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Advance in Home Mission Work: Pointed Questions from Romans X.

A. E. Illingworth, Victorian Conference President.

IN Romans the tenth chapter there is a familiar cluster of questions, calling still for serious consideration. They are living, vital questions. If it be true (as Paul argues) that all men everywhere, irrespective of birth, race, education or nationality are, more or less, sunken in sin, depraved in heart, mind, life, alienated from God, under condemnation, and in danger of perishing, how serious and alarming is the situation.

If it be true (as Paul affirms) that the gospel of Christ is the power of God to their salvation, and whosoever believeth and calleth upon the name of the Lord shall be saved, how very wicked and sinful must be the attitude of men who try to belittle the religion of Jesus Christ, without offering some more effective salvatory system.

Suppose we treat as an axiom the apostolic declaration, "Whosoever shall call upon the name of the Lord shall be saved," then the questions of Romans 10 come in rapid succession. How shall they call on him in whom they have not believed? How shall they believe in him of whom they have not heard? The reply is, They cannot. Men must hear in order to believe. Faith comes by hearing the Word of God taught, or proclaimed. The word of faith which we preach must come nigh to them. They must hear the spoken word.

How shall they hear without a preacher?

Can you think of any possible way for the story of the Saviour's sacrifice and the offer of salvation to reach the ears of the perishing without a human instrument? There must always be somebody to tell the Father's love. For that very reason, Jesus was born. He came to show us the Father. There must always be somebody to tell the

story of the Saviour's cross and passion to a dying world.

Bunyan, in "Pilgrim's Progress," brings that fact out plainly. "As I walked through the wilderness of this world . . . I slept, I dreamed, I saw in my dream a man, with a book in his hand, a burden on his back, clothed in rags crying bitterly, 'What shall I do? What shall I do to be saved?' Evangelist came and asked him, 'Wherefore dost thou cry?' 'Because I

Christianity

Is not a puzzle to be solved, but a programme to be adopted.

Is not a creed to be recited, but a life to be lived.

Is not a discipline to be undergone, but a dynamic to be experienced.

Is not a way of escape from the realities of life but a provision of power for the battle of life.

Is not a dull respectability to be endured, but a daring challenge to be accepted.

know not how to get rid of my burden or whither to go.' When the preacher pointed him to the little gate and the narrow way, he cried as he ran, 'Life, life, eternal life.' Even though he had the book he had not made the best use of it. He needed a little help.

How shall these hear?

Here are thousands of little children. How shall they hear without a teacher? They may learn some things by observation, but not their A.B.C., or the arithmetic tables. These they must be taught. That means a teacher. These three "R's" are the basis of knowledge; they must learn such things from the teacher. This applies also to the first principles of the gospel.

Here are careless worldings. How shall they hear without a preacher? They may learn much by experience, especially about sin; they may pick up a great many things by their daily intercourse from their fellowmen; but they will never know God nor his Son, Jesus Christ our Lord, unless someone tells them of his grace.

Here are heathen or pagan peoples. How shall they hear without a preacher? Few, if any, rise above the notion of the ancients that destiny is fate—blind, inexorable, irresistible fate. They recognise the existence of deities behind them as a force which they cannot control, a power which they cannot gainsay. Fate is the power that overrules the wills of gods and men alike. Vengeance, nemesis, relentless retribution, pursue, overtake and punish evil-doers. To many moderns also, destiny is justice. They believe in the universal reign of law, ruthless, resistless, relentless, retributive justice. In modern thought the idea of nemesis is wedded to the idea of justice. To the Christian, destiny is sovereign love. The God who reigns above and works his sovereign will is love.

Christianity does not ignore, despise, nor minimise the terrible fact of sin and the necessity of an atonement, but it does not proclaim with the pantheist, "Whatever is, is right." Ah! no. Christianity shows the two paths, the two ends, the two destinies. To those who love God, to those who are in Christ, to those who are saved by grace, life moves on to infinite glory, goodness, love and the triumph of the redeemed. The march of their earthly pilgrimage ends in the crossing of the river, the meeting of the shining ones, the ascent to the hill of God, the entrance to the holy city, the triumph of holy and heavenly love. But how shall

Expansion by Conviction.

Ethelbert Davis.

they hear this glad story of love and grace divine, without a preacher?

Are we going to leave little children, careless worldlings, ignorant heathens, superstitious pagans and dying fatalists to perish without a teacher, preacher or missionary? Shall we have men to say in the eternal judgment, "No one cared for my soul"?

How shall they preach except they be sent?

Christians must go and tell the story themselves, or send messengers with the word of salvation. Gibbon says: "The recognition and practice of the missionary obligation by Christians generally was a marked feature of the early Christian church. It became the most sacred duty of a new convert to diffuse among his friends the inestimable blessing he had received. Merchants, artisans, soldiers, officials, travellers, householders, slaves, both men and women, shared with apostles, evangelists, prophets, pastors, teachers in the work of making Christ known."

Brethren, preachers, teachers, ministers of the Word, servants of the Lord, heralds, messengers, missionaries there must be—paid or unpaid—to carry this story to those who are to call upon the name of the Lord in order to their salvation. The Home Mission appeal is for more earnest evangelism, more earnest preachers, more earnest prayers, and more generous offerings than ever before. £1 per member per annum in Victoria would give us over £10,000 for Home Missions. How shall we finance the work unless we receive your help?

At the Place of the Sea.

Have you come to the Red Sea place in your life,
Where, in spite of all you can do,
There is no way out, there is no way back?
There is no other way but—through?
Then wait on the Lord with a trust serene
Till the night of your fear is gone;
He will send the wind, he will heap the floods,
When he says to your soul, "Go on."

And his hand will lead you through—clear through—

Ere the watery walls roll down,
No foe can reach you, no wave can touch,
No mightiest sea can drown;
The tossing billows may rear their crests,
Their foam at your feet may break,
But over their bed you shall walk dryshod
In the path that your Lord will make.

In the morning watch, 'neath the lifted cloud,
You shall see but the Lord alone,
When he leads you on from the place of the sea
To a land that you have not known,
And your fears shall pass as your foes have passed.
You shall be no more afraid;
You shall sing his praise in a better place,
A place that his hand has made.

—"British Weekly."

Friends.

"Make all good men your well-wishers, and then in the years' steady sifting,
Some of them turn into friends. Friends are the sunshine of life."

At the Mosman district Methodist Synod Dr. Carruthers moved: "That a committee be authorised to inquire into the question of the expansion of Methodism in the rapidly growing suburbs." Synod heartily approved the resolution. Evidently in the minds of the members of Synod, "Methodism" is worth introducing into all "the rapidly growing suburbs," and steps are to be taken to expedite its introduction and relation to the life of these communities.

Why not the expansion of New Testament Christianity in all the suburbs of our cities, and in all the towns of Australia? Why not? Do the thousands of fields where we, as a people, are not represented, make no appeal to our imagination, and our faith? Yet, as I think honestly into this question, I cannot conceive of one single reason why we should expand into any suburb, or for that matter, any other place, save those into which we can enter with a minimum of labor, a minimum of cost, and a minimum of inconvenience, unless it be that we have such a profound conviction of the Scripturalness of the plea to which we stand pledged, that we cannot remain out, and at the same time be loyal to Christ, and consistent in our position.

Judging from the tone of Dr. Carruthers' motion, and from its eager adoption, we must conclude that it was not merely sentiment, or pride, but a heartfelt belief that Methodism had something of real value to contribute to the religious moral life of the community, that prompted Synod's immediate action.

Our determination to open up any new fields will not be born of sentiment, or of a desire for an increase of members, or of convenience, or even the possibility of some social service, but of conviction and courage. Unless we feel deep down in our hearts an overpowering belief that God has given us a message for denomination-alised communities, as well as for the unconverted; unless we have a positive conviction that the plea for the unity of God's people is essential to the convincing of the world that Christ was sent of God; unless we believe that our work is God-given and that no other church is doing, or can do, the work we do, and that the work must be done, if the church's life would be richer, and her witness greater, and Christ's purpose fulfilled, then, neither old nor new centres will present any challenge to our faith and aggressiveness.

Our expansion is not a question of convenience, or of party pride, not merely a question of utility, it is a matter of downright loyalty to Christ and his prayer for unity, a matter of meeting the needs of the over-churched and under-evangelised communities. There is the need of conserving

our own members, who, very often, because of a lack of deep conviction link up with other religious bodies, the winning of their children who, with their parents are going into denominational churches, to add to their membership, and to correspondingly lessen the number pleading for a return to the apostolic church. There is the need of the plea for a united church, the condition for which Christ prayed. There is the need for the reaching of the unsaved. There is the call of the young people. There is the real need of the rich contribution we can make to the religious life of the community, in our freedom from traditionalism and formalism.

We move for the expansion of the New Testament church in the rapidly-growing suburbs, and in all the towns of the Commonwealth, and that, because it is worth relating to the religious life of every community.

Peace.

If peace is not to be found at home, is it not natural to expect that we should look for it abroad? The parents and husbands who know not this may have to repent of their ignorance.—Zimmerman.

That peace is an evil peace that doth shut out of doors. If peace and truth cannot go together, truth is to be preferred, and rather to be chosen for a companion than peace.—J. Tillinghast.

"Peace be with thee." In that wish all good things are combined; without virtue thou canst not have peace. Like the rainbow, peace rests upon the earth, but its arch is lost in heaven. Heaven bathes it in hues of light; it springs up amidst tears and clouds; it is a reflection of the eternal sun; it is an assurance of calm; it is the sign of a great covenant between man and God. Such peace is the smile of the soul; it is an emanation from the distant orb of immortal light.—"Last Days of Pompeii."

How different is peace from happiness! Happiness is the result of harmony between our wants, as creatures, and the world without; peace is the harmony between us, as spiritual beings, and the father of our spirits. The one is as changeable as the objects or circumstances on which it for the moment relies; the other is as unchangeable as the God on whom it eternally rests. We may thus possess at once real happiness and real peace, yet either may exist without the other. Nay, more, happiness may be destroyed by God in order that the higher blessing of peace may be possessed; but never will he take away peace to give happiness. Happiness without peace is temporal, but peace along with happiness is eternal.—Dr. Norman McLeod.

The Pilgrim Way.

One of the stirring moments on board ship is when the home-bound vessel catches the first gleam of the lights, or the look-out man cries "Land ahead!" In many things life is limited to distant views, and we have to rejoice in the hope of our calling. There is incompleteness in the most extended length of years, and something has to be left for that fuller vision when earth's towers fall and the soul goes free. That is to say, we really are put upon a probation, and must nerve ourselves to patience and endurance by the thought of things that are not seen, or, in the patriarchal phrase, by promises that are greeted and seen from afar.

The pleasures of the road.

The pilgrim carries but a small kit, and is ready at all times for the eventualities of the road. He seeks a country of which he knows very little, being sure of only one thing—that here he has no abiding city. So he travels as one who may at any moment see the flash of unexpected lamps, and may hear the chimes of village or town, and just as quickly may find himself alone again under the stars. The true pilgrim knows that all things are possible, and he is never taken by surprise. He expects accident and storm and flood. But in all the hazards of the way he is glad at heart, and sometimes sings as he marches. He knows the flight of birds, and loves the hedgerow flower. He passes through green fields and by cool streams, and now and then he visits the lonely mountain tarn, and he believes that "one of the pleasantest things in the world is going a journey."

This is the right and healthy view of a Christian life. The brief resting-places and halts are never to be more than momentary shelters from the wind or rain—seasons of refreshing. But he is pledged to the road. His true lot is beating in the face of the gale towards the hidden treasures that are laid up in store for those who love God. A life like John Wesley's is a tonic against spiritual lethargy and ease. It is said that in fifty years of itinerancy Wesley travelled a quarter of a million miles, mostly on horseback, and in all weathers; and when he was an old man he wrote in his "Journal": "I do not remember ever to have felt lowness of spirits for a quarter of an hour since I was born." It is a fretting temptation of the spiritual life to desire ease, a sort of luscious feeling of contentment. Such moods are dangerous, and we may easily mistake softness for strength and emotion for reality. The Christian way is the pilgrim way. Not all the repressed instincts ever thought of are half so good an explanation of the pilgrim spirit as that restless energy which beats in the very first words of "The Pilgrim's Progress": "I saw a man clothed in rags, standing in a certain place, with his face from his own house, a

Book in his hand, and a great burden on his back." Whatever you think of it, this is life on the road. And later on, when one has seen the shining light above the wicket-gate, and come to the place where there was a Cross, the journey is still one where much is mysterious, like the shadow of high fir woods, and a man must go forward much as Abraham did when he went out of Horan not knowing whither he went.

Thus it is that we learn the truth of a loving hand on our way, and come to discern an unexpectedness in the mercies of God, a sudden glory in the path, which gives a sense of miracle to our lives: "Now

The Coming King.

A Song of the Southern Cotton Fields.

There's a King and Captain high,
Who'll be coming by and by,
And he'll find me hoeing cotton when he comes;
You can hear his legions charging
In the thunders of the sky,
And he'll find me hoeing cotton when he comes;
When he comes, when he comes;
All the dead shall rise in answer to his drums,
O the fires of his encampment
Star the firmament on high,
And the heavens shall roll asunder when he comes.
There's a Man they thrust aside,
Who was tortured till he died;
And he'll find me hoeing corn when he comes;
He was hated and rejected,
He was scourged and crucified,
And he'll find me hoeing corn when he comes;
When he comes, when he comes;
He'll be ringed by saints and angels when he comes;
They'll be calling out "Hosanna"
To the Man that men denied,
And I'll kneel among the cotton when he comes.

for my life," says Sir Thomas Browne; "it is a miracle of thirty years, which to relate were not a piece of history, but a piece of poetry, and would sound to common ears like a fable."

The zest of life.

This is the secret of the zest of life: not "safety first," but rather in roughing it in broken water or on the moorland tracks—"in perils oft, always bearing about in the body the dying of the Lord Jesus, but not fainting while we look at the things which are not seen." In this spirit the Franciscans first came to England seven hundred years ago. It was the spirit of the Puritan emigrants. As they sailed away from Delft Haven in July, 1620, the Dutch waved them farewell, "and so," says William Bradford, "they left that goodly and pleasant city which had been their resting-place near twelve years. But they knew they were Pilgrims, and looked not much on those things, but lifted up their eyes to heaven, their dearest country, and quieted their spirits." It was the lament of Hazlitt, despite his many intellectual successes, that

he had loitered his life away, "doing whatever pleased him best." In the Old Testament those are rebuked as vain and without wisdom who build houses and think they shall inhabit them for ever. Ours is a pilgrim way, and at any moment the divine fiat may be heard that we have tarried long enough in this mountain.

There is the same note of what is temporal and incomplete in a great deal of earthly learning and wisdom. Much of it is provisional and true at a point of time just so far as you can see, like some old Pythagorean notion of the universe, or like the alchemy of Roger Bacon. It is truth piecemeal; bits here and there out of a volume whose last chapter is always to be written; rumors and echoes which come to the ears of travellers in strange lands. There is so much we do not know, and so much that is relative to our own place and motion in the infinite journey of the mind. Who has perfect knowledge, or who is skilled to give final answers to some of the heart's most poignant questions? We are only men on the road, here to-day and gone to-morrow. Gravitation, evolution, relativity—what are they but terms to cover facts so far as we can measure facts, and for the rest to mask our ignorance? It is so even in religious truth. The New Testament, for instance, is very restrained in its account of that future life which is the fruition of Christian faith and the perfecting of our inmost selves. We are to be with Christ, which is far better. Very little is said in a more definite way, but we are taught in figure and are urged to have faith.

Upward and onward.

Perfection, whether of truth or character, is fixed beyond our utmost reach in this present world; but the real question is not whether perfection can be fully attained, but whether, to quote the Serious Call—"whether you come as near it as a sincere intention and careful diligence can carry you. Whether you are not in a much lower state than you might be if you sincerely intended and carefully labored to advance yourself in all the virtues." Which is really a plea that men should follow earnestly, both in thought and action, the pilgrim way. "Not as though I had already attained, either were already perfect, but I follow after, if that I may apprehend that for which also I am apprehended by Jesus Christ."

When Christian and Hopeful came to the end of their journey, and the gates were opened to let them in, Bunyan looked in after them and beheld how the city shone like the sun—"which, when I had seen, I wished myself among them." Thus we see and acknowledge at last that all the way in which our feet have been guided is right. There were night fears, but they were dispelled in daybreak. Life is never just what we expect, but in the consummation of the days the wisdom and love of God stand reconciled and are justified to men.—A.T.S.J., in "Christian World" (London).

Religious Notes and News.

Drink and "Beauty"!

All imaginable means, no matter how fantastic, are being used to discredit the cause of prohibition in the United States; but the liquor forces have evolved few pieces of publicity more grotesque than that which has recently appeared in English papers under the heading "Beauty spoiled by Prohibition!" It has been "discovered" that the synthetic spirits consumed in America by those with an ineradicable craving for intoxicants, cause sagging of the facial muscles and other unpleasant changes in the human countenance. Therefore, the Annual Convention of the National Hair-dressers' Association has "solemnly warned women that the drinking of home-made brew and synthetic whisky and gin—which is what American people are drinking under the beneficent rule of prohibition—is disastrous to their beauty." But since the American N.H.A. has apparently omitted to point out how women's beauty is increased or preserved by the consumption of "natural" whisky and gin, this latest piece of propaganda seems little likely to further the interests of anti-prohibition!

Anti-Reformation Influences.

In a leaflet recently issued, the Council of the Church Association—in view of the House of Clergy having agreed, by the narrow majority of 103 to 98 votes, to a proposal to sanction the reservation of the sacrament—calls attention to the following:—

Reservation of the sacrament was abolished at the reformation, and now stands excluded by the rubrics of the prayer book, and condemned in articles XXV. and XXVIII.

The practice was decided to be illegal by the Court of Arches, in the suit brought by the Bishop of Oxford (Dr. Francis Paget) against Rev. O. P. Henly in 1907, after which Mr. Henly openly joined the church of Rome.

The changes proposed would virtually abolish the sacrament of the Lord's Supper as instituted by our Redeemer, in order to encourage:—

(a) The "sacrifices of masses" denounced in article XXXI, as "blasphemous fables and dangerous deceits."

(b) Adoration of the host, rejected in the note at the end of the communion service as "idolatry to be abhorred of all faithful Christians."

(c) The half-communion which article XXX. shows to be contrary to Christ's ordinance and commandment.

Other facts are given concerning further retrograde influences which would follow upon the "revisions," if finally sanctioned, and the Council of the Association calls upon all loyal members of the Church of England to use their utmost endeavors to maintain the existing rule of the church, and to defeat the scheme for the legalisation of reservation of the sacrament.

"Indiscriminate Baptisms."

Sydney Herbert Cox, minister of the Bourke St. Congregational Church, Sydney, writes, under date September 27:—

"In your issue this week, I note the editorial 'Indiscriminate Baptisms,' and I recognise that whoever wrote it was at my church last Sunday.

"I owe all the visitors who were present an apology, for not explaining my position. I agree with much, if not all, of your editorial.

"I usually explain to my congregations, whenever I am asked to announce 'Infant Baptism' that personally I do not consider such ceremony as of any value to the child, but to the parents. I invariably point out that the function cannot be

more than the dedication of a child's life to the service of God and man.

"For myself, when twenty years of age, I was immersed by Rev. Edwin H. Ellis, immersion being to me the most complete outward symbol of an inward experience. Yours fraternally."—*"Australian Baptist."*

Religious Instruction in State Schools, Victoria.

At the request of the Joint Council for Religious Instruction in Day Schools, Victoria, the Education Department sent out circulars to all the head teachers, and as a result the Council has been able to tabulate the following information from the answers received:—

No. of schools which returned answers to circular 2,400

No. of schools receiving religious instruction 873

No. of schools not receiving religious instruction 1,527

These are chiefly outlying schools of low attendance. The large technical schools are also included.

No. of instructors engaged 2,095

No. of scholars receiving religious instruction 118,721

Net enrolment for the 2,400 schools 212,248

Return of city and suburbs only—within a radius of about 10 miles from G.P.O., and a few schools as far as Croydon and Mordialloc.

Instruction is given in 158 schools.

No. of instructors engaged is 827

Scholars receiving religious instruction 64,322

Net number in attendance at schools 96,814

Not receiving instruction in city 32,492

Not receiving instruction in country 61,035

N.B.—From the two latter must be deducted the R.C. and Jewish pupils in attendance at the State schools.

Fifty Years of Active Ministry.

We heartily congratulate Dr. Marshall on his completion of fifty years in the active ministry (says the Presbyterian "Messenger"). This is a notable record. The greater part of his ministerial life has been spent as minister of Scots' Church, Melbourne. During years of change and difficulty, the Doctor has been a conspicuous figure in our civic life, and has discharged the duties of a city minister with "graciousness and dignity. Since April, 1888, he has been minister of Scots' Church. The record of these 36 years forms a striking tribute to Dr. Marshall's sterling character, steady devotion, and to his grip, personality and powers.

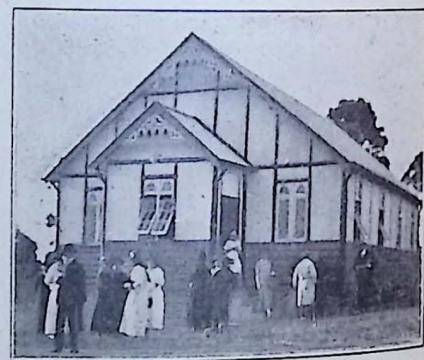
Dr. Marshall's resignation has been placed in the hands of his presbytery, and the expectation is that at an early date he will retire from the active ministry. On the motion of Mr. P. J. Murdoch, seconded by Sir John MacFarland, the Commission of Assembly, on Tuesday, sent its congratulations to the Doctor on the completion of so many years of active service. Mr. Murdoch said that if a memorial of Dr. Marshall were wanted, it would be found in Scots' Church. They all knew the peculiar circumstances of Scots' Church when Dr. Marshall came to it. Here was a great central congregation plunged into supreme difficulty. A considerable section of the congregation had been alienated. There was strong feeling in the congregation, and, moreover, very strong feeling throughout the church. In this state of keen and excited feeling, Dr. Marshall had to hold the fort and win and attach men and women to Scots' Church. Dr. Marshall had succeeded. He had won amazing, triumphant success

in the most difficult circumstances possible. He was, and always has been, deeply attached to the central verities of the Christian faith. Nobody doubted that he was a profound and intelligent believer in Jesus Christ. That was felt everywhere. It attached men to his ministry.

B.M.S. £50,000 Campaign.

The Baptist Missionary Society of Great Britain has faced quite a number of campaigns in its long and notable history, but it is on the verge to-day of an enterprise which has had no previous parallel—no less than the increase of its annual income by £50,000. It is one thing to raise a big central fund by a "special effort," but quite another to set out to raise an extra £50,000 year in, year out. At a special gathering of the Committee the present critical situation was faced in all its bearings. No single voice was raised in favor of retreat, no note of despair was sounded, no doubt as to achievement expressed; but, without any official suggestion of any kind, a resolution was passed calling on the churches for an extra contribution of £50,000 a year.

W. Y. Fullerton reports that plans are completed for the campaign. "It is no unexpected position that we have to face," said Mr. Fullerton. "For several years we have known that the present situation would arise. The situation is not due in any way to any policy of extraordinary expansion of missionary enterprise; it is due to changed world conditions. The same amount of work costs a great deal more to carry out than before the war. For some years we had the Baptist United Fund to draw upon, then for two years we had exceptionally large legacies, and, in view of the industrial depression, we did not feel that we could hold up moneys and at the same time appeal for largely increased contributions. So the appeal was delayed until now. The Baptist United Fund is exhausted, legacies have fallen off, but the need remains—and, in fact, steadily increases.



New Church Building, Bankstown, N.S.W.

The first meeting called to consider the setting-up of the Lord's table in Bankstown was arranged by Bro. Hutson, then evangelist of Belmore. A few brethren met in the home of Bro. Budgen on May 6, 1921. The first meeting for breaking of bread was held in the top room of the Majestic Hall on May 15, 1921, 19 being present. The Bible school opened at the end of July, 1921, with 11 scholars and 2 teachers. With the help of Bro. Hutson and the officers at Belmore, gospel services were started in October, 1921, from gift of £30 was received in October, 1921, from Bro. Stan. Wilson on behalf of the church at June. This was used as a deposit on the land on which the chapel now stands. In December last the H.M. Committee submitted a proposal to the members, which resulted in the present building being erected. When it was opened on Oct. 26, the church membership was 45; Bible school, 30. Brethren from sister churches have assisted greatly with the gospel meetings. Bro. Streatfield installed the electric light voluntarily.

The Home Circle.

Conducted by J. C. F. PITTMAN

Keep A-goin'!

When you strike a thorn or rose,
Keep a-goin'!
When it hails or when it snows,
Keep a-goin'!
'Taint no use to sit and whine
When the fish ain't on your line;
Bait your hook and keep on tryin'—
Keep a-goin'!
When the weather kills your crop,
Keep a-goin'!
When you tumble from the top,
Keep a-goin'!
S'pose you're out of every dime;
Gettin' broke ain't no crime!
Tell the world you're feeling fine—
Keep a-goin'!
When it looks like all is up,
Keep a-goin'!
Drain the sweetness from the cup;
Keep a-goin'!
See the wild birds on the wing!
Hear the bells that sweetly ring!
When you feel like singing—sing—
Keep a-goin'!

—Exchange.

Calling a Boy in the Morning.

Getting a young future President up in the morning is almost equal to a day's work. The dear little chap, so active and boisterous the day before, clings to his pillow like a limpet to its rock. It is a singular fact that the next hardest thing to getting a boy to go to bed is getting him out of it.

Mothers are not usually successful in rousing their hopeful sons. All mothers know this, and so do the boys. Mother opens the stair door and calls "John-ny!" with a rising inflection. Receiving (and indeed expecting) no response, she repeats the name, this time with a falling inflection and some emphasis. This and several persuasive "O-o-o Johnnies" failing to get a reply, she knocks on the wall and, raising her voice, calls sternly: "John Henry!" A sleepy grunt reaches her listening ear, and she adds more sharply: "You'd better come right down to your breakfast, young man, before I come up there." "Yessum, I'm comin'," floats drowsily down.

A few moments later hearing no noise up-stairs, mother knows that Johnny has simply turned over and gone to sleep again. Once more she runs the gamut from persuasion to sharp command, and once more gets as far as a fretful "Yessum, I'm comin'."

Father steps into the breach, with no idea of wasting time in persuasion. He merely opens his mouth, and the "John Henry!" that cleaves the air like the cork from a soda-water bottle pierces the innermost consciousness of his sleeping offspring. As if answering an electric shock he bounds out of his bed, scurries into his clothes, and is soon seated at the table working his way industriously through the eatables placed before him.

His mother, watching him flood his plate with molasses to float a couple of butter-laden batter cakes, thinks of the coming struggle to get him to wash his neck and ears before schooltime and sighs: "Mother's lamb! I do wish I could get him up earlier in the morning!"—Mollie C. Horner.

A Sunshiny Husband.

A sunshiny husband makes a merry, beautiful home, worth having, worth working for. If a man is breezy, cheery, considerate, and sympathetic, his wife sings in her heart over her pud-

dings and her mending-basket, counts the hours till he returns at night, and renews her youth in the security she feels of his approbation and admiration. You may think it weak or childish, if you please, but it is the admired wife, she who hears words of praise and receives smiles of commendation, who is capable discreet, and executive. I have seen a timid, meek, self-distrusting, little body fairly bloom into strong, self-reliant womanhood, under the tonic and the cordial of companionship with a husband who really went out of his way to find occasion for showing her how fully he trusted her judgment, and how tenderly he deferred to her opinion. In home-life there should be no jar, no striving for place, no insisting on prerogatives, or division of interest. The husband and the wife are each the complement of the other. And it is just as much his duty to be cheerful as it is hers to be patient; his right to bring joy into the door as it is hers to sweep and garnish the pleasant interior. A family where the daily walk of the father makes life a festival is filled with something like heavenly benediction.

In His Drawing-Room.

There was a young man in the middle West who had been more or less interested about his soul's salvation. One afternoon, in his office, he said: "I will accept Jesus Christ as my Lord and Saviour."

He went home and told his wife, who was a nominal professor of religion, that he had made up his mind to serve Christ, and he added: "After supper to-night I am going to take the company into the drawing-room and erect the family altar."

"Well," said his wife, "you know some of the gentlemen who are coming to tea are sceptics, and they are older than you are, and don't you think you had better wait until after they have gone, or else go out into the kitchen and have your first prayer with the servants?"

The young man thought for a few moments, and then he said: "I have asked Jesus Christ into my house for the first time, and I shall take him into the best room, and not into the kitchen."

So he called his friends into the drawing-room. There was a little sneering, but he read and prayed. That man afterwards became Chief Justice of the United States Court.

Never be ashamed of the gospel of Christ; it is the power of God unto salvation.—Moody.

Found!

Stranger (at the door): "I am trying to find a lady whose name I have forgotten, but I know she lives in this neighborhood. She is a woman easily described, and perhaps you know her—a singularly beautiful creature with pink and white complexion, lovely eyes and hair."

Servant: "Really, sir, I don't know—"
Voice (from head of stairs): "Jane, tell the gentleman I'll be down in a minute."

Light.

"Good morning!" said an old lady, entering a baker's shop. "Permit me to compliment you on the lightness of your bread!" The baker rubbed his hands and smiled benignly. "Thank you, madam!" he said. "It is my aim to bake the lightest bread in this town." "And you do it," said the old lady. "If it gets much lighter it will take two of your pound loaves to weigh 16 ozs."

Old lady to her minister. "Your sermons do stir up my soul. They are like water to a drowned man."

The Family Altar.

J. C. F. P.

SUNDAY.

Our Father who art in heaven.—Matthew 6: 9.
"All countries are my Father's lands—
Thy sun, thy love, doth shine on all;
We may in all lift up pure hands,
And with acceptance on thee call."
Reading—Matthew 6: 9-14.

MONDAY.

While he was afar off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and kissed him.—Luke 15: 20.
"A king is sitting with his council deliberating on high affairs of state involving the destiny of nations, when suddenly he hears the sorrowful cry of his little child who has fallen down, or been frightened by a wasp; he rises and runs to his relief, assuages his sorrows and relieves his fears. Is there anything unkingly here? Is it not most natural? Does it not even elevate the monarch in your esteem? Why, then, do we think it dishonorable to the King of kings, our heavenly Father, to consider the small matters of his children? It is infinitely condescending, but is it not also superlatively natural that being a Father he should act as such?"—C. H. Spurgeon.
Reading—Luke 15: 11-24.

TUESDAY.

"I seek not mine own will, but the will of him that sent me."—John 5: 30.
"Just let the Father do, what he will.
Just to know that he is true, and be still;
Just to follow, hour by hour as he leadeth,
Just to draw the moment's power, as it needeth."
Reading—John 5: 30-36.

WEDNESDAY.

As for me, I will look unto Jehovah.—Micah 7: 7.

"A little boy went to sea with his father, who was a sea captain. He wanted to learn to be a sailor. One day his father said to him: 'Come, my boy, you will never be a sailor if you don't learn to climb; let us see if you can get up the mast.' The boy, who was a nimble little fellow, soon scrambled up; but when he got to the top, and saw at what a height he was from the deck, he began to be frightened, and called out: 'Oh, father! I shall fall; what am I to do?' 'Look up, look up, my boy,' said his father; 'if you look down you will be giddy, but if you keep looking up to the flag at the top of the mast you will descend safely.' The boy followed this advice and reached the deck with ease." The lesson is obvious. Amid all the perils of life, our only home is to "look up."
Reading—Micah 7: 7-9.

THURSDAY.

"Every one that hath this hope set on him purifieth himself, even as he is pure."—1 John 3: 3.
"A hope so pure and so divine,
May trials well endure,
And purge our souls from sense and sin,
As Christ himself is pure."

FRIDAY.

"Our light affliction, which is but for the moment, worketh for us more and more exceedingly an eternal weight of glory."—1 Cor. 4: 17.
"No cloud across the sun, but passes at the last, and gives us back the face of God once more."—C. Kingsley.
Reading—2 Corinthians 4: 13-18.

SATURDAY.

"I laid me down and slept; I awaked: for Jehovah sustaineth me."—Psalm 3: 5.
"I laid me down and slept
And I waked. The long night thro'
My pulse its rhythm unconscious kept,
Unconscious breath I drew.
O Lord, it was not I
Who wrought this marvel unaware,
I sent—for thou, unseen, wast nigh;
Awaked—for thou wast there."
Reading—Psalm 3.

Our Young People.

Conducted by W. CALE

Be Your Best.

If you can't be a pine on the top of the hill,
Be a scrub in the valley—but be
The best little scrub by the side of the rill;
Be a bush if you can't be a tree.

If you can't be a bush, be a bit of the grass,
And some highway much happier make;
If you can't be a muskie, then be a bass—
But the liveliest bass in the lake!

We can't all be captains, we've got to be crew;
There's something for all of us here.
There's big work to do and there's lesser to do,
And the task we must do is the near.

If you can't be a highway, then just be a trail;
If you can't be the sun, be a star;
It isn't by size that you win or you fail—
Be the best of whatever you are!

—Douglas Molloch.



Bible School and Staff, Harvey, W.A.

Staff: W. G. H. Wakefield (evangelist), A. Johnston, A. J. Maloney (superintendent), Mrs. Wakefield, Miss D. Sangeunetti, Mr. D. Fryer.

Harvey Bible school, W.A., is fortunate in having Bro. Maloney as the enthusiastic superintendent. The pictures on this page were taken on the recent anniversary day. Bro. William Wakefield is the preacher here. Though himself a man from the east, yet he writes with enthusiasm of the great west, its needs and its possibilities.

Companionship with Children.

Too much can not be said concerning a real companionship between parents and children. I emphasise the *real*. Those fathers and mothers who have practised this companionship through their children's unfolding years seem almost to hold them in the hollow of their hands. Those fortunate young people simply do not want to do the things which would grieve or distress the ones they love best, and in addition they are so well equipped with vital interest in the better and finer aspects of life that the less desirable makes no effectual appeal. I have seen this happen over and over again, and one mother of five splendid children said it was as certain as that two and two make four. Given this real companionship by their parents, and a mutual sharing of the best things in home, books, music, art, nature and humanity during eighteen plastic years, and children are bound to turn out well.

This sort of companionship is no casual or haphazard thing. The parents who realise its value, and mean to have it at any price, are willing to play, really play, with the little ones, to

give hours of time to the older ones, and to live on such friendly terms with their children from the beginning that spontaneity, originality, initiative and enthusiasm are never repressed. Tender love, real living sympathy with the child's point of view, active participation in whatever interests him, doing things together, these are the precious secrets of those parents whose children, when grown, are still their dearest friends.

It is from the first a question of being willing to pay the price. When one sees on every hand boys and girls whose friends and interests are all outside of home, who seem entirely at liberty to choose their own occupations and amusements, and inclined to select those which are not only questionable, but often desperately dangerous, and contrasts them with those others of whom we have been speaking, one is forced to conclude that many parents have purchased self-indulgence for themselves at a terrible cost. "Where are their parents? What are they thinking of?" How often do we hear this said to-day, as we gaze upon girls and boys who are on the streets, in the restaurants, at the shows, in the automobiles; as we read the horrors in our daily papers; as we listen to tales of disgrace and disaster.

It does not matter much where they are now. It is too late. Their great chance is gone for good and all. But years ago these parents were spending hours upon themselves which should have been passed in companionship with their children. What would they not give now for the companionship and the influence which can be bought only at that price?

Fathers and mothers of little children, do not let your opportunity slip! Now is your great chance! Fill the golden hours of your children's early years with all sorts of work, play, projects, excursions, reading and study together. Live with your children. It was long ago that Froebel cried, "Come, let us live with our children," and never was his reason for so doing so clear to our minds as in these latter days. Do not say that you are too busy, or that the labor of providing food and shelter for them prevents. Let them share, according to their years, in the family work, the family responsibilities and even the family income. Remember that companionship means participation. You can make work a frolic or an unwelcome drudgery to them; it is for you to choose. All depends on the spirit in which the necessary things are done. Even be thankful that your means are restricted, for then your problem will be a simpler one than if you had all the money you wish you had. Necessity is an able assistant to any sort of teacher, and, besides, it is you the children want rather than the things you think you would like to give them.—L. C. Emerson in "Lookout."

The Teacher.

Once I was small, wistful, groping, helpless. To me have stretched gentle, guiding hands, before me have walked examples of courageous men and women with alert and confident steps, and for my encouragement I have heard the voices of those who speak in tones of love the message of "Forward," while I, unconscious of their pains, followed. So is all childhood—inarticulate in its wish, searching yet not knowing how to seek. As once I was guided onward, let me now help other little souls in the quest. Let me help to show the touch of God on tree and cloud and bird, in mine and brook and man's immortal soul. Together let us understand. Then when those who were children have grown to youth, and have learned to love the things that speak of God, may I be content that they no longer need my presence. This is my ample reward.—"The Church School."

Prayer Meeting Topic

December 3.

Winning the Homeland.

(Acts 1: 1-11.)

Horace Kingsbury.

The work of Home Missions is prominently before our brotherhood at this time, and we are about to be given opportunity to express our interest in a tangible way. We might well be thankful for that, and cheerfully respond when the time comes.

No one has thought long and earnestly about the larger enterprises of the Church of Christ without arriving at the conclusion that the home base must be strong. If every other call is met, and Home Missions neglected, then our undertakings resemble an inverted pyramid, resting on its apex, in imminent danger of toppling over. There needs to be proportion and emphasis in Christian giving as well as in religious truth.

After the Saviour's resurrection, and before his ascension, he said to his apostles: "Ye shall receive power, when the Holy Ghost is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judaea and Samaria, and unto the uttermost part of the earth." So the Master's plan is to witness first at home and then further afield. We must witness in Jerusalem . . . and . . . and . . . and . . . unto the uttermost part of the earth.

The more people in the homeland that love and serve the Lord Jesus, the better for the homeland! What makes a nation great? Education? Material prosperity? Natural resources? Democratic government? Geographical position? Naval or military strength? Something might be said for each and all of these, but no one of them nor all of them put together ensure the permanent stability and progress of any people who neglect the culture of the soul. "Righteousness exalteth a nation: but sin is a reproach to any people."

The faithful preaching of the gospel is designed for the salvation of men, in the present as well as in the future. With the heart they believe unto righteousness, and if this is not the issue of their faith, their faith is vain. Christians are Jesus Christ's men, the light of the world, the salt of the earth. Multiply them and bless the homeland and every land.

Home Mission work lacks the "distance that lends enchantment to the view" and often the spectacular appeal, but it must be done nevertheless, and the organisers and evangelists and preachers must be prayerfully remembered and cheerfully supported while they labor on. We do honor to ourselves when we recognise our heroes in the home fields and have fellowship with them in the furtherance of the gospel.

The task of winning the homeland is a big one and may not be accomplished in our generation, but our generation, if evangelised at all, must be evangelised by our generation. We cannot leave the work to our children or theirs. Men are dying all about us without Christ, and they are as much lost as the heathen, or more so, if that is possible. The comfort of their surroundings is no indication of the salvation of their souls. They need Jesus, and we have him to proclaim. If we fail, we must account to God.

Our debt to Home Missions is beyond computation. Many a strong church to-day owes its very existence to Home Missionary endeavor. Many a worker among us confessed his faith in Jesus in a Home Mission tent. And many a preacher has been sent to the field of his most fruitful labor under the auspices of a Home Missionary Committee.

We please Jesus when we give that which costs us something for "Winning the Homeland."

Suggested Hymns—Sankey's Collection.

685—Firmly Stand!

325—Moments of Prayer.

115—When I Survey the Wondrous Cross.

754—Labor On!

Queensland for Christ.

An Every Member Offering on December 7, 1924
£500 FOR HOME MISSIONS.

ONE DAY FOR CHRIST.

L. Larsen, President, Qld. H.M. Committee.

David did not have the joy of building the temple for God, but in vision he saw it completed. Before he died he gathered much material for the work. We see him as he gathers Israel together, instructing them how to build to God's glory, and we hear him say, "The work is great, for the place is not for man but for the Lord God." Then he makes this heart-searching appeal, "Who then is willing to consecrate his service this day unto the Lord?" The vision was glorious, the appeal was effective, the response was wonderful. The king and the people rejoice together.

To-day the temple is the church of Jesus Christ. The material is the redeemed souls. To build such a house to God's glory in Queensland is no easy task. The cause is tender and the work is great. I know that God can supply every need, and I believe he will. But he works through his consecrated followers. Brother, to what extent can he depend on you?

Some day Queensland will become the great State of the Commonwealth. If so, what part shall the church play in this land? There is power enough with God to give her the chief place, if there is willingness and consecration enough in us. If we are conscious of the great need we will respond.

Come with me on the Mount of Home Missions. View this rapidly-growing city, Brisbane. See the teeming thousands of humanity with only two full-time preachers among so many. Then look farther afield and see the great country that is ours to evangelise. There are only seven men giving their whole time to this task. Now come to the fringe of the unoccupied fields and hear the cry that comes to us for help. Our hands are tied; but the cry still rings in our ears, and it will do so until the need is supplied.

To help supply this great need, our Lord's need, will you not consecrate one day's service unto the Lord before Dec. 7, and give the proceeds to the Home Mission work in this great State?

QUEENSLAND FOR CHRIST.

A. J. Fisher.

Our State for Jesus.—That is our great objective. A worthy task, in full harmony with the Great Commission. To us has been committed the evangelisation of the land in which we live; and if we do not attempt this task, there is no one else to do it for Christ.

The Call to Service.—In seeking to fulfil this task, the H.M. Committee now calls upon the whole brotherhood for assistance. For the carrying on of work already committed to us, and for the essential enlargement which the work demands, £500 is required on Dec. 7. Why is this needed? The following paragraphs give answer.

Struggling Churches Call for Aid.—Several churches in this State need continued help. They are not yet strong enough to stand alone. Without aid they would not be able to advance. The H.M. Committee is the representative of the brotherhood, and on behalf of these weak churches it appeals for aid.

Appealing Fields Confront Us.—Weak churches without preachers are asking the Committee for subsidies. They are offering to do their best to help themselves, but the Committee cannot help as is needed because of lack of funds. Let Dec. 7 supply the Committee with sufficient to stand by these needy churches which present splendid opportunities for consolidation.

New Opportunities Await Us.—There are many promising fields in the State, which need the gospel of redemption. We cannot enter them

now. Brethren, by the bigness of your offering on Dec. 7, give the Committee a mandate to enter in and possess much more territory for the Lord.

Isolated Members Await Leadership.—We have 390 scattered in 150 localities. These form a responsibility, for the church must care for those who are scattered abroad. This has largely been done by means of correspondence in the past, but much could be done in helping them and leading them in more extensive service. Shall not we, who have all the privileges of fellowship, broadcast a message of cheer to those who are thus cut off from association of kindred minds!

Special Missions are being Planned.—This is a prospective work. We have new fields in mind to enter with the gospel. There are still a few accounts to adjust from the missions of 1923, and there is a reserve fund to build up for the conduct of a big mission campaign in 1925. The Committee will pay for these purposes a tithe of all money received for the annual offering, believing that this will be acceptable to the brotherhood and in harmony with the principles of our faith.

Advancing to Conquest.—The cause of Christ must advance. It will advance to ultimate triumph. Brethren, by our sacrificial gifts on Dec. 7 let us place ourselves amongst those who are in earnest in seeing that the kingdoms of this world become the kingdoms of our Lord and his Christ.

SOME HOME MISSION CHURCHES APPEAL.

HELPING WITH BOTH HANDS.

Get the vision of service, and then help Home Missions. Put one hand into your cash-bag and extend the other to help some struggling Home Mission church, in its preaching and teaching of the Word. Thus with both hands at work in the Master's cause, you can keep on giving and helping till God calls upon you to finish your labor.—W. Shoebridge, Hawthorne.

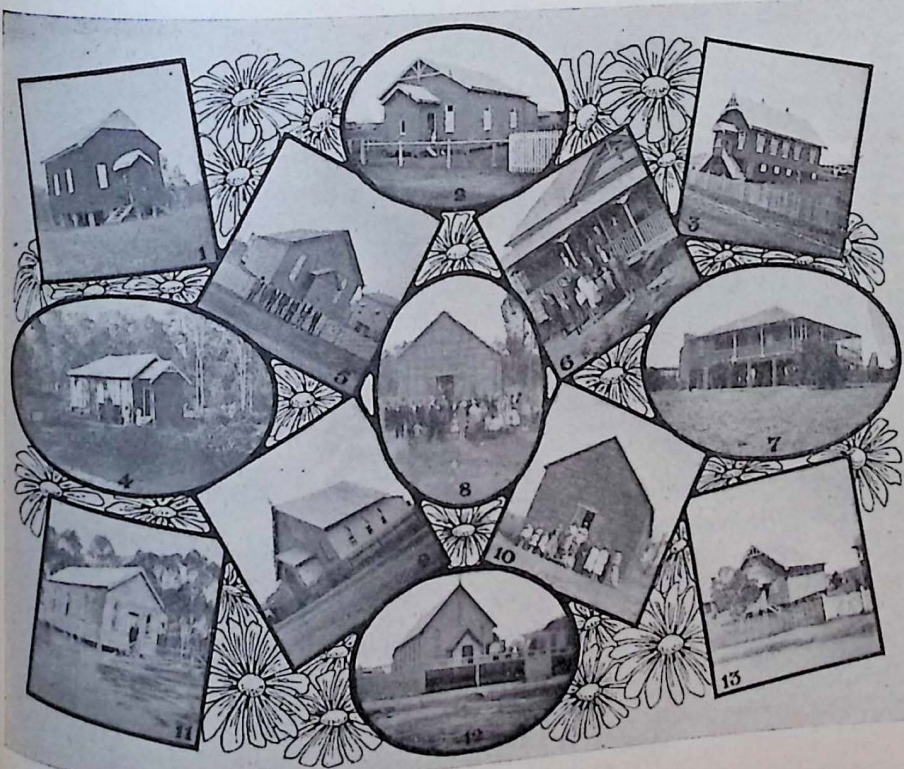
WANTED.

Wanted! Men and money for the kingdom. The need of the world is appalling. Truly this is a challenge hour. We dare not advocate a policy of retrenchment. Doors are opening to

SOME HOME MISSION FIELDS

1. Boondall.
2. Hawthorne.
3. East Ipswich.
4. Sunnybank.
5. Zillmere.
6. Wombo Creek.
7. Eumina.
8. Sixteen Mile.
9. Bundamba.
10. Kogan.
11. Yingerbay.
12. Roma.
13. Annerley.

"Queensland for Christ!" Hark! the challenge resounding
High over mountain, and valley, and plain,
All the dark forces of treason confounding—
Christ is advancing to conquer and reign!



us, and we must enter in. This requires the absolute surrender of self, time, money. The treasury is empty and much overdrawn. Then let us through our H.M. Committee press on to do our part in the great task. May our offering on Dec. 7 be a golden one.—Geo. Green, Bundamba.

MONEY.

What is money? A sage answers, "A measure of value and a medium of exchange." Some folk would measure their own value by the amount they possess. The real value of money is determined by what it will purchase.

As we write we are reminded that God's price for our redemption was the life of his own precious Son; a gift without money. Jesus sat near the treasury in the temple one day and measured the value of the people, not by the amount they possessed, but by the portion of it they were prepared to part with. He said of the widow, "She hath given all she had."

As we meditate upon the possibilities of our gifts to Home Missions we are amazed to think that we may be able to place within reach of some soul, sunken in sin and degradation, the precious truth which is able to make one wise unto salvation, and thus save a precious soul, which is more valuable than the whole world.—A. S. Cooke, Roma.

GIVING IN PRAYERFUL FAITH.

Let us not forget the Home Mission offering on Dec. 7. We cannot love unless we give. George Muller never begged from the world for the support of his orphans. It was on his knees he asked, and the answer came. A lady who came to look through his homes said, "It must take a lot to support these homes." The Matron replied, "We draw from 'the unbreakable bank.'"

Brethren, let us have faith like this. Then, with prayerful liberality we need not fear the results of the offering on Dec. 7.—Albert Waldron, Eumina.

RESULTS ACHIEVED.

There is great need for a liberal offering for Home Missions on Dec. 7. The Committee is urgently in need of money to continue to assist weak churches and to open up new fields. Think of the good work which has been achieved in the recently-formed Zillmere-Boondall circuit, and the many souls that were won for Jesus. This could not have been possible but for the help given by your Committee. We are hoping this circuit will become self-supporting in the near future. Brethren, let your response be liberal for the Master's sake.—F. G. Blackwell, Zillmere.

IT IS NEEDED AND WE MUST HAVE IT— WHAT? MONEY.

The Home Mission funds are urgently in need of it, if the work of extending Christ's kingdom is to be carried on in the best possible way. The H.M. Committee made it possible for the Hinrichsen-Brooker mission to go to Annerley, and think what a splendid success that mission was. What was possible at Annerley is also possible elsewhere and should be made possible by liberal financial support.

The annual offering will be taken up on Dec. 7. Help to make this a record offering by doing your very best. It is worth while, isn't it?—W. E. Black, Annerley.

THAT THEY ALL MAY BE ONE.

The call of the age is for unionism. The Church of Christ stands to meet the call for Christian union. Brethren, let our ideal be that every town in Queensland is presenting our grand old plea. Our Home Missionary Committee have that vision. Then back them up on Dec. 7. "Bring ye all your tithes into the storehouse, that there may be meat in my house," saith the Lord of hosts, "and I will pour you out a blessing that there shall not be room enough to receive it."—M. J. Perrett, Boobie, Kingaroy.

HELP ONE ANOTHER.

If charity does not begin at home then it cannot be spread abroad; it must be contained in our hearts, else it cannot be shown to those around us. If we are not zealous "Home Missioners," then we have ears which hear not the cry of those within our sphere of activity, and eyes which see not the resultant fruits of the darkness in our own land. "Take heed," says Jesus, "that the light which is in you be not darkness."

Christianity means happiness to us. Let us not be selfish, but share that joy with others. There are two ways open to all—

1. Personal evangelism.
2. Giving of our means.

Keep in mind that "many can help one" and "without sacrifice there is no acceptable service."—C. S. Trudgian, Gympie.

KINGAROY'S ACTIVITY AND APPEAL.

Preparations are being made for the coming of an evangelist and the holding of a four weeks' mission in the promising Kingaroy district. Local brethren are contributing splendidly, but the numbers are few, and further help is needed. The opportunity is too good to miss, so we are hoping to receive help from you through the Home Mission Committee.—C. F. Aderman, Wooroolin.

A Norwegian Saint.

A unique celebration took place in September at Moser, near Bergen, on the west coast of Norway. The occasion was the nine hundredth anniversary of the introduction of Christianity into that country.

In the presence of the King and Bishops, a large cross was unveiled to commemorate the historic event. The cross, which is of stone, is placed on a high rock, near the small church, which, according to tradition, was built by Saint Olave, the patron saint of Norway, in 995 A.D., although it was not until twenty-nine years later, in A.D. 1024, that Olaf, being then King, sought to impose Christianity upon his subjects. The chief memorial service was held in the small church itself.

St. Olave—or, to give him his full name, Olaf Trygvason—was King of Norway from 1015 to 1020. Though nominally a Christian, he led a wild and adventurous life in his younger days; and as a viking fought in England against King Canute the Great. He returned to Norway in 1015, and, having made good his pretensions to the kingdom, was duly crowned king. Afterwards he set himself strenuously to establish Christianity in his country. The methods he employed, however, were violent, and often cruel. Men and women who refused to be converted had their property confiscated, some were tortured, others sent into exile. Later, when Canute invaded the country, many Norwegians, dissatisfied with these brutal efforts at reformation, joined his standard, and Olaf was compelled to flee to Russia, where he died in battle in 1030.

Subsequently came a revulsion of feeling, and a year after his death Olaf was declared a saint and his remains were deposited in the cathedral at Nidaros (Trondhjem), where crowds of pilgrims soon gathered, and many miracles were reputed to have been performed. To-day Saint Olave is the most celebrated saint in Scandinavia.

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BIRTH.

INGHAM.—On Nov. 13, at "Abbotsleigh" private hospital, Horsham, to Mr. and Mrs. A. J. Ingham, a daughter.

IN MEMORIAM.

GREENSHIELDS.—In loving memory of my dear husband, James Greenfields, and our dear father, who departed from us Nov. 17, 1923. We miss you, dear, but we know you are safe in the arms of Jesus, and by-and-bye we will meet again.

—Inserted by his loving wife, daughter and son.
HARDING.—In loving memory of my dear husband, Wilfred, dear daddy of Donnie and Kennie, passed away Nov. 25, 1921, aged 23 years. Sadly missed. The best is yet to be—reunion.

—Inserted by his loving wife, Plenty Rd., Preston.
McCONNELL.—In loving memory of our dear father and husband, Robert McConnell, who fell asleep in Jesus at Warrnambool on November 20, 1923. His favorite verse: "In my Father's house are many mansions; if it were not so, I would have told you; I go to prepare a place for you."

"It is enough, earth's struggles soon shall cease,
And Jesus call us to heaven's perfect peace."
—Inserted by his loving wife and family.

COMING EVENTS.

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

NOVEMBER 24.—C.E. Union Rally, Chapel St., Norwood, S.A., 7.45. Bro. Wiltshire, speaker. Offering for Young People's Department. Endeavorers, make it the best yet.

NOVEMBER 27 and 28.—Afternoon and evening. Northcote annual sale of work. A nice variety of goods will be displayed on the various stalls. All cordially welcome.

NOVEMBER 28 and 29.—Church of Christ, Hampton. Sale of Work conducted by Ladies' Guild on Friday evening, Nov. 28; Saturday afternoon and evening, Nov. 29. O. R. Snowball, Esq., M.L.A., will declare the sale open. A splendid assortment of useful articles will be displayed.

DECEMBER 2 (Tuesday).—Lygon St. Chapel, 8 p.m. The Victorian F.M. Committee has arranged a farewell meeting to Bro. and Sister J. Sheriff, missionaries of the New Zealand brotherhood. Bro. Sheriff will give his lantern lecture on his 28 years' work at Bulawayo, South Africa. It is expected that Bro. W. Waterman, of West China, will be present and give a greeting.

DECEMBER 7.—Pahran 72nd Anniversary service, also commencement of 4th year of Bro. L. C. McCallum's ministry. Bright services and special singing. All past members and friends most cordially invited to attend. Help us to make a great meeting.

DECEMBER 7. — QUEENSLAND FOR CHRIST.—Annual Offering for Home Missions. Every member urged to attend roll-call service at 11, and to bring an offering for the £500 appeal. Let us all be workers together with God.

Victorian Home Mission
Annual Offering
Sunday, Dec. 7

Each Member and Church is
asked to contribute

MORE THAN EVER BEFORE

More Than Ever Before

For Home Missionary Work in Victoria

WHY?

THESE are the days of slogans, and surely "More Than Ever Before" is a fitting one to have before us as we approach our Victorian Home Mission offering.

The reactions to such a slogan will vary. Here and there will be found persons who recoil—not that they wish to see the Lord's work set back, but that they expect requests for increased offerings as a matter of course, and discount them accordingly. Then there will be found persons who note the suggestion, discover sufficient reasons for acting upon it, and gladly and generously respond.

Why should the slogan be "More Than Ever Before"? That is the question, and here is the answer:

First—The brethren have more and can give more. This statement is made without intimate knowledge of individual bank-books, but without fear of successful contradiction. Exceptions there may be, and many of them, but by and large the statement is true. God has been good to us, and has blessed us abundantly. Are we laying up treasures on earth or in heaven?

Second—The work is growing and demands more. The growth may not be apparent as the days and months come and go, but the work is moving forward in a wonderful

way, and the future is as bright as the promises of God. Think of the revelation if the old files were turned up and Home Mission reports were given under the caption, "50 Years Ago To-Day!" Truly our Christ is marching on.

Third—The situation is unusual and warrants more. Bro. Thos. Bagley, our faithful Secretary and Home Mission Organiser, has been sick and nigh unto death. For months past his work has been carried on by voluntary helpers, so that his salary might be paid and his position might be kept. Meanwhile the office and the field have been without the inspiration of his presence and the force of his personality. The Executive and Home Missionary Committee have made the venture of faith—faith in the brethren as well as in the Lord—and are justly looking for a tangible expression of confidence just now.

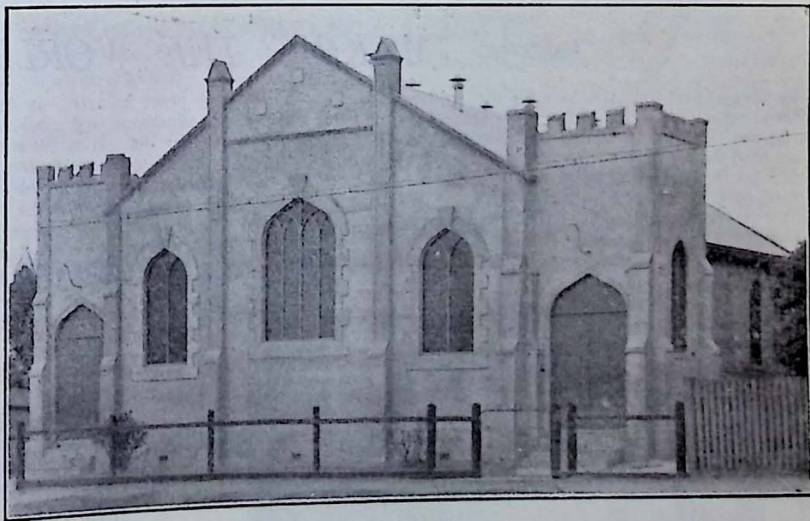
Fourth—The Master is pleading and deserves more. He wants Victoria for himself, and Victoria needs him. He has not yet come into his own. The time has arrived not only to sing,

"Were the whole realm of nature mine,
That were an offering far too small:
Love so amazing, so Divine,
Demands my soul, my life, my all."

The time has come to meet the demand and make some real sacrifice for Jesus' sake.—Horace Kingsbury.

Recent Church Buildings.

In this Special Supplement appear pictures of some Home Mission church buildings erected in recent years. No church can live and thrive well without a church home. Knowing this fact the Home Missionary Committee often erects a place of worship either during or immediately following a Tent Mission. Ringwood, East Kew and Chelsea are examples of this policy. This progressive spirit will, it is thought, appeal to the brotherhood. This plan to stabilize the work is a sound one.



Ararat Building.

This fine building was the direct result of one of the Committee's missions. Previously there was but a handful of members. To-day church numbers 220, is self-supporting and thriving.

SUNDAY, DECEMBER 7, 1924

Annual Offering—Victorian Home Missions.

An Open Letter to the Brethren.

Dear Brethren,—

In the providence of God I have been spared to see several months of this present Conference year. At last Conference I was full of hope that health would be so restored as to enable me to resume my full duties in connection with Home Mission work. It has been a great grief to me, however, to realise that I am incapacitated for active service.

The thirty-one years of my ministry in the good work to which I early devoted my life have been years full of joy and spiritual profit. Many of these years have been very strenuous. I have made them so, being ever conscious of the vast amount needing to be done, and the brief time in which to do it. The last nine months have been the most strenuous and difficult of my whole life. To lie day by day thinking of the waiting task, and yet to be unable to do it, has been a cross hard to bear. I am thankful that while I had the strength I used it in the service of the King.

I cannot express the deep gratitude of my heart to the Home Missionary Committee for their great kindness to me in my sickness, and their readiness to support me and mine. I have been overwhelmed by the many tributes of love and kindness. I am particularly grateful to my good friends, Bren. W. B. Blakemore, Horace Kingsbury and Reg. Enniss, for carrying on my work without any remuneration, thus making it



THOMAS BAGLEY.

These words from his pen should lead to the consecration of lives and money:

"I am thankful that while I had the strength I used it in the service of the King. Let us count it a joy and privilege to assist in establishing the church in every city, town and village throughout the State."

One can almost hear these words falling from one who has ever inspired to big things. Will you not help to make big things possible in Home Missions? **Make your offering "More Than Ever Before" on**

DECEMBER 7.

possible for the Committee to pay my salary. All the members of the Committee have, I know, assumed extra responsibilities this year, and I am grateful to each of them. I feel sure that the churches will stand solidly behind the Committee in their generous attitude to me. I believe the brethren will mark their approval of the Committee's action by large contributions when the annual appeal is made.

In former years we have attempted to raise through the annual offering the sum of £1,500, but this amount has never been reached. This year the Committee has chosen the slogan "More Than Ever Before." Would it be asking too much of the churches to try and let their totals exceed all previous records? This would give to the Committee a backing that would enable them successfully to continue the great aggressive work. We have set our hands to the task of evangelising this State, and while we can rejoice over the success of the past we must not rest content. It has meant something to plant over sixty churches in our country districts and over sixty in Melbourne and suburbs. With the splendid force of these churches behind us, our progress in the future ought to be more marked. Let us count it a joy and privilege to assist in establishing the church in every city, town and village throughout the State, and thus glorify our Father in Heaven.—Thos. Bagley.

MAKING THE WORLD SAFE.

We have almost forgotten how we thrilled when our boys responded to the call of King and country during the Great War. How our nerves tingled as we saw them march to the boats for embarkation. They were offering their lives for the freedom of their country. They were going to fight for the safety of democracy. This was to be a war to end war. They had a great cause, and they fought and won.

But is a lasting peace assured? is democracy safe? Not while selfishness and class bitterness dominate men as they do. It is becoming clear to us all now that the only real safety for the people is the establishment of principles of justice and brotherhood taught us by the inspired Nazarene.

The only way known to us to bring this state of things into being is the preaching of the gospel of

Christ. That is the power of God unto salvation—like to democracy and aristocracy. Volunteers for this mighty work, this great warfare, are called for. Men and money are urgently needed. Who will respond to the call with either or both? Let us not be satisfied with petty offerings. Let God's cause have its just proportion.

—W. C. Craigie, Victorian H.M. Treasurer.



Chapel at Chelsea.

The latest of our Home Missionary Chapels. Church founded and building erected this year. W. J. Thomson is the located preacher. A strong cause is expected within a few years.

Brother Bagley on Tent Missions.

"Tent Missions are the best paying proposition we have. From the standpoint of finance, soul-saving, and consolidation of the work, there is nothing lifts a church up as much as a mission. If I had my way, I would have two or three teams in Victoria; one lifting up old churches, another doing pioneer work. I would open up four places in a year, giving three months to each place."

HISTORY WILL REPEAT ITSELF.

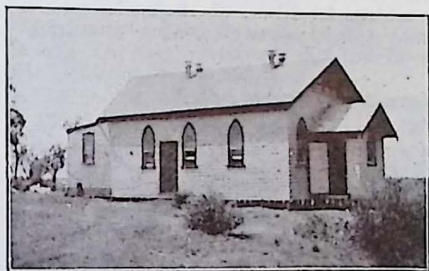
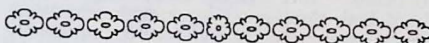
If "time is money" then the members of the Home Mission Committee contribute a tremendous sum towards the work each year. An incredible amount of time is necessary to decide who is the best man for such and such a field; to decide on a tent mission programme is always difficult. These committeemen give hours of their valuable time to each meeting. Even then they receive much criticism, and not sufficient encouragement. There are hundreds of brethren who are not called upon to give their time. Are they prepared to give of their money?

What would happen to our cause if we had no Home Mission Committee? We shrink from the picture of thousands who would never hear the full gospel; waiting fields never being entered; weak causes dying out. We simply cannot do without the H.M. Committee. The H.M. Committee cannot do without money.

During the past twelve months most of the writer's time has been spent in Home Mission work in Queensland and Tasmania. It is just twelve months since a mission was conducted in Annerley, Queensland, where in four weeks 67 people confessed Christ. Strange to say, at this stage of writing, the postman brought me a letter from one who was a convert at that mission. He is now secretary of the church, a member of the Home Mission, also the Bible School Committee. He says, "With the exception of about two all of the converts are remaining steadfast, and 25 others have been added. The gospel as preached has sunk deep into our hearts and the hearts of many." Annerley, prior to the mission, was a difficult, struggling cause without a preacher. Now it is most enthusiastic and progressive. An elderly brother who has been a member there for years, when referring to the contrast said, "I would rather be taken home

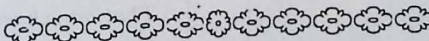
than see the church go back to its former position." Was this Home Mission effort worth while?

The Committee felt that something should be done for Bundaberg. In this large country town our plea had never been preached. Seven miles out of the town there were fifteen faithful members who met in a home. There was no money in hand, but a brother who believed in our plea and our duty to proclaim it, promised £50. The tent was pitched, and the gospel preached. Again it won out in its own wonderful way. Here are the results. At the end of five weeks a chapel was erected and opened. There were 120 members; a self-supporting cause paying their preacher £6 per week. At the



Church Home at Redcliffs.

Erected last year by the Committee for soldier settlers. Committee will assist them in their struggling days of pioneering; later the church will help establish other churches.



thankoffering this church which was not five weeks old gave £340. J. R. Combridge in the succeeding months had over 50 more additions. Could that £50 cheque have been more profitably spent in any other way? Surely not!

The gospel which won out in those places gained similar victories at Shepparton and other places in Victoria. And when the money is provided, history will repeat itself in Benalla, Wangaratta, Yarrawonga, Hamilton and dozens of other towns in which there are thousands of people who are awaiting our message.

There are many good brethren in Victoria who should cheerfully give £50 or £100. They could be the means of establishing churches through which thousands would be won to Christ. Then there are some strong churches which have money to spare. Why not allow the Committee to use the King's money? The action of the Launceston church is worthy of emulation. At their thankoffering they gave £505. With this they paid for their tent and their own mission. Then they used portion of the remainder to conduct a mission and open a church at Invermay, after which there was still £100 to spare, which they gave to the new cause.

You believe in the work, but "faith without works is dead." What are we going to do about these waiting fields? We dare not put them off year after year. Your Committee is most anxious to enter. Your missionaries feel it is their duty to go first where the people have not had a chance of a full surrender. Please, do not pass this appeal by until you have decided upon a worthy offering. Some people give according to their means, others according to their meanness. You will give in proportion to the amount of real religion which you possess. Save some souls this year by your giving.

"Thou must save another soul if thou would'st save thine own,
For heaven's door is closed to him who comes alone."

We look to you to help. Do not disappoint us on December 7.—E. C. Hinrichsen.

WAS YOUR CHURCH HELPED?

Here follows a list of churches assisted by the Home Missionary Committee in recent years: Ararat, Ballarat East, Balwyn, Bamba Rd., Bet Bet, Boort, Brim, Burnley, Lygon St., Carnegie, Castlemaine, Chelsea, Coburg, Colac, Collingwood, Cosgrove, Croydon, Drummond, Dunmunkle, Dunolly, East Kew, Echuca, Emerald, Emerald East, French Island, Hampton, Harcourt, Horsham, Ivanhoe, Kyneton, Maryborough, Merbein, Meredith, Middle Park, Mildura, Minyip, Oakleigh, Preston, Redcliffs, Ringwood, Rochester, Shepparton, South Melbourne, South Yarra, St. Arnaud, Stawell, Swan Hill, Taradale, Thornbury, Ultima, Warracknabeal, Warragul, Warrnambool, Williamstown, Windsor, Woorinen. Of these churches no less than thirty-three have in very recent years either erected, enlarged or purchased their church properties. MORE THAN EVER BEFORE on Dec. 7 will help to bring other churches into being.

SHEPPARTON, THEN AND NOW.

STORY OF A MISSION.

Six months ago.

Shepparton membership stood at 67, now it is 101. Then the church was struggling to pay part of what the Home Missionary Committee was spending on its behalf; now it is self-supporting. Then there were no clubs for young people, sisters' sewing circle, women's mission band, tennis club, or choir; now all of these are actively at work. All meetings of the church have doubled, trebled or even more. Additions have numbered 112 by faith and baptism, and 14 otherwise.

And the reason for all this?

Simply, the Hinrichsen-Brooker mission party has visited the town. Of the mission itself, little need be said. The opening date was May 4 and between then and June 6 there were 132 decisions. Many of the meetings will never be forgotten—the second Monday, when the first big "harvest" of 12 was reaped; the final Sunday, when 1,000 crowded the biggest hall in the town; the last Tuesday, when 27 questions were asked and 21 confessions made; "thankoffering night," when in the worst of wintry weather, warmed hearts made promises for £185; "farewell night" in the chapel, when there were 19 more confessions, and when the church decided to become self-supporting; and the first Sunday after the mission when 40 were received into the church. In all, the number of confessions could be summarised thus—none in the first week, 56 in the next three weeks, and 76 in the last seven meetings. Had the missionaries

been able to continue, none can say what would have happened! They were as loath to go as the church was to part with them.

Was opposition aroused?

Well, there *was* opposition, but the missionaries preached the truth—and the truth in love. The opposition came from outside, things being said which were most unjust to the missionaries. Opportunities to discuss the missionaries' plea with them, either in public or in private, were declined. The only approach to open discussion was that of a minister who, after the missionaries had left the town, attacked both the Scriptural teaching on baptism and the general position of the Church of Christ. Two sermons were followed by newspaper discussion (ably answered by the resident preacher), and part-promises of a debate with Bro. Hinrichsen. The reverend gentleman, however, closed both these promising avenues by stating that no good could come of further controversy, and that the sacraments of the church were not fit subjects for debate. The truth wins out every time. It is lukewarmness, and not "great tribulations," that kills churches.

Have the converts held?

Not 100 per cent. certainly. But probably not 10 per cent. are definitely "out of touch"—a percentage quite as satisfactory as with those won in regular church work. Quite a few of the new members hold positions in the regular work of

the church and its adjuncts, and are doing their work well. The church is a united band "happy in the service of the King."

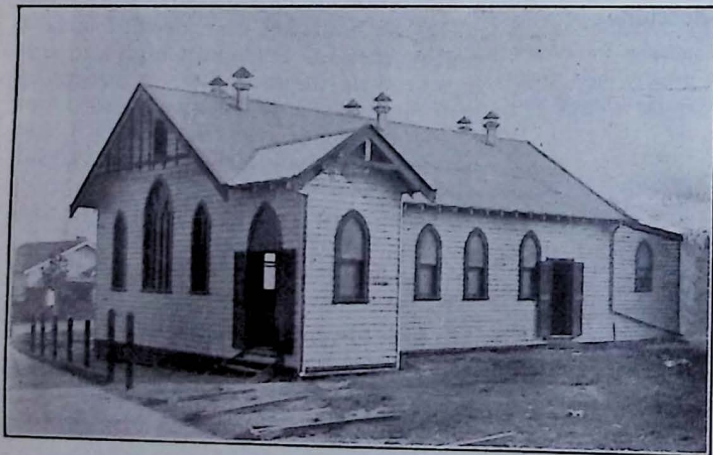
And the lesson of it all?

This tent mission work is returning "compound interest" at a rate which cannot be computed. This church, previously a heavy liability to the Home Missionary Committee, pays the whole cost of the mission by its thankoffering, becomes self-supporting and frees the Committee's money for service elsewhere.

What has been done in Shepparton can be—and will be—done elsewhere. There are many big Victorian towns which have no witnesses for the faith once delivered to the saints—think of Gippsland, the North-East, the extreme west—Benalla, Wangaratta, Sale, Bairnsdale, Leongatha, Wonthaggi, Yallourn, Hamilton, Portland, Casterton. Entrenched armies will never take these towns, but on December 7 let us be "over the top" and help our Home Missionary Committee to the utmost of our ability.

"And Jesus sat over against the treasury and beheld how the people cast money into the treasury." He will be watching them.

—F. J. Funston, Sec. Shepparton Church.



East Kew Chapel.

One of the latest erections of the Home Missionary Committee, aided by the Church Extension Committee. A venture of faith. An enthusiastic church has now assumed full responsibility for the building.

DO YOU KNOW—

- That we have almost 12,000 members in Victoria?*
- That our churches in this State now number 116?*
- That 97 of these churches have buildings of their own?*
- That the majority of our churches were started through Home Missionary effort?*
- That hundreds are converted through Home Mission efforts each year?*
- That a great many of our present Australian preachers came to the work from Home Mission churches?*
- That no work shows better results than these facts indicate?*

VICTORIAN HOME MISSION ANNUAL APPEAL

MORE THAN EVER BEFORE!

SUNDAY, DECEMBER 7, 1924.

Here and There.

A number of churches have not yet forwarded the annual College offering. Money should be sent without delay to Reg. Enniss, Hilary Grove, East Malvern.

Victorian church secretaries will have received a number of copies of the Home mission supplement to this paper. These are for free distribution in the churches.

The splendid success of the missions at Warracknabeal and Bambra Rd. should be an incentive to Victorian churches to help to their utmost in the evangelisation of the State.

The following telegram from Gympie, Qld., reached us on Thursday morning last: "Church building new venture Enterprise erected last Saturday; crowded meeting at night; splendid meetings Sunday.—Trudgian."

At the last meeting of the Victorian Home Missionary Committee a Hinrichsen tent mission was definitely planned at Ormond for January next. By arrangement with the Church Extension Committee a church building will be erected at once.

The Baker-Brooker mission at Bambra Rd., Glenhunting, Vic., continues to hold the interest of the people. On Sunday night there was a crowded tent, and sixteen confessed Christ. On Monday four more made the decision. To date, 33 have come forward in the mission.

Deep and widespread sympathy will be felt for our brother G. B. Moysey and family in their bereavement. On Saturday last Mrs. G. B. Moysey was called home. Our sister was much loved and esteemed for her Christian character and life of faithful service. She was a devoted wife and "a mother of mothers."

This issue is being sent by the Queensland H.M. Committee to the many isolated members throughout the northern State. It is hoped that all interested in the evangelisation of Queensland will earnestly read the special information supplied. £500 is required on Dec. 5. This is easily possible if all give their share. Make it an "every-member offering."

Bro. F. E. Smith, secretary of Thornbury church, Vic., writes correcting a statement in our issue for Oct. 9, to the effect that the work at Thornbury was largely the outcome of former years' work at North Fitzroy. The formation of the church at Thornbury, he points out, was the result of a few local brethren banding together who were not connected with Nth. Fitzroy

Our readers will be delighted to read the following message relating to the Hinrichsen-Pratt mission at Warracknabeal, Vic., which reached us on Tuesday:—"Remarkable finish to mission. Sixteen confessions last night; total over 90. Thankoffering, £900. New church organised with over 100 members, more than self-supporting, as a result of five weeks' mission. Unprecedented interest in mission.—Cornelius." A further telegram says: "One man gave extra £100; offering total over £1,000."

The University of Adelaide has offered to Mr. A. C. Garnett, M.A., the position of Lecturer to Tutorial classes in Philosophy. The acceptance of this will make it easier for our brother to prepare himself for the higher degree for which he has recently been studying. Bro. Garnett has therefore been constrained to resign his work at Nailsworth, and will leave there at the end of next month. Later he hopes to be able to help in church work at week-ends. In his former association with the University as lecturer, Bro. Garnett rendered highly appreciated service; and we feel confident that in his new sphere he will be greatly successful, he being admirably fitted for such a task.

In a personal note Bro. Jesse R. Kellems writes: "My work in Edinburgh was wonderful. The faculty has done something for me which I appreciate very much. They have asked me to write on the theme, 'The Distinctive Theology of Alexander Campbell.' Because of the fact that they have no books on Campbell, in Edinburgh, they have allowed me to come home for a year to finish my reading. I am to go back to Edinburgh one year from this time. In March, 1926, if successful I will receive my Ph.D. degree."

The annual report of the Council of Churches in Victoria contains the following paragraphs relating to two of our esteemed brethren. "After serving the Council as secretary for a period of over three years, Mr. Jas. E. Thomas retired from office at the close of the last Council year. Opportunity was taken to present Mr. Thomas with a token of the Council's esteem and to thank him for his valued services. Mr. A. E. Illingworth has worthily filled the presidential chair throughout the year, giving his best in time and service to the work of the Council, being present at all meetings of both the Executive and Council, and also representing the Council at special functions of a public character."

Belmore, N.S.W., Bible school anniversary services on Sunday, Nov. 9, were a time of great enthusiasm, and the services were attended by a large number of parents and friends. At the morning service Bro. Rush ably exhorted. He asked that special attention be given to the boys for the coming year. In the afternoon a fine object lesson address was given by Mr. L. C. M. Donaldson, and the scholars sang splendidly under Bro. E. Kent. The building was filled to overflowing in the evening, when Bro. P. J. Thomas gave a special address. On the following Tuesday evening, when the demonstration and prize distribution took place, many were unable to gain admittance. The programme was a great success. An enjoyable time was spent at the annual picnic on Saturday at Doll's Point.

In many ways the Anglican Archbishop of Melbourne exercises an influence for good. "The Argus" for Saturday last furnishes an instance. In opening a fete held for the purpose of raising funds to improve and extend the buildings of the Malvern Church of England Grammar School, "Archbishop Lees congratulated the promoters upon their worthy effort. He was sorry that behind what was intended to be a very innocent source of revenue the promoters of the fete had planned a 'monster draw,' which approached very closely to a gamble. It was desirable that anything suggestive of a gamble should have no place in a church fair. The promoters had seen his view-point and stopped the sale of further tickets. Nevertheless, to keep faith with the public, the 'draw' had to be made."

Bro. G. T. Walden, Federal F.M. Secretary, writes:—"Mr. and Mrs. Waterman will arrive in Melbourne on Thursday, Nov. 20. Bro. Waterman has been sent home by the China Field Council for medical treatment he cannot obtain in China. The Field Council acted on the advice of Dr. Thompson, an eminent surgeon of Yunnanfu, and our own Dr. Killmier. This news nanfu, and our own Dr. Killmier. This news will be a grief to our Australian brotherhood, and earnest prayers will ascend to God that Bro. and Sister Waterman may soon be able to return to the work in China to which they have dedicated their lives. We must not forget in our prayers the little band of workers in Hweilichow who have lost two of their number but are uncomplainingly and cheerfully shouldering the extra burden caused by the absence of Mr. and Mrs. Waterman. It would be no exaggeration to say that the two who grieve the most over this return will

ingly have remained, but the doctors' orders to return were imperative. Will our brethren remember that this will add considerably to the expenses of our F.M. Board, and it may be possible that some might be able to contribute a special offering that our treasurer may be able to carry on without too large an overdraft."

The annual report of the Victorian Council of Churches contains the following summary of work done: "The committee on evangelism reports the visit of Dr. Biederwolf and party; the completed plans, later compulsorily abandoned, for the Gipsy Pat Smith campaign; further negotiations with Dr. G. Campbell Morgan, regarding his proposed Australian tour; the adoption of plans for suburban inter-church missions; the acceptance of the family altar league card for the home, and the endorsement of the general movement for a 'A Better Good Friday.' The public questions committee has continued to direct the fight for the removal of the liquor advertisements on railway bridges, has given special attention to the care of the natives at Lake Tyers aborigines' reserve, protested against the proposal to place a model of the totalisator in the State Parliament House, and has taken action in relation to the proposal dealing with Tattersall's sweep and the Tasmanian hospitals. Also framed an election manifesto on the eve of the State general election in June last, which was duly published in the daily press. The Lord's day observance committee has devoted much time and consideration to the question of Sunday games in public parks and has been active in its opposition to the desecration of the Christian Sunday, on the part of the City and Municipal Councils and other public bodies, also bestowing attention on kindred matters which come within their purview, including Sunday entertainments at which an admission charge is made. The committee on religious instruction in schools has kept together during the year, although there have been few regular meetings of the committee for the consideration of business."

S.A. Churches of Christ C.E. Union.

Bro. L. Walters presided over a good attendance at the monthly executive on Nov. 7, when 22 delegates were present. Encouraging reports were received from all societies. It was decided to ask all societies to study for consension meetings during 1925 Bro. Main's book, "First Principles," and to use the Bible readings Bro. Ludbrook had chosen for 1925 almanac. A C.E. rally will be held at Norwood on Nov. 24 at 7.45 p.m. Will all Endeavorers rally up, as Bro. Wiltshire will be the speaker, and the offering is for our brother's work among the young people of this State. Miss D. Watkins has been appointed acting secretary during the secretary's absence from S.A. Next executive, Dec. 5, at 7.45. Grote St. school-room.—Gertie Spurr, Hon. Sec., 6 Fisher Ter., Mile End, S.A.

ADDRESS.

L. Crouch (secretary Ivanhoe church, Vic.).—714 Heidelberg-rd., Ivanhoe.

Offerings for Foreign Missions from Victorian Churches and Members will be thankfully received by

J. E. ALLAN, Sec., 51 Watts-st., Box Hill.
Phone: Box Hill 452.

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

THE AUSTRAL PRINTING & PUBLISHING COMPANY LIMITED.

Foreign Missions.

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

Missionary Work and Life in India.

V. B. Blake.

My work in India has been chiefly in connection with our girls' orphanage at Baramati.

In the year 1917 I first arrived at Baramati. At that time Mr. and Mrs. Coventry, Miss Cameron and Miss Caldicott were stationed there. Two months after my arrival Miss Cameron was called upon to take charge of the work at Shrigonda, as the Watson family were making preparations to return to Australia. The following month Miss Caldicott left Baramati to join her, so we three, Mr. and Mrs. Coventry and myself, were left at Baramati. Miss Cameron left me with three babies to tend.

Five months later we left Baramati to go to the language school at Mahableshwar, the babies being left in the charge of an Indian woman. This woman proved unfaithful, however, and neglected the little ones frightfully, and on our return they were just at death's door; and though I took them into our home, and worked night and day to save them, they died.

Just at this time people in India began to fear because the monsoon showed signs of failing. Almost no rain fell, especially on the plains, and drought was feared. Very soon this was all too apparent, and people began to be in desperate straits. Very soon after another horror began to stalk through the land. Bodies weakened by famine fell easy prey to the dread influenza of 1918; and in India alone, 6,000,000 people—more than the entire population of Australia—were swept into eternity by that fearful disease.

This, then, was the preliminary to our orphanage work. From the Ahmednagar district in particular came appeals for help. We at Baramati were not so badly stricken, for we have a canal, and by irrigation many fields were saved. But Ahmednagar, with its crowded population and its great "mass movement" towards Christianity, was badly hit. The missionaries could not cope with the work. Their schools and orphanages were crowded out. Little children were left parentless—children, many of them Christian, who would sink into heathenism if left, and if they survived the double scourges of famine and disease.

So we were forced to open our doors to some (and yet how few) of these desolated little ones. Parents too, rather than see their little ones die of hunger before their eyes, begged the missionaries to take them. We could not wait until we heard from Australia. The need was urgent. In those days it was often three months ere we could hope for a reply (the war was just terminating, and the postal service was very irregular). So we felt sure that our Australian folk were one with us, or would be when they knew; also it seemed to us a clear God-given task to take care of some of his little ones, and we had faith that means would be forthcoming for their support.

In this way our orphanage was filled, and it has been a happy task mothering them through the years. Needless to say, little bodies that have passed through such hard times are not the sound healthy bodies that our own more favored children possess; and so each year has seen a fight against ever so many illnesses that normal children would throw off; but we are thankful now to look around on our hearty happy little family of 68, and realise that only two have been taken from us for the home beyond—one suddenly, and without a day's warning, and one, a sickly wee girl for whose life we battled for ten months, only to have to part with her in the end.

The work has been hard at times. The children were mostly rough and undisciplined when they came to us, and they had many unpleasant heathenish habits which had to be broken. Though we

drew them from Christian as well as heathen sources, still very few of them knew anything about God and their Saviour. Almost all were illiterate, but have taken quite kindly to school.

We have one object in view. India will finally be won to Christ through the Indians. We would so train and educate our girls that they may become true Christian women. They will carry the gospel—by teaching in the schools, or preaching in the homes—to their less fortunate Hindu sisters. There are women and girls waiting in the darkness and shadow of death for the light to shine. Our girls will have their part in opening up the dark places and letting in the light.

My chief work then, as I stated before, has been among the girls. There has been as well a little visiting in the villages among the women, and occasionally some medical work. In connection with our orphanage we have also had a lace class which it has been my duty to superintend. Between them all one does not find much time to be lonely.

I have loved the work. Little brown girls can grow into our lives and hearts just as truly as little white ones can; for after all, color is no barrier when we realise that "God has made of one blood all nations of men to dwell on the face of the earth." In Christ Jesus there is no difference. He died for the boys and girls of India as much as for those of our own fair land.

Baramati.

During the second quarter of the year the Deccan is always an unpleasant place in which to live. A high temperature and high winds combat a correspondingly enervated body. This period is therefore the recess period when missionaries and Indian Christians take a little respite from their labors. There is therefore not much activity to report.

Two outstanding events however are worthy of mention. We had the joy of baptising a young high caste convert, Madukar Wadekar. He is a very bright and happy Christian who has suffered much for the Lord Jesus. He is now back in high school at Ahmednagar.

The second great event was the fellowship in giving which the little Baramati church experienced. Careful preparation led to a worthy offering on July 6 when nearly one hundred rupees were offered to the Lord (over £6). It was a great joy to see the tray of well-filled collecting boxes presented by the Christian families. We praise the Lord for this victory. This offering was to be earmarked for the support of an evangelist in Hweilichow, China. A lesson in world-wide evangelism.

The settlement goes on as usual. In April there were five weddings held at one time, and the caste leaders decided that there should be no liquor. Please pray for the work.—H. R. Coventry.

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.
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Qld.—H. W. Hermann, Francis-st., Eagle Junction, Brisbane.
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S.A. Sisters' Auxiliary.

The meeting of the S.A. Sisters' Auxiliary was held on Nov. 6. Mrs. Rootes led devotional exercises, and spoke of the love of God. Miss Norman presided over the business session. 46 delegates responded to the roll-call. There were five additions recorded from Sunday schools.

Mrs. Bond reported having received for Home Missions 19/-; in hand, 10/-; total, £19/10. For Foreign Missions, 10/1½; in hand, 9/6; total, 19/7½. General fund, collection, 19/11; in hand, 13/11/10; total, £14/11/9. Expenditure, Austral Publishing Company, £3; hospital superintendent, £3; Conference adjustment, £3; prayer meeting superintendent, 5/-; total, £9/5/-. Balance, £5/6/9. Catering fund, surplus from Conference, £7/14/2; in hand, £7/17/2½; total, £15/12/8½. A collection was taken up which realised £17/11.

REPORTS.

Foreign Missions.—Mrs. Messent reported a well-attended meeting had been held at Croydon, where Miss Tonkin spoke, and both she and Mrs. Ira Paternoster exhibited curios from India and China. The collection totalled 16/6. During the month the sum of £3/7/- has been received.

Home Missions.—Mrs. Cherry reported having received £4/1/10½, and urged the regular giving of 1d. per week.

Mrs. Young reported 99 visits to the various hospitals, and flowers and comforts freely distributed. The next meeting will be gift day for the sick and needy.

Prayer Meeting.—Mrs. Moseley reported a meeting at Naisiworth; also two cottage prayer meetings—one at Sister Wilson's, and the other at Sister Yarrow's.

Temperance.—Mrs. Green reported that letters had been sent to our 54 Sunday schools in the State regarding World's Temperance Sunday programme.

Mrs. Sargent reported a bag of books had been sent to Pro. Mudford at Barmera.

Mrs. Blight reported the following sisters had received the home call: Mrs. Varcoe, Milang; Mrs. Smith and Mrs. Rosenberg, Balaklava; Mrs. Pauling, Glenelg; Mrs. Wilkinson, Unley; Mrs. Pappin, Williamstown; and Mrs. Eddis, Norwood.

Mrs. Green was appointed leader for next devotional session.—V. B. Thompson, 12 Kintore St., Mile End.

If the Church Would.

John G. Woolley was right in saying, "If the liquor traffic could it would destroy the church. If the church would it could destroy the liquor traffic."

Is this the time, O Church of Christ! to sound Retreat? To arm with weapons cheap and blunt The men and women who have borne the brunt Of Truth's fierce strife, and nobly held their ground?

Is this the time to halt, when all around Horizons lift, new destinies confront, Stern duties wait our nation, never wont To play the laggard, when God's will was found? No; rather strengthen stakes and lengthen cords, Enlarge thy plans and gifts, O thou elect, And to thy kingdom come for such a time! The earth with all its fullness is the Lord's. Great things attempt for him, great things expect, Whose love imperial is, whose power sublime.


—Charles Summer Hoyt.

Methodist Statistics.

The "Methodist Times" (London) gives the consolidated statistics of the several Methodist bodies in Great Britain which are included in the projected plan of Union. The figures are: Ministers, 4389; lay (local) preachers, 38,475; church members, 917,772; churches, 16,608; Sunday schools, 13,913; Sunday school officers and teachers, 218,242; Sunday school scholars, 1,598,594.

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News of the Churches.

Western Australia.

Splendid attendance on Sunday morning, Nov. 9, at Lake St., Perth. Bro. D. M. Wilson was the speaker. One young brother made the good confession at night, Bro. W. R. Hibbert preaching.

Tasmania.

Since the departure of Bro. Alf. Brown from Ulverstone the work has been ably carried on by local brethren. Good meetings have been held. On Sunday, Oct. 26, Bro. V. Byard, from Mole Creek, spoke morning and evening to good attendances. On Nov. 6 Bro. C. Hale, from Hobart, arrived to carry on the church work in Ulverstone. On Sunday morning, Nov. 9, Bro. Hale delivered a good message, when 40 broke bread. In the evening he preached to an interested audience.

At West Hobart on Nov. 7, 8 and 9, the Southern District Conference held its annual session. At the opening of Friday night's gospel rally three young folk were baptised. Several addresses were given, the subjects being missions. Great interest shown all day Saturday. Bro. G. R. Woolley, of Geveston, exhorted on the Lord's day. Special singing by the scholars to whom Bren. Green and Durdin spoke in the afternoon. A young lady confessed Christ at the close of Bro. Durdin's gospel address.

South Australia.

Queenstown had good meetings on Nov. 9. Bro. and Sister Lucraft, of Claremont, W.A., were visitors. At Q.Y.P.M., Bro. Lucraft gave an interesting talk, and later delivered a helpful exhortation to the church. Visitors were present from York, Semaphore and Queensland. At the Bible school Bro. Messenger, of W.A., spoke to the Bible school scholars. At the gospel service, to a splendid audience, Bro. Lucraft delivered a magnificent message.

At the C.E. meeting on Nov. 4 Kadina had a splendid attendance. Mr. H. Measday, of the Methodist church, gave a helpful message. On Nov. 2 the services of church and Bible school were well attended. At the gospel meeting an anthem by the choir, a male quartette, and a solo by Bro. Bartle, were enjoyed. Nov. 11, another good C.E. meeting, with a talk on Home Missions by Bro. Filmer. Nov. 16, at the gospel service, Bro. Filmer spoke on "Goodness." There was an anthem by the choir, and a male quartette.

At Dulwich a lad confessed Christ at the close of Bro. Oram's sermon on Nov. 9. Bro. and Sister Morrow and Bro. and Sister Grant have booked passages for trips to America and England respectively. The church will feel keenly the absence of these splendid brethren. The new kindergarten and class-room were formally handed over to the Sunday school by the church officers for use in Sunday school work. The Sunday school is now well provided for so far as room is concerned, but is much in need of a piano.

Several more at Croydon have responded to Bro. A. E. Forbes' invitation to take Christ into their lives. On Sunday evening, Nov. 9, a girl from the Bible school came forward, and on the following Sunday three more Sunday school scholars made the good confession. A baptismal service was held on Wednesday, Nov. 13, when Bro. Forbes baptised a married woman and a girl. On the following Sunday two were received into the church. Bro. Forbes will be absent for four weeks on a tent mission in Tasmania.

Two have been received by letter at Semaphore since last report. On Nov. 16 the Bible school observed Children's day, when Miss Rose Tonkin gave a very interesting talk on China. Children's day offering to date is £5/10/-. In recognition

of his bravery in rescuing a drowning lad, Bro. Don Allan, one of the Bible school lads and member of the K.S.P. club, was recently presented at Government House with the Royal Humane Society's bronze medal. Improved attendance at gospel service on Nov. 16; good anthem by the choir.

Last Saturday evening the young folk of Cottonville church gave Bro. McKie a rousing welcome home social after his fortnight's rest from church work. More than sixty young men and young ladies were present from C.E. and Bible school, and eulogies of Bro. McKie's work were spoken. On Sunday morning Bro. Colliver exhorted on "As I have Loved You," giving an exceptionally fine spiritual address. The afternoon Bible school was a record-breaking one. All former records of attendance were exceeded, and scholars' offerings were also the best to date. The work was never in better heart.

The annual meeting of the church at Mount Compass was held on Nov. 13, and was attended by the greater part of the members. E. W. Pittman, the evangelist, was appointed an elder with Bren. M. and E. Jacobs, and Bren. Anderson, Roberts and Skewes were re-elected deacons. The financial statement revealed a substantial balance in hand. All departments of the church are in a healthy condition. The meetings are well attended and still improving. The Sunday school is well attended, including all the officers of the church. On Saturday, Nov. 8, the school picnic was held at Pages' Flat. About a hundred were present, and a most enjoyable time was spent with the children.

The girls' gymnasium club of Unley church closed the year's activities last Monday night with a social gathering of the young people of the church. Although the weather was inclement about 80 assembled, and an enjoyable evening was spent. On Wednesday evening there was a good attendance at the prayer meeting, when a lad was immersed. Last Lord's day, Bro. W. L. Johnston gave a much appreciated address in the morning to a large gathering. The attendances in the Sunday school are on the upgrade, there being over 200 present for several weeks. At night a large audience assembled. Bro. Webb spoke on "Christian Union—How?" and three adults made the good confession.

At Grote St. on Nov. 5 the church choir rendered the cantata, "Esther the Beautiful Queen." The singing was good, and an orchestra gave good assistance. An offering was received towards the new church building fund. Bro. Price Weir occupied the chair. On Sunday, Nov. 9, Bro. A. C. Rankine addressed both morning and evening services, and in the morning mention was made of the death of Bro. Coleman, a most faithful member of Grote St., who never missed a meeting except through illness. Although 88 years of age he always made an effort to be present. Last Sunday Bro. Rankine gave a beautiful address in the morning on "Ye see the day Approaching." In the evening a flower service was held, and the chapel was decorated with beautiful roses. The preacher spoke on "The Rose of Sharon." A solo by Mrs. Newell and the anthem by the choir were well rendered. A brother who was recently baptised was welcomed into fellowship in the morning.

Hindmarsh anniversary services were continued on Monday evening, when a good meeting of the Endeavorers was held. Bro. Wiltshire delivered an uplifting address. On the Wednesday the members of the Bible school, assisted by the orchestra, under Mr. Hooker, rendered successfully the cantata, "Esther the Beautiful Queen," to a large attendance. The members of the school showed their appreciation of Mr. Hooker's work by presenting him with a large chair. Presents

were also made to Mr. Hale and Miss Hale, conductor and pianiste. On Nov. 16, the anniversary services were continued with large attendances. Good singing was rendered by the school choir. The cantata was repeated in the afternoon. J. E. Webb spoke in the morning and Bro. Pater-noster at night, the subject being the story of Queen Esther, with solos and duets given by the choir. The sympathies of the church were extended to Bro. McDonald and Sister Wilkinson, who lately have had to part with loved ones.

Victoria.

At Ararat on Sunday morning Bro. Coates was the speaker, and at the evening service Bro. Skurrie. The preacher, Bro. Combridge, is at Ascot Vale conducting a mission for three weeks.

Ballarat East had splendid meetings on Sunday. A pretty wedding was celebrated on Nov. 8, the parties being the eldest daughter of the secretary and Sister Carpenter, Miss Daisy Carpenter, to Mr. Victor Bray. Bro. Edwards officiated.

Bro. Griffin closed his labors at Echuca on Sunday, 16th. At the close of the morning service, Bro. Payne presented Bro. Griffin with a gift on behalf of the congregation. At night the building was full. Bible school attendance good; an average of 50 for some weeks.

At Cheltenham on Sunday morning, Bro. Thompson, of Chelsea, was the speaker. In the afternoon there was a good school in all departments. At the evening service Bro. Pittman preached well on "Obedience Glorifying Jesus." All are looking forward to the visit of Bro. Clipstone, of Castlemaire, for two weeks' special services.

East Doncaster had a fine meeting last Lord's day evening. At the close of an earnest address by Bro. McPherson an elderly couple and a young lad from the Bible school made the good confession. The Bible school has commenced practice for its anniversary. Bro. McPherson is leaving during the vacation. Bro. Probert, of the College, will undertake the work during Bro. McPherson's absence.

The third anniversary of Ringwood church was celebrated on Nov. 16. Thirty-nine members responded with verse of Scripture to roll-call. Fifty-five broke bread. Bro. Dr. Oldfield delivered an inspiring message. Attendance in the evening was splendid. Two anthems by the choir and a delightful violin solo by Mr. A. Sindrey were much appreciated. The address, "The Purpose of the Church," by Bro. Hartley Gray, was splendidly delivered.

At East Kew on morning of Nov. 9 Bro. A. Baker exhorted. One young lady was welcomed into membership. Bro. E. Bagley gave the gospel address to a large audience. On Nov. 16 Bro. McConchie exhorted. Bro. A. Baker welcomed a lady into the church. At the gospel service Bro. A. Baker gave a splendid farewell address on "When the Books are Open" to a very large gathering, when three made the good confession and one was baptised.

Montrose annual Sunday school picnic was held on Nov. 15 and was a great success. All meetings, particularly the morning services, are keeping up well. Sunday, Nov. 16, was Bro. Hilford's last Sunday at Montrose, after twelve months of splendid service. Opportunity was taken to say good-bye and God-speed. He was presented with a roll of notes by the church as a mark of esteem. He has done a fine work, and is highly esteemed in the district.

Doncaster had a good meeting on Nov. 9. £48 was contributed towards special appeal for funds for church purposes. Sister Lang, who recently underwent a serious operation, is progressing favorably. Bro. and Sister Fred Williams and family are leaving to reside in Box Hill. Bro. Williams has been a great help, being one of the officers during the last twelve months. Sister Williams has been S.S. teacher for several years, and also a helper in the junior Rechabite tent, and a member of the choir. On Sunday evening, after the service, a presentation was made to Sister Williams, from the Bible school teachers and the members of the choir. The junior Rechabites also made her a presentation.

At Swanston St. on Sunday morning a young man (Keith Lawson) was baptised. Feeling reference was made to the passing away of Sister Mrs. G. B. Moysey. One confession at night, after the gospel address by Bro. J. E. Shipway.

Windsor Sunday school held its anniversary on Sunday, 10th inst. The speakers for the day were Bro. D. Pittman, Barron and Baird, whose addresses were enjoyed. The children sang very nicely under the leadership of Bro. Whittington. Concert was held on 13th inst., when a very creditable display was given. Prizes were also distributed.

Meetings at Boort are encouraging, with attendances increasing. On Nov. 9 services were commenced at Mysia by Bro. H. Jackel, to be continued every alternate Sunday evening. Bro. T. Burt took the service at Boort on that date. Children's day service was held in the afternoon, with almost a full attendance of the Bible school. The half-yearly business meeting of the church was held on Nov. 12. The feeling was that district work must be given serious consideration.

Preston reports continued good attendances and interest. During Bro. Clay's vacation the platform was occupied by local brethren, also Bro. Hurren, J. W. Enniss and McKean, whose efforts were greatly appreciated. Bro. Clay resumed last Sunday, when he spoke acceptably. One baptism at night. Bro. and Sister A. Morfiew and Bro. Salisbury were received by letter recently. An excellent Dickens recital was given by Mr. Taylor last Tuesday evening. All auxiliaries are doing good work.

On Oct. 29 the church at North Richmond celebrated its anniversary with a social evening, and enjoyed the presence of Bro. Thos. Hagger. The meeting was addressed by Bro. A. E. Illingworth, whose message was helpful and inspiring. Great interest is being maintained throughout every department. The Bible school held a successful picnic at Darling on Nov. 4. Bro. R. W. Payne occupied the platform on Nov. 9, and at the close of his gospel message a young lady took her stand for Christ.

At Ascot Vale mission the meetings last week were fairly well attended. Each evening Bro. Combridge gave a splendid address, and special musical items from members of the church have also been appreciated. On Friday last Miss Greenhill, from South Yarra, helped with her solo. Lord's day, 16th, was an "every member present" service in the morning. This was a wonderful meeting. Bro. Combridge gave an inspiring address. In the evening to a crowded house, Bro. Combridge gave another splendid address.

Ballarat (Dawson St.) had fine meetings on Sunday. Bro. John Sheriff and his wife were welcome visitors, and all were delighted to meet them and hear Bro. Sheriff's message. At night Bro. Connor preached to a good congregation. The young men have preached at Mount Clear each Sunday during the month to fine audiences. Bro. L. Williams preached on Sunday night. He is leaving for two months up on the farm at Kaniva prior to entering College in February. He will be greatly missed, and all will follow his career with prayerful interest.

Middle Park Bible school anniversary was continued on Nov. 9. The kindergarten dept. gave a display in the afternoon. In the evening children's choruses were enjoyed. Bro. Will Graham gave his last message. In the coming year he hopes to take up work in his home State, S.A. Bro. Robinson and Cyril Williams are going to carry on. Sunday, 16th, Bro. Main gave a very informative address on Home Missions in the morning. Before the evening service a young man was baptised. Sister Miss Jordan presented the message in song. Bro. Robinson gave the invitation clearly.

Meetings at Dunolly are fairly well attended. Interest in Sunday evening services is well maintained. Christian Endeavor meetings keep the average of 15 young people, but are in need of a good leader. Nov. 16, the Sunday school and Bible class received annual prizes. Bro. Bowen

gave a farewell message last Lord's day morning. In the evening service Bro. Bowen preached his farewell sermon to a large audience. At the close Bro. Jackel, sen., presented Bro. Bowen with 2 wallet of notes as a token of love and esteem. The church is looking forward to good work under the leadership of Bro. Griffin.

At South Yarra on Nov. 2 Bro. R. Enniss gave a helpful address in the morning. Three were received into fellowship, having been baptised the previous Wednesday. Bro. Jenner, from Prahran, during Bro. R. G. Cameron's absence, conducting a two weeks' mission at Cosgrove, was much appreciated. On Nov. 9 Bro. Cameron spoke at both services. Amongst visitors were Bro. H. Lewis, of Colac, A. E. Cameron, of Mildura, Sister W. Russell, of Tumbay Bay, S.A. Bro. and Sister Felton were present after a period of isolation. All church activities are healthy.

Increasing interest is manifested in the work at Lygon St. On Sunday morning J. McGregor Abercrombie gave a fine address in the interest of Home Missions. Three young people were received by letter. The presiding brother made sympathetic reference to the passing away of Sister Moysey, senr. Splendid address at night by F. T. Saunders, who had an attentive audience. An offering was taken up for the "Save the Children" Fund. At the last meeting of the Christian Endeavor the deacons were present by invitation and carried out the evening's programme. The Bible school held its annual picnic at Maribyrnong Park on Nov. 4.

At East Camberwell the good confession has been made by three adults, and the work has been well maintained. A successful sale of work has been held, and on Thursday last a welcome home social was tendered to Sister Edwards and her son Campbell, also to Bro. J. Park, all of whom have returned from a trip to the old country. A very enjoyable evening was spent. Sister Gray, from Chinchilla, Queensland, who has been on a visit to her parents, has worshipped with the church for the last two months, and favored with several solos at gospel services. Owing to enfeebled health Bro. Holten and Clements are unable to attend the meetings, and are greatly missed.

At Gardiner on Wednesday evening a largely attended prayer meeting listened with rapt attention to the inspiring story of Bro. John Sheriff, of Rhodesia. On Sunday four adult baptised believers were received into fellowship, also a married couple by letter. Bro. Edwin Griffith gave a fine exhortation. The Bible school children's day boxes for F.M. returned over £5. Misses Marjory Benjamin and Myrtle Cole, missionary students who were Bible school teachers at Gardiner, were entertained at tea after school, and were the recipients of beautifully bound copies of the "Psalms and New Testament" from the school, and other books from their classes. It is likely that both will very shortly be leaving for their respective mission fields. Occasion was also taken during the day of saying farewell to other students who have been worshipping at Gardiner.

At Surrey Hills during October seven were received into membership by letter. Addresses at morning meetings were given by Bro. Butler, E. Eaton and Huntsman. On Nov. 4 the Bible school picnic was held at Wattle Park, and an enjoyable time was spent. On Nov. 9 Bro. Mudford gave a fine address in the morning meeting. The Bible school anniversary was held at Freemasons' Hall, the singing being under the baton of Bro. G. Murray. Bro. Clark gained the attention of all by his splendid addresses. The tea meeting was held on Wednesday in the school room, followed by the rendering of a cantata, "The Coming of Immanuel." Bro. Luke, the supt., presided at all services, and presented the prizes. During the past week three of the members of the church passed away—Bro. Knott, Sister Moysey and Bro. Hembrow. Sympathy is extended to all who mourn.

New South Wales.

On Nov. 9 the church at Rockdale received a helpful exhortation from Bro. E. Davis. At night the gospel address was delivered by Bro. Clydesdale, his message being "Take Heed What Ye Hear." Improved attendance at this service. The Bible school is actively engaged in service; three more new scholars recently.

Bro. J. Chapple exchanged with Bro. Southgate on Lord's day morning of the 16th inst., and delivered to the Sydney City Temple a most helpful address. Bro. Southgate presented a fine gospel message at night on the subject, "The Peril of Losing Faith." The choir were also heard to advantage under Bro. Tom Walker.

A "come-to-church" rally brought a larger number than usual to the Lismore City Temple on Nov. 9, despite wet and stormy weather. Elder T. Houlden was in charge of morning service. At night Bro. P. J. Pond preached on "Is Church Membership Essential to Salvation?" The church sorrows with Sister Mrs. Cupitt in the death of her son-in-law in a motor accident. Sister Mrs. T. Smith, of Byron Bay, is in hospital recovering from a serious operation.

At Taree on November 3 Bro. H. Edwards was the preacher morning and evening. Bro. Amos Saxby, after an illness of six months, passed away on Sunday, Nov. 9. He was a disciple of Christ for about fifty years, and his faithful services rendered to the church will be remembered. His body was laid to rest on Monday, feeling reference being made to his life and character by Bro. Edwards, who conducted the service. The sympathy of the church is extended to Sister Saxby and family in their loss. Bro. G. Lee was present with the church on Sunday, Nov. 9, speaking morning and night. Bro. Warrington is in hospital with a serious illness. Bro. E. J. Saxby is on the road to recovery.

Petersham during Federal Conference had as visitors Bro. and Sister Wakeley, of Mildura, Vic., Bro. and Sister Tully, of Doncaster, Vic., and Bro. L. C. McCallum, M.A., of Prahran, Vic. Bro. McCallum preached a very effective gospel sermon on "The Cross of Jesus," and Bro. Wakeley assisted in the service. Splendid attendances have been the order of the Sunday evening services. The Sunday school picnic was held at Canley Vale on Nov. 1. A church paper called "The King's Business" is issued. Bro. J. Whelan gave a very helpful address on Sunday morning, Nov. 9, and Bro. Arnott preached to a good congregation at night on "What Shall I Render to the Lord for all His Benefits?" The Sunday school is growing, and the work there is healthy.

Meetings at Enmore during the past month have been good. The Sunday morning Christian Endeavor is well attended. Lord's day morning meetings are well attended. Six have been added to the church during the last fortnight. Midweek services are seasons of great blessing. The Bible school is maintaining its strength, with twelve classes. The juniors are doing well with eleven classes. More teachers are required. The kinders have seventeen classes, averaging over 100 per Sunday for the past six months. The Loyal Daughters, 40 strong, are doing a splendid work. Preparations are being made for a Christmas dinner for the old ladies of the district. The Junior Red Cross, 33 in number, is doing well; this is an interesting work for the young folks.

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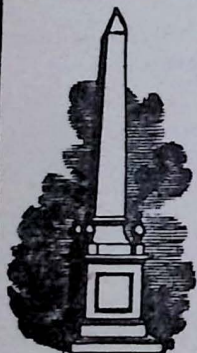
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OBITUARY.

COLEMAN.—With deep regret we report the departure from this life of Bro. W. Coleman on Nov. 4, at the ripe age of 87 years. He was a regular attendant at the services in Grote St. Although weak in body our brother managed to come to the Bible class and prayer meetings, as well as other services on the Lord's day, and he had to walk a long distance. He was also an honored member of the Good Templar's Lodge. A large number assembled at the graveside to pay their respect to his memory. We shall miss this aged saint. His wish was that he would be spared a lingering illness. Sitting in his chair in the evening he fell back and expired. We extend our Christian sympathy to the bereaved. "The memory of the just is blessed."—A. C. Rankine, Adelaide, S.A.

With Heart and Voice.

O heart of mine! Why so depressed,
Seeking but never finding rest?
Hast thou not heard the word of life,
That soothes this fevered earthly strife?
Yea, heard! but failed to drink it in,
Because beguiled, and dulled with sin.

O voice of mine! why art thou dumb?
Does not the word "Thy Kingdom come"
Bid thee proclaim, and praise, and sing
The advent of the coming King?
Alas! my lips but barely speak,
Because my inward faith is weak.

O heart of mine—rejoice, rejoice;
And speak aloud with trumpet voice—
Tell out the Love of God to Man.
Tell out Salvation's glorious plan.
Tell of the end of sin and pain
When Christ the King returns to reign.

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