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Evangelism: The Church's Task.

WHEN we speak of Evangelism, we are sure that we are dealing with Fundamentals. There may be a semblance of reason for a difference of opinion on some subjects; good Christian people differ at times regarding the classification of certain things as "essentials" and "non-essentials," but there is no room for divergent views as to the necessity for missionary enterprise. Fortunately, our Lord declared his will for us in the clearest, most definite and unambiguous terms. There was no consulting of our opinions, no seeking of our advice, no accommodation to our fancy or convenience: the Lord and Master laid the simple command on his disciples: "Go, preach the gospel." Missions called the church into being; by missionary activity is her life preserved. There are many aspects under which the Church of Christ may profitably be considered. We may think of it as a place of happy fellowship and of worship. It may appeal to us as a haven of rest and safety. But the supreme purpose of the church was that it should be God's agency for the salvation of men.

The church *may* do other things: it *must* do this thing, if it would be loyal to its Master. Even were there no guarantee, or prospect, of success, yet faithfulness would demand that we do our utmost to give the witness unto men.

The words of Robert E. Speer, quoted on this page, were written primarily with the foreign field in mind, but they are applicable to the home land also. The opening sentence arrests us. It silences the man who would object to mission work on the ground of its impracticability, its waste of effort, its ill success. "If the missionary enterprise is a mistake, it is not our mistake; it is the mistake of God." This reduces objection to an absurdity.

Missions are not a mistake. God does not err. Whenever his children are willing to act on faith and carry out his will, he is

willing to show the wisdom of his plans in their working and in the blessing and success accompanying them.

A church finds itself when it enthusiastically gives itself to the proclamation of the gospel. Nothing welds brethren together like a common interest in evangelistic effort. Little points of difference, small elements of discord, are superseded and forgotten when souls are being won. A church in the days when it was content to be holding its own may have had a very joyless life; the zeal of its members, perchance, had begun to flag, when there was placed before them the thought of a special mission effort, and suddenly the whole situation was changed. In their common planning and united laboring they become as zealous as before they were indifferent. Then, when the mission was in progress, and scores of converts were being won, the hearts of the brethren glowed; fresh zeal and a holy enthusiasm were generated, and in their new joy of Christian service the Christians felt abundantly repaid for all they had done.

On the Highest Authority.

If the missionary enterprise is a mistake, it is not our mistake; it is the mistake of God. If the laying down of life in the attempt to evangelise the world is an illegitimate waste, let the reproach of it rest on that one priceless Life that was, therefore, laid down needlessly for the world.

We bow our heads beneath the cross on which our Saviour hung, and for us no other word needs to be spoken regarding the absoluteness of his faith and the inadequacy of the half-teachers who have gone before him or who were to come after him. No word needs to be spoken to us beyond his word, "I came to save the world," and the great word of the man who had loved him dearly, whose life had been changed from weakness into strength by his power, and who was to die in his service: "And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved."—Robert E. Speer, in "Missionary Review of the World."

Surely we have had it demonstrated in these recent years that success in the work of evangelism is not an accident. If we realise that the missionary enterprise is God's enterprise, that we go out to preach with the promised abiding presence of him who possesses all authority in heaven and on earth, that the gospel is indeed God's power unto salvation, then of course we are confident of blessing and success. But we have also had striking evidence of the power of the gospel in recent days. Consider the wonderful success of missions in Queensland, Tasmania and Victoria in recent years. Read the history of Shepparton, Ararat, Warracknabeal, and other places, and see how the work justifies itself and how the Lord honors his word. Not all missions are equally successful to-day, any more than all were on a dead level of uniformity in apostolic days. The Saviour has in his parable of the soils revealed to us some reasons for the difference of effects. We are thankful that so often the seed of the kingdom falls into good ground and brings forth fruit up to a hundredfold.

Victoria continues with its mission team. New South Wales has engaged Bren. Baker and Clay for evangelistic work in 1925. South Australia is looking for a missionary. All the States are preparing to advance. To make this advance possible, the brethren in the States for which the Home Mission offering is to be taken up on December 7 are asked to give "more than ever before."

The Word of Christ.

Saving (Jas. 1: 21).

Liberating (John 11: 44).

Searching (Heb. 4: 12).

Cleansing (Eph. 5: 26).

Comforting (Heb. 6: 18).

Sanctifying (John 17: 17).

"Let the word of Christ dwell in you richly" (Col. 3: 16).

The Simplicity of the Master.

"And he called unto him the twelve and began to send them forth by two and two . . . and commanded them that they should take nothing for their journey, save a staff only."—Mark 6: 7, 8.

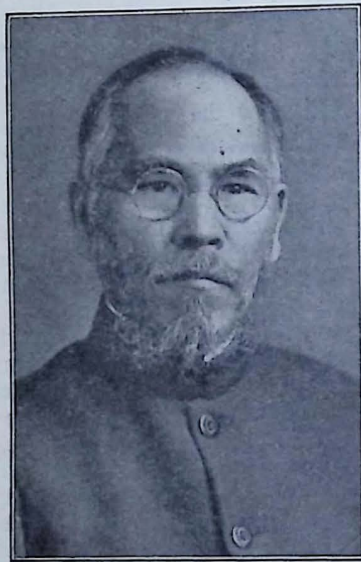
There have been many long arguments regarding the significance of these words, but everyone will agree that one thing they point to is the Master's love of simplicity. It was an ostentatious age. Judaism was hopelessly encrusted with pretentious parade. The three great observances were almsgiving, prayer and fasting, and they were all vitiated by theatrical display. Pharisees prayed to be seen of men. They fasted oft, and disfigured their faces so that everyone might know that they fasted. They gave alms, but to win a reputation for generosity, not because they had generous hearts. Against all these things Jesus protested. And in his teaching of the disciples he was never weary of saying that all life—and especially the life of prayer and philanthropy—must be unostentatious. And now that he was sending the twelve out on an evangelistic tour he impressed upon them again the need for simplicity. They were to have one cloak, and sandals for their feet, and a staff to aid them on their journey, but they were not to take purse or scrip or money or food. There was to be no pomp, no flourish of trumpets, nothing to make the mission impressive except the good works and the urgent and convincing preaching of the evangelists.

Now there is no need for us to read these words about no purse and no scrip and no money and then say that all the missions of the church should be conducted thus. Circumstances alter cases, and conditions are not the same to-day as they were in Galilee. Moreover, discipleship does not mean slavish imitation. Christ does not tie us down by hard-and-fast rules and say, "Thus and thus shall thou do the work of an evangelist." He gives us instead a few great principles and expects us to honor him in obeying them. One of them is simplicity of life.

Is the church to-day true to this principle? Is its propaganda marked by it? Directly we ask the question there rises before us the complicated machinery which ecclesiastics have invented, and one wonders how it stands the Master's test. We will not inveigh against organisation; the church is not so much over-organised as badly organised. But we do question some of the efforts that have been made in church advertising. And we question a good deal of church finance. One thinks of costly banquets and luncheons given for the entertainment of popular preachers, of functions at which people are feted and flattered in order that they may be persuaded to give money towards a monster organ or other luxury. We do not merely question these things; we affirm that some of them are

vulgar with ostentation, and that the Master would tell us that they savor more of the spirit of pharisaism than of his Spirit.

Are we individuals who comprise the church true to the Lord's principle of simplicity? We will not dwell upon the particular points Christ himself dwelt upon. Most of us make no pretence at fasting, and the spirit of the age does not tempt us to seek merit for ourselves through long prayers in public places. We may be in more danger of paraded philanthropy—a conspicuous place in a subscription list still has its attractions for many of us! But it may be more profitable for us to scrutin-



Mr. Paul Kanamori.

ise our thoughts and habits of dress and manners in public. It is obvious that much of our social discontent is incited by the flaunting of riches before the world. That some should find pleasure in displaying their wealth before the envious may not be surprising: love of display seems to be an animal instinct. But for the disciple of Jesus it is disobedience. His principle of simplicity is meant for the personal habits of the disciple as well as for the public missions of the church.—Frank H. Ballard in "The British Weekly."

The little child has no self-consciousness about its excellence, and we often admire where the child does not know that we admire. We are often rebuked when the child is not conscious of having administered any rebuke. Its perfect sweetness, perfect innocence, perfect frankness, move us to our best, they speak of heaven. This was why Jesus took as a type of character the simplicity and frankness of the child.—R. J. Campbell.

Mr. Paul Kanamori.

Mr. Paul Kanamori, the famous Japanese evangelist ("the Moody of Japan," as he has been called), is due to arrive in Melbourne at the beginning of next week. Under the auspices of the Bible Union of Victoria, a public welcome will be extended to him in the Independent Church building, Collins St., on Tuesday, December 2, at 8 p.m. Later the visiting evangelist will conduct a series of services in the city and suburbs.

Mr. Kanamori is described as a great scholar and a fluent speaker. He was converted in 1875 through reading a copy of the Scriptures given him by an American soldier. His Christian life therefore has been "practically contemporaneous with the emergence of Japan from hermetically sealed heathenism to partial Christianity, and to the position of a first-class world power."

For a time Mr. Kanamori was a minister of the Congregational church and became Professor of Theology in Doshisha University. Through reading books of German New Theology and Higher Criticism, his faith was shattered, and as an honest man he felt bound to leave the church. His own words are: "I could not conscientiously stay in the orthodox church, since my theology so greatly differed from theirs, and so I left the Congregational church in order to make my position clear to the world; but when I left the church I left the Christian ministry also. I wish to call special attention to this point: Why did I leave the ministry when I left the Congregational church? Because, in the first place, my New Theology and Higher Criticism had destroyed my faith in the perfect, divine authority of the Bible; and in the second place, they had destroyed my faith in the perfect Deity of Christ. When I had lost these two things I had lost everything. I could not preach Christ alone, and him crucified, I could preach Christian theism, Christian morality, and Christian sociology. In fact, I could preach all the practical side of Christianity, but not the central, fundamental truths of Christianity, Christ and his salvation through the Cross."

Later, fortunately, he regained his love for Christ, and his simple faith in the Bible. For years he has been devoting his life to writing and preaching—chiefly preaching—and has won thousands to faith in Christ. A few years ago Mr. Robert E. Speer, Prof. J. Ross Stevenson, President of Princeton Theological Seminary, and other great men have spoken most cordially in commendation of his work. The famous Three-Hour Sermon is the last published book of the author, "the first book in Japanese to be written in the spoken language of the people, a book which foreign missionaries are now using as a language text-book." Of this Robert E. Speer writes as follows:—"Mr. Kanamori has set

out now on a unique evangelistic mission with a method all his own. He has condensed the presentation of the essentials of the Christian faith into one three-hour sermon. The first hour is devoted to the Christian doctrine of God, the second to sin, and the third to salvation. This sermon he preaches every night to a different congregation. Those who hear it once are requested not to return, but to send their friends. This sermon Mr. Kanamori has preached more than 800 times to over 300,000 people, on the Pacific Coast, in Japan, and in Hawaii. It is his practice to see no one in the afternoons, but after luncheon to give himself to prayer and fasting in preparation for the

evening, and after the sermon to call for immediate decisions of acceptance of the Christian faith. Of the 300,000 who have heard, approximately 50,000 have responded to his appeal."

It is not this long sermon, but one of about fifty-minutes' duration, which will be given to Australian audiences.

Mr. Kanamori's work in New Zealand during the last few months has done much good. It is certain that his messages will also be well received in Victoria, where already great interest has been aroused. It may be that the evangelist could be secured for a week-night meeting by churches desiring his services.

God's Fellow-workers.

A. W. Connor.

"I did the planting, Apollos did the watering, but it was God who made the seed grow. So neither planter nor waterer counts, but God alone who makes the seed grow. . . . We work together in God's service."—1 Cor. 3: 6-9.

The apostle Paul has been telling the Corinthian disciples that their strife and divisions were sinful. He tells them that Peter and Paul and Apollos in whom they were glorying and boasting were none of them masters. They were servants only. They were human instruments in a divine hand. The church—the growing plant—was not the work of the gardeners. The gardeners only planted and watered—a great responsibility, and a great honor—but it was God who caused the seed to grow. Planter and waterer are one in aim and purpose, and if found faithful each will receive his own reward. Honor enough for them to be able to know and say, "God's fellow-workers are we."

Out of this beautiful Scripture let us take a few thoughts and unfold them for our instruction.

I. God.

There is no mistaking the place of emphasis in this Scripture, "Neither planter nor waterer counts but God alone who makes the seed grow." Here in our conference our thoughts will be turned inward in heart searching. Here we will turn outward as we hear his voice, "Lift up your eyes and look on the fields." But all will be in vain unless first and foremost we look upward and see God who alone gives the increase. With increase we are concerned, for increase we labor, and apart from increase disappointment fills our soul. Often a sense of feebleness grips us, a feeling of discouragement sweeps over us in our toil, and in our zeal we turn to all manner of human expedients, and in some cases we start the machinery going and in its roar and whirl we find satisfaction. Alas! too often when the "ecclesiastical driver" takes the pressure off the hum dies down, and the final results are woefully small. The church

because she is living must be growing. But the source of that growth must be found in God. "God gives the increase." That word understood would change the emphasis on our evangelistic message at times, and lead to a greater prominence to what God has done for us, and it will certainly lead to a humble spirit of dependence, to a realisation that what we *are* is before what we *do*, and to a spirit of prayerfulness. "Not by might, not by power, but by my Spirit, saith the Lord." "Apart from me ye can do nothing." True growth is the product of spiritual life. Spiritual life has its source in God himself.

II. God's work.

"You are God's field to be planted, God's house to be built." We must beware of unduly narrowing the idea of God's work. God's work is bigger than our church activities. But for present purposes let us think of the field of our life which God is tilling. This after all is paramount. A field uncultivated will not be barren, rather will it produce a crop which is a curse and not a blessing. So in the field of our life. God's work is the making of men; it is the building up of the immortal building of character. God's great work is the saving of men—first our own selves, and then others. The writer of our Scripture realised that there was entrusted to him the greatest means toward reaching this end, and that means, the gospel of Christ—the truth as it is in Jesus. As churches we have a rich heritage in our evangelistic fervor. Whatever we may do or leave undone, or whatever may be said about things more or less closely related to Christ, this is central—the gospel is God's power for the salvation of men. His word is the divine seed without which there can be no harvest. We are entrusted with that message and are entrusted with that message and through it God is carrying on his work. The agent is the church which is his body: The agent is the church which is his body: we seek its purity, its unity, and its power in order that God's work may be done. And

that brings us to the point of conscious participation in God's work. God's field, God's building we must be, willing or unwilling, but we may also be

III. God's fellow-workers.

"To fail in life—the only failure we need fear—is this, to miss our chance of joining God in the work of building within the soul a beautiful and eternal house upon the foundation of Jesus Christ." And in addition to have fellowship with God in the great task of winning men to the higher life, and building them up as a temple to be indwelt by the Spirit of God. "God's fellow-workers are we." Is it so? Then communion among partners must be real. In that communion we will learn the true standard of success, and some "successes" we will see to be failures, and some "failures" will not be reckoned as such. There will be co-operation.

"Christ has no hands but our hands,

To do his work to-day.

He has no feet but our feet,

To lead men on his way.

He has no tongue but our tongues,

To tell men how he died;

He has no help but our help,

To bring them to his side."

And the honor of it, the glory of it will so fill our being that we will hear anew the call for consecration. Paul plants, Apollos waters, God gives the increase. We, preachers, teachers, officers, missionaries, members, are garden laborers only, but we are laborers together with God. Oh, the honor of it! Responsibility of it! Encouragement of it! And what then? Only this—let us give to God the best we have. "God's fellow-workers are we." "God will give the increase," and

"He shall make divinely real
The highest form of our ideal."

Our Crown Beyond the Cross.

Still will we trust, though earth seem dark and dreary,

And the heart faint beneath his chastening rod,
Though rough and steep our pathway, worn and weary,

Still will be trust in God!

Our eyes see dimly till by faith anointed,
And our blind choosing brings us grief and pain;

Through him alone, who hath our way appointed,
We find our peace again.

Choose for us, God, nor let our weak preferring
Cheat our poor souls of good thou hast designed;

Choose for us, God! Thy wisdom is unerring,
And we are fools and blind.

So from our sky the night shall furl her shadows,
And day pour gladness through her golden gates;

Our rough path lead to flower-enamelled meadows,
Where joy our coming waits.

Let us press on: in patient self-denial,
Accept the hardship, shrink not from the loss;
Our guerdon lies beyond the hour of trial,
Our crown: beyond the cross.

—W. H. Burleigh.

A Meditation on Calvary.

Jesse R. Kellems.

The sun was still half an hour above the city as I climbed to the summit of a skull-shaped hill just outside the north wall of Jerusalem. Directly east, a mile away, towered Mount Scopus, crowned by the palace which the former Kaiser built for his Kaiserin on the occasion of his pompous visit to the city in 1898. On this hill Titus reared his gigantic engines of destruction and from it hurled death upon the inhabitants of the doomed city which had held out so long and stubbornly against him. On this same dire hill, after the breach in the walls had been made and the victory won for the Roman arms, he crucified thirty thousand of the pitiful remnant of Jerusalem's defenders. From the north side of Scopus, as it gently slopes away to the rock-strewn plain beneath, flashed to me, in the rays of the rapidly setting sun, hundreds of white crosses. Here sleep the brave sons of Mother Britain and those lads from the lovely lands of the Southern Cross who, that Palestine might be free from the ravage and ruin of the Turk, went to their Calvary. A few hundred yards north of Scopus rose the rounded form of that hill beloved around the world, the Mount of Olives. On the top of the tall tower of the Russian church which crowns its head, a golden cross gleamed like a mirror. Half way down the Mount the barrenness was relieved by the dark green of an ancient olive grove, the grove in which tradition says

"That Christ, the man of sorrows,
In tears and sweat and blood,
Prostrate in the garden,
Raised his voice to God."

Over the northern shoulder of Olivet, the far heights of Moab glowed like burnished copper in the last rays of the dying sun. Already above that mighty wall the sky was deeply purpling into the evening haze. Still north, the bald yellow hills, where the wilderness of Judaea began to be, shut off our view of the sparkling blue waters of the Dead Sea, now stained with reflected red from the glowing wall which rises sheer from its eastern shore. A hundred yards before us the old wall of the city of David zig-zagged east and west, and crawled up over the height which once was an extension of this very hill on which we stood. A black hole yawned in the rock under the wall, the door of the ancient quarries of Solomon. A little way in front of the door a half score of camels knelt in the deep dust. Four or five dirty camel-drivers wearily unloaded the heavy burdens from their backs. Above the door, and over the wall, the great round dome of the Mosque of Omar shone on the Temple area. Here once had gleamed the wondrous white pile, builded by the lustful King: the centre of all that was known by the name of Judaism. To the right, a hundred feet away and fifty feet below, lay a garden. It was green with many trees, and here and there the green enlivened by a bright flash of summer flowers. In the north end of this restful place almost hidden by the shrubs rose a little cliff of rock, and in the face of it, the door of a tomb. As our eyes rested upon it, now clearly outlined directly under the last light of the dipping sun, we thought of the words of John, "Now in the place where he was crucified there was a garden; and in the garden a new tomb wherein was never man yet laid. There, then, because of the Jew's preparation (for the tomb was nigh at hand) they laid Jesus."

All around our feet, from the summit down even to the encircling wall, gleamed in almost bewildering confusion the white stones of a thousand Mohammedan graves; for the hill is now a Mohammedan cemetery. On the highest point, a few yards away, a pitiful wreck of a woman with two little dirty, half-starved children beside her, wept over the newly-made grave of

her husband. They, too, had come to Calvary. A flock of sheep passed along the road, a weary shepherd leading them. From the great English monastery a bell chimed the hour. The sonorous voice of the muezzin from the tall minaret over the wall intoned the "maghrib" or sunset call to prayer,

"God is most great.
I testify that there is no deity but God,
I testify that Mohammed is God's apostle.
Come to prayer. Come to security.
God is most great."

Clear and sweet from the palace on Mount Scopus, now British Government House, rang the notes of a bugle, and from the high tower the Union Jack fluttered gently to its night's rest. The sun had set—and I stood on Calvary.

On this hill, with the wonderful prospect before it, the heart whispers, "It was here he died." It is only necessary to close the eyes and once again the whole scene lives with the poor, sin-cursed mob that so long ago "sat down and watched him there."

What an awful commentary upon the heart condition of his day is Calvary. For sin did crucify Christ. It is literally true that "He died for our sins according to the Scriptures." It is difficult to believe that the major part of the world wherein dwelleth righteousness has been deceived through all these centuries. It is incredible that the best men who have lived have been deluded. For it is certain that the heart of man who has experienced the atonement of him, who suffered here unto death, knows that that death was a

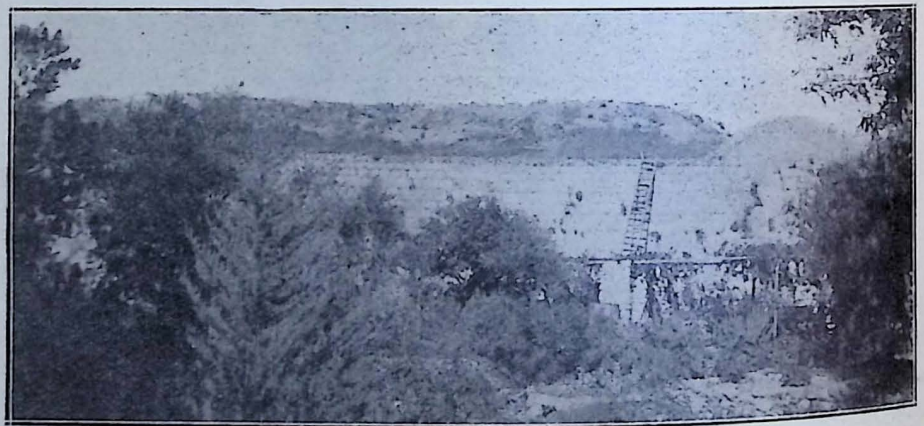
evident to them was the fact that "if this thing goes on all men will believe." Jealousy plotted the scene on this place of a Skull.

II. The Sin of Slander Crucified Christ.

This, indeed, was one of our sins which "he bare in his own body upon the tree." And what evil word did slander breathe? "He eateth with publicans and sinners!" An unforgivable affront to the spirit of caste. "He is the son of Joseph." A vile aspersion upon the purity of the mother who bore him. How many of our day who repeat this foul slander realise that in doing it they are re-enacting Calvary; they are "crucifying the Son of God afresh, and putting him to an open shame." As long as Calvary endures the heart and conscience of men will revolt against this slanderous degradation of our Lord from the exalted place assigned to him in the Scriptures which his life, and death, and resurrection inspired.

III. The Sin of the Love of Money Nailed Him to the Cross.

In the crowd "that sat and watched him there" were those whom he had driven out of the temple. What an act of courage! Often have we thrilled at the magnificent manhood of Jesus as he pushed into the house of God, overthrowing the tables of the money changers and with hissing lash driving them in confusion and fear before him the while his voice rang with righteous anger, "This is my Father's house—it is a house of prayer and ye have made it a den of robbers." Glorious courage this—but when he did it he sealed his doom. For these hard-eyed, long bearded Jews sitting before their high-piled coins were but the tools of the men behind the scenes, and those men behind the scenes were the priests themselves. God pity the nation when her religious leaders are willing so to prostitute the holy temple of the Most High. Greed ruled in the seats of the



Gordon's Calvary.

death for sin. Here is something of which we can have experimental knowledge. Theories of atonement there will always be; they must be as long as men can think, but these can never carry us away from the fact that in the cross God reconciles us as lost sinners unto himself. He died for our sins.

I. The Sin of Jealousy Nailed Him to the Tree.

While yet a babe, the foul sin of jealousy, like a serpent, gnawed at the heart of Herod. Here had risen one who was to be king of the Jews, whose reign meant his own eclipse. To forever eliminate the cause of that jealousy the King dipped his wicked hands in the blood of the hundreds of innocent children. In Christ's manhood every act of mercy and love evoked the envy and consequent hatred of those in authority. How black were their hearts that day when around the shoulder of the Mount of Olives the King in triumph entered into the city amidst the adoring acclamations of the singing thousands. Too

mighty, and when Jesus cleansed the temple he wrote his own death warrant. And then, saddest of all the sordid transactions which have to do with the closing week which led to Calvary was that bargain made by one of his own disciples; that bargain which sold the sovereign Spirit of the universe for the price of the meanest slave. In the gathering darkness, over beyond the Dome of the Rock, a cleft in the stony hills spoke a grim message. It was the valley of Hinnom where the rotting body of him whose name will ever be a hiss and by-word fell from the gnarled tree by the rock to the clayey soil below. Truly the love of money made possible the horror of Calvary.

IV. The Sin of Stubborn Rejection Crucified the Master.

His generation "had ears and they heard not, they had eyes with which to see and they saw not. And why? Because they would not! There is (Continued on page 770.)

Through the New Testament in a Year.

The Heavier Figures indicate Sundays.

The Dating holds good only for 1925. Figures in Parentheses are Suggested Memory Verses.

Jan. 1 —Matt. 1 (21) 2 " 2 (10) 3 " 3 (16) 4 " 4 (4) 5 " 5:1-26 (8) 6 " 5:27-48 (44) 7 " 6:1-18 (9) 8 " 6:10-34 (33) 9 " 7 (24) 10 " 8:1-17 (13) 11 " 8:18-34 (20) 12 " 9:1-17 (9) 13 " 9:18-38 (38) 14 " 10:1-22 (7) 15 " 10:23-42 (32) 16 " 11 (28) 17 " 12:1-23 (8) 18 " 12:24-50 (41) 19 " 13:1-30 (17) 20 " 13:31-58 (37) 21 " 14:1-21 (12) 22 " 14:22-36 (27) 23 " 15:1-20 (9) 24 " 15:21-39 (28) 25 " 16 (16) 26 " 17 (5) 27 " 18:1-20 (20) 28 " 18:21-35 (35) 29 " 19 (14) 30 " 20:1-16 (16) 31 " 20:17-34 (28) Feb. 1 " 21:1-22 (5) 2 " 21:23-46 (37) 3 " 22:1-22 (8) 4 " 22:23-46 (37) 5 " 23:1-22 (8) 6 " 23:23-39 (37)	Feb. 7 —Matt. 24:1-28 (13) 8 " 24:29-51 (44) 9 " 25:1-30 (21) 10 " 25:31-46 (40) 11 " 26:1-25 (13) 12 " 26:26-50 (28) 13 " 26:51-75 (75) 14 " 27:1-26 (26) 15 " 27:27-50 (35) 16 " 27:51-66 (66) 17 " 28 (10) 18—Mark 1:1-22 (11) 19 " 1:23-45 (41) 20 " 2 (17) 21 " 3:1-10 (14) 22 " 3:20-35 (35) 23 " 4:1-20 (20) 24 " 4:21-41 (39) 25 " 5:1-20 (19) 26 " 5:21-43 (42) 27 " 6:1-20 (12) 28 " 6:30-56 (34) Mar. 1 " 7:1-13 (7) 2 " 7:14-37 (37) 3 " 8:1-21 (8) 4 " 8:22-38 (38) 5 " 9:1-20 (5) 6 " 9:30-50 (42) 7 " 10:1-31 (15) 8 " 10:32-52 (52) 9 " 11:1-18 (17) 10 " 11:19-33 (22) 11 " 12:1-27 (17) 12 " 12:28-44 (43) 13 " 13:1-20 (2) 14 " 13:21-37 (26)	Mar. 15 —Mark 14:1-26 (22) 16 " 14:27-50 (36) 17 " 14:51-72 (55) 18 " 15:1-25 (2) 19 " 15:26-47 (39) 20 " 16 (10) 21—Luke 1:1-25 (13) 22 " 1:26-50 (46) 23 " 1:57-80 (76) 24 " 2:1-24 (20) 25 " 2:25-52 (52) 26 " 3 (16) 27 " 4:1-30 (8) 28 " 4:31-44 (32) 29 " 5:1-16 (5) 30 " 5:17-30 (20) 31 " 6:1-26 (5) Apr. 1 " 6:27-49 (46) 2 " 7:1-23 (16) 3 " 7:24-50 (28) 4 " 8:1-25 (25) 5 " 8:26-56 (48) 6 " 9:1-17 (17) 7 " 9:18-43 (26) 8 " 9:44-62 (62) 9 " 10:1-24 (1) 10 " 10:25-42 (42) 11 " 11:1-28 (28) 12 " 11:29-54 (31) 13 " 12:1-31 (15) 14 " 12:32-50 (13) 15 " 13:1-17 (13) 16 " 13:18-35 (22) 17 " 14:1-24 (11) 18 " 14:25-35 (27) 19 " 15:1-10 (7)	Apr. 20 —Luke 15:11-32 (32) 21 " 16 (13) 22 " 17:1-19 (17) 23 " 17:20-37 (26) 24 " 18:1-17 (1) 25 " 18:18-43 (24) 26 " 19:1-27 (5) 27 " 19:28-48 (37) 28 " 20:1-26 (13) 29 " 20:27-47 (37) 30 " 21:1-10 (10) May 1 " 21:20-38 (36) 2 " 22:1-20 (3) 3 " 22:21-46 (46) 4 " 22:47-71 (47) 5 " 23:1-31 (3) 6 " 23:32-56 (33) 7 " 24:1-35 (32) 8 " 24:36-53 (47) 9—John 1:1-28 (17) 10 " 1:29-51 (29) 11 " 2 (11) 12 " 3:1-18 (16) 13 " 3:19-36 (35) 14 " 4:1-26 (10) 15 " 4:27-54 (42) 16 " 5:1-24 (18) 17 " 5:25-47 (39) 18 " 6:1-21 (9) 19 " 6:22-46 (35) 20 " 6:47-71 (68) 21 " 7:1-24 (11) 22 " 7:25-53 (46) 23 " 8:1-30 (12) 24 " 8:31-59 (31) 25 " 9:1-16 (4) 26 " 9:17-41 (35)	May 27 —John 10:1-21 (16) 28 " 10:22-42 (28) 29 " 11:1-29 (25) 30 " 11:30-57 (40) 31 " 12:1-26 (3) June 1 " 12:27-50 (32) 2 " 13:1-20 (17) 3 " 13:21-38 (34) 4 " 14 (3) 5 " 15 (10) 6 " 16 (27) 7 " 17 (3) 8 " 18:1-18 (11) 9 " 18:19-40 (40) 10 " 19:1-22 (19) 11 " 19:23-42 (20) 12 " 20 (16) 13 " 21 (22) 14—Acts 1 (11) 15 " 2:1-21 (21) 16 " 2:22-47 (42) 17 " 3 (6) 18 " 4:1-22 (12) 19 " 4:23-37 (33) 20 " 5:1-21 (14) 21 " 5:22-42 (29) 22 " 6 (5) 23 " 7:1-21 (9) 24 " 7:22-43 (22) 25 " 7:44-60 (59) 26 " 8:1-25 (4) 27 " 8:26-40 (38) 28 " 9:1-22 (22) 29 " 9:23-43 (36) 30 " 10:1-24 (2) July 1 " 10:25-48 (47) 2 " 11 (18)
July 3 —Acts 12 (5) 4 " 13:1-25 (2) 5 " 13:26-52 (38) 6 " 14 (27) 7 " 15:1-21 (9) 8 " 15:22-41 (40) 9 " 16:1-18 (9) 10 " 16:19-40 (25) 11 " 17:1-15 (11) 12 " 17:16-34 (16) 13 " 18 (8) 14 " 19:1-20 (20) 15 " 20:1-41 (26) 16 " 20:1-16 (7) 17 " 20:17-38 (21) 18 " 21:1-10 (13) 19 " 21:20-40 (36) 20 " 22 (15) 21 " 23:1-16 (1) 22 " 23:17-35 (29) 23 " 24 (25) 24 " 25 (12) 25 " 26 (8) 26 " 27:1-20 (1) 27 " 27:21-44 (22) 28 " 28 (15) 29—Rom. 1:1-25 (10) 30 " 2 (11) 31 " 3 (23) Aug. 1 " 4 (25) 2 " 5 (1) 3 " 6 (3) 4 " 7 (22) 5 " 8:1-21 (1) 6 " 8:22-39 (39) 7 " 9:1-16 (16) 8 " 9:17-33 (20)	Aug. 9 —Rom. 10 (17) 10 " 11:1-18 (1) 11 " 11:19-38 (33) 12 " 12 (21) 13 " 13 (10) 14 " 14 (21) 15 " 15:1-17 (1) 16 " 15:18-33 (33) 17 " 16 (10) 18—1 Cor. 1 (13) 19 " 2 (2) 20 " 3 (11) 21 " 4 (20) 22 " 5 (8) 23 " 6 (29) 24 " 7:1-19 (3) 25 " 7:20-40 (31) 26 " 8 (24) 27 " 9 (12) 28 " 10:1-13 (31) 29 " 10:14-33 (32) 30 " 11:1-16 (26) 31 " 11:17-34 (26) Sep. 1 " 12 (31) 2 " 13 (13) 3 " 14:1-10 (12) 4 " 14:20-40 (40) 5 " 15:1-28 (20) 6 " 15:29-58 (49) 7 " 16 (2) 8—2 Cor. 1 (9) 9 " 2 (18) 10 " 3 (5) 11 " 4 (1) 12 " 5 (17) 13 " 6 (17)	Sep. 14 —2 Cor. 7 (1) 15 " 8 (9) 16 " 9 (15) 17 " 10 (17) 18 " 11:1-15 (3) 19 " 11:16-33 (30) 20 " 12 (12) 21 " 13 (11) 22—Gal. 1 (3) 23 " 2 (10) 24 " 3 (28) 25 " 4 (6) 26 " 5 (1) 27 " 6 (2) 28—Eph. 1 (7) 29 " 2 (8) 30 " 3 (8) Oct. 1 " 4 (32) 2 " 5:1-17 (10) 3 " 5:18-33 (19) 4 " 6 (2) 5—Phil. 1 (3) 6 " 2 (14) 7 " 3 (6) 8—Col. 1 (13) 9 " 2 (6) 10 " 3 (2) 11 " 4 (2) 12 " 5 (6) 13—1 Thes. 1 (12) 14 " 2 (12) 15 " 3 (14) 16 " 4 (22) 17 " 5 (7) 18—2 Thes. 1 (7) 19 " 2 (15)	Oct. 20 —2 Thes. 3 (5) 21—1 Tim. 1 (15) 22 " 2 (5) 23 " 3 (13) 24 " 4 (8) 25 " 5 (17) 26 " 6 (6) 27—2 Tim. 1 (13) 28 " 2 (3) 29 " 3 (15) 30 " 4 (7) 31—Titus 1 (4) Nov. 1 " 2 (13) 2 " 3 (7) 3—Philemon (5) 4—Heb. 1 (8) 5 " 2 (1) 6 " 3 (1) 7 " 4 (9) 8 " 5 (8) 9 " 6 (20) 10 " 7 (26) 11 " 8 (6) 12 " 9 (28) 13 " 10:1-18 (12) 14 " 10:19-39 (22) 15 " 11:1-10 (6) 16 " 12:20-40 (27) 17 " 13 (5) 18 " 14 (22) 19—Jas. 1 (24) 20 " 2 (5) 21 " 3 (5) 22 " 4 (7) 23 " 5 (8) 24—1 Pet. 1 (7) 25 " 2 (2)	Nov. 26 —1 Pet. 3 (8) 27 " 4 (7) 28 " 5 (5) 29—2 Pet. 1 (8) 30 " 2 (9) Dec. 1 —2 Pet. 3 (2) 2—1 John 1 (4) 3 " 2 (1) 4 " 3 (1) 5 " 4 (11) 6 " 5 (11) 7—2 John (3) 8—3 John (4) 9—Jude (17) 10—Rev. 1 (3) 11 " 2:1-11 (7) 12 " 2:12-20 (17) 13 " 3 (20) 14 " 4 (11) 15 " 5 (9) 16 " 6 (2) 17 " 7 (17) 18 " 8 (4) 19 " 9 (1) 20 " 10 (11) 21 " 11 (15) 22 " 12 (11) 23 " 13 (8) 24 " 14 (13) 25 " 15 & 16 (7) 26 " 17 (14) 27 " 18 (7) 28 " 19 (4) 29 " 20 (6) 30 " 21 (23) 31 " 22 (14) A.M.L.

READING AND MEMORISING THE SCRIPTURES.

The Psalmist says, "Thy Word have I laid up in my heart, that I might not sin against thee" (Psa. 119:11). Here we have (a) the best Book, (b) in the best place, (c) for the best purpose. Who can overestimate an intimate acquaintance with the Scriptures? While both the Old and

the New Testaments are given to us by inspiration of God, the writings of the New Testament are of supreme value to the Christian. The above list of daily readings for 1925 has been prepared by Mr. A. M. Ludbrook, and is most cordially recommended for the use of our readers. Special at-

tention is directed to the memory verses. When the daily portion is read, it is urged that the verse indicated within the parentheses be learnt off by heart. Thus by its enrichment of the storehouse of memory will our journey "Through the New Testament in a year" be of permanent value.

The Home Circle.

Conducted by J. C. F. PITTMAN

"You Never Can Tell."

You never can tell when you send a word

Like an arrow shot from a bow,

By an archer blind, be it cruel or kind

Just where it will chance to go.

It may pierce the heart of your dearest friend,

Tipped with its poison or balm.

To a stranger's heart in life's great mart,

It may carry its pain or its calm.

You can never tell when you do an act,

Just what the result will be;

But with every deed you are sowing a seed,

Though its harvest you may not see.

Each kindly act is an acorn dropped

In God's productive soil,

Though you may not know, yet the tree shall grow,

And shelter the brows that toil.

How to Kill a Church.

When you come to church, never be pleased with anything. Find all the fault you possibly can. If it be difficult to discover any proper subject, look around carefully. See if the building be not too warm or too cold. Observe whether the preacher be immaculately attired. If he has any, he may have his hair parted in the middle. Notice whether his voice is not too high or low a key. No matter what else you do, always strive to prevent harmony in the church. If you think everything is going smoothly, try to engender a little commotion. Attempt to run the church yourself. There is no better way of killing it than this.

Never say encouraging things to the preacher. Be sure you tell him every day the church is on the down grade. But do not stop there. Tell other members what you believe it to be, the preacher's faults. If a brother has said in prayer meeting some good thing which helped you, of course do not tell him. Mortals are too conceited anyhow, you know.

If you spy a stranger in the congregation, pay no attention to him. When the congregation is dismissed, never notice anybody. Never for a moment think of shaking hands with the man in your pew. Your respectability might be contaminated. Gather your robes around you and rush out of the door, as though fired from a catapult. But do not forget to inform the first person you meet what an "unsociable" church yours is. Do all these things and you will certainly help to kill the church.

The Silver Trail.

"You never will learn that lesson," said Fred, impatiently. "Here I learned mine an hour ago, and you are still studying."

"I know it," answered Ben, humbly. "It takes me so long to learn anything, but I hate to give it up. I don't like to be in class and not know my lesson."

"Well, if you can't learn, you can't," said Fred. "You have studied long enough. Come out in the garden and help me weed. You can do that, even if you didn't have gardens in the city."

Fred and Ben were cousins; and Ben, whose parents lived in the city, had come to spend a year with his uncle and aunt while his father and mother were away. He half sighed now as he arose to follow his cousin. Fred was so smart that he read his lessons over once or twice and then knew them. He guessed he wouldn't study any more on that lesson to-day; as Fred said, he couldn't help it if he couldn't learn.

The two boys knelt down by the garden beds

to weed. All at once Ben noticed a kind of silvery network upon the soil.

"Why, look here!" he exclaimed, excitedly. "Here's a silver trail. I wonder what beautiful insect made it. See, it crosses the path here and disappears under that rock."

"O," said Fred, indifferently, "that's nothing but an old slimy snail. They crawl around here every morning. They are all wet and slimy, and some of the moisture on their bodies comes off on the grass and dirt."

"But it is so pretty and silvery," said Ben. Then he thought a minute. "Fred," he asked, "isn't a snail the slowest thing there is?"

"Of course," answered Fred, impatiently. "Aren't you going to help me weed now?"

Ben rose to his feet. "No, I am not," he answered, decidedly. "I am going back and learn that lesson; then I will come and help you. You can be doing something else until I finish, then I will weed with you. I guess if a snail can make such a lovely thing as a silvery trail, I can make some kind of a one myself, even if I am slow. The snail did not break his trail, and I won't break mine."

Fred looked after him a minute. "There's that knife tray for mother I have had half finished for weeks," he said. "I think I will finish it now while Ben is studying. I can't let my cousin and an old snail get ahead of me."—Zion's Herald.

The Good Little Things.

Often boys and girls think and say "Oh, it is a little thing and makes no difference." But in this they are wrong for sometimes little things are the greatest things in life. Jesus Christ said that one who gives a cup of cold water will not lose his reward. He meant that by little things we can make people happy or sad.

Any one can give a cup of cold water. Anybody can do some good if he is but thoughtful enough and cares to take a little trouble. Once a little boy hurt his foot, and being a very little boy he began to cry. Somebody said to him: "I can't help you!" "Yes, you can," he said, "you could say: 'Oh, I'm sorry!'"

When the sexton rings the bell in the church steeple the sounds of it go up and down the valley and the echoes keep ringing in the hills for a long time. And it may be that they never stop ringing for we do not know how far sound goes nor how long it lives. However that may be we are sure that kind of word or deed makes the world happier forever.

Very Old Indeed.

An elderly lady, who prided herself on being young-looking, was very fond of helping her maid to dust.

One day she was dusting a chair that was noted for its crevices, when, turning to her maid, she said: "When I was a girl, my mother always made me dust this chair every day."

"Oh!" said the maid, "the chair must be very old."

The First Instalment.

"I'm sorry to tell you, mum, that I'll be leaving you next week. I'm going to get married."

"That so, Emma? Who is the lucky man?"

"He's a policeman, mum. On this beat, too."

"That's fine. I wish you joy. And what is his name?"

"I don't know yet, mum, but his number is 518!"

The Family Altar.

J. C. F. P.

SUNDAY.

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

"Mr. William T. Ellis was speaking before one of the Ford Hall Sunday evening audiences in Boston. In an incidental way he took occasion to speak a vigorous word for missions. "Charity begins at home," shouted someone in the audience. "Yes," answered Mr. Ellis, "charity begins at home; but it ceases to be charity if it stays there."

Reading—Acts 8: 1-4.

MONDAY.

The field is the world.—Matthew 13: 38.

"The field is the world! Let us forth to the sowing,

O'er valley and mountain, o'er desert and plain;

Beside the still waters thro' cool meadows flowing,

O'er regions unblest by the dew and the rain."

Reading—Matthew 13: 36-43.

TUESDAY.

I am not ashamed of the gospel; for it is the power of God unto salvation to every one that believeth.—Romans 1: 16.

John McNeil once said, "The world has always had a great many more philosophers than it knew what to do with. Do not be proud, my young fellow, and pull your moustache and put a glass on your eye, and talk about 'philosophy.' It is about the windiest of nonsense, and it has filled the ears of intellectual people for far too long a time. Philosophy has had its innings, and scored very little. We might give a chance to the gospel, might we not?"

Reading—Romans 1: 8-17.

WEDNESDAY.

And there came a poor widow, and she cast in two mites, which make a farthing.—Mark 12: 41.

"Two mites, two drops, yet all her house and land Falls from a steady heart though trembling hand,

The other's wanton wealth foams high and brave

The other cast away, she only gave."

Reading—Mark 14: 41-44.

THURSDAY.

Upon the first day of the week let each one of you lay by him in store.—1 Corinthians 16: 2.

Speaking of missions, Norman Macleod said, "There are some people who are very careful that no one should know what they give. A very good principle, but used sometimes to cloak a niggardly spirit. They say that they wish the left hand not to know what the right hand does. I believe that if the fact were communicated, the left hand would not be much better for the information. . . . I am wearied with hearing unmen talk about their mite. Let it be clearly understood. She gave ALL that she had, and when those who are always quoting her example have done the same, we shall have no reason to complain."

Reading—1 Corinthians 16: 1-9.

FRIDAY.

God loveth a cheerful giver.—2 Corinthians 9: 7.

"For ever the sun is pouring his gold On a hundred worlds that beg and borrow; His warmth he squanders on summits cold, His wealth on the homes of want and sorrow. To withhold his largess of precious light Is to bury himself in eternal night.

To give Is to live."

Reading—2 Corinthians 9: 6-15.

SATURDAY.

Send out thy light.—Psalm 43: 3.

"Take up the torch and wave it wide,

The torch that lights time's thickest gloom."

Reading—Psalm 43.

Prayer Meeting Topic

December 10.

Preparation for Christmas.

(Matthew 25: 31-46.)

Horace Kingsbury.

It is not too early to make preparation for Christmas. A metropolitan daily announced that "Father Christmas" would make his first 1924 appearance on the day these notes were written, and numerous folks are already facing the annual problem of selecting suitable gifts for their friends.

Now while the Christmas season usually displays a good deal of selfishness, it affords unusual opportunities for unselfishness. If there is any one time in the year more than another when Christian people should think of others, surely that time is Christmas time. The day is associated with the birth of Christ, whether it synchronises with it or not, and it is dissociated from any heathen festival, whatever its origin.

Most of those who read these lines will have it in their hearts to make loved-ones happy this Christmas, and their loved-ones in turn will be trying to anticipate their desires and thus add to their joys. What a different Christmas it would be for us all if we deliberately set ourselves now to cheer the cheerless, to comfort the sad, to feed the hungry, to clothe the poor, to do something in the name of Jesus for those from whom we can expect no return.

Children's Day in our Sunday schools looks in this direction. It has been a real joy to the children to give their pennies to provide Christmas cheer on the mission fields, and the memory of their little sacrifice will linger helpfully with them. Their prayers for the brown and black boys and girls have been heard in heaven, and God's blessings will not be withheld. They will enjoy their own Christmas more because they have been thoughtful for others.

On my desk as I write is an appealing appeal from the "Save the Children Fund and Armenian Relief Fund." It is said that "out of the million refugees who poured into Greece in the autumn of 1922 there are still 500,000 Christians, living in squalor and desolation, hunger and exposure, to a degree unknown anywhere else in the world to-day." It is further said that "it only costs One Penny Halfpenny to keep a refugee alive for one day." Is there any tug at our hearts as we read this while our Christmas draws near?

There's a Children's Hospital not far from here—there's probably one near you too—and it doesn't take much to bring a thrill of gladness into the hearts of the cot-ridden sufferers. There's a home for worn-out, lonely folks, not far away, and a little done there in the Master's Spirit counts for much on earth and in heaven. And just across town there's an Orphans' Home, and the motherless and fatherless children there will soon be hanging up their empty stockings. Will they be filled?

"Don't you know this world is dying for a little bit of love?" Supposing you were among the unfortunate this Christmas, would you like to be remembered? Would you like to be forgotten? Then, will you forget? No! no! Make some other heart rejoice, and there will be a welcome warmth in your own.

"Lord, when saw we thee an hungred, and fed thee? or athirst, and gave thee drink? And when saw we thee a stranger, and took thee in? or naked, and clothed thee? And when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me."

Suggested Hymns—Sankey's Collection.

522—All the Way.

325—Moments of Prayer.

89—The Great Physician.

506—Blest be the Tie that Binds.

Our Young People.

Conducted by W. CALE

World-Wide Sunday School News.

More Sunday School Advances in Korea.

The fall of 1925 will mark the culmination of five years of intensive Sunday school work in Korea. During that time the Korean Sunday School Association has had the active co-operation of the World's Sunday School Association. A third specialist was sent from America for a period of six months. The General Secretary of the Korean Association arranged the itinerary of Dr. Thompson and was with him much of the time. Lectures, conferences and public meetings were in the general programme. At Shinweiji, in the north-west corner of Korea, 348 Sunday school teachers were enrolled in one of the institutes and 1,500 people were present at the popular meeting in the evening. The greatest enthusiasm was aroused there for Sunday school work and next year the churches of that district plan to hold several schools of methods to reach their whole territory.

The letterhead of the Korean Association states that for three years, more than one new Sunday school per day has been established. There are in Korea, 4,000 Sunday schools with 18,000 teachers and 264,000 membership. The departmental graded lessons were introduced this year by the publication of the Primary lessons for one year. These have proved so popular that the Korean Sunday School Association has not only decided to continue their use but also to prepare for next year the beginners' lessons as well. This means that the educational ideal of the Sunday school is being appreciated as never before by the Korean church. To keep pace with the demand for teacher training Korea has added four books to its approved teacher training course; one on the Bible, one on story-telling and one each on the organisation and administration of the Beginners' and Primary Departments. At this rate of progress Korea will soon have a thoroughly good teacher training course such as any national association might be proud of.

Conference of Sunday School Leaders in South Africa.

The first conference of inter-church Sunday school leaders in South Africa was held recently at the call of the South African Sunday School Association, of which J. G. Birch, of Elizabethtown, is the General Secretary. The sessions occupied two days and were participated in by all but two of the churches working in that country. Resolutions were adopted looking to active co-operation between the churches and the association which represents organised Sunday school work. Plans were made to obtain classified information concerning everything that is being done in the realm of religious and moral education of the youth in South Africa and the data will cover all the races there. This will be the first step in the construction of an inter-church programme of Christian education for the nation. When the survey has been completed its results will be presented at a national convention in which all the evangelical churches will be asked to participate. The Dutch Reformed Church in South Africa recently held its first National Sunday school congress in Bloemfontein. It was attended by 450 delegates from all parts of the Union. They have 9,000 teachers and 130,000 scholars in their Sunday schools.

Thirty-three delegates from South Africa were in attendance at the ninth convention of the World's Sunday School Association in Glasgow last June. A reception was given to them while there by Charles Francis, of New York, who is an honorary vice-president of the South African Sunday School Union. Mr. Francis and his daughter, Mrs. L. Francis Fitch, spent a number

of weeks with the Sunday school leaders in South Africa when they were returning from the World's Convention which was held in Tokyo in 1920. Mrs. Fitch assisted in the reception given at Glasgow and was made an honorary member of the delegation.

Buddhist Priests Attend Christian Training School.

Recent word from Japan reports that the eighth annual summer training school for Sunday school workers conducted in Karuizawa, the main summer resort, was very successful. This summer training school was organised and started by H. E. Coleman, the educational secretary of the World's Sunday School Association, in 1916. It has become so important that this summer, although Mr. Coleman and the two most important Japanese secretaries were absent from Japan attending the World's Ninth Sunday School Convention in Glasgow, the office force and volunteer workers conducted the school.

For the first time a Japanese woman lectured in one of the full ten hour courses. The theme of Miss Nada, Ph.D., of Columbia, was "Child Psychology," and she was said to be "wonderfully good."

For the first time one Buddhist Sunday School Association in Takata sent two delegates to this training school. The daily programme included a twenty-minute devotional period and an hour's lecture on the apostolic age. After these Buddhists returned home, they sent a hearty letter of appreciation for what they had heard and for the friendly treatment they had received. In the closing session one of them made a short speech of thanks, and said that although he had attended a summer school given by his own sect every year, he wanted to come again to this Christian training school.

A Sunday School in Brazil Directing Nine Others.

In order to duly appreciate the Sunday school movement in Brazil, it is necessary to bear in mind that this constructive religious work is being developed over against a background of Latin Roman Catholicism, of illiteracy amounting to probably 85 per cent. in the population, of a strong native evangelical church almost freed from missionary control, and of a vastness of territory, nearly equal to all Europe, which makes travel and communication difficult between distant centres. These four elements all affect very definitely the problems, nature and methods of our work.

In Brazil, the Sunday school is for the whole church, men, women, young people, and children, and it is more and more coming to be considered as the church engaged in the study of God's Word. It is also being increasingly looked upon as the church's greatest agency for evangelising the whole country.

Mr. Herbert S. Harris, of the World's Sunday School Association, recently said: "I attended in Sao Paulo, the inauguration of the ninth branch Sunday school opened by one of the leading city churches. In a small town in the State of Minas Geraes, country-seat of a large district, the only church existing there has a definite policy of evangelising the entire district through the Sunday school. It has eight branch schools scattered over leagues of territory, to which the young men helpers go out on Sunday mornings, usually on horseback, each one riding from one to several hours a Sunday to care for this important work. We are seeking to feature and promote this type of work wherever possible, but find in Brazil as everywhere, that the great need is the preparation of more and better-trained teachers."

Foreign Missions.

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

We acknowledge with thanks the following contributions:—"Bro." South Aus., £200; Peter Winter, Famine Fund, £10.

We shall be glad to hear of the results of Children's Day offerings. Kindly send the money to the State Secretary or Treasurer.

The F.M. Calendar.

Some time ago we sent each preacher in Australia a sample copy of our 1925 F.M. Calendar. We have received many responses from Victoria, but few orders from other States. We shall be glad to receive orders for this unique, highly-artistic and useful F.M. Calendar. Post free, 10d. Send orders to Austral Publishing Co.

Boys' Orphanage, Baramati.

and QUARTERLY REPORT.

The work in the boys' orphanage during the past quarter has been saddened by the death of one of the young boys, Shewajee by name. He was nine years of age, and was brought to us in 1916, with his brother Rawajee. In February last he went down with measles, and not being of a strong constitution the recovery he made was only temporary. In spite of constant medical treatment he grew weaker and thinner. We sent him to hospital in Poona, where he passed away on May 9. He was one of the thousands of India's unwanted children, but God wanted him and took him, and we know he does all things well.

During the hot season vacation the boys were allowed home to visit friends and relatives. Three boys did not return, other arrangements having been made for them.

One of our bigger boys, named Govind, is now taking a teacher's training course at the Union College, Ahmednagar. He will make a useful worker for us when his training is completed.

The two boys, Bhika and Dhondee, who were learning motor driving under Mr. Watson, have now obtained employment with Mr. Smith, of the American Marathi Mission, and are getting on well.

Two new boys, Tharachand, 9 years old, and Daniel, 8 years old, from Shrigonda, were admitted at the opening of school.

We are thankful that the general health of the boys on the whole is good, and we praise our Heavenly Father for his continued mercies unto us.—Fred. R. Killey, Missionary in Charge.

Baramati Industrial Settlement.

We have now over 520 souls in our two settlements, out of whom only six have yielded themselves to the Lord. Others are groping after the light. We are praying that they may find it speedily. The relatives hold them back. Caste! caste! thy shackles are not easily broken.

We hold regular services each Sunday night in two places simultaneously. Some of the school teachers and others come voluntarily to help the evangelists. At the branch settlement two services are also held each Sunday. There is first a little meeting for the Christians there when the Lord's table is spread, and afterwards open-air preaching to the settlers.

The branch settlement is doing well. Employment at this time of the year is plentiful. The sugar factory is working day and night, and many of our people are employed there. There is generally greater prosperity apparent than formerly.

The period has been one full of sickness, but there have been only three deaths.

The Lord has wonderfully helped our medical workers, and raised up almost hopeless cases.

These 520 souls are in vital contact with the gospel. "Jesus triumphant" we sing, and believe he will triumph in the coming days.—H. R. Coventry.

Orphanage Work at Shrigonda.

I can report the good health of the girls, and a few additions. One is a little Bombay waif. Another is a criminal tribes' girl, and the other a little fatherless girl whose sister was sent a few months ago to us; besides these we have had a little baby brought to us. His mother plainly wanted to dispose of him because he was preventing her being taken back into caste again, and we knew or felt that she would only take some other measures if we did not relieve her



Lady Students

Who completed F.M. course, November, 1924.

From left to right:

Back Row: Misses E. W. Morris, D. C. Ludbrook, M. C. P. Benjamin.

Front Row: Misses M. J. Cole, M. H. Scott, R. C. P. Batch.

of him. The girls begged me to take him. They love little babies.

We had a visit from the mother of one of our girls. She was a widow at the time the girls were placed with us, but has since married again. If you had seen her I am sure that you would have been glad that it had been possible for us to care for her girls. Her second husband does not want these children in any case, but I was so glad there were other homes for such children. This mother seemed not to be more than a child in reasoning, and I am sure that a child had a clearer idea of what is wrong. She, poor thing, has probably never had a chance to be much different, and her children would not have been much different but for the mercy of God and your loyalty to his desire. As it is, these two girls are bright, happy children, and we hope that the influences of the past are giving place to holier thoughts and aspirations.

Many of our girls are from similar surroundings and influences; in fact, the majority are, and when you see them with their relations you marvel at the change seen. But there is one thing that is pleasing—the girls are not ashamed of their people, no matter how degraded they appear to us, so one hopes that a double work will be accomplished. The children when delivered from bad influences may in turn exert a good influence over those who might have dragged them into evil, for there seems to be the degree of affection between them that makes this possible.—Florence Cameron.

"Granthaven," Healesville West.

Superb mountain views, Fern Gullies, Tennis, Garage, Good Table. Vacancies Christmas (especially young people). Misses MORROW and CHAPMAN. Tel.: Healesville 96 X.

TO LET.

Furnished cottage, accommodate 5 or 6, Red Hill near Dromana. Beautiful scenery. Apply Butler, Clematis Orchard, Red Hill.

WANTED.

Energetic lad (14 or 15 years), to do "odd jobs" at guest house in country, for four or five weeks, commencing Dec. 22. Apply by letter, "Granthaven," Healesville West, Vic.

Wanted to Buy, piano, suitable for church use. About fifty or sixty pounds. Apply E. Dockery, 23 Kalimna St., Essendon.

Reliable lad of about 15 years, for work on dairy farm; good Christian home. H. Dyer, private bag, Boort, Vic.

IN MEMORIAM.

WALKER.—In loving memory of my dear husband, James Walker, who passed to higher life on Dec. 2, 1916, at 3 Rowe St., Nth. Fitzroy. I miss thy form, thy dear familiar voice, The step is still that made my heart rejoice; I miss the fond good-bye, the kind good-night, The gleam of love that made my life so bright.—Inserted by his loving wife, M. Walker.

BEREAVEMENT NOTICE.

McMASTER.—Mrs. P. B. McMaster and family wish to sincerely thank their many friends and relatives for expressions of sympathy, telegrams, letters, cards and floral tributes during their recent sad bereavement. Will all please accept this as a personal acknowledgment of our sincere gratitude?

COMING EVENTS.

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. Sherriff, missionaries of the New Zealand brotherhood. Bro. Sherriff 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 and 9.—Harcourt Bible School Anniversary. New and old friends, don't forget. Sunday, Dec. 7, at 3 and 7.30. Tuesday, 9th, 8 p.m., school festival. Come and hear the scholars.

DECEMBER 13 (Saturday).—Rainbow Fair. A sale of work and gifts will be held at the Church of Christ, Finsbury St., Newmarket, afternooon and evening. Proceeds in aid of new kindergarten and young people's hall. Full particulars next week.

Victorian Home Mission Annual Offering Sunday, Dec. 7

Each Member and Church is asked to contribute

MORE THAN EVER BEFORE

Here and There.

December 7: Home Mission offering.

The annual offering for Home Missions will be taken up in churches in New South Wales, Queensland, Victoria and Western Australia.

Our N.S.W. Committee asks for an offering of £50 from the churches on Dec. 7.

The following telegram reached us on Tuesday:—"Forbes mission, Hobart, commenced; large audiences, splendid spirit, good prospects.—Night-ingle."

The article "A Meditation on Calvary" was written by Jesse R. Kellems in Jerusalem just after a visit to Gordon's Calvary, and was kindly forwarded to us for publication.

A fair number of applications for admission to the College in 1925 have already been received. Candidates are reminded that applications should immediately be forwarded to the principal. The 1925 session is due to begin on February 18.

The last meeting of the Kindergarten Training Class, conducted under the auspices of the Victorian Bible School and Young People's Department, was planned for Wednesday, Nov. 26. It is hoped to start this useful class again in February, 1925.

The Church Extension Committee of the S.A. churches would be glad to receive loans free of interest and direct gifts to this most important fund. Loans at small rates of interest would also be most welcome. Information will be readily supplied by the secretary, H. J. Horsell.

The annual offering for church and Sunday school building extension will be taken up in South Australia on Lord's day, Dec. 7. The aim is £550. Preachers are asked to give the offering prominent mention in their addresses. Envelopes have been sent out to all the churches.

The Victorian Women's Executive will meet on December 5, at 2.30 prompt, in the hall, Swanton St. Miss Ellis will lead the devotional. Speaker, the Matron of Eye and Ear Hospital. Gifts will be received for distribution amongst inmates of hospitals. Afternoon tea will be served. All sisters are cordially invited.

South Australian churches are urged to do their best in responding to the appeal sent them for assistance in the erection of the chapel at Barmera, which was recently wrecked by a cyclone. The matter is very urgent, and funds are required at once to enable the committee to go on with the work. Send now to H. J. Horsell, Blandford St., West Croydon, S.A. £350 is required.

Special printing and Home Mission offering envelopes for use on December 7 have gone out to all Victorian churches. Secretaries are strongly urged to see that every member receives the printed information and envelope. The forthcoming offering should eclipse all records. Given sufficient money, the committee will continue its work of expansion throughout the State.

We learn from U.S.A. of the work of brethren well known to the churches in Australia and New Zealand. Bro. Clive Taylor, who is located with the Church of Christ in Denuba, California, is happy in a prosperous work. Bro. H. Bell, from New Zealand, is the preacher of the First Christian Church, Spokane, Washington, one of the largest churches in the state. His work and worth are highly regarded. Bro. Frank Purnell, New Zealand, has recently been appointed State Evangelist in Oregon. In November he is to be associated with Bro. W. F. Nankivell in an evangelistic effort at the Church of Christ, Junction City, Ore. Bro. Gilbert Chandler is at present engaged in country evangelistic work in Kentucky, and is having gratifying results.

The annual home missionary appeal is the call of our own land upon our patriotism; the Macedonian cry of those obliged to live without the church and Christian fellowship; the appeal of the men charged by Conference with the development of our State work upon those who sent them to their tasks. It is the entreaty of our Lord to all who love him, and fain would have others love him too.

On page 765 of this issue appears a list of daily readings for 1925 selected by Mr. A. M. Ludbrook. This list also appears in the Almanac published by the Austral Co. Special attention is directed to the suggested memory verse for each day (indicated in parentheses). It has been suggested that brethren might secure the co-operation of others—whether in membership with us or not—in this campaign of reading and memorising the Scriptures. Presidents and preachers could help by drawing the attention of the people to this plan of going "through the New Testament in a year."



Exit Students.

Who received Diplomas, November, 1924.

From left to right:

Back Row: A. Baker, J. R. Waterman, S. E. Riches, C. A. Bowen.

Front Row: A. Brooke, A. W. Stephenson, A. A. Hughes.

Our readers in the Melbourne and metropolitan area have a cordial invitation to the public welcome to be given to Mr. Paul Kanamori, the famous Japanese evangelist. This will be held, under the auspices of the Bible Union of Victoria, at the Collins St. Independent church building on Tuesday evening, Dec. 2, at 8 o'clock. Mr. A. R. Main (vice-president of the Council of the side; Mr. F. Paton, President of the Council of Churches, will extend a welcome to our distinguished visitor. Mr. Paul Kanamori's address should prove a great attraction. Admission is free. A collection will be taken up.

The closing session of the College held at Glen Iris on Friday morning last was of a happy and informal nature. The principal presided, and brief addresses were given by Bren. J. E. Thomas, W. Waterman, G. T. Walden, P. A. Dickson, R. Ennis, W. Gale, H. Kingsbury, T. H. Scambler, G. Hughes and A. W. Stephenson. During the morning gold medals were presented to Messrs. A. A. Hughes and F. J. Swain, who tied for sports' championship, Mrs. Main making the presentation on behalf of the Sports' Union. On behalf of the Faculty, Mr. R. T. Pittman presented a book prize to the runner-up, Mr. Bolduan.

The Baker-Brooker mission at Bambra Rd., Vic., which opened so auspiciously on Nov. 9, is experiencing increasing interest and great results.

All expectations have been exceeded. A grand spirit prevails. The bright singing led by Bro. Brooker, assisted by Bro. Nicholls, is a special feature. Bro. P. R. Baker has gripped the community with his plain, powerful presentation of the truth. His loyalty to the Word, the freedom with which he uses it in preaching, are special features. His answers to questions are courteous and convincing. The tent on the first two Sunday nights could not hold the great congregations, and though a heavy rain fell continuously last Sunday the tent was comfortably full. There have been 47 decisions to date, 20 received into the church, and baptisms taking place almost nightly. There is every prospect of all who have decided uniting with the church. There is a splendid percentage of men amongst the converts. The mission party has won its way into the hearts of the people, and big things are expected during the closing week.

Bro. F. Cornelius writes:—"What were thought to be the closing nights of the Hinrichsen-Pratt tent mission were blessed in a remarkable manner. In the period of about five weeks 96 confessed faith in Christ, a school of almost 100 members was organised, and a thankoffering was received amounting to over £1,000. On Tuesday evening, 18th inst., at the close of the gospel address tokens of esteem were presented to the members of the mission party. A presentation was also made to Bro. Manfield (of the high school staff) who rendered excellent service as violinist and in other ways. The church regrets to learn that he is shortly to be transferred. A tinge of sadness pervaded the meeting. It was regarded as a great calamity that the mission meetings should terminate, such wonderful interest being manifest. Hence a motion to the effect that an endeavor be made to secure the services of the missionaries for an extended period was carried, and unanimously endorsed by the crowded meeting. The local church rejoices that her wish has been granted, and are deeply grateful to the Home Missionary Committee, and to the Horsham church for being willing to postpone the holding of their mission in order to enable the Warracknabeal church to retain the services of the mission team. After having been resting for a few days the missionaries have taken up duties again. On Sunday they were greeted with great gatherings, especially at night when the tent was crowded. Bro. Pratt led the singing in splendid fashion, and Bro. E. C. Hinrichsen delivered a powerful address. Great things have been accomplished, and the church looks forward to continued success."

The Chairman of the College Board presided over the eighteenth annual demonstration of the College held in Lygon St. chapel on Thursday last. The Conference President (Mr. A. E. Illingworth) led in the opening prayer. Mr. A. W. Stephenson gave a Scripture reading. Certificates and diplomas were presented to students finishing their course. A much larger number than ever before have qualified this year, six ladies completing the course prescribed for women candidates for Foreign Missionary service, and eight men (including Bro. J. Whelan, who received his diploma at Federal Conference) qualifying for College diploma. Following are those who were honored last week:—Certificates F.M. Course: Misses R. Batch, Vic.; M. Benjamin, N.Z.; M. Cole, N.Z.; D. Ludbrook, Vic.; E. Morris, Vic.; M. Scott, Vic. Diplomas: Messrs. A. Baker, Vic.; A. Brooke, S.A.; C. A. Bowen, N.Z.; A. Hughes, Vic.; S. Riches, S.A.; A. Stephenson, W.A.; J. Waterman, W.A. Miss Benjamin and Mr. S. Riches gave responses. Messrs. A. Hughes, H. Baker and A. Brooke delivered addresses on "The Enlargement of Life," "The Wonderful Works of God" and "The Conqueror." Choruses and part songs by the students were greatly enjoyed, as also was a recital by Mr. J. R. Waterman. A collection for the library fund amounted to £8/13/-. Miss Pittman and Mr. A. Withers gave appreciated service as organist and pianist respectively. The singing of the doxology and a prayer by Mr. H. Kingsbury closed a very happy gathering.

A Meditation on Calvary.

(Continued from page 764.)

not in history an illustration of such moral degeneracy, of such utter lack of conscience, of such persistent heart perversity as the rejection of Jesus by his own people. When Pilate brought him out before them, thorn-crowned, emaciated, because of the intense torture to which he had already been subjected, bloody from the thorns and whip, and cried in derision, "Behold your King;" stung to fury they threw away their last hope and sealed their ruin as a race, "We have no King but Cæsar." Forty years and Scopus was to grin back at them with its horrid crosses upon which their own were dying. Twenty centuries and they were to be found a scattered, broken race, hated in every nation of the world. Before the remnant of wall which once formed the foundation of the old temple area, a little band of Jews meets now, as each sabbath is ushered in. They kiss the stones of that wall, their hands caress it with love, the tears roll down their faces as they wail their wierd chant. Never in my travels have I heard such utter hopelessness, such bitter sadness. Their cry will live in my memory always, and ever will I see them as they weave back and forth before those dumb old stones—all that remain of the glory that once was and will be no more forever. They, who had always killed their greatest prophets and teachers, could not rest content until he who was their greatest and best had gone the way of all the others. In such a heart condition as this can we find the meaning of Calvary. With such memories of his Jerusalem do we understand the words, "He died for our sins according to the Scriptures."

A noise behind me woke me from my reveries. The old gate-keeper had toiled slowly up the hill and now stood before me. His day's work was done. We walked down the hill together, and all the way he talked earnestly, but I did not understand his words. His was another language and another and terrible faith. Every day he came to Calvary and did not know its meaning. He had ears to hear, but he had not heard. He had eyes to see but he had not seen. And I could not tell him. Here in the land where his words were spoken, here in the city whose streets resounded with the happenings of Pentecost, Christ is hardly known. And this land reeks in its filth, its unmentionable wickedness, its consuming lust. For it there is no hope, no light, no alleviation of its suffering until that day when it too shall come to Calvary.

Broadcasting the Message in N.S.W.

H. G. Harward.

"What is home without a radio?" is likely to become one of the questions of the day. A crystal or a valve set will become part of the ordinary furnishing of the home. To the accompaniment of literary lectures, and musical recitals, the family will partake of its evening meal.

But what has this to do with the Home Mission appeal? It is a parable of the church and State-wide evangelisation. Every church of Christ, if true to its name, will be a broadcasting station.

A dual message will radiate from it. First to sinners—the message of salvation through "Jesus Christ and him crucified," and obedience to his gospel. And then to professed Christians—to renounce the traditions and teachings of men, to return to the teachings of the New Testament, and restore the church as founded by Jesus Christ and built by the apostles. The lives and lips of the members are the instruments for conveying these glad tidings. The separate congregation and the individual member can only operate in a restricted area.

The Home Mission Committee makes possible co-operative effort and the consequent wider distribution of New Testament truth.

The supreme need of the work to-day is greater power. Wireless communication is real to-day,

because of the limitless power at the command of the operator. Cut off the power and the whole system fails.

To strengthen weak churches, to enter new fields, to equip men and women for service, to increase the number of evangelists, to supply the means for carrying on and extending the work—demands more power than we possess—but not more than God waits to bestow upon us. "I was full of power by the Spirit of the Lord"—is the secret of victory for the individual Christian and for the church. Pray ye therefore the Lord of the harvest that he send forth laborers into his harvest. "And when they had prayed . . . they were all filled with the Holy Spirit, and they spake the Word of God with boldness." The committee calls the churches and members to persistent prevailing prayer for a spirit of revival, and for generous gifts to meet present needs and to enlarge the work in the great State of New South Wales.

Brethren A. Baker and L. Clay are expected to begin their work as State evangelists in February next. A new tent is being provided. From this, in song and sermon, they will broadcast the gospel in many parts of this State. This means heavy expense to the committee. But to all comes the joy of "going shares" in this service.

December 7 is Home Mission day. With the blessing of God, what a day it may be! How many may be "turned from darkness to light, and from the power of Satan unto God." How many may remember it in after years as their birthday—born anew into the Kingdom of God. What a day if we all tune in to the call of God, the command of Jesus Christ, the challenge of the State, and the claims of Home Missions. This all are prayerfully urged to do. The receiving station will be listening in for the response from individual Christians and churches throughout the State. No congregations are so small, and no members are so isolated, but what we shall hear their answer to this appeal.

Queensland Home Mission Notes.

A. J. Fisher.

1. *Activity.*—The various H.M. fields are maintaining an active work, with sustained interest as manifested by good attendances, somewhat interfered with, however, by unusual wet weather. At Sunnybank services are being conducted every Sunday night this month. For the first time in the history of the church. Boondall has had four additions, and held a fete which was most successful.

2. *Missions.*—Bro. Ball has finished at Chinchilla. Several meetings lapsed on account of the wet, but those held were excellently attended. Six additions. Bro. Vanham is now planning to hold weekly gospel services, and to concentrate in the district. Bro. Ball has spent two Sundays at Toowoomba for the regular services, filling in a gap between the missions. On Nov. 16 he was to begin a mission at Zillmere, lasting till Dec. 15.

3. *Plans.*—It is hoped soon to place a man at Kingaroy, to organise the district and to prepare for a mission in the town. The publication of the first number of a little monthly four page paper,

"The Christian Banner," takes place this month, and this should be of great help to the churches and committees of conference.

4. *Finance.*—The treasurer thankfully acknowledges receipts as follows: Donations—Maryborough, £4; Berlin, 10/-; W. Winter, £10/1/-; Federal Executive, £10. Hinrichsen-Brooker Missions, Boonah, £1/10/-. Business Men's Appeal, £18/15/-. Circuit Funds: Annerley, £9; Sunnybank, £5. Refunds, including Duplex Supplies, Conference Printing, Stationery, 'Phone, and Oraniser's Fares, £14/18/5. Proceeds, Duplex Envelopes, Sunnybank, 12/8; Annerley, £6/17/2. Liabilities, Personal Loans, £90. Bank Overdraft, £203. The committee urgently needs £500 for the overdrafts, loans and for future work, at the annual offering on Dec. 7.

"A religion of effortless adoration may be a religion for an angel, but never for a man."

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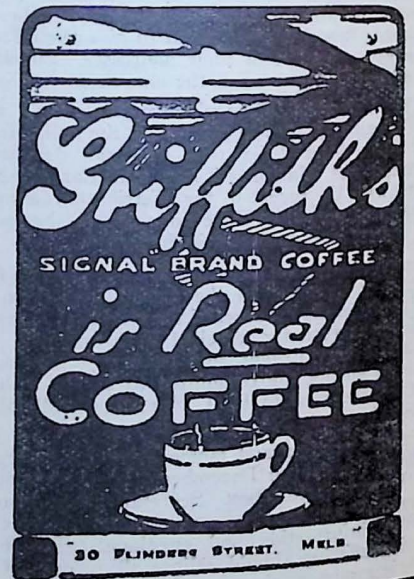
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To Churches of Christ in Victoria.

Recognising the important educational work being done by the Victorian Anti-Liquor League, the Victorian Department of Social Service urges upon our churches the need of loyal and active co-operation.

The League is an instrument for the overthrow of the evil which, more than any other, retards the work of the church—preventing men and women from accepting the gospel, militating against mission work in home and foreign fields, and in other ways interfering with Christian activity.

The League seeks access to every church once in each year for the purpose of delivering a special message, spiritual in character, and placing before those in attendance something concerning the aims and needs of this important gospel and church work. At the close of the service and after the benediction has been pronounced, opportunity is afforded to those present to register their names as sympathetic, and to render financial assistance as they may feel disposed. This is done without undue pressure or interference with local church finance in any instance.

Sympathetically to consider the needs of the League, and afford its representatives the necessary facility to secure the registration of supporters, is a responsibility devolving upon our churches throughout the State, in common with the churches of all denominations.

Notwithstanding local financial obligations, we still have a responsibility toward this work of eliminating the evil of the liquor traffic, which will enable us to carry on our numerous church activities much more easily and with less expense.

The Department of Social Service, therefore, appeals to our churches to respond to the requests of the League whenever made, and generously to co-operate in every possible way. Brethren Wm. Wilson and J. G. Barrett will be available to represent the League at any of the church services, morning or evening, and to their message and method of appeal there can be no justifiable objection.

We regret to learn that many of our churches are refusing the League's representative this opportunity. Such action must be due to a misconception, which the Department of Social Service desires to remove.

We shall be glad to know that our churches are 100 per cent. behind the League.—C. Burdeu, Sec.

Victorian Anti-Liquor League.

Mr. E. Squire Nicholson writes as follows:—Something new in prohibition propaganda is the engagement by the Victorian Anti-Liquor League of Mr. Herbert (Pat) Carroll. Mr. Carroll threw up a very lucrative vaudeville contract to espouse the cause of prohibition, and why he did so is an enthralling story told in a most convincing and earnest way. He is an artist of high calibre and, as an entertainer at the piano, is in a class by himself, and those who desire an artistic treat should not miss any of his meetings. His big reputation from overseas is fully lived up to, and the prohibition movement has gained an advocate of which it may well feel proud. We would like to thank those who have, in the past, favored the Anti-Liquor League by announcing Mr. Carroll's meetings from the pulpit. No eulogy of theirs can be too much in regard to the wonderful work Australia's dry comedian is doing. None need fear to make Mr. Carroll's visit well-known from the pulpit or the platform. The League is receiving a number of requests for return visits.

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Churches of Christ

Almanac for 1925

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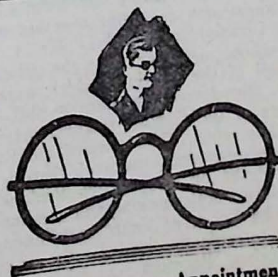
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News of the Churches.

New Zealand.

Bro. Fitzgerald on Nov. 2 exhorted Nelson church. At the gospel service Bro. Percy Bolton spoke on "Christ the Cornerstone." On Nov. 9 Bro. Green, of Auckland, delivered the exhortation. It being temperance Sunday Bro. Fitzgerald delivered a special evening message on "What was Christ's Attitude to the Liquor Traffic?"

South Dunedin church reports that two young lads recently decided for Christ, Bro. G. P. Cuttriss preaching. 80 girls attended the annual social of the Junior Girls' club on Oct. 28. This function, the Bible class social, and the Junior Boys' club picnic, were a great success. Two members were received by letter from Kaitangata. F.M. offering reached the splendid total of £50, a record for the church.

Three months ago the church at Vivian St., Wellington, secured Bro. W. G. Carpenter as evangelist, and since his coming there have been increased attendances. The Bible school is engaged in a rally; 40 new scholars were gained in four weeks. The school has just celebrated its anniversary, the best yet held. When Bro. Meldrum, of Spokane University, passed through Wellington, he was entertained at lunch by a number of brethren and gave an interesting talk.

Queensland.

At Gympie on Nov. 12 a young man from the Bible school confessed Christ and was baptised forthwith along with the young lady who confessed Christ previously. Bible school had an attendance of 56 on 16th. Bro. E. Trudgian preached at night.

Two—a married man and a young girl—have made the good confession at Bundaberg. The brethren desired to fence in the chapel, and being short of funds, prepared a chart, showing chain, half-chain, panels and yards, each section marked with cost price, also showing several samples of gates, with the result that in one week over £24 was raised, which will enable the church to go on with the work.

Brisbane reports five new members added during the past month. On Nov. 16 Bro. L. Larsen exhorted very acceptably. Bro. Alcorn preached at night. Sisters Keats and Sneddan, Rockdale, N.S.W., were amongst the visitors. The ladies' guild held their annual sale of work on the afternoon of Nov. 15 followed by a concert in the evening. The combined effort realised close on £75 which will be devoted to the reduction of the building debt. An autograph supper cloth, containing 200 names, realised £5; this will be forwarded to Sister A. C. Rankine, S.A., as a token of remembrance.

On Nov. 16 Bro. C. Trudgian conducted the gospel service at New Veteran (formerly called Enterprise). The Bible school attendance was 30. The amount subscribed to the building fund is £54, the whole representing direct donations, and all, with exception of £2/2/-, from old brethren. The "Gympie Times" of Nov. 15 contains an account of the building of the New Veteran chapel on 8th inst., 30 volunteer workmen assisting. The first service was held in the evening, Bro. A. J. Fisher addressing the gathering. The first gospel service was held on Nov. 16, and was well attended. Bro. Fisher addressed the school in the afternoon.

Tasmania.

Services at Devonport on 16th inst. were conducted by Bro. V. Byard. Bro. Warren was at Caveside conducting Bible school anniversary services. He also visited the brethren at Mole Creek and Circular Ponds. The new building is progressing, and will probably be completed before Christmas.

Since last report there have been four baptisms at Dromedary. At the close of a meeting held at the home of Bro. R. Hale on Nov. 16, there were two more confessions, Bro. Hurburgh speaking. In the absence of Bro. C. Hale helpful visits from Bren. Hurburgh, Spaulding and Nightingale have been greatly appreciated.

Ulverstone had good meetings both morning and evening on Nov. 16, when Bro. Hale delivered two good messages. The Bible school is growing, under the good leadership of Bro. N. J. Warmbrun. Sister Gladys McCulloch has been appointed secretary to the school. The sisters under Sister Mrs. G. Howard and secretary, Sister Miss Vera Ivory, are doing great work. The officers are arranging a working bee to have the chapel painted during the coming month.

Western Australia.

West Subiaco had good meetings on Nov. 16. Bro. D. Welch spoke at both services, his evening subject being "First Things First." An adult Bible class has been formed with ten members to start. Attendance at Bible school is good.

Work at Maylands has been well maintained and some progress made. Bro. Stirling and family are back again after holidays. The church gave a complimentary social and made a presentation to Bro. Frew as tokens of their appreciation of his evangelistic work during the absence of Bro. Stirling. The young men's M.I. Society recently held a successful "open night." The Bible school reports progress; 144 present, and a red and blue rally just commenced; the aim is 200. Mrs. Allen Wedd and family have left for Victoria; the sympathy of the church is with our sister in her sad bereavements.

At Kalgoorlie on Nov. 16 Bro. Geo. Banks exhorted. At night Bro. Hunt gave a special talk to men. A young woman from the Bible class confessed Christ. The Bible school attendance was 91, a record. Miss A. Anderson and Mrs. C. H. Hunt have been made superintendents respectively of the junior and kindergarten departments. The chapel was filled on Friday evening when Bro. Hunt gave his lantern talk on the River Murray Home Mission fields. The C.E. Society arranged a tea to enable Bro. T. Marsden to meet them and tell of the C.E. Convention and Federal Conference to which he had been a delegate.

South Australia.

Wampony church anniversary services were held on Nov. 9, Bro. Randall, from Naracoorte, being the speaker. On Nov. 12 a tea and public meeting was held. Bro. E. P. Verco presided, and Bren. Randall and Eagle, spoke. Attendances were good, and there was a fine programme, recitations and singing.

Special services, taking the form of a Bible school conference, extending over six days, were held at Cowandilla recently. Mr. J. Wiltshire (Bible school organiser) was the principal speaker at all of the meetings, which were well attended. The church continues to thrive, the attendances at the Sunday morning services being particularly good. The various auxiliaries continue to prosper and the work there is healthy.

At Grote St. on Nov. 23 Bro. Rankine delivered a fine address both morning and evening. Subjects were "The Power of Faith" and "Excuses." An offering towards the fund for the re-erection of the chapel at Barmera was taken at the morning service and the after meeting in the evening. During the gospel meeting Bro. D. Magarey sang a solo, and the choir rendered the anthem, "The Lord is Love." Tenders are being called for the erection of a new church building at Grote St., and the committee would gratefully receive payments promised to the fund.

The ladies' guild at Glenelg recently held a sale of work in aid of the manse fund, which will benefit to the extent of about £80. Commencing with a sunrise prayer meeting on Sunday morning, Nov. 16, meetings have been held during the week of the church. The thanks of the spiritual life tendered to Bren. Beiler, Webb and Wiltshire, of Bro. Wiltshire's address, a lad from the Sunday school confessed his faith in Christ.

The young men of Mile End Bible class have been busy turning the motor garage at the rear of the manse into a very comfortable and sorely needed Bible class room. The tennis club has now six tennis courts constantly in use, thanks very largely to the consistent energy of Bro. Colin Fairweather. Four received the hand of welcome on Sunday, 16th, and one on the 23rd. At a full meeting at night a mother made the good confession. Band of Hope last Thursday evening was presented with the shield for gaining first place for original dialogue. To win it again means to keep it. The members are now offering loans free of interest for stated periods for the contemplated new building. £2,000 is aimed at, and in one week nearly £200 has been offered. The church is happy, united, and richly blessed while faithfully serving.

Meetings at Dulwich on 16th were fair. The Children's day programme was given by the Bible school, Bro. Oram giving the address. The new kindergarten and class-room are ready for occupation by the school, a large amount of work having been put in by the men of the church. Bro. McNicol was the moving spirit. Miss Hancock, superintendent of the kindergarten, has secured a piano for the new hall. Meetings on 23rd were good, especially at night. Bro. Oram spoke from a chart on baptism, and a lad who had previously confessed Christ was baptised. Bro. Grant has found it necessary to resign as superintendent of Bible school and treasurer of church, to take effect at end of year, owing to his proposed trip abroad. The C.E. holds its weekly meetings. Bro. Morrow gave a fine talk to the Endeavorers on the 17th on "The Prophets." On the 24th the members attended a rally arranged by the Conference Committee.

Anniversary services of Hindmarsh Bible school were historic, as they marked a period of 70 years' work. It was voted the most successful ever held. T. H. Brooker, the superintendent, who was presented with an upholstered lounge chair and suede cushion by the school and church, expressed his delight at the wonderful unity of teachers and officers in the work. The conductor of the singing, Bro. Will Hall, and the pianist, Sister Mavis Hele, were the recipients of copies of the 1,200 edition Sankey tune books. Requests have come for the cantata, "Esther, the Beautiful Queen," which was so ably given, to be given in other churches. On Sunday the morning meeting, which was teachers and officers' dedication service, will live in the memory; one hundred per cent. of the teachers and officers present. T. H. Brooker gave a brief talk, Bro. Stan. Moysse gave the dedicatory prayer, Bro. E. J. Paternoster gave the dedicatory address from John 17:19. Sister Mrs. Hagger, from W.A., was a welcome visitor. Bro. Paternoster preached at night on "What I Find in Jesus." Sickness is prevalent. Sister Mrs. Read is again in hospital. Sister Mrs. Glastonbury is recovering from serious operation.

Victoria.

Work at Harcourt is moving quietly. Attendances are encouraging, and Bro. J. F. Gibbins is preaching faithfully.

The Bible school at Sth. Ravenswood, conducted by Sister Mrs. Mitchell, held its anniversary on Nov. 10, an attendance of over 60 being present. Bro. Clipstone addressed the meeting on "Watch." On Nov. 12 the entertainment was held. Bro. J. F. Gibbins was chairman. The children rendered songs, recitations and dialogues. The little State school was well taxed to accommodate the audience.

At Ballarat East Bro. Ramage in the morning, and Bro. Wilkie at night, ably conducted the meetings in the absence of Bro. Edwards at the "Back to Naracoorte" celebrations.

The two weeks' special services at Cheltenham began on Sunday with splendid sermons by Bro. H. M. Clipstone, of Castlemaine. Special singing was rendered by choir and visitors. In the morning Sister Mrs. C. Woff, of Sunnybank, Qld., was welcomed.

The mission at Ascot Vale had good attendance last week, and a young man made the good confession. The church is being uplifted spiritually, and Bro. Combridge has earned the gratitude of all for his great work. Miss Greenhill and Miss Barrett are thanked for help in singing.

Since last report four have been added to Newmarket church by transfer, and during the past two Sundays three young men have publicly confessed Christ: the captain of the football team, and the captain and vice-captain of the cricket team. The staff of the Sunday school is rendering excellent service.

Good meetings at Oakleigh on Sunday. Bro. and Sister Russell, from Northcote, were welcomed into membership. Bro. R. G. Cameron exhorted on Home Missions. One young lad from the Sunday school was immersed in the evening. Bro. Sutton is taking up the work, following Bro. Brooke, who goes to New Zealand.

At Swanston St. last Lord's day there was a good meeting. One of the lads, Campbell Hall, was baptised at the morning service, and afterwards welcomed into membership. The evening attendance was marred by very wet weather. Bro. Shipway's sermon was very good, and at the close a young lady made the good confession.

At Burnley anniversary services held on Nov. 9, 16 and 19, helpful addresses were given by Bren. T. H. Scambler, W. Gale, and H. Clark. The concert proved a great success. Throughout the services the children excelled themselves in their singing under the able leadership of Bro. R. Pearl. Bro. Stephenson delivered two stirring gospel addresses, and on the 9th inst. five scholars responded to the invitation.

Ballarat (Dawson St.) had a time of inspiration at the lecture by Bro. John Sherriff. All were delighted to hear and meet him. On Sunday the church heard with regret that Bro. A. E. Pittcock was likely to leave for Melbourne. For over sixteen years he and his wife have been in active work and are highly esteemed. The church is looking forward to a brief mission season with Bren. Gale and Withers.

At Bendigo the following events have all passed off happily and successfully:—Junior Endeavor annual picnic to Crusoe; Bible school picnic to Bridgewater; Children's Day service; Bendigo hospital fund collection; Endeavor egg collection day for benevolent home; church thankoffering. On Lord's day evening one young woman responded to the appeal for surrender to Jesus. Bro. Mortimer is still the preacher.

Another splendid meeting at Lygon St. on Sunday morning. Sister G. T. Walden, of Adelaide, and Bro. and Sister Sherriff, from Rhodesia, South Africa, were amongst the visitors. F. T. Saunders gave fine addresses, speaking morning and evening. Bro. Saunders is delivering a special series of Sunday evening discourses. Miss Sherriff, sister of Bro. Sherriff, has been appointed visiting sister, and is doing a good work.

Last Lord's day at Berwick Bro. L. Morgan presided at the morning service, and Bro. R. Lyall represented the Home Missionary Committee, and spoke of the work being done through out Victoria. Nice Junior Endeavor meeting prior to church service, and good Bible school in the church next Lord's day, and then assists the church at Oakleigh. He is well esteemed at Berwick.

Castlemaine church reports all meetings good. Mr. Clinstone is conducting a fortnight's mission at Cheltenham. Mr. A. T. Eaton was present on Sunday, Nov. 23. His services were much appreciated.

Tennis club fair held recently realised over £50. Sunday school picnic, held last week at Taradale, was enjoyable. Miss Player, one of the pupils, gained first prize in the senior division W.C.T.U. of elocutionary contest in connection with

Essendon on Nov. 16 had a good attendance at breaking of bread. Bro. Siver spoke at both services. On Nov. 23 Bro. R. Pittman acceptably exhorted. At the gospel service there was a fair attendance. Bro. and Sister J. Sherriff, from Bulaway, South Africa, were present, and Bro. Sherriff gave a stirring address on his work which was much appreciated. The choir, under Bro. McKenzie, is doing good work. All auxiliaries are active.

At Prahran on Nov. 16 Bro. L. C. McCallum spoke at both meetings. In the morning of Nov. 23 Bro. Jenner gave the address. In the evening Bro. R. Geyer preached a very fine sermon, and one young man made the good confession. The city mission quartette rendered some very fine items which were greatly appreciated. Bro. McCallum has been suffering during the past week from an attack of influenza, but is recovering.

Bright, helpful meetings at South Melbourne during the present month. Bible school celebrations were a success. At the demonstration on 6th inst. Bro. J. Nichols was presented with a gladstone bag in recognition of services as song leader. The Bible school workers have had the joy of witnessing a number of scholars make the good confession and obey their Lord in baptism. Three were received into fellowship on 23rd inst., and five were baptised at evening service. The resignation of Bro. P. D. McCallum prior to his departure to U.S.A. has been received with regret.

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Brunswick Bible school picnic was held at Edwades Park, Preston, on Nov. 4; an enjoyable day was spent. Mr. Stevenson has taken charge of the choir. A presentation of a silver cake dish was made by the choir members to Mr. Fred Jenkin for services as choir leader. Mr. Jenkin is to be married this month. The P.B.P. held a successful social to close their gymnasium class. Mr. T. Fitzgerald spoke on the morning of Nov. 9. Mr. Way spoke at all other meetings.

Balwyn meetings were well attended on Sunday. In the morning one young man was received into fellowship by faith and obedience, and Bro. into fellowship by faith and obedience. Bro. Thomas Clarence Lang gave a helpful talk. Bro. Thomas presented the gospel in the evening upon "Fighting with God," and two Sunday school scholars ing with God. The various auxiliaries are doing good work and are well attended. Boys' club has grown so large that it has had to be divided into junior and senior divisions.

Bro. Eaton concluded the mission at Merbein on Monday last, and on Tuesday a thanksgiving service was held, £22 being collected. During the mission there were three confessions. The church has been helped considerably. On the last Lord's day evening of the mission the chapel was filled. Bro. P. C. Bennett led the singing, and everyone enjoyed this part of the service. On Nov. 23 Bro. Bennett addressed the church on "Victoria for Christ," making a vigorous appeal on behalf of Home Missions. In the evening he delivered an exceptionally fine congregation he delivered the gospel message on "Dropping the Pilot." Three were received into fellowship in the morning—one young lady who came forward during the mission, one young man by letter, and another who had made the good confession prior to the mission.

New South Wales.

At North Sydney meetings are improving, especially gospel services. On morning of Nov. 23 Bro. H. G. Payne delivered a fine address on

"The Atonement." Bro. Rush's evening address on "A Man with Four Lives" was highly appreciated. Three young ladies made the good confession.

At Railwaytown on Nov. 2 the Sunday school celebrated Children's Day. A nice programme of songs and recitations was rendered. The scholars' offering boxes yielded £3/5/- for Foreign Missions. The church and school have lost a valuable member in the person of Miss Pett who was organist for both church and school for several years. The teachers presented her with a xylonite toilet table set. Miss Pett has gone to reside in South Australia for health reasons.

At Lismore City Temple on Nov. 16 Bro. P. J. Pond preached on "Did the Apostolic Church Preach Conversion as an Essential?" Bro. Allan Stratford leaves Lismore this week, to take up residence in Sydney. Sister Miss R. Taylor is in hospital awaiting a severe operation. Sister Mrs. Pond is convalescent in Queensland after a trying illness. Miss N. Smith, recently from the South Coast, and previously baptised here, was welcomed to church fellowship.

Enmore Wednesday night prayer and praise meeting was a season of great blessing. Three young people were baptised. Sunday morning Junior Endeavor meeting was well attended. There was a fine gathering around the table on Nov. 23. Bro. Whately gave an uplifting address. He also preached at night, on "Men and Mountains," and was listened to with intense interest.

Bro. Avenall's exhortation to the church at Rockdale on Nov. 16 was appreciated. At night Bro. Clydesdale proclaimed the gospel. On 17th inst. a Phi Beta Pi chapter was formed, St. Peter's chapter performing the first initiation service. On morning of Nov. 23 Bro. P. E. Thomas, from Belmore, gave a most helpful message. In the evening Bro. Stitt, of the New South Wales Alliance, delivered an educational address; the attendance was good.

ADDRESSES.

F. Horsey (secretary North Sydney church).—45 Hume St., Crows' Nest, N.S.W.

N. G. Noble (preacher of Launceston church, Tas.).—90 High-st., Launceston.

W. G. Oram (preacher of Dulwich church.).—7 Sturt-ave., Monreith, S.A.

J. Sherriff.—C/o Mr. F. Dobson, 15 Wright-st., Essendon, Vic.

F. J. Sumpton (secretary Brighton church, Vic.).—3 Francis-st., North Brighton.

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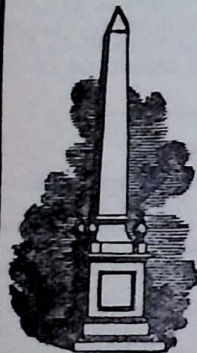
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OBITUARY.

McMASTER.—On Saturday morning, Nov. 8, Bro. P. B. McMaster fell asleep in Jesus. He had been connected with the church at Swanston St., Melbourne, for many years, and had held the responsible positions of church treasurer, Sunday school superintendent and president of the choir. He was of a bright, genial disposition, with a smile and a word of cheer for all, which had won for him the esteem of hosts of friends. He was an encourager of the preachers, and always had a helpful word for them. He loved the church of God, and was never happier than when doing something to help on the work of the kingdom. He was a great philanthropist, and was connected with institutions of benevolence, and the poor never appealed to him in vain. He had a wonderful trust in his Saviour. Among his final words to his family he said: "It's a great thing to be a Christian. We shall meet in heaven again." Fully trusting he went out to meet him whom he had loved so long, and for whom he had valiantly served. To his dear ones who mourn we offer our deepest sympathy, and commend them to the love and comfort of the heavenly Father.—J. E. Shipway.

MOYSEY.—Sister Mrs. G. B. Moysey, wife of the veteran preacher, was called home on Friday morning, Nov. 14, at the age of 72 years. She had not been enjoying good health for some time, and took a serious heart turn on the Thursday morning from which she did not rally, and in twenty-four hours she passed peacefully away. Mrs. Moysey was baptised as a girl in the sea on the Cheltenham beach, and in 1873, in Hobart, she was married to Bro. G. B. Moysey. Together they have given 51 years of loyal service for God's kingdom. Her religious life with that of her husband's was wrapped up in many of the churches in our Australian States. They have seen service for Christ in all of the States of the Commonwealth with the exception of Queensland. Mrs. Moysey was a wonderful woman, and in an unostentatious way did much for the kingdom of God. She was "full of good works and alms deeds which she did." She was superintendent of our Victorian General Dorcas work for many years, and most efficiently filled that position. She was a pioneer member of our Sisters' Conference in Victoria, filling at one time the office of vice-president. Bro. Illingworth finely said at the graveside: "In her was the mingling of the spirit of Mary and of Martha. She knew how to sit

at the feet of Jesus, and she knew how to lovingly serve." She was a wonderful mother. Her children, with exception of Sister Mrs. A. J. Saunders, of India, were privileged to be with her at the last. She died as she lived, peacefully and trustfully, and confident in the Christ whom she had loved and served. The church will be the poorer because she has gone. To Bro. Moysey, who has lost a loving devoted partner in life; to the family, relatives and friends, we extend our loving sympathy.—J. E. Shipway, Melbourne.

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