead-heated for the Phi shield with 19 points each, while St. Peter's won the Kappa shield by 2½ points from Enmore, with Hornsby club third. The shields were presented at a large club rally at City Temple on Saturday evening, Oct. 19, when the State Chaplain, Bro. G. Fretwell, and the Australian Chaplain, Bro. A. E. Illingworth, addressed the clubs. The prospects are very bright, and it is hoped to accomplish much in the Lord's work through the medium of these splendid organisations.—Ken. MacKenzie.

All of One Mind.

Upon almost every K.S.P. syllabus is the item "Visit to Industry." These occasions usually are very popular, and provide a welcome change. A unique experience befell those who visited the Eastern Hill Fire Station, Melbourne, on a recent Thursday evening. Permission was granted the lads to climb the great observation tower, which is the highest point in the city of Melbourne, and is the highest point in the street below. After over 180 feet above the street level, and stair after stair, the Moreland Kappas found themselves in a circular glass-enclosed room. But feet were still heard upon the stairs, and a strange head pre-empted through the opening from below. Suddenly appeared through the opening from below, of his mates. Before the descent could begin, time had to be allowed for all to ascend who were on the ladders. Another stranger appeared. When interrogated, he replied: "Kappa, Hawthorn chapter." So the three chapters stood aloft and viewed the city and its environs, the scenes of many clubs' activities, neither club being conscious

of the intention of the other to be present. Between 40 and 50 Kappas were escorted through the Melbourne Headquarters Fire Station. Almost every part of the station and its contents was eagerly scrutinised. Courteous firemen, who had been in many a fire, explained the use and workings of the various apparatus. Almost an hour was spent exercising in the well-equipped gymnasium. At ten o'clock a visit to the watch-room was made, and keen interest was taken in a demonstration of how a fire alarm reaches the station, and what proceedings follow. Most interesting of all was to watch the apparatus record the reports of the scores of watchmen in the city buildings, who, each hour, reported to the fire-station, the report being made by a telegraph machine which perforated the tape and stamped upon it the name of the premises, the hour and minutes. Moreland, Collingwood and Hawthorn enjoyed the experience of visiting in company, Mr. A. Bray, the State Deputy Chaplain, accompanied the first-named party.

Don'ts for Story-Tellers.

A very clever young woman visiting our department was telling the children a Foreign Mission story. It was a fine story about some little children in Africa and about all the things that those children had there that we did not have. She told them all about the peanuts, bananas and coconuts that came to us from this far-away country where it was so very hot. Then she made her mistake! She asked, "Now what is it that we have here in this country that those little black African children do not have?" And the answer from one of our brightest children was, "Ice cream!" Do you blame the child?

Don't ever try to talk down to primary children unless you wish to be shown up by some of them. In telling an Eskimo story to the children in my department, I spoke several times of the big white bears. At the close of the story, one of the second-grade children raised his hand and said, "Mrs. L., probably you don't know it, but those white bears you've been talking about should be called polar bears." Imagine my feeling at that moment!—Marjorie M. Lewis, New Haven, Conn.

Saving the Young.

"The church is pledged to the cause of the young. It is not a plank in a programme, it is an essential and fundamental principle. The church knows to-day that only by winning the young can the kingdom be won; only by saving the young can the church herself be saved."—F. Vivian Rees.



Some Scholars of the Annerley Bible School (Q.).

Foreign Missions.

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

A Wedding at Shrigonda, India.

No doubt the girls would say that the most important thing that has happened since last we wrote is Esther's wedding. Esther was our oldest girl. She is eighteen years. She did not see the young man before the wedding day, and she was quite satisfied to have it so, because her relatives had expressed entire approval of the young man. Her future father-in-law came to see her a week before, and he considered that Esther would make a suitable daughter-in-law, so he gave her the ring and other tokens (perhaps one was missing) that are usually given at this time.

The wedding day was fixed, and six days after the engagement they were married. One could not refer to them as "the happy couple." How could a girl feel happy at leaving a lot of companions and her two sisters to go to a husband whom she had never seen before? It is a strange position but one that most Indian girls find themselves in. It was pleasing that the family into which Esther was marrying was known somewhat to us. The father had been with Mr. Watson previously, and he had baptised the young man.

As it was the first wedding, the girls were greatly excited, and got as much fun out of the preparations as they could. The school was decorated, and a special dinner was prepared by the girls. We had hoped that the ceremony would be performed in the afternoon, but on account of wishing to catch the morning train things had to be hurried somewhat. Mr. Watson joined the young couple in marriage, and we pray that they will be blessed and used to the glory of God.

Esther wrote to me a few days after the wedding, and she seemed happy. Her mother-in-law seems to be a nice woman, and this means much to a young Indian wife when she goes into her new life. As a rule the husband is not kinder to the wife than his mother is.

In India the bridegroom's people buy the bride's clothes and the bride's people buy the bridegroom's clothes. So we had not that to think of, and her trousseau, apart from her wedding saree, cost us about £3. This included a box, a brass plate and drinking pot, and bedding, and in the minds of the people she had been well "set up."

This news may not be of interest to all, but it was an event of much interest to us, so I'm sure it will be excusable if the letter this time contains little else.

A younger sister of Esther's will take her place on the list. She came to us a month or more ago. She pays a small fee. They are not orphans, but the mother is really of such a nature and temperament that it is necessary to have the girls away from her, for their sake. All the other girls are well and happy. A visitor to one of our teachers remarked that the girls were exceptionally happy for "institutional" girls. I was glad that she thought so, for I know you do not mean them to feel that they are in anything but a home. If the girls knew that I was writing they would send their loving salaams as I do in closing.—Florence Cameron.

New Hebrides News.

Bro. McKie is very busy on Pentecost Island. He says:—"We had good meetings at Narawar, about 100 being present at all the services. Some of the youths are interested and wish to attend school."

"On August 13 we opened a new school at Banmatmat. There were 165 present. We had been using the building before that date, but we thought by bringing all the outlying stations into a closer relationship with one another and having a public opening and inviting all who would like to come it would do good. The day ended by the people

of Banmatmat giving a big feast to all their visitors.

"We have 16 boys in training at our day school. We find that is as many as we can feed until we receive further supplies to carry on the work. We have about 50 more wanting to attend school, but I do not see my way clear to provide for them. There is not the least doubt in my mind that if we want the church to prosper here, the people must have sufficient training. The teachers are eager to learn, and all are dissatisfied with their lack of knowledge. Every teacher would like to have more instruction, and I am trying to have some teachers come for instruction for at least a month. We do not think we can emphasise sufficiently the need of training the teachers in the field. The Church of England and the Presbyterian church give their teachers four years' training before they send them out.

"I have translated four hymns for them to sing in their own language, and they are delighted to be able to have them. They are necessary for our work among the heathen, for the music draws all. Even if they do not wish to hear the Word preached, they are willing to have it sung to them, and sometimes the singing tells more than the spoken word, and conveys more meaning to them, because it is in their own language. We are translating more hymns, and would like to have them printed for general use here.

"One cannot be surprised at the number of heathen on this island. They outnumber Christians by two to one. We fear this state of things ought not to be; but when one considers the reason for these things, we cannot be surprised. Although there are four Catholic mission stations on this island, their policy is to tell the people they can still carry on their heathen customs and attend their schools and everything will be right in the end. They also say it is no use taking any notice of the English missionaries, as these islands have already been proclaimed a French possession, and the English have to leave shortly. We get fed up with the lies that they are circulating. Although we deny them, our government has been so lax in its own interest that we are not readily believed. Still, we know that God is for all, and we are not afraid of the results. I point out to our people that the Christian church was built up by the Christians in the early church holding fast to their faith in Christ, and because of their faithfulness we are able to have the gospel preached to us."

Bro. McKie writes that there are about 350 members on Pentecost. Thirty-three have been baptised since his arrival. There were 16 schools or preaching stations, and 12 native teachers. Bro. McKie values the property at Pentecost at £800. He says there are four Roman Catholic missionaries and two nuns on Pentecost. There are more Catholic missionaries on Pentecost than on any other island in the New Hebrides. The natives are threatened with dire penalties of the French government and interference with their liberty if they listen to Bro. McKie and the native teachers. The natives want our teaching, but they are afraid. There are about 400 people attending the 16 schools on the island.

State Foreign Mission Secretaries.

Please send offerings to the following:—
Victoria—J. E. Allan, 51 Watts-st., Box Hill.
N.S.W.—J. Clydesdale, 9 Grand-par., Brighton-le-Sands.
S.A.—L. R. Fisher, 74 O'Connell-st., Nth. Adelaide.
W.A.—W. Clay, 393 Bagot-rd., Subiaco.
Qld.—H. W. Hermann, Francis-st., Eagle Junction, Brisbane.
Tas.—J. Foot, jr., 14 Balfour Pl., Launceston.
Federal Secretary.—G. T. Walden, M.A., 74 Edmund-av., Unley, S.A.

ADDRESSES.

C. Young (preacher of Annerley church, Qld.).
—Clara-st., Annerley.
H. J. Patterson, M.A. (preacher of Ascot Vale church, Vic.).—39 Walker-st., Ascot Vale.
F. J. Filmer (preacher of Kadina church, S.A.).
—Stirling-ter., Wallaroo Mines.

COMING EVENTS.

NOVEMBER 9.—Swanston St. Church Home-Coming Day. Will all past members please accept this notice as a personal invitation to spend the day with us? Special services will be held, morning, afternoon and evening. Lunch and tea will be provided for all.

NOVEMBER 9.—Windsor S.S. Anniversary and Home Coming Sunday. All former members cordially invited to be present with us. Speakers: 11 a.m., Bro. D. Pittman; 3 p.m., Bro. J. W. Barrow; 7 p.m., Bro. Baird. Special singing by children under leadership of Bro. F. Whittington. All welcome.

NOVEMBER 9, 16, 19.—Burnley S.S. Anniversary. Nov. 9, 11 a.m., T. H. Scambler; 3 p.m., W. Gale; 7 p.m., A. W. Stephenson. November 16, 11 a.m., H. G. Clarke; 3 p.m., Distribution of Prizes; 7 p.m., A. W. Stephenson. Wednesday, Nov. 19, Anniversary Concert. Tickets, adults, 9d.; children, 6d. Special singing at all meetings under Bro. Ross Pearl. All welcome.

NOVEMBER 14 and 15.—Hawthorn Ladies' Aid Society. Rainbow Fete to be held in a marquee in Burwood Rd., opposite Post Office. All goods will be sold reasonable. Proceeds in aid of church renovations. The Mayoress, Mrs. Rigby, will open fete on Friday, 14th, at 3 p.m.

NOVEMBER 15.—Boronia Sisters' Auxiliary. Sale of Work. Opened by Mrs. Gill, President Women's Conference, 3 o'clock. Christmas gifts, Home-made cakes and jams specialised. All cordially welcome.

NOVEMBER 16.—Nailsworth Gospel Tent Mission. Starts November 16. Brother, sister, will you help us? Missioner, Ira A. Paternoster.

NOVEMBER 20.—The Annual Demonstration of the College of the Bible will be held in Lygon St. chapel, on Thursday, Nov. 20, at 8 p.m. Diplomas and certificates will be presented. Students' programme. Collection for library fund. All are welcome.

NOVEMBER 20 and 21.—A Grand Sale of Work and Gifts will be held at Church of Christ Chetwynd St., North Melbourne. Thursday, Nov. 20, afternoon and evening; Friday, Nov. 21, evening only. In aid of jubilee building fund.

NOVEMBER 24.—Annual Demonstration and Prize-giving, Victorian Bible School and Young People's Department. Lygon St. Chapel, Monday, Nov. 24.

DECEMBER 7.—QUEENSLAND FOR CHRIST. Home Mission Offering. £500 required for continuance and expansion of evangelistic work. An "Every Member Offering."

Victorian Home Mission Annual Offering Sunday, Dec. 7

Each Member and Church is
asked to contribute

MORE THAN EVER BEFORE

BIRTH.

EDGAR (nee Gerty Holmes).—On Sept. 30, at Stafford St., Footscray, Vic., to Mr. and Mrs. George Edgar—a daughter.

WANTED.

Girl, about 16, to help home duties. Good home. Mrs. Chipperfield, Cheltenham, Vic.

We find her worthier to be loved.
Accepted by the Ward family.

Life, Abundant Life.

Mrs. Fischer.

In Christ's discourse recorded in the tenth chapter of John, he says: "I am come that they might have life, and that they might have it *more abundantly*." What a wonderful promise for commonplace lives! Oh, that we might catch some new glimpse of Christ's power to-day, so that as we return to the ordinary tasks of our lives, we may transform them with glory more divine.

Life . . . more abundant! How can we appropriate it? How can we make it ours?

There is a story told of a plain earthen vessel which was delicately perfumed, and when questioned answered: "They decked me with beautiful roses, since when I retain their sweetness. The roses are gone but their perfume remains."

It is our blessed privilege to-day to come into such close contact with Christ, that like the earthen vessel we may retain some new loveliness and charm with which Christ desires to bless our earthly life.

Shall we for a moment refresh our hearts and minds by gazing anew on our divine example. Christ lived the beatitudes. He came as the Prince of peace to bring "peace on earth, good will toward men." He was pure in heart. He was merciful. Christ was meek and humble, and he hungered and thirsted after righteousness. When we contrast his holy life with ours we see what a great obstacle self is in our path. Self looms up as the great hindrance in the achievement of each and all of these virtues. Self is not meek, does not naturally hunger and thirst after righteousness; is not of a humble spirit; nor yet merciful. Our hearts are not pure. We are not by nature peacemakers. Our spirits rebel when we are evilly persecuted and falsely reproached. But thank God there is a remedy. We can quench every longing thirst at a fountain flowing from a purer source than self. That is why we are here now. To renew our best vows, to take up our broken purposes so that the New Year may be better than the last; that the power of the eternal one may transform the transient with heavenly glory, and grant us life, abundant life.

"Self is the only prison that can ever hold the soul;

Love is the strongest angel, who can bid the gates unroll;

And when he comes to call thee, arise and follow fast,

His way may lie through darkness, but it leads to light at last."

God is love, and Christ came to show us what love divine meant. As we allow Christ to reign supreme in the citadel of our soul we make it possible for him to flood us with "life more abundantly." He conquers self, and controls and keeps us. We are failures. He never fails us. In every extremity we rest on his faithfulness, and lo! the wonder is wrought. He gives us victory in temptations. He transforms our spirits. He upholds us in grief and sorrow. He glorifies us as we do our common toil. He sheds divine lustre on our pilgrim way. Thus it is that the soul that abandons self and clings to Christ finds in him "life, abundant life," and will never cease to marvel at the wondrous inflow of power and peace and blessedness.

In every spiritual mountain-top we face a crisis. With added faith we can take a step higher, or we can go back to our ordinary, less glorious path.

May we all claim Christ's promise, and make it ours here and now, then the sweet confidence of the little child shall be ours, who trustingly said, "In the morning I talk with Jesus, and in the evening Jesus talks with me, and that's how we get along together."

Our heavenly bridegroom would bestow on us "life more abundantly." It is to be our dowry, our priceless possession. It is his gift to us, to have and to hold till we shall awake in his likeness and see him face to face. Can we grasp the wonder of his love for us? He who lives from everlasting to everlasting, yet with unspeakable tenderness and forethought has planned that here and now his joy should remain in us that our joy might be full. "Surely he has brought us to the banqueting house, and his banner over us is love."

As we lay self on the altar of devotion and service for Christ, may we enjoy to the fullest extent possible the endowment with which Christ would enrich each individual life here present, as he calmly, clearly and lovingly says to us, "I am come that you might have life and that you might have it abundantly."

"Among so many, can he care?"

Can special love be everywhere?

I asked. My soul bethought of this,

In just that very place of his

Where he hath put and keepeth you,

God hath no other thing to do."

True life's pathway is often rough and thorny, even roses have thorns, but I like to repeat the cheery response, yes, "but, thank God, thorns have roses." Christ has not come to take the toil and struggle out of our lives, for then we would be as spoilt children; but he has come to sustain and help and bless us in the pathway in which he has led the way. "Sometimes fear blinds our minds, blunts our faith and fills us with alarm." Then, like St. George, we must slay these dragons. We must "grasp the shield of faith wherewith we shall be able to quench all the fiery darts of the evil one." Great faith will gain great victories. We shall go "from strength to strength," for "the path of the just," or faithful ones, is "like a shining light that shineth more and more unto the perfect day."

There is a broader, unrestricted aspect from which we can survey this wonderful promise. Christ welcomes all who feel their need of him, and of the outcome Bishop Simpson writes: "God never works only for to-day. His plans run on and on. The web he weaves is from everlasting to everlasting, and if I can fill a part of that web, be it ever so insignificant, it will abide forever. And this is one of the most comforting thoughts to us. While on earth we may do something for eternity."

We are here to reflect heavenly light. Christ wants us to make earth fairer by our sojourn here. But the glorious outcome of it all is eternal. When the earthly tabernacle fails and the granite monument crumbles, the life here lived in Christ and with Christ shall retain a lustre all its own. It will not trouble us then whether we were rich or poor, or if our talents

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were many or few, or our pathway smooth or rough.

The life that with every heart-throb seeks to glorify, for Christ's sake, the life that now is, will, as the psalmist says, "bring forth its fruit in its season," and the harvest will be gathered in eternity. The song of joy begun here, the music in the heart which sings on in calm and storm will not be silenced by death; we too shall join in the hallelujah chorus of heaven. Grace makes it possible that we too may share in that glory by yielding our lives to his control now, while the opportunity is ours for service for him, who then shall say to us words the utterance of which will complete heaven's joy for us. And which words will above all others thrill us will be, "Ye did it unto me." Here lies the impetus which will make us eager to claim his promise so that our hearts' love shall overflow in service for Christ, "while the days are going by." "Our grand business," says Carlyle, "is not to see what lies dimly at a distance, but to do what lies clearly at hand."

Those who have accomplished most in the world have been those who have followed Christ most faithfully. Florence Nightingale said: "If I could give you information of my life, it would be to show how a woman of very ordinary ability has been led by God in strange and unaccustomed paths to do in his service what he has done in her. And if I could tell you all, you would see how God has done all, and I nothing. I have worked hard, very hard, that is all, and I have never refused God anything."

How true it is that if we give our best to God he gives his best to us, not only for the life that now is, but also for that which is to come. There we shall rise victorious, above the limitations of the flesh, and enjoy life far beyond all human comprehension.—(Address at S.A. Sisters' Conference.)

The Minister's Wife.

The American "Christian Evangelist" conducts a weekly department under this heading. In a recent issue appeared the following note regarding Mrs. P. A. Davey, well known to our readers: "Marian Davey was a noted concert artist in Melbourne, Australia, when Percival Davey, missionary to Japan, asked her to join him in his life and ministry for Christ. Her rare intellectual talents, she thus consecrated to Christ many years ago and God has used her continuously wherever she abides, be it in Australia, Japan, the United States or Nova Scotia. She is a sensible, earnest, efficient church worker and the mother of an exceptional family of splendid children, and the constant inspiration to P. A. Davey in his ministry."

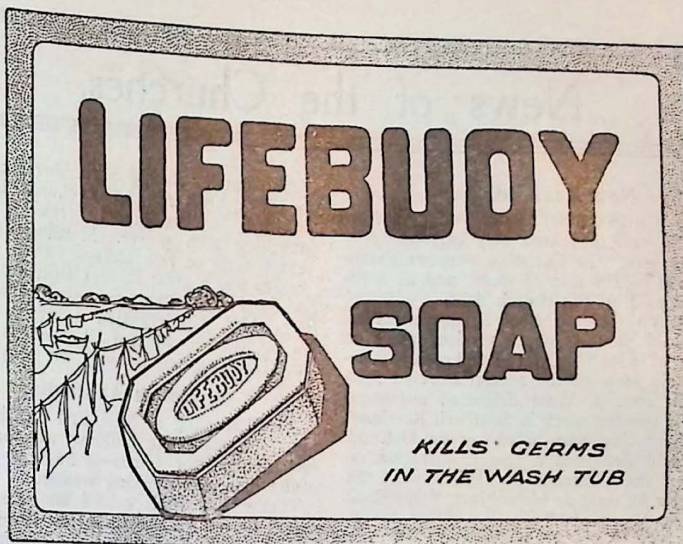
Following this brief sketch was the following article from Mrs. Davey's pen.

WE ARE THE MINISTER.

The minister? His wife? In oneness of interest, in unity of purpose, in effort so interlocked that it is not separate, they minister—they serve. What if she be busy with care of home and family her thought is conscious of his concentration on the message for the coming service. And is it not her message, too, as, while listening, she thinks in his speech, breathing her desire in his utterance.

After missionary service in Japan, of course, I find conditions here are different. Household duties occupy so much time and the ideal of oneness in service is maintained more in spirit than in letter. Yet home duties, too, have a share in this service. How often are our tasks of ministering in the home enlightened by a mutual serving and by the added strength of a larger, freer mind, strong in the spirit of a wider helpfulness. And we of the home, detained by its call, may go forth, too, in a personal ministry which we share in spirit and in prayer.

At times we, the minister, can together try to give a little sunshine as we go. Once in a while we have the pleasure of a ride out into the country, visiting one of the churches and enjoying



this beautiful land of lakes and trees and the splendid hospitality of its sterling people.

Nova Scotia, sea girt, rich in history of daring and heroism. The land of Evangeline, whose valley is gay with miles and miles of apple blossoms in sunny June. Though lonely by the sea, she has given her sons in plenty of the world.

And Halifax, the gateway of the East, whose beautiful harbor opens out to the broad Atlantic, has the call of the lands across the sea to the hearts of the followers of the International Christ. The city also calls the church to be true to her mission of holding forth the Word of Life.

The ideal of the minister's wife is that we may watch and wait, pray and feel for all, may lure to brighter worlds and lead the way.

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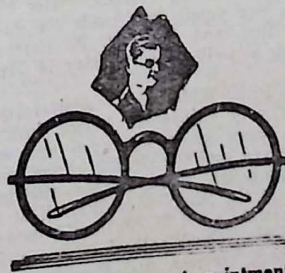
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News of the Churches.

New Zealand.

Since the departure of Bro. Toogood from Gisborne, the work has been ably carried on by the local members. The Christian women's auxiliary on Oct. 9 held a sale of work, and as a result £35 was paid off the church debt.

At Nelson on Oct. 19 Bro. Knapp exhorted. Bro. Fitzgerald at the gospel service spoke on "The Quest of Life." On the following Tuesday evening, in view of the special Foreign Mission offering, Bro. J. Watt delivered a lantern lecture on the mission work in Southern Rhodesia. The special offering was taken up on Oct. 26. Bro. Fitzgerald delivered a fine exhortation on "The Plea of the Churches of Christ." At the gospel meeting he took as his subject, "The Book that has Made Men Great."

Western Australia.

There was a very large attendance at morning service at Lake St. on Oct. 26. Bro. W. H. Clay delivered an excellent exhortation. The evening service was conducted by Bro. W. R. Hibburt.

Attendances have been keeping up well at Subiaco. The school has been re-organised after the anniversary services, and two junior Bible classes have been formed, for boys and girls respectively. The senior Bible class continues under the leadership of Bro. McEwan. This class has for some time been keeping in touch with isolated members, and its efforts are much appreciated. Since last report, a young man has been baptised and received into membership.

Bunbury Bible school anniversary was held on Sunday, Oct. 5. The chief burden in training the children (about 50 in number) fell to Bro. Hicks, junr., of Collie, who is deserving of much credit, along with Sister F. Ketteridge as organist. The children sang splendidly. The evening service was very bright, and Bro. Wakefield preached an inspiring sermon. Many will regret to learn of the passing of the husband of Sister Hansen, well known in Bunbury work for her fidelity to the work and the Master. At the close of the gospel service on Oct. 26 a married lady took her stand for the Master.

Queensland.

At Hawthorne Bro. Larsen gave a helpful address on Lord's day morning, Oct. 26. Bro. Larsen is commencing a series of special sermons. The first, "Do I Need Christ?" was given on Sunday evening to a large gathering. The Sunday school is busily preparing for the anniversary. The Y.P.S. is doing well.

Meetings at Gympie on Sunday, Oct. 26, were bright. Bro. Hoare, of Albion, was present in the morning. Bro. C. Trudgian addressed the church on "Peace." Bible school showed an increase of three scholars. At night Bro. E. Trudgian preached to a fairly large audience on "Found Out at Last." The children again rendered an item, and Mr. C. Trudgian continued his serial talk on the "Pilgrim's Progress." Services were conducted at Enterprise by Bro. T. Fittell and P. Stalley. The building is to be erected on Nov. 8.

The church at Bundaberg has suffered a loss by the transfer of Bro. and Sister Jones to Free-stone Creek, near Warwick. On the eve of their departure Bro. Jones, who has been treasurer and superintendent of the Bible school, was presented with a fountain-pen, and Sister Jones with a Bible. They will be missed, but it is hoped their removal will mean another church in their new district. Three have made the good confession since last report. On Lord's day, Oct. 19, there were 66 in the Bible school, when a three months' rally was commenced.

At Annerley during September six were added to the church roll. The church building was crowded for the gospel services, Bro. Young preaching with power. Morning services have been a time of rich blessing. Bible school anniversary was a great success, thanks to Bro. Reick and band of workers. Several new scholars have been added. Kindergarten is now 50 strong. Bro. W. E. Reeve conducted all meetings on Oct. 19. Bro. J. Olsen, senr., taking the prayer meetings.

South Australia.

A full meeting at Mile End on Sunday morning. At night the building was packed, when four decided for Christ—a husband and wife, a young man, and a young woman.

Tumby Bay Bible school anniversary services passed off very successfully last Lord's day, Bro. Russell speaking afternoon and evening. Services were well attended. The meetings were continued on the Monday evening, public meeting, distribution of prizes and supper.

At Milang, Sunday, Oct. 26, was held as a special young people's day. At the evening service several young people took part. A duet was nicely rendered by Sister Ruby Howard and Grace Eats. The choir rendered an item very acceptably. Bro. Mason's subject was, "A Splendid Young Man."

The North Adelaide Sunday school held its annual picnic on Nov. 1 at Mitcham Reserve. A fair number of friends joined the young folks, the usual sports were engaged in, and all spent a most enjoyable day. The following day Bro. G. D. Wright, the newly-appointed president of the S.A. S.S. Union, spoke very acceptably at the morning meeting.

At Dulwich on Nov. 2 Bro. Morrow gave a most interesting talk on "Echoes of the Federal Conference." Sister Hancock, the kindergarten superintendent, was present after a few weeks' enforced absence. Several church folk are unwell. Bro. A. M. Ludbrook addressed the church on Oct. 26. One of the youngest C.E. Societies in S.A. is that of Dulwich. It is going to be a very useful auxiliary.

Meetings at Queenstown have been well attended during the past month. Much interest is shown in the special series of addresses on "The Essentials," which are being delivered by Bro. Brooker at morning and evening meetings. On Sunday the young people's society had "Rose Morning," a beautiful collection of roses being brought. These were afterwards taken to the sick people round the district.

At Norwood on Oct. 19 Bro. Wiltshire addressed the church in the morning, and Bro. P. R. Baker spoke to a large congregation at night. Meetings on Oct. 26 were very encouraging. Bro. A. Godden gave the morning address, and Bro. Baker spoke in the evening. After his forceful address one young lady made the good confession. Bro. and Sister I. A. Paternoster are spending a well-earned holiday in Mt. Gambier district.

Port Pirie Bible school anniversary on Oct. 19 was very enjoyable. Bright, instructive addresses were given afternoon and evening by Bro. Bowes, and the singing of the scholars was of a high order. The music was supplied by Miss Mudge at the piano, Mrs. Botttrall at the organ, and Messrs. C. and M. McDonald, flute and violin respectively. Good gatherings are a feature of the church services, and Bro. Bowes faithfully preaches the Word.

At Grote St. mid-week service on Oct. 29, three believers were baptised, and on Sunday morning, Nov. 2, were welcomed into the fellowship. It was the church anniversary, and Bro. J. E. Webb gave an appreciated address. In the afternoon "Children's Day" service was held, when

the kindergarten and scholars of the junior and intermediate departments gave items. Bro. B. W. Manning addressed the children. Bro. Rankine addressed the gospel meeting, and one man confessed Jesus. The meetings were well attended.

Wallaroo Bible school anniversary was held on Oct. 26. Bro. J. Wiltshire was the visiting speaker. The singing of the scholars was delightful. The meetings were continued on Monday, Tuesday and Wednesday evenings, and proved a help to all. The picnic was held on the beach last Saturday. On the morning of Nov. 2, Bro. Frank Filmer gave a good address. Good attendance at school, and four new scholars. Good attendance the evangelist preached on "He went away sorrowful." Mrs. G. Bennett gave a nice address to the J.C.E. in the morning.

At Maylands since last report Bren. A. M. Ludbrook and Turner (Alma) have exchanged with Bro. Collins. There has been one confession by a lad from the Bible school. The K.S.P. recently held a "Dad's" social, and special reference was made on two Sundays to boy week organised by the Y.M.C.A. The church at a special meeting has decided to become incorporated under statute. The work is going well, and attendances continue good. Miss Rhind, of Christchurch, N.Z., worshipped with the church on Nov. 2 after an absence of seven years.

Kadina has had splendid meetings, with interest maintained and attendances growing. On Oct. 26 Bro. S. Trenwith spoke in the morning service. At night Bro. Filmer preached to a good meeting. On Oct. 29 a very successful fair was held in the Town Hall in aid of the trust funds. Nov. 2, good gathering of juniors at 10 a.m. Bro. Warren addressed the church. Sisters Mrs. and Miss Barrett, of Nailsworth, were visitors. Bible school had a record attendance. A good prayer meeting preceded a splendid gospel service. Bro. Filmer spoke on "Peace." An anthem by the choir and a duet by Bro. and Sister Larcombe were enjoyed.

At Unley on Oct. 26 Bro. Webb addressed a large gathering at the morning service, and made appreciative reference to the life of the late Sister Mrs. Wilkinson, who was called home on Oct. 23. In the evening a ladies' choir of 36 voices led the singing and rendered special items. Miss A. Jones, J.C.E. supt., read the Scripture lesson, and Bro. Webb preached to a splendid congregation, a very large percentage of which were men, upon "A Good Woman's Conversion." The average attendance at morning service for Oct. was 202. In response to the Barmera chapel appeal the church decided to donate £25 from the funds, and to ask the members to supplement this amount. It is expected very shortly to announce the successful commencement of a Sunday day school in a near-by district. Last Lord's day morning Bro. H. L. Vawser addressed the church, and in the evening another large audience assembled. A combined choir of nearly 40 voices made a much appreciated contribution to the service by singing "Awakening Chorus" and "Hail, Immanuel." Bro. Webb spoke on "Has the Church Justified her Existence?" A bright lad confessed Jesus. All departments of the work are flourishing.

"The walls have been topped." Thus reported at 7.30 p.m., Saturday, Nov. 1, one of a noble band of voluntary workers, who for a number of weeks have devoted an evening or two a week and every Saturday afternoon in connection with the extension of the church building at Croydon (S.A.) to cope with the demands of the Bible school. It has been a fine achievement, which the members on the following day backed up by giving an offering of £81/4/- for the building fund, and promising an additional £31. The scholars of the Bible school, in addition to £200 which they have previously given, on Sunday gave or promised £42/10/-, including £26/18/9 for the men's Bible class, and there is more to come. The total amount in cash and promises on Sunday was £153. The bricklayers and their assistants have sacrificed much, and the carpenters.

Painters and others are ready to follow their example. £200 is the objective, so that the building may be opened free of debt, and the officers are confident that the extra £47 will be raised before the work is completed. Bro. A. E. Forbes has been an indefatigable worker, and the ladies have provided refreshments to the workers. It was fitting that Bro. Forbes should have opened his second year's ministry under such happy conditions. Members received an inspiration from Bro. Forbes' stirring message in the morning service, and in consequence the prayer meeting prior to the gospel service was well attended. Many wonderful things have been done in the Lord's name during Bro. Forbes' 12 months' labor among the folk at Croydon, and bigger things are confidently expected during his next year's ministry. The interest in the young people is having a beneficial effect. Church well filled on Sunday evening, when Bro. Forbes spoke on the crucifixion. At the morning service sympathetic reference was made to the death of Sister Hawkes, an elderly sister, who for many years has been a faithful member of the church. The aeroplane campaign in the Bible school was concluded on Sunday, the girls winning. 56 new scholars were introduced during the campaign, 34 of whom were brought by the girls, who were congratulated by the boys on their splendid achievement.

New South Wales.

Good meetings at Paddington on Oct. 26. Bro. W. Fox ably exhorted. Bro. McCamley and Sister Nellie Carter were received into fellowship. In the evening Bro. H. B. Robbins, of Victoria, preached a powerful gospel message. The Bible school is actively engaged in service. Interstate speakers at recent meetings gave much help and encouragement.

Bro. W. Black spoke at Rockdale on Sunday morning, Oct. 26. The church was pleased to have fellowship with Sister Miss E. M. Waring after her trip abroad. At night Bro. Clydesdale preached. On Sunday morning, Nov. 2, Bro. Clydesdale gave a helpful exhortation, and at night delivered a gospel address to an attentive gathering. The Bible school has received five new scholars since last report.

At Chatswood Bible school anniversary services Bro. H. J. Horsell, of S.A., addressed the church. Bro. E. Davis spoke to the children in the afternoon. The distribution of prizes took place. In the evening Bro. S. J. Southgate addressed the children, and also gave a fine message to a large congregation. One young girl from the school took her stand for Christ. Special singing by the children under Bro. Tingle was greatly appreciated.

Special anniversary services in connection with Marriekville Bible school were held on Oct. 26. There was a very large attendance at the evening service, and at the close of an address by Bro. Crisp four made the good confession. On Tuesday evening a public demonstration was held, and prizes and certificates gained by the scholars presented. The annual picnic was held at Neilson Park last Saturday. Friends of Bro. Thos. Hunter will regret to learn that at present he is in very indifferent health.

Bren. McKenzie and Casperson having completed two years of service with St. Peter's church, a social was held recently to celebrate the occasion. They were each the recipient of a fine present. The K.S.P. and P.B.P. clubs are flourishing. St. Peter's won the State K.S.P. championship at the club sports held on Eight Hours Day, and the girls divided the honors with the City Temple. The building is being decked out in new paint and decorated for the Bible school anniversary, an enthusiastic working bee performing splendidly useful work. K.S.P. members render fine service in this. A flower service was held on Oct. 12, P.B.P. choir assisting. At the close of the meeting a delegation presented the fine collection of blooms and greenery to the Royal Prince Alfred Hospital, where they were much appreciated.

Anniversary services have just concluded at Inverell. Mr. T. E. Rofe, Conference President, addressed the church and school, and preached the gospel. Good audiences. Anniversary tea meeting quite a success, about 180 sat down to tea. Mr. T. E. Rofe presided at the public meeting. The secretary, Mr. T. J. Bell, made an appealing to the brethren to give to reduce the building fund. The president supplemented the appeal. A considerable amount in promises was obtained. Bro. Hutson gave the closing address on "The Restoration Movement." A quarterly visit was made to Mungindi per motor. Members were visited in Pallamallawa, Moree, Weemelah and Mungindi. Meetings were well attended for such a scattered district. Some of the members came over 40 miles to attend the services. During this trip about 450 miles were covered. Last month at Inverell there were two confessions and one was baptised.

Victoria.

Very good meetings at Hawthorn on Sunday, Bro. T. H. Scambler preaching. Bro. Berry, from Perth, was present at the evening service and conducted a song service.

At East Kew last Sunday morning three were welcomed into the church by Bro. A. Baker. In the evening Bro. A. Baker spoke to a large gathering. On Sunday, 2nd, Bro. Priestley gave a splendid morning address, and Bro. A. Baker gave a powerful address in the evening, when one young man made the good confession.

At North Fitzroy Bro. and Sister J. Sherriff, of Bulawayo, South Africa, and Bren. Berry and Nelson, from W.A. were present last Lord's day morning. Mrs. Cockerill and Mrs. and Miss Scaife were received by letter from Preston. At night Bro. Fitzgerald preached, and a Bible school girl decided for Christ.

Very enjoyable meetings at Swanston St. last Lord's day. At morning service visitors included Sister Mrs. Silvester, from Perth, W.A., and Misses Jones and Head, from England. Bro. Leslie Morgan gave a very good address. In the evening Bro. Thos. Hagger was preacher, and his sermon was powerful and helpful to all. Excellent attendance and interest.

At Gardiner on Oct. 26 Bro. Keith Robinson very acceptably exhorted the church. Four were received by letter, and two by obedience. 140 partook of the Lord's Supper. Nov. 2, meetings were good throughout the day. The growth in attendances is gradual, but regular. Prospects are exceedingly bright. An extra tray and glasses has had to be provided.

Good meetings at South Richmond. On Wed. Oct. 30, the Dorcas class held a concert, when a good programme was given to a fine audience. On Friday night Miss McLuskey held her sale of gifts in aid of the church funds, when a fair amount was collected. On Sunday morning Bro. Wilson addressed the church. At night Bro. Hattwell spoke to a good meeting on "What shall a Man give in Exchange for his Soul?"

Hampton S.S. anniversary services commenced on Sunday. In the morning Bro. Tinkler gave a helpful message. He also welcomed into church membership Bro. and Sister Pittman, sen., who had transferred from Lygon St. In the afternoon Bro. W. Gale interested all with his talk, and at night Bro. R. Pittman was the speaker. At both services the children under Bro. Tinkler, with Sister Holloway at the organ, rendered special singing. The chapel was tastefully decorated by Bro. Marriott and helpers.

St. Kilda Bible school anniversary has passed with fine success. Bro. Brown, of South Yarra, conducted the morning service; Bro. Brooker conducted the address to the scholars in the afternoon, and Bro. Rasmussen conducted the gospel service, when there were two confessions. Bro. N. Haddow was the leading spirit of the scholars' efforts, and it is to him sincere thanks are due. On the Wednesday following, Bro. Haddow was further responsible for the good concert that was presented. On closing Sunday of the anniversary prizes were presented. A very successful year of service has closed.

Meetings at Meredith are fairly well attended. Active members render valuable services. At the close of an address on Oct. 19 a young woman made the good confession.

Visitors at Kyneton recently have been Sisters Scott, Muiriter, and McKay, from Moreland, Brunswick, and Drummond. Sister Shipway, of Swanston St., was a visitor on Sunday last, and at night rendered a solo. Bro. Beaumont's treatment of "The New Birth" was earnest and convincing.

Ararat Bible school anniversary was held on Nov. 2. There were fine gatherings. 132 broke bread, and about 350 were present in the evening. Bro. Withers delivered helpful messages. The singing by the scholars was greatly enjoyed. Bro. Combridge was song leader, and an orchestra assisted.

Dandenong held anniversary services on Sunday morning, afternoon and evening. In the morning Bro. Hughes spoke on the year's work of the church. In the afternoon the children gave items, and Bro. H. G. Clarke gave an interesting and instructive talk. At night a crowded house listened to items from the older children and an address by Bro. Hughes.

Oakleigh Bible school eighth anniversary, continued on Nov. 2, was a great success. Splendid singing by the scholars under Bro. Paterson. Prizes were distributed in the afternoon. At night the building was crowded, and Bro. Brooke spoke especially to the children, on "Gospel Bells." The past year has been the best in the history of the school. Teachers and scholars are commended for their splendid work.

Bro. A. T. Eaton has commenced a fortnight's mission at Merbein. Bro. P. C. Bennett is acting as song leader. On Saturday evening Bro. Eaton was given a welcome by the brethren, and a prayer meeting was held afterwards. Sunday's meetings—the first of the mission—were well supported, the chapel being practically filled at the gospel service. Bro. Eaton spoke morning and evening, also to the children at the Sunday school.

Splendid average attendance at all meetings in Echuca. On Sunday, Oct. 26, Bro. Payne spoke in the morning and Bro. Griffin preached at night. Sunday, Nov. 2, special school service in the afternoon. The suggested F.M. programme was used. Recitations were given by the children, and addresses by Bren. Griffin and Payne. Bro. Griffin closes his labors at Echuca on Nov. 16. During his term he has made many friends, and maintained the work at a high level.

On Sunday at Cheltenham many visitors were present. Bro. Wm. Judd gave a fine address on "Prayer." Good school in the afternoon. The kindergarten department was again over-crowded. In the evening Bro. G. P. Pittman spoke well on the national sin of gambling. During the week the C.E. Society had a good report from the delegates who attended the Convention. Cottage prayer meetings being held, to prepare for the visit of Mr. H. M. Clipstone on Nov. 25.

Ascot Vale had helpful meetings on Sunday. Bro. Geo. Gardner was the morning speaker, when two were received by letter, and one by faith and obedience. Bro. Patterson spoke in the evening to an attentive audience. During the week three cottage prayer meetings were held. The Sunday school held a Foreign Missionary service in the afternoon, over £7 being collected with the boxes. The Endeavor Society is doing a splendid work, and all auxiliaries are flourishing.

Horsham church is looking forward to a tent mission. A splendid site on the main street has been secured. On Oct. 26 the church enjoyed a visit from Bro. Barrett. At the sale of gifts, held in the town hall on Oct. 24, the sum of £97 was realised. At Haven, a new Bible school was opened by Bro. Ingham on Oct. 26 with an enrolment of 27. Bro. Seater, superintendent of Horsham Bible school, conveyed a greeting from the Horsham school to the new school. The Horsham circuit work is being strengthened through the work of the preacher in the State schools, Bro. Ingham having four separate schools each week.

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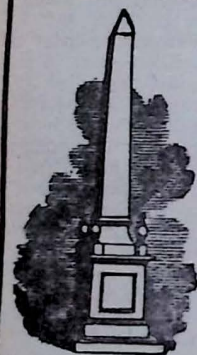
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OBITUARY.

WHITE.—Charles Henry White, after a few weeks' suffering, departed this life on Oct. 21. Born at Joyce's Creek, Victoria, our brother, as a very young man, decided for Christ, under the preaching of John Williamson, by whom he was baptised. As a member of the church at Newstead Bro. White regularly attended the services. For many years he was employed at the Sunshine Harvester Works, and was held in high esteem by his master and fellow-workmen. His wife and their sons and daughters are in membership with the church at Coburg, Vic., where they are heartily co-operating in many departments of service. Bro. White usually enjoyed good health; about five weeks ago none who met him anticipated that his life would so soon come to an end, yet he was suddenly laid low with a fatal illness. The writer visited him frequently, and was pleased to note his cheerfulness amid suffering, his pleasure upon hearing God's word read, and the assurance from his lips that his trust and confidence were in his Saviour, whose house he would regularly attend and whose service he would engage in earnestly if God spared his life. Our sincerest sympathy goes out to those who mourn his loss.—J.C.F.P.

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