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

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Three Speakers in the Church.

"THERE are varieties of talents, but the same Spirit; varieties of service, but the same Lord; varieties of effects, but the same God who effects everything in everyone." So wrote Paul for the correction of the church at Corinth. The apostolic words have an application to the kinds of public speech which are current in the church to-day. These are often confused, but may profitably be considered apart.

The preacher.

In his famous series of questions as to the means of the salvation of men, the Apostle asked, "How shall they hear without a preacher?" For him the preacher was one of the first essentials. "It pleased God by the foolishness of the preaching to save them that believe."

To his disciples the risen Christ gave the command, "Go, preach." They were sent with a message to be proclaimed, not with a policy to be argued. The testimony of the Lord was all-powerful. The gospel as proclaimed was self-evidencing; it suited the needs of the human heart, and so evoked a response in all those inclined to walk in the path of righteousness.

In one sense, every Christian has the duty and privilege of passing on the message of the gospel. There is no exclusive preaching caste in the church of God. One of the needs of modern days is a deeper realisation of the truth that all may, and should, have a share in the proclamation of the word. Yet in apostolic days there were men who so devoted their lives to the furtherance of the gospel that they were called "evangelists": to tell the good news was their pre-eminent aim and endeavor, hence their beautiful name. Similarly, to-day we have men who give themselves to gospel proclamation. We support them in this task, knowing that the Lord hath "ordained that they who preach the gospel should live of the gospel."

What shall we preach? Only one thing is authorised by our Lord's commission. "Preach the gospel." Tell sinners the way of life. All that is necessary to turn a man from the error of his ways to the acceptance of Christ as his Saviour is included in the scope of the preacher's work. The great facts of the gospel—the death, burial and resurrection of our Lord—the great commands, and the great promises, are to be plainly declared. The preacher of the apostolic gospel will "preach Jesus," and will wish to know nothing among men but "Christ and him crucified."

The teacher.

It is clear that the same disciples who received the commission to evangelise the world were also told to "teach" those who had been evangelised to "observe all things" that the Lord had commanded them. We cannot, therefore, wholly separate the offices of preaching and teaching. Yet in the apostolic church, it is clearly revealed, there was a special class of men called "teachers."

The order of the commission is significant; first preaching, then teaching. This serves to remind us that our original acceptance of Christ as the Saviour, our primary obedience to the gospel, is not sufficient.

The Lord's will has to be further taught and learnt, and we are to continue in the path of obedience.

The joys of Christian worship and service are diligently to be taught. The privilege and duty of regular attendance at the Lord's table, for instance, need to be emphasised. The requisites of a well-rounded Christian life, the ways in which Christian character may best be developed, must be set forth. The importance, too, of the proper exposition of the Scriptures, the discovering of the deep things of God, the careful instruction of young Christians in the apostolic doctrine, cannot be overestimated.

First the preacher, then the teacher, each in his own order, and the one supplementing the work of the other.

The exhorter.

We have been used to hearing any kind of address which happened to be given at the Lord's day morning service called "exhortation." But, though the one address might combine preaching, teaching and exhorting, still these are distinct things. The task of the exhorter is by force of persuasion, appeal and entreaty to induce to higher living. The knowledge imparted by the preacher or teacher has to be acted upon. The exhorter has the gift of lifting his brethren upward, of urging them to action, of leading them to attempt to reach the goal of holy living.

All—or nearly all—of us know enough to save us. We have heard the evangel proclaimed, and have been taught in the word; yet we fail to live up to our privileges or to discharge our responsibilities. The exhorter may give us the incentive to do the things we know to be our duty. If so, blessed is he and happy are we.

The same man may preach, teach, exhort. Few, if any, could excel in the three. Sometimes there is one who so surpasses in one of the arts that we regard him *par excellence* as evangelist, teacher or exhorter. In

The Teacher.

There are thorns in the Teacher's Road,
But the Christ is there;—
What are thistle and thorn when He
Is so wondrous fair?

There are things that harass and try
In the Teacher's Road;—
When burdens seem heavy, does He
Not share the load?

He smiles; gives new light and glad hope,
Till there blossom fair
Flowers of Heaven in dust of earth—
His flowers so rare!

—G. W. Tuttle,
in "Zion's Herald."

the apostolic church there was a member called Joseph who was so potent an exhorter that the apostles gave him a name indicative of his special gift; we would hardly recognise the disciple Joseph, but we all know Barnabas, "the son of exhortation."

Which is the highest gift? Really, we need not oppose one to another. All gifts are for the helping of men, and all are necessary. Let us not repeat the folly of

the Corinthian disciples who wrangled about the gifts which God gave for edifying. The evangelist cannot displace the teacher; the teacher dare not belittle the exhorter. Each of the gifts is best exercised when the possessor is as was Barnabas, "a good" man, "full of the Holy Spirit and of faith." Let us not have petty jealousy, but let us all honor the Lord who makes our service possible.

burned alive. But now all that is changed. Further, do hospitals, asylums, orphanages and similar benevolent institutions owe their existence to Bible-haters? No, almost entirely to Bible-lovers. Nothing has ever lifted humanity out of a state of ignorance and degradation, and excited a spirit of true brotherhood among men, like the Word of God. In the gospel is to be found the true socialism which will solve all the vexed questions of the age.

Again, *the Bible is a perfect code of morality.* The moral law is but a revelation of the divine character—incarnated in Jesus, who was "God manifest in the flesh." What standard of morality have we, apart from the Bible? Without it the world would be like a ship without chart or rudder. Should we not daily thank God for this precious Book?

Then, also, *it is the only perfectly genuine portrait gallery of human nature.* Ordinary biographies are often a recital of what a man ought to have been, rather than of what he was. Not so the biographies of the Bible. When Cromwell sat for his portrait, he said, "Paint me, warts and all!" What is desired is, in a sense, given to us in the character-portraits of Scripture. It gives us true pictures of human life, in which the sins of Bible saints, as well as their virtues, are set forth in graphic reality, and that, to my mind, goes to prove the truth of Scripture story. "Now these things," says the apostle, "were written for our admonition, upon whom the ends of the ages are come."

Finally, and *best of all, it sets forth a Saviour from sin, and the way of salvation through him.* It guides the Christian along life's pathway, and in it the afflicted and the tempted find hope and comfort and encouragement.

Judge the Bible by its character and its fruits, and it is proved worthy of our admiration, our reverence, and our love. Mr. John Redmond, one-time leader of the Irish party in the House of Commons, in describing a month he spent in prison, said, "My only companion was the Bible. I read and re-read, studied and learned, learned by heart and recited the Bible, until I feel that its glowing and touching stories, its solemn grandeur, and its stately poetry, can never fade from my mind." A month in prison would not be the worst fate for any man, if it led him to a study and appreciation of God's Word like that.

When H. M. Stanley was travelling "across the Dark Continent," the exigencies of the journey required him to throw away every ounce of luggage that could possibly be dispensed with. Only one book, out of seventy, was retained—it was the Book of books!

Shall we not, then, make this precious Book our constant companion and counsellor? Let our prayer ever be—

"May this blest volume ever lie
Close to my heart and near my eye,
Till life's last hour my soul engage,
And be my chosen heritage."

The Bible, the Book for Man.

A. M. Ludbrook.

Among all the books with which the world is being deluged the Bible stands pre-eminent as emphatically *the book for man.* From almost every point of view it is the masterpiece—as Mr. Lloyd George has expressed it, "the greatest book the world has ever seen." Beyond any other it has helped to uplift fallen humanity.

The healthful and elevating tendency of the Bible has been demonstrated both in the history of nations and in the lives of individuals. It has for instance, exerted a mighty influence in the direction of civil and religious liberty. It has over and over again proved itself the great charter of human freedom.

During "the dark ages," say from the 7th century to the 14th, the light of God's Word seemed almost extinguished. Even the people of Europe were sunk in semi-heathen superstition and degradation, and their property and lives were at the caprice of despots. What was the cause of this? Methinks it was largely owing to the rise of the apostate church, the policy of whose prelates has ever been to keep the people from reading and interpreting the Word of God for themselves, so that the priesthood might retain its ascendancy over them.

Six hundred years ago in England, then under the domination of Rome, the only Bible in use was in Latin, not understood by the vast majority of the people.

It was John Wycliffe who first boldly defended the right of the people to read the Scriptures in their mother-tongue, and gave to the English the complete Bible in their own language. His followers wrote out a large number of copies of his translation, and went up and down the country preaching the gospel and circulating the Scriptures. They were persecuted, even to the death, by the Romanists, who termed them "Lollards," though they did not recognise this name, but were known to each other as simply "brethren in Christ." Then came the invention of printing which did so much to disseminate the Word of God though hindered for a long time by Popish prejudice and bigotry. But soon "good Queen Bess" ascended the throne; and ever since then the people of England have had free access to the Word of God, and light and liberty have blessed that favored land.

As it was with England, so with other countries. Luther in Germany, and Calvin and Zwingli in Switzerland, gave to the people in their own language the Holy Scriptures, and so became practically the

The Love of Man.

You are always singing the good Lord's praise,
And publishing all that His hand
Has wrought for you in bygone days,
And all that His heart has planned.

And verily all that ye say is true,
For I gratefully confess
That whatever the Lord has done for you,
He has done for me no less.
But when I remember the weary ways
Which my feeble feet have trod,
All the human love which all my days
Has helped me along the road,
Then the love of man is my song of praise,
As well as the love of God.

And I hardly think I would ever have seen
The love of God so clear,
Unless the love of man had been
So visible and near.

—Prof. David Smith.

emancipators of those nations. Thus, as also in the case of individuals through all the centuries, has been demonstrated the verity of the Saviour's saying, "If ye abide in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."

"They are free whom the truth makes free,
And all are slaves beside."

The Book of books is indeed the Magna Charta of liberty to the poor and the oppressed. It has brought new life and hope and joy to the down-trodden among the sons of men. Never did Garibaldi say a grander or truer word than when he exclaimed, as he held up an open Bible, "This is the cannon that will make Italy free."

Then, too, the Bible more than anything else has tended to the humanising and civilising of mankind. People of old would expose to starvation or to wild beasts the weak and sickly of their number; and to propitiate their gods multitudes of men, women and children among the ancient Britons were

Bro. Thomas Bagley Called Home.

The following announcement appearing in the newspapers of Tuesday last brought to brethren throughout Victoria news of the home-call of a brother beloved by all:

BAGLEY.—On the 1st December, at his residence, 98 Mills St., Middle Park, Thomas G. A. Bagley, beloved husband of Mary Elizabeth, and loving father of Edna, Sylvia, Will and Sydney, for many years beloved and highly esteemed organising secretary of Conference of Churches of Christ in Victoria.

There'll be no dark valley when Jesus comes
To gather his loved ones home.
Rest after weariness.

Hundreds of those who read the notice have not only feelings of deepest sympathy with Mrs. Bagley and her family, but also a very keen sense of personal loss. They mourn a friend as well as a faithful servant of the Lord Jesus Christ.

Less than twelve months ago Bro. Bagley first let his friends know of the state of his health. All through this year he bore much suffering with patience and fortitude. He made a great fight against the insidious disease whose encroachments could not be stayed. For the sake of his loved ones, and also because of his desire to give further service to his Master, our brother desired to live on; but he expressed himself as quite ready to depart if the Lord so willed it. Trusting wholly in the Saviour, he was fully prepared for the call. He passed peacefully away on Monday night.

When a boy of about twelve years of age, Thomas Bagley made decision for Christ under the preaching of Bro. Spurr and was baptised at North Fitzroy. He and his family came from Taradale, where his mother was baptised by Stephen Cheek. He had been much impressed by the life and message of that man of God. Very frequently in later years he referred to Stephen Cheek's devoted character and evangelistic fervor, and it may truly be said that the qualities he so admired in that great evangelist were conspicuously found in his own life and endeared him to his brethren.

From the beginning he was interested in the Lord's work. Largely owing to the influence of North Fitzroy Mutual Improvement Society, he was led ultimately to decide to devote his life to the preaching of the gospel. He served his time as a carpenter, and moved to Sydney. Thence he sailed for America, where he took a course of study in the College of the Bible, Lexington, Kentucky. Returning to Sydney in 1898, Bro. Bagley was engaged by the Home Missionary Committee and located at Woollahra. His work was greatly blessed, the membership rapidly increased and a commodious chapel was erected at Paddington. The church at Chatswood, N.S.W., largely owes its existence to the faithful labors of Bro. Bagley. He was our first preacher in that important field, and the

first building was erected chiefly as a result of his efforts. For some years our brother was preacher of the City Temple church. Because of his own personal worth, and for his zeal and devotion, he is held in affectionate remembrance by hundreds in the mother State whom he led to Christ or helped in their Christian life.

In Victoria Bro. Bagley served for some years as preacher of the Lygon St. church. His chief contribution to this State, however, was his work as representative of the Conference and the Home Missionary Committee. He served for two periods. During his first term he filled the dual position of State evangelist and Home Mission Organiser. After some years he felt the strain of the work and returned to N.S.W.



Thomas Bagley's last message to his Christian brethren contained these words:

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

In April, 1918, when Bro. Thomas Hagger relinquished his work as Conference Secretary and Home Mission Organiser, Bro. Bagley, whose previous good work was held in grateful remembrance, received the honor of a call for a second period of service. With what conspicuous success he filled his position until the end is known to our readers.

Bro. Bagley had a faith which was beautiful and child-like in its simplicity. He had a faith in God, in Christ, in the Scriptures, in the gospel of our Lord, in the plea for a return to the faith and order of the New Testament, such as elicited our admiration. He had, too, a faith in and a love for his brethren which strengthened them for service and won for him an abiding place in their affections.

Our brother had an intense belief in evangelistic missions. His own work in this direction was much blessed and very successful. He rejoiced over the magnificent work of our evangelists in recent years.

As the pioneer in Australia of the chapel-in-a-day movement, Thomas Bagley became well known throughout the Commonwealth. The erection of the Preston building on March 25, 1911, created unprecedented interest. In numerous other cases, also, our brother was not only the moving spirit, but he also labored with his own hands in the erection of chapels.

Our brother had a beautiful character. He was transparently honest in purpose. Every time we think of him, there comes to mind our Lord's eulogy of one in whom there was no guile.

He was an encourager of other workers. A friend of preachers, and especially of young preachers, he exercised an influence of great good. The College of the Bible had in him one of its most enthusiastic advocates and staunchest friends. For years he was in closest association with our young men; he sought and appreciated their help in Home Mission work, and was by all of them greatly beloved.

Probably no man who has labored here has been more highly esteemed or loved than has the brother whose loss we now mourn. A fragrant memory remains to us. Through the lives of those whose zeal he stimulated his influence will live on. Very few who heard his talk at Conference in April last, when he came from his sick room to give a parting message to his brethren, will be likely to forget the thrilling effect of his statement that had he his life to live over he would plan again to give it in service to the Master as a preacher of the gospel. May the loss of this leader and worker whom it seems to be so hard to replace rouse us who remain to greater endeavor, and inspire us so to live that we each one may be able, as did he, to give a truthful testimony at the close of life: "I am thankful that while I had the strength I used it in the service of the King."

Have Faith.

"Jesus saith unto them, Have faith in God."

Have faith that life will turn at last
From out the shadow of the past;
Always the darkest trouble lifts
Where unexpected sunlight drifts
In fairest beauty unto you—
Have faith and watch how truth comes true.

Have faith that all is not in vain,
The purpose of the sun and rain
May not seem clear to all at times,
But love lifts all to perfect chimes
Of harmonising law and right—
Have faith and watch the dawn of light.

Have faith that in the darkest hour
The sudden light of love shall flower
Your pathway with a golden deed—
There is no unremembered need;
The hunger of the heart will end—
Have faith and trust the Loving Friend.

—The Bentztown Bard

Pioneering in Rhodesia.

THE BEGINNING AND PROGRESS OF THE LORD'S WORK IN RHODESIA,
SOUTH AFRICA.

John Sherriff.

The writer was brought to Christ by Bro. A. H. Bryant at North Fitzroy, in 1887, and was nurtured by Bro. G. B. Moysey and the faithful officers till about the year 1892, when he removed to Bendigo and worked a year with the church there.

From Bendigo I removed to Ballendella, Rochester, and labored in things temporal and spiritual with Bro. and Sister Rake. We set up the Lord's table, started a Sunday school, and baptised Bro. Thos. Heffernan and his wife, also Bro. Mulvogue.

In 1896 I sailed for South Africa, set up the Lord's table in my bedroom in Capetown, where I remembered the Lord till July, 1896, when I moved on to Johannesburg and Pretoria. I set up the Lord's table in Pretoria with Bro. Joe Stickland and A. Brown, advertised for brethren; found Sister Mrs. Morris and Bro. E. Barret; and later Bren. Olliver, A. Yeudal, G. T. Harrop; and converts E. Bulstrode and Emil Burghbacher were added to the number.

In April, 1897, Bro. A. M. Ludbrook paid us a visit, held a public meeting, and addressed the church—a "red letter day" for the little church in Pretoria. On July 26, 1897, Bren. Harrop, Burghbacher and the writer left Pretoria for Bulawayo, Rhodesia. The coaches were booked full at £22/10/- per head, for two months in advance, so we went as far as we could by rail, and finished in an open coach a week later.

A day or so before we arrived a full-grown lion was shot a mile and a half from the centre of Bulawayo, and human skeletons (native) were to be found about the country, the result of the 1896 rebellion.

Bro. Burghbacher and the writer started in business, and set up the Lord's table in our room, till a house was built in 1901, and we were joined by Sisters Harrop and Dobson. Several other immersed believers also met with us.

About the beginning of 1900 I got my inspiration to begin the native work, which I started with one scholar and a candle, after my day's work was finished in the stone-yard. George McKenna (native) was my first scholar and first convert, "my grain of mustard seed" (Matt. 13: 32).

By the end of 1904, several whites, a number of colored, or half-caste, and natives, numbering in all about 175, had been immersed, a church house built, lit up with electric light, and a baptistery under the platform.

A day school was held for the colored people, which is now the government school in Bulawayo. A night school was also held for natives, when as many as eighty scholars would attend. A mission was also started some miles out of Bulawayo.

Bro. Burghbacher died, and I was left with the stone-yard. It was when the work had grown to this extent that I was compelled to ask for help. I received a little financial help from England and Australia, till New Zealand, about 1905, took over the responsibility and sent out Bro. and Sister Hadfield to relieve me.

The work continued to prosper. Intini and Belingwe missions developed. Bro. and Sister Mansill and Bro. and Sister Anderson were added to the staff of workers. Later Bro. Mansill was buried at Belingwe mission, and Bro. Anderson at Intini.

Bro. and Sister Phillips, Bro. and Sister Claasen and Bro. Coulter, with eleven native teachers, are now at the Belingwe missions, and last year (1923) 208 converts confessed Christ.

The town work (Bulawayo) is still under the supervision of Bro. Hadfield, who for some years past has been supporting himself, and is a member of the Legislative Assembly.

After being relieved of the town work by Bro. and Sister Hadfield, I bought a farm at Forestvale, some 4½ miles from Bulawayo, and started an industrial mission, where Sister Sherriff and the writer have been laboring ever since. Sister Mrs. Mansill also labored with us for three and a half years. Out of this has grown Makuni mission in Northern Rhodesia, ten miles to the east of Livingstone township, and Victoria Falls, also Sindi, or Senkobo mission, thirty miles north of Livingstone. Our adopted daughter, Molly (19 years old), and Bro. and Sister Short, from Harper, Kansas, with several native teachers, are up there, and Bro. and Sister Lawyer have landed at Capetown, from the States, to join them.

Then I have three native teachers at Machake mission in Mashonaland, some 400 miles east of Bulawayo, with 108 members, and George Khoza, another faithful convert of over 20 years, at the Roodepoort mission, some 30 miles out of Johannesburg. Bro. Wm. Duff, and the white church in Johannesburg, are interested in this mission.

Religious Notes and News.

Enforcing Our Creed.

Frequently in our correspondence (says the American "Christian Standard") we come across the assumption that churches of Christ, by their public teachings, should be regarded as creedless churches, and that the plea for Christian liberty practically requires that their pulpits be licensed to put forth any notion which may enter the heads of the good men who occupy them.

Neither of these assumptions contains a particle of truth, and we fear some few of the brethren have been trying for years to preach a message they have never understood.

The truth is that churches of Christ in the Restoration movement are the most rigid creed churches in existence. Their creed is a written creed, and always enforced. In other communions the creed is often in the background, subscribed to only by the clergy and officials. With us every convert makes confession of the full creed at the threshold of the church, and is committed to measure himself and every one else by it forever afterward. With Paul, Christians only are determined to know only Christ and him crucified and are equally determined that the pulpit they support shall keep to the same rule.

Just as positive and definite is the position of the brethren on the subject of liberty. They are the farthest removed from encouraging men "to think for themselves" whenever Christ has spoken. Our liberty is in Christ. When any preacher in the pulpit exalts some theory or fanciful interpretation at the expense of plain facts and clearly established gospel principles, his work among Christians only is ended.

United Christian Missionary Society.

The annual report of our American United Christian Missionary Society for the year ended June 30, 1924, contains the following points:

Total receipts of the United Society	
and six old boards	\$3,198,219.85
Gain in total receipts of U.C.M.S.	327,302.80
Gain in special funds	379,826.57
Total annuity funds in four years	414,214.63
Gain in annuity funds	62,866.01
Gain in nett worth of the society	409,207.53

White workers are urgently needed for Roodepoort and Macheke, Mashonaland. Out of personal effort, and the "grain of mustard seed," have grown at least six mission fields, fourteen white workers, besides native teachers and preachers, with converts numbering probably 1,500. To God be the glory.

Sister Sherriff and I are now enjoying our first furlough in 24 years. Left home on August 2, a year ago. Spent four months in Great Britain, a month in Canada, six months in United States, two months in New Zealand, and (D.V.) sail per s.s. "Ballarat," December 4, for South Africa.

As a result of our furlough Bro. and Sister Lawyer are being supported by the United States. Money has been raised to build a house for Bro. and Sister Short in N.R., also to buy a mule and other things needed. The Nashville brethren, Tennessee, are willing to support the writer full time in the work. Sister Miss Marjorie Benjamin, student at Glen Iris, is to join us shortly. And last, but not least, the bulk of our expenses have been refunded by the American brethren, which makes me say with the Psalmist, "What shall I render unto the Lord for all his benefits towards me?"

Christ died to save us all to serve him. Should not the above encourage every brother and sister to attempt some personal work for Jesus Christ?

"Behold I come quickly, and my reward is with me, to give every man according as his work shall be."

The churches gave	\$584,220.33
The Sunday schools gave	434,694.64
Gain in Sunday schools	37,072.22
Auxiliary societies gave	837,672.13
Total receipts general fund	1,714,853.65
Loss in general fund	52,523.77

Foreign

3,314 baptisms; membership foreign churches 29,781, gain of 14 per cent.

Medical treatments, 352,250.

Three new hospitals completed or under construction.

Home.

Disciples' percentage gain double any other Protestant body.

176 churches aided.

1,485 students in Bible chair classes.

116 added among French Acadians

740 pupils enrolled in five negro schools.

890 students in mountain schools.

Benevolence.

971 children served in six homes; daily average 450.

178 aged.

\$140,000 raised for Cleveland Home.

\$30,000 raised for Colorado Home.

Religious Education.

The 35 field workers visited 1,509 Sunday schools, delivered 4,100 addresses, held 3,521 conferences, attended 601 conventions, and organised 27 new Bible schools.

Gain of 501 Endeavor societies.

3,361 teacher training credits granted, a gain of about 30 per cent.

81 Bible schools in the \$1,000 class.

Toc H.

The Toc H movement, which is being introduced into Australia, was explained last week by Mr. H. E. E. Hayes. In the public press he is reported to have spoken as follows: Toc H was founded in the war. In Flanders, in 1915, the flower of British manhood was being wiped out. After an attack in which an officer named Talbot was killed, some of the survivors agreed that something must be done to fill the gaps caused by the loss of so many of Britain's finest young men.

These officers started a hostel, intended as a place of inspiration. The name Talbot was taken by accident; he was well known and was one of the most promising students of Oxford. Toc was simply the artilleryman's way of saying T. The hostel was called Talbot House, and was intended to enshrine the names of all the men who gave their lives in the great cause. Talbot House was always under fire, and it became a place of great inspiration. All visitors to Talbot House had to cast off their rank, and a wit wrote over the door, "Abandon rank all ye who enter here." Those responsible for the discipline of the army displayed hostility toward the movement until they saw that, instead of destroying, it improved discipline, giving it a moral atmosphere and influence. Generals and Tommies loafed about the house together, and the atmosphere was one of brotherhood, in which men living in the shadow of death came together. More than 20,000 men passed through the house. Of the 20,000 men who passed through only 2,000 came back. Those who did not come back were called the elder brothers of the movement. They were its inspiration. Toc H was out to break class consciousness, which was an aggravated form of class hatred which had become the curse of the world, and was present in Australia. One of its ideas was to bring labor and capital together, and make the representatives

of each class meet and know men instead of a system.

The movement spread after the war in a wonderful way, following a book written by Mr. Clayton. It was soon seen that movement could not be confined to former service men, and later helpers. Toc H began a hostel in London, at which all classes of men could live. It was conducted on a wild financial basis, by which each man paid according to his financial possibilities. A boy earning 7/6 a week paid 2/6 a week, and a barrister paid £4/4- a week. All received the same treatment, and no one knew what the other paid. Each branch had a job master, who assigned work to the members. Toc H supplied scout masters, leaders of boys clubs, Y.M.C.A. helpers, and many other forms of assistance. Although founded in Anglicanism, Toc H was undenominational, and a majority could elect its own padre. The movement was intensely religious and was a living memorial to the men who gave their lives in the war. Toc H believed that those men died for something the world had not yet realised, and was helping the world to realise it. It really was taking up the spirit of restlessness left by the war, was giving it direction and making men realise that they were all brothers working for happiness.

O God, so is thy praise in all the earth, thy right hand is full of righteousness."

The love of God.

Thousands of years of the divine government elapsed before God, in the New Testament, revealed himself as a God of love. In a limited measure his love was revealed in creation and providence; but it was reserved for the new covenant to open up to the wondering view of mankind its amazing heights and depths. Two wonderful truths are made known—God's wonderful love for man as a sinner, and that his love embraces the whole of mankind. These truths are scarcely hinted at in any part of the Old Testament; but the two great attributes we have briefly considered, which are summed up in the grand words of Revelation, "Holy, holy, holy is the Lord God, the Almighty," are written large throughout that portion of the sacred volume. Doubtless the reason lay in the necessity for mankind to learn that the only true God, who created all things, is absolutely inflexible in holiness and righteousness, and therefore sin cannot go unpunished.

In the New Testament the most prominent phase of God's character is love. Yet in no part of the Bible are his power and righteousness more emphasised. Indeed they take on new phases which the old Scriptures seldom or never taught. The latter expose these divine features in relation to the physical and material, in an awfully grand way, as we have seen. But it was reserved for New Testament times to reveal the dread power and justice of God in relation to the spirit world. Christ's power over the devil—the god of this world—and all his agents; his power to forgive sin; to regenerate the heart; to decide the eternal destinies of men, is surely more stupendous than the creation of the material universe. The righteousness, too, which he (Christ) made known, searched the inner motives of men, and not merely their overt actions. His righteous judgments on the guilty are far more terrible than anything of the kind recorded in the Old Testament. Strange as it may seem, he alone of all God's messengers spoke of "the worm that never dieth, and the fire that is never quenched." On the other hand, the righteousness of God appears in the most wonderful form of being imputed to all who believe in Christ.

As we said at the beginning of this paper, the power, righteousness, and love of God were developed by degrees, till they united, and shone forth in perfection in their final demonstration. That final demonstration was in the death and resurrection of the Lord Jesus Christ. It is only when we clearly apprehend the truth that sin must be punished, that for God to forgive sin without punishment would be the complete overthrow of his reign of righteousness; that we are able to see the sublime excellence of his love for mankind in sending his Son into the world to be the propitiation for our sins. "Thus he was able to be just, and at the same time to justify the ungodly." He is therefore able to save to the uttermost all who come to him in Christ. Christ is the power of God and the wisdom of God, and "he is made unto us wisdom and righteousness and sanctification and redemption." The cross of Christ reveals the power of God in its grandest form, in the salvation of a lost world; the righteousness of God in its severest form in the sacrifice of his only beloved Son; and the love of God in its strongest form in that he gave him up to the shame and agony and curse of the cross for "rebellious" and guilty man. "God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish but have eternal life." "God commendeth his own love toward us, in that while we were yet sinners, Christ died for us." "God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love: not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins."

God.

J. Pittman.

It would appear like audacious presumption for a puny mortal to venture on a theme so vast and sublime, were it not for the fact that God has revealed himself in the holy Scriptures for the very purpose that we may know him ourselves and pass on that knowledge to others, who need that knowledge as much as we do.

Among the wonderful attributes of God, three of them stand out more than the rest in the holy Scriptures: his power, his righteousness, and his love; and these are developed by degrees till they unite in the final demonstration of the nature of God to man. A careful and devout study of this unfolding of the divine nature leads to a more profound adoration of that Being in whom we live and move. In a brief article it is only possible to draw the barest outline of so sublime a subject. The reverent reader must fill in that which is lacking by further meditation. Let us cast our shoes from off our feet, for the place whereon we stand is holy ground.

The power of God.

The first ten words of the Bible comprehend so much of the power of God that the mightiest mind must reel in bewilderment in trying to grasp the fulness of their meaning: "In the beginning God created the heaven and the earth." To the naked eye, and to the ordinary mind, "the heavens declare the glory of God, and the firmament sheweth his handiwork." But how vastly more glorious do these works of God show him to be when science comes to our aid! We are told, for instance, that "the nearest star to our earth would take a train 75,000,000 years to reach it, travelling at the rate of 40 miles an hour without slowing down." There are thousands, perhaps millions of such stars in empty space, many of which are a million times bigger than the earth on which we dwell. The first of Genesis presents an un-speakably sublime panorama of God's creative acts. Let not the degrading hand of the evolution theory try to dim the glory of that wonderful picture drawn by the Holy Spirit of God, "Praise ye the Lord. Praise ye the Lord from the heavens. Lord, Praise ye him in the heights. Praise ye him all ye angels. Praise ye him all ye hosts. Praise ye him sun and moon. Praise ye him all ye stars of heaven. Praise ye him ye heaven of heavens. Let and ye waters that are above the heavens. Let them praise the name of the Lord, for he com-

manded and they were created." "By the word of the Lord were the heavens made; and all the hosts of them by the breath of his mouth." "He spake and it was done; he commanded and it stood fast." Sacred writers throughout the Bible repeat in substance the marvellous story of creation, demonstrating the almightiness of God, as recorded in the opening page of the Scriptures.

The righteousness of God.

Every human government, to be stable, must be based on righteousness. God has implanted this principle in the human mind because it is the foundation principle of his own government. "Righteousness and judgment are the foundation of his throne." "Thy throne, O God, is for ever and ever. A sceptre of righteousness is the sceptre of thy throne." "The Lord our God is righteous in all his works which he doeth." "Ascribe ye greatness unto our God, the Rock; his work is perfect; for all his ways are judgment; a God of faithfulness and without iniquity, just and right is he."

This feature of God's character is also impressed upon every page of Holy Writ. Sometimes it is so awful in demonstration and execution that God appears to man's poor finite understanding in the most terrible aspect. It is impossible to read attentively such accounts as the giving of the Law from Mount Sinai, or the coming of God concerning the extermination of the Canaanites, without feeling a sense of terror at the thought of offending one so severely just and so mighty in execution. And doubtless to dwell exclusively on this aspect of God could only result in the most abject fear of falling into his hands. Many have rashly concluded that he showed himself to be cruel and unjust in the manding the wholesale extermination of the Canaanites—men, women and infants without distinction—in one common slaughter. But doubtless if we could see all the circumstances and conditions of those wicked nations—the horrible corruption, spiritual, moral and even physical, into which they had sunk, we would, in common with Moses and Joshua, and all who had the carrying out of God's commands, not only see the justice but even the mercy of the Almighty in such deeds. We would be ready to exclaim with Abraham, "Shall not the Judge of all the earth do right?" and with David also, in his song, "As is thy name,

The Home Circle.

Conducted by J. C. F. PITTMAN

Silences.

There's a silence of night that's dead and cold,
There's a silence of tombs that's queer and old,
There's a silence of noon that thrills and throbs,
There's a silence of storm that moans and sobs,
There's a silence of plains that's wide and free,
There's a silence that covers the lonely sea,
There's a silence that's big and warm and kind,
That comforts the poor and leads the blind,
A silence of light and of love—that's God.

—Edith E. Wildman.

Tommie Puts on His Thinking-Cap.

Tommie had just returned from his friend Charles' birthday party, and he was telling his mother about it. "My, but it's a grand place, mother, with flowers and trees and gardens, and—and bird-baths—"

"Bird-baths?" repeated Tommie's mother. "Where were they, son?"

"Out on the lawn, mother," said Tommie, excitedly, "and the birds just came and drank and washed themselves. They were made out of white marble, and sunk right down in the earth, and the water poured in them all the time from a fountain."

Tommie gave a little sigh. His little friend's beautiful home had made him feel very poor indeed. "I wish we were rich, too," he went on presently.

Tommie's mother smiled softly as she looked at Tommie's baby sister asleep in the kiddie coop, so healthy and sweet, and then at Tommie, so sturdy and strong. "Has Charles a little sister?" she asked presently.

Tommie looked up quickly. "No; he hasn't any mamma, either, just a nurse and lots of servants—"

"Would you like to exchange with him?" asked Tommie's mother.

"No," cried Tommie, and he ran to his mother and gave her a loving squeeze. "I guess I'm richer than poor Charles, and he hasn't anything I want except the bird-baths, and I guess our birds will just have to go somewhere else to bathe."

"Maybe, if you will think real hard, you can make them a bath yourself, Tommie. Put on your thinking-cap, and see," laughed his mother.

Tommie did put on his thinking-cap, and a few days later he asked his mother if he might spend the money he had saved in his small bank. Mother gave him permission, and the next afternoon Tommie called her out in the yard to see his bird-bath. There it was, a shining white bathtub sunk down in the lawn, and full of clear water.

"Why, where did you get such a lovely bath?" asked his mother in astonishment.

"It's just a big, white granite pan, mother," laughed Tommie; "but it's almost as pretty as the ones Charles had, and I can lift it out and empty it every morning and keep it just as clean and nice as can be."

"That's a fine thinking-cap you put on, Tommie," said his mother, approvingly.—Selected.

The Indian's Twenty-Third Psalm.

The Indian language is not easily subject to translation, and in their intercourse with one another the various tribes use a sign language, more or less universal, which they have evolved. The following is a translation of the Twenty-third Psalm, which can easily be interpreted by this sign language:

"The Great Father above is a Shepherd Chief. I am his and with him I want not.

"He throws out to me a rope, and the name of the rope is Love, and he draws me, and he draws me, and he draws me to where the grass is green and the water not dangerous, and I eat and lie down satisfied.

"Sometimes my heart is very weak and falls down, but he lifts it up again and draws me into a good road. His name is Wonderful.

"Some time—it may be very soon, it may be longer, it may be a long, long time—he will draw me into a place between mountains. It is dark there, but I'll draw back not. I'll be afraid not, for it is in there between these mountains that the Shepherd Chief will meet me, and the hunger I have left in my heart all through this life will be satisfied. Sometimes he makes the love rope into a whip, but afterwards he gives me a staff to lean on.

"He spreads a table before me with all kinds of food. He puts his hand upon my head and all the 'tired' is gone. My cup he fills till it runs over.

"What I tell you is true; I lie not. These roads that are 'away ahead' will stay with me through this life, and afterward I will go to live in the 'Big Teepee,' and sit down with the Shepherd Chief forever."

A Home.

An ear that waits to catch

A hand upon the latch;

A step that hastens its sweet rest to win;

A world of care without;

A world of strife shut out,

A world of love shut in.

—Dora Greenwell.

Where the Responsibility Lay.

A countryman, with a local reputation as a vocalist, attended a dinner and was asked to sing. Although he had no music with him, and was as hoarse as a frog, he consented to try, but broke down.

"Never thee mind, lad," said an elderly guest, trying to cheer him up—"never mind the breakdown, for thee's done thy best; but the fellow as asked thee t' sing ought to be shot."

Better Carry a Lantern.

The stingy farmer was scoring the hired man for carrying a lighted lantern to call on his best girl.

"The idea," he exclaimed. "When I was courtin' I never carried no lantern; I went in the dark."

"Ycs," said the hired man, sadly, "and look what you got."

Clothes that Passed in Night.

Passenger (after the first night on board ship): "I say, where have my clothes gone?"

Steward: "Where did you put them?"

Passenger: "In that little cupboard there, with the glass door to it."

Steward: "Bless me, sir, that ain't no cupboard. That's a porthole."

The Family Altar.

J. C. F. P.

SUNDAY.

Keep thyself pure.—1 Timothy 5: 22.

"When wealth is lost,
Nothing is lost;
When health is lost,
Something is lost;
When character is lost,
All is lost."

Reading—1 Timothy 5: 20-25.

MONDAY.

Grow in the grace and knowledge of our Lord and Saviour Jesus Christ.—2 Peter 3: 18.

"Five stages of growth in grace.—New-born babes, 1 Peter 2: 2; weaned child, Isaiah 28: 9; little children, 1 John 2: 12; young men, 1 John 2: 13; fathers, 1 John 2: 13."

Reading—1 John 2: 12-17.

TUESDAY.

Let your light shine before men; that they may see your good works, and glorify your Father who is in heaven.—Matthew 5: 16.

"A Christian woman had befriended an outcast girl who was stricken with disease, and had brought her to a place where she could have nourishment and rest and comfort and love. Knowing that she had not long to live, the friend asked her whether she ever thought of God. 'It has not been hard to think of God,' was the reply, 'since I met you.'"

Reading—Matthew 5: 13-16.

WEDNESDAY.

Adorn the doctrine of God our Saviour in all things.—Titus 1: 10.

"At an exhibition of pictures it was discovered that a masterpiece by a famous artist was quite unnoticed because it was poorly framed and hung in a shadowed corner very high. The man in charge reframed and rehung the picture, and then everybody acknowledged its beauty. We are to present the Christian religion in the best light and give it a chance to be known. Those who look upon church work and Christian duties as burdens to be shirked, if possible, and those who in bitterness criticise the preacher and Christian people and their work are not an example of adorning the doctrine."

Reading—Titus 1: 1-10.

THURSDAY.

Let the redeemed of Jehovah say so.—Psalm 107: 2.

"If a man is out in the kingdom of God looking for a task that will lay upon his life an immense pressure, let him begin to be an everyday evangelist, a private talker with men regarding the things of God, and he will find the very largest task and in many cases the severest task, he has ever undertaken."

Reading.—Psalm 106: 47, 48; Psalm 107: 1-3.

FRIDAY.

Wherefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord.—1 Corinthians 15: 58.

"William of Orange said to Sir William Temple in 1678, after Charles II. had failed to support him, 'Was ever anything so hot, or so cold, as this court of yours? Will the king, that is so often at sea, never learn a word that I shall never forget since my last passage, when in a great storm, the captain was all night crying out to the man at the helm, 'Steady, steady, steady.'"

Reading—Galatians 6: 1-10.

SATURDAY.

Be patient, therefore, brethren, until the coming of the Lord.—James 5: 7.

"Patience! Why 'tis the soul of peace; Of all the virtues, 'tis nearest kin to heaven. It makes men look like gods. The best of men

That e'er wore earth about him was a sufferer. A soft, meek, patient, humble tranquil spirit. The first true gentleman that ever breathed."

Reading—James 5: 7-11.

Prayer Meeting Topic

December 17.

The Believer's Bank-Note.

(Philippians 4: 19.)

Horace Kingsbury.

"My God shall supply all your need according to his riches in glory by Christ Jesus." This text has been called "The Believer's Bank-note." "My God," the bank; "shall supply," the promise; "all your need," the amount; "according to his riches in glory," the capital; "by Christ Jesus," the signature.

The Philippians had supplied Paul's need. He had brought them the Gospel, and they had followed him with a loving and practical interest. No one could ever accuse Paul of being in the ministry for pay. On occasion he worked with his own hands that he might not be a charge upon others, but when necessity arose he was grateful for financial help. The Philippians were a generous folk and their timely gifts were appreciated, not only by Paul but by God himself. They were "an odour of a sweet smell, a sacrifice acceptable, wellpleasing to God." God was not unrighteous to forget their work and labor or love, which they showed toward his name, in that they ministered to one of his saints.

"Generalising from his own case," he says, "My God shall supply all your need." Now they did not give that they might receive, but God has a way of making up to those who sacrifice for him. "Give, and it shall be given unto you." Because of their generosity Paul could say, "I am filled," and because of God's goodness he could promise, "My God shall fulfil every need of yours." "The Lord will give grace and glory: no good thing will he withhold from them that walk uprightly."

Now, what is a Christian to do with this "bank-note"? Frame it and hang it on the wall? No! Cash it! "It is your sweet privilege to place all your need over against his riches, and lose sight of the former in the presence of the latter. His exhaustless treasury is thrown open to you, in all the love of his heart; go and draw upon it, in the artless simplicity of faith."

Dr. F. B. Meyer says: "A story is told by Dr. Richard Newton of an old and poverty-stricken Indian, who many years ago made his way into a Western settlement in search of food to keep him from starving. A bright colored ribbon was seen about his neck, from which there hung a small, dirty pouch. On being asked what it was, he said it was a charm given him in his younger days. He opened it, and took out a worn and crumpled paper, which he handed to the person making the inspection. It proved, on examination, to be a regular discharge from the federal army, signed by George Washington himself, and entitling him to a pension for life. Here was a man with a promise duly signed, which if presented in the right place, would have secured him ample provision, yet he was wandering about hungry, helpless, and forlorn, and begging bread to keep him from starving. What a picture of many Christians who are in need of everything when they might be rich and full! Perhaps their own life has not been generous, certainly their faith has never put its claim to God's great bank of promise."

This brief study concludes our series on Paul's Letter to the Philippians. We have no means of knowing how many read this weekly column, or of ascertaining how many leaders use the suggested topics in their prayer meetings. We can only hope that some good is being accomplished. "Now unto God and our Father be glory for ever and ever. Amen."

Suggested Hymns—Sankey's Collection.

522—All the Way my Saviour Leads Me.

562—The Lord's My Shepherd.

539—A Shelter in the Time of Storm!

529—Everywhere He Leads Me.

THE AUSTRALIAN CHRISTIAN.

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Our Young People.

Conducted by W. CALE

Westral Lacrosse Club.

Our photo. is that of the Westral Lacrosse Club, which was formed from the young men of the Lake St. church, Perth, W.A., under the leadership of Mr. Maston Bell.

The team has had a very successful season. Entering lacrosse ranks for the first time they annexed the "B" grade premiership in convincing style. Of the sixteen matches played, only two were lost, one by one goal and the other by two goals, one match was drawn, while the remaining thirteen were won, many of them very easily. During the season 183 goals were thrown by the club, while 49 goals were thrown against them. They will be holders of the Clark Cup for twelve months as a consequence.

It is suggested and will probably be adopted of playing two teams next season, one in the "A" grade and the other in the "B" grade. There are already names of about thirty prospective players, and the difficulty, with others coming in, will be to place them all.

The past season has been a very enjoyable one. The team was always respected by opponents, and matches free from ill feeling of any sort. One of the most noticeable features during the season was the entire absence of friction.

Another pleasing feature was the host of supporters who followed the team from the Lake St. church. Their interest gave great encouragement to the players. May the seasons to follow be as happy as that of 1924.

were six recent additions to the class. The class has provided the Bible school with all its officers and teachers with but one exception, and a donation was recently made to the funds of the Bible school. During the past month two young women members have followed their Lord in baptism. The young men of the class have volunteered to carry out the work in connection with the building of the new open baptistery which is to be built of reinforced concrete.

During the evening one of the visitors said that the class was the best Bible class on the Barrier, and paid tribute to its teacher, Mrs. Blackburn, for the splendid work accomplished during the year.

Victorian Bible School Demonstration.

The prize-giving demonstration in connection with the Victorian Bible Schools and Young People's Department was held on Monday night, Nov. 23, and though heavy rain fell, a splendid audience gathered, and a very fine programme was presented. Mr. Randall Pittman, B.A., occupied the chair, in the absence of the president through sickness. The prizes were presented by Mr. B. J. Kemp, the treasurer. Lygon St. P.B.P. and Collingwood K.S.P. represented the young people's clubs in an excellent manner. In addition, ten Bible schools were represented upon the programme.

Castlemaine Aeroplane Rally.

The increase campaign just concluded has resulted in a net gain of forty-five scholars. The blues were in the lead right up till the last Sunday, when the reds made a final effort and secured the victory. The competition closed with a great tea in the Mechanics' Institute, followed by games. Prizes were distributed to the scholars bringing the most new scholars as follows: Marjorie Beaton, 16; Elaine Smith, 5; Ellie Norris, 4; Alice Pryor, 2. Miss Brammer's class won the class competition, gaining 88½ per cent. of marks for five months.

Churches of Christ, Broken Hill.

BIBLE CLASS REPORT.

The church and Bible school at Wolfram St., Broken Hill, are fortunate in having a splendid Bible class. On Nov. 20, the class held its annual meeting and banquet, when 30 members, together with 20 invited guests, had a very happy time together. The following toasts were honored: "Australia," "The Class and its Teacher," "The Church," its Pastor and Officers," "The Bible School," "The Tennis Club," and "The Visitors." Suitable responses were made. It was reported that there



Westral Lacrosse Club, W.A.
Winners of "B" Grade and Clark Cup.

Foreign Missions.

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

The Work at Diksal, India.

Diksal is greatly rejoiced at the kind generosity of a Melbourne sister in providing a home for their doctor. Bro. Escott says: "This month has been one of very full moment. On receipt of the news that the money was in for a doctor's bungalow, I immediately commenced building operations. The building is completed, and only awaits the arrival of tiles for the roof. In the midst of this and other operations we held a special gathering of all our workers. We had a twofold object to observe, the anniversary of our church, and to utilise to occasion to hold special meetings for the deepening of the spiritual lives of our fellow-workers. All other work was closed down so that nothing might hinder these meetings. Friday, the day of arrival, we began the

the measurement of which is 8 ft. x 7 ft. and 7 ft. deep.

I am glad to say we have had splendid rains, the best we have had since we have been here. The residents say it is the best they have had for 20 years. We have sown our fields, and all is coming on well, which will mean fodder for the bullocks.

I have purchased a secondhand Ford car almost new. I trust this will not create a wrong impression that I am a man of means; far from it. To me it was a most pressing need for the work. I would like to point out that when the matter of a car in connection with the work at Diksal was put before the Committee it was not of my seeking or suggestion. At the close of one of our business meetings it was proposed by one of



Group taken at Church Anniversary, Diksal, India.

day with a praise and prayer meeting at 3.30 p.m. At 6.30 p.m. we had a united dinner; 8 p.m., another prayer meeting. Saturday, five meetings; Sunday, six meetings. Sunday was our crowning day. In the morning we began the day with a prayer meeting at 6.30 a.m. At 9 a.m. we held our service, and we all gathered around the table of the Lord. At the close of this service an offering of money and other gifts was taken up for Foreign-Mission work, and the sum of Rs. 84, 12 annas was realised (about £9). Please accept this as a freewill offering from the Diksal church. In connection with this offering it is worthy to note that Mrs. Watson's Bible women's band practically denied themselves a whole month's food in order to give to the Lord's work.

The meetings were a great success; but in arranging and planning for them, one felt the power of the devil in trying to mar the work. I am convinced if we are going to make any great progress in the redemption of these people, it is only God's people who are alive spiritually and in touch with the living Head. I am hoping in the future that the above meetings will become a feature of our missionary effort, and periodically we can meet for the spiritual uplift and discuss means and ways for the progress of the work. I shall rejoice when the necessary buildings are completed, so that I shall be more free to devote my time to that work to which I have dedicated my life. I am beginning to realise how big a toll this foundation work of building, etc., has been on my physical powers, yet I shall rejoice if I have not labored in vain nor run in vain.

We have just completed the building of a tank to conserve water for the bungalow. I tried to purchase an iron tank, but found they were too expensive, so we sunk down into the ground, laid the bottom in concrete, built up the sides in brick, and plastered it with cement and lime. Part of the tank is below ground and part above ground,

our workers, to my surprise. The need has been forced upon me. Recently another of our horses died, depriving me of the use of the tonga. Just at that time an urgent call came to a medical case

10 miles on the Indapur road. I explained the situation to the man, being minus a horse, and he arranged for a one-horse trap to yoke my horse in, but my horse objected strongly, resulting in the abandonment of the idea. I then started out in our own bullock dray, reached my destination, attended to the patient, and journeyed on another 10 miles to Indapur, hoping to do the return journey in a hired tonga and rail. In this I was disappointed, as they tried to force me to pay for a whole tonga. So I decided to do the return journey in the bullock dray. I was so tired out when I returned home that I cried "enough," and went into Poona the next day and bought the car. I have done many years' travelling in bullock drays, etc., but I find I cannot do the same as I used to, and what is more important, one seems to be able to accomplish so little. What used to take a three days' tiring trip to Indapur is now a matter of two hours' going and coming, with little physical effort, and treble work accomplished.

This week we returned from Poona, where we went on business, and to go through the test for a motor driving license, which I am thankful to say I was able to procure.

I am glad to say that we have Edgar home with us for a fortnight's vacation. He is looking well.

I am enclosing a photo. of a group taken in connection with the meetings of the anniversary of the church. You will notice a Christian sadu sitting in front. He is one we invited to take part in some of the meetings, and he is a fine spiritual man. I am sorry that I could not have given you a more detailed account of the meetings. Some of them continued till 12 p.m. The last meeting it was after 12 p.m. before we retired to rest.

Yours very sincerely,

T. Escott.

Bro. Escott's report says that they have two schools, with an average attendance of 100. In the medical department they had 210 treatments, sold eight copies of the Scriptures, and distributed 550 free tracts. Number of church members, 20; adherents, 9; children, 14; total, 43.

During the month 12 meetings were held on the Lord's day, and they had an attendance at the meetings of nearly 1,000 people, two Sunday schools with 102 children attending.

THIS CONCERNS YOU!

Will you please read this? And having read, will you kindly do your best to help in the way suggested?

If you are a regular reader—

Will you seek to interest others in our work? We are anxious to get our church paper into every church home. Please speak to some of your friends and fellow-members about the "Christian." Commend it to them and introduce them to our agent in your local church. To widen the circulation of the paper is to assist the church and to interest new members. To help us is to help them.

If you read for the first time—

It may be that this issue of the "Australian Christian" will fall into the hands of some who are not regular readers or subscribers. We feel sure that you would find a regular reading of the paper both interesting and profitable. There is no better way of keeping in touch with the Brotherhood of which you are a member. The "Christian" circulates throughout the Commonwealth, New Zealand and other parts of the world. It forms an unrivalled means of keeping in touch with the churches, the preachers, and the work you love. Interest in our church

paper means a growing interest in the things of the Kingdom.

Why read?

Following are regular features of the paper. They make a varied appeal to Christian people and show that it would repay you to receive the "Christian" weekly. Read it for its

- News of the Churches.
- Home Missionary Notes.
- Foreign Missionary Department.
- News of the wider religious world.
- Home Circle, interesting the children.
- Young People's Department.
- Prayer Topics.
- Articles of devotion and instruction by leading brethren and well-known writers.

The "Australian Christian" stands behind all our Brotherhood work—home missions, foreign missions, social service, education. If you are interested in these, you will wish regular reports such as appear in our pages. You may begin to subscribe at any time through church agent; price, 2/3 per quarter. Or we shall gladly post direct to your home for 10/6 per annum.

We wish to put
The "Christian" in Every Church Home.

Here and There.

More than ever before is wanted on Sunday, Dec. 7, for Victorian Home Missions.

All moneys in connection with Victorian Home Missions should now be sent to Reg. Enniss, Home Mission office, 14 Queen St., Melbourne.

The following telegram reached us on Tuesday afternoon:—"Hobart mission gaining interest; Forbes preaching with power; eight decisions.—Nightingale."

East Camberwell, Vic., is having good gospel meetings, and of late there have been several decisions. One made the confession on Sunday evening, Bro. H. B. Robbins preaching.

At a special business meeting of the Unley church, S.A., by a unanimous vote Bro. Jas. E. Webb was invited to continue as evangelist for a further term of two years, at an increased salary.

The first meeting of the Acting Federal Executive was held Monday, Nov. 24. A great amount of business was transacted, and arrangements made to actively forward all the Federal interests.

Our Queensland Conference President (Bro. L. Larsen) writes regarding the Home Mission offering on Dec. 7: £500 is needed for this department of the Lord's work. Brethren the need is very great. Do not fail us."

A Brotherhood Memorial Service in honor of Bro. Thomas Bagley will be held in Lygon St. chapel, Carlton, on Sunday afternoon, December 7, at 3 o'clock. A very large attendance of those who appreciate our brother's work is anticipated.

The annual offering for church and Sunday school building extension fund will be received in all the South Australian and Broken Hill churches on Sunday, Dec. 7. £550 is the aim to meet requirements. Envelopes have been forwarded to the church secretaries for distribution.

On Saturday, Nov. 29, at City Temple, Sydney, Miss Doreen Harward, B.A., daughter of Mr. and Mrs. H. G. Harward, was married to Mr. Norman Morris, son of Mr. and Mrs. Alf Morris, of Summer Hill. The ceremony took place amidst most tasteful decorations in the presence of a large company. S. J. Southgate was in charge. Eighty guests assembled at Ashfield for the breakfast. Mr. and Mrs. Morris will reside at Vaulcuse.

A very impressive meeting was held on Tuesday, Nov. 25, when teachers and scholars of the Chinese mission met to say farewell to Mrs. Jame, wife of the late evangelist, and her two boys who are returning to China. Good wishes were expressed. Norman Jame thanked all who had taken so much interest in them and their parents. The meeting was preceded by a baptismal service. Mr. Allen, Vic. F.M. secretary, baptising one of the scholars.

Elsewhere in this issue we refer to the loss we have sustained in the passing of our Bro. Thos. Bagley. At our request, Bro. A. E. Illingworth, President of our Victorian Conference, will write a suitable appreciation of our brother's life and work. Doubtless many of our readers would wish to express their feelings, if space permitted, but it will suffice and it is most appropriate that our President who has been so conversant with Bro. Bagley's work, both in N.S. Wales and in Victoria, should on behalf of all pay a tribute of affection and respect.

At Lygon St., Vic., on Sunday morning A. E. Illingworth led the service and gave a fine address. Mrs. Wedd, wife of the late esteemed evangelist A. Wedd, was present at the Lord's table. Another, very old member (Bro. William Grindrod), who has been associated with the church for about 50 years, has been suddenly called home. The sympathy of the church is extended to Sister Grindrod and her son, Dr. W. Grindrod, in their great loss. An appropriate hymn was sung, and prayer offered on behalf of the bereaved. F. T. Saunders continued his series of discourses, speaking upon "The Two Tombs."

Bro. A. G. Brown was given a State welcome by the W.A. brotherhood on Nov. 20. Sunday, November 23, was spent with the churches in the metropolitan area. A commencement was to be made in his new field on November 30.

At Prahran, Vic., on Sunday, Nov. 30, Bro. L. Brooker gave a fine address in the morning. In the evening Bro. Geyer preached; at the conclusion two young men came forward, one to confess his Lord and the other desiring to more closely follow the Lord in Christian baptism.

A large and representative meeting was held in Lake St. building, Perth, on Thursday, Nov. 20, to welcome home delegates to Federal Conference, and promote Federal interests. D. M. Wilson, Federal President, presided, and T. Marsden spoke on "Conference, and its Messages;" F. E. Buckingham "The Fellowship of Conference;" A. Lucraft, "Our Growing Brotherhood;" T. Hagger, Federal Secretary, "The Federal Conference in 1926." The meeting was a spirited gathering and gave promise of the W.A. brotherhood's support to the acting Federal Executive.

On Tuesday evening, Dec. 2, a very successful missionary meeting was held in Lygon St. chapel, Melbourne, to say good-bye to Bro. and Sister Sherriff, and to welcome Bro. W. Waterman. Bro. R. Lyall presided, and in a very touching manner referred to the death of Bro. T. Bagley. Bro. F. T. Saunders offered a prayer for the bereaved. Bro. W. Waterman suitably responded to his welcome. Bro. J. Sherriff delivered a most interesting lantern lecture on his 28 years of faith-mission work in Bulawayo. It was a thrilling story of the Lord's triumph in Africa.

North Fitzroy Lord's day morning meeting was addressed by Bro. John Sherriff. It is about 37 years since Bro. Sherriff made the decision for Christ at North Fitzroy. During the past week the annual visit was made to the Old People's Homes at Cheltenham. Twenty-two of the members formed the party, taking gifts of sweets, tea and tobacco. A fine service was held, and good attention given to Bro. J. W. Baker's address. The new Bible school building is rapidly approaching completion, and should be ready for opening early in the New Year. A scout corps is being formed in connection with the school, and a good number of the boys are already interested.

Great success continues to follow the Baker-Brooker mission at Bambra Rd., Vic. During the three weeks there have been 60 decisions. Over 40 have been baptised, and more will obey the Lord this week. Last Lord's day 135 broke bread. Bro. Baker is presenting the truth in broad. Bro. Baker is presenting a most at-love and with great power, receiving a most attentive hearing. Searching of the Scriptures and tentative hearing. Attendances are producing remarkable results. So bright are the prospects that it has been decided to continue the mission until December 15. Bro. Brooker and Nicholls are rendering splendid service in and leading the singing, as also is Bro. Schwab in daily following up and finalising results, and helping the interested.

Bro. F. Cornelius writes:—"The power of the gospel has been demonstrated at the Hinrichsen-Brooker mission at Warracknabeal, Vic. Great crowds continue to come to the tent. The visit of Bro. Eaton to the district has been greatly appreciated. His messages, delivered with great power, were a means of great encouragement. On Sunday morning he addressed the church at Warracknabeal, when there was a record gathering. In the afternoon and evening he spoke to splendid gatherings at Brim. Both the Brim and Warracknabeal churches were pleased to receive greetings from the Home Missionary Committee. The Dunnmunkle members were also delighted to have Bro. Eaton visit them. At the Sunday after-

noon service at Brim, six mission converts were received into the church by Bro. Cornelius. The Brim members have loyally stood behind the mission by their presence and financial support, and are rewarded for their deep interest. On Sunday afternoon the Warracknabeal Bible school was splendidly attended, many new scholars being present. At night the tent was crowded. Very bright community singing was led by Bro. Pratt, and Bro. Hinrichsen gave an excellent address on "The Ten Requirements of Christian Baptism." Several decided for Christ. There have been 107 confessions to date, and a splendid consolidating work is also being done."

BIRTH.

CROCKER (nee Millie McPherson).—On Nov. 4, to Mr. and Mrs. N. Crocker, of Brim—a son.

MARRIAGE.

BROWN—KNIGHTS.—On Nov. 8, at Church of Christ, Dandenong, by Mr. A. A. Hughes, Wilfred O., only son of Mr. and Mrs. D. Brown, "Waratah," Langhorne St., Dandenong, to May P., elder daughter of Mr. and Mrs. H. Knights, "Troba," Grassmere, Dandenong.

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COMING EVENTS.

DECEMBER 13.—Restoration Conference will be held at Christian Chapel, Rathdown St., near Princes St., North Carlton, on Saturday, Dec. 13.

DECEMBER 13.—Rainbow Fair (sale of work and gifts), at Church of Christ, Finsbury St., Newmarket, in aid of kindergarten hall. To be opened at 3 p.m. by Mrs. W. C. A. Luke. Fair will also be continued in evening. Old and new friends cordially invited.

DECEMBER 13.—Ringwood Church of Christ Ladies' Sewing Class Sale of Work, to be opened by Mr. H. Gray, evangelist. Afternoon and evening. Drapery, sweets and ice cream, home-made cakes and jams, Christmas tree. Come and spend a happy day. Afternoon tea and tea available. E. Morgan, pres.; L. Cochaud, sec.

DECEMBER 14.—Opening services Gawler chapel, S.A. 7 a.m., prayer meeting. Speakers, 11 a.m., R. Raymond; 3 and 7 p.m., A. C. Rankine. Great thankoffering day Bring church hymnals, and 1,200 edition Sankeys. Visitors not accommodated in homes, bringing baskets, can lunch in vestry. Hot water provided. Also meetings in evening, Monday to Thursday inclusive.

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Bordertown, S.A., District Conference.

The annual district conference of the churches of Christ in the Bordertown and Kaniva district was held on Lord's day, Nov. 2, and Wednesday, Nov. 5. Previous to the conference meetings Bro. Ira Paternoster addressed the Christian Endeavor on the Friday, his topic "Serving," being greatly enjoyed.

At the Lord's day morning service in the chapel at Bordertown, Bro. Paternoster spoke upon the Christ. In the afternoon and evening, in the Institute Hall, he also delivered appreciated addresses. Special singing was rendered by the Bordertown church, and Sister J. Warncken sang a solo.

At the conference meeting on Wednesday morning Bro. C. S. Wylie presided over the devotional hour; Bro. Paternoster speaking on "Christian Service."

The afternoon and evening sessions were held in the Institute. At 2.30 the president (Bro. Williams, Kaniva) took the chair. Visitors were welcomed, and Bren. Paternoster and Randall responded.

A young people's half hour was presided over by Bro. Eagle. A paper on consecration was read by Bro. Wheaton, and Bro. Randall gave an address.

Later, Bro. Benn's address on "Praying with your Windows Open," was greatly appreciated. Obituaries on the deaths of Bro. William Fallon and Sister Mrs. Wissen were presented.

Reports were given. Bro. Williams spoke of Kaniva, where there were 13 additions for the year. Bro. Ball had conducted a mission. Bro. Benn referred to the work at Lillimur.

Bro. Dinning reported two additions and good meetings at Wampoonny. Bro. E. P. Verco reported that there were fair attendances at Bordertown and Mundalla; the Christian Endeavor was going ahead, and a women's mission band was doing good work. Bro. Ira Paternoster gave an outline of the working of the new Protestant Orphans' Home in Adelaide, the migration scheme amongst the churches, and the young people's movement.

A motion of sympathy with the sick and bereaved brethren was carried.

Thanks were moved to Bro. Ira Paternoster and to the Norwood church, and also to Bro. Randall, of Naracoorte.

In the evening there was a large attendance; Bro. Eagle occupied the chair. Musical items were rendered by the Bordertown church. The addresses of Bren. Benn and Paternoster were much enjoyed.

Provisions were supplied by the ladies of the church, and all appreciated their services. Sister Warncken sang several solos.—W.A.E.

South Australian Home Mission Notes.

H. J. Horsell.

The outstanding event of the past month was the destruction wrought by the cyclone at Barmera, River Murray, when our neat little chapel was completely wrecked. It is a sorry story, and the work is now very much handicapped. We must come to the assistance of these struggling people promptly. The building, which was of wood and iron and nicely seated, cost over £500 to erect. It was put up in a town where a good Sunday school was gathered together, but where we had no church. There are now 16 church members, and the work was in a promising state. We cannot afford to delay the re-erection of the chapel. We urgently want offerings from churches, and gifts from individual members. Do not delay, but send now. £350 is required to replace the structure.

The chapel at Gawler is now completed. It is a handsome addition to the township, and a credit to the brotherhood. The Church Extension Committee has advanced the church the sum of

£1,700, which is loaned for 15 years. The work should make substantial progress now that the church has a home for all its services and activities.

We regret to report the illness of Bro. L. A. Bowes, of Port Pirie. Our brother has done a useful and successful work. We trust he may soon be restored to strength and health. The church is in a good way, and all departments of service excellent.

Murray Bridge cause shows encouraging progress. There have been three baptisms for the past month. Bro. Marshman is doing a steady work. The Bible school is having good attendances.

Bro. Wiltshire was able to visit and assist the work at Wallaroo during November. Special meetings were held, the church encouraged, Bible school teachers assisted, and the young people's work will receive fresh impetus.

The work at Moonta, as well as Berri, has been maintained mainly by the local brethren. The committee is meeting with much difficulty in locating preachers for these fields.

A tent mission is in progress at Nailsworth, I. A. Paternoster being the missionary. There have been encouraging meetings for the opening nights, and a time of reaping is expected. Bro. A. C. Garnett is doing a good work, and the church is co-operating well with him.

The organising secretary expects to visit the churches on Eyre Peninsula during December. He will visit the several points of work, interview church officers, encourage all the workers, and hearten the preacher in his arduous duties. Bro. Russell has done a splendid work, and all the churches are loyally supporting him. The motor car is proving most serviceable, and is a great equipment for the preacher in his big field.

ACKNOWLEDGMENTS.**S.A. HOME MISSION FUND.**

Appeal for Barmera Chapel.—Unley church, £25; Mile End, £6/9/1; Kadina, £1; Norwood, £4/4/1; Alma, £3; Sisters' Conference, £5; Mr. L. E. Verco, £5; Mrs. M. Pallot, 10/-.

Conference Appeal.—W. H. Rich, £5; J. P. Jones, £1; Mrs. E. Rowley, 10/-; W. I. Neill, £2; Mrs. A. McQueen, £1; A. J. and Mrs. Webb, £7; O. D. Howard, £2; W. Beiler, £1; G. T. Walden, £1; A. J. Webb, £1; J. M. Wilson, £1; Mrs. Wilson Smith, 10/-; G. Oakes, £5; Port Pirie church, 6/3; Maylands Church, 12/6; Glenelg Church, 3/2.

Conference Adjustments.—Church Extension Committee, £2/18/-; C.E. Union, £19/15/6; Foreign Mission Committee, £21/9/-; S.S. Department, £6/6/6; Sisters' Conference, £3; Collegiate College, 10/-.

Conference Programmes.—Grote St. Church, £1/17/6; Forestville, 2/9; Maylands, 15/-; Unley, 18/-; Glenelg, 7/3; Norwood, 15/-.

Duplex Envelopes.—Gawler Church, £1/0/8; York, £2/3/4; North Adelaide, 13/11; Port Pirie, £1/12/8; Croydon, £1; Balaklava, £10; Prospect, £5/7/6.

Subsidies.—Naracoorte Church, £7/10/-; Nailsworth, £10; Broken Hill, £12/7/6; Moonta, £22/10/-; Gawler, £12; Port Pirie, £11; Murray Bridge, £10; Wallaroo, £4/10/-.

Donations.—Union Trust Fund, £50; Mr. L. E. Verco, £15; G.A.J., 2/-; S.S. Department for Young People's Organiser Fund, £252/3/4.

Repayment of Loan.—Broken Hill (Wolfram St. Church), £22/5/6.

The above amounts have been gratefully received since Oct. 1, and are herewith acknowledged.

H. J. Horsell,
Financial Secretary.

November 19, 1924.

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December 4, 1924.

Tasmanian Southern District Conference.

The 12th conference of Churches of Christ in the South of Tasmania was held in the chapel, West Hobart, from Nov. 7 to 9. Delegates were present from Dover, Geeveston, Kellevie, Collins St., and West Hobart, also a delegate from the H.M. Committee.

Conference began on Friday evening, Nov. 7, with a gospel rally, when addresses were given on "Missions" by Bren. W. Clifford (Kellevie) and T. Spaulding (Collins St.), the Conference President, Bro. G. Woolley, (Geeveston), being in the chair. Items were rendered by the Collins St. choir.

The business session opened on Saturday morning, Nov. 8, with a devotional service led by Bro. H. B. Hurburgh (Collins St.). In the absence of the secretary through illness, his place was taken by Bro. J. Woolley, of West Hobart, who extended a hearty welcome to visiting delegates, to which responses were made.

Minutes of last conference were read and confirmed. Secretary's and treasurer's reports were adopted.

At 1.45 a devotional service was led by Bro. A. Stubbs (Dover).

The following officers were elected for the next conference term: President, F. E. Smith (Tunnel Bay); Vice-president, F. H. Burden (Nubeena); Secretary, L. Mundy (Tunnel Bay); Treasurer, W. Spaulding (Tunnel Bay); Preacher next conference sermon, G. Spaulding (West Hobart).

It was decided to hold the next conference at Kellevie in October, 1925.

The following resolutions were agreed to:—

1. That conference recommends to the churches the hearty support of the H.M. Committee in Home Mission work at present being done.

2. That conference recommends to the churches to hold a harvest thanksgiving service annually.

3. That the South District Conference take up the free distribution of literature which was discontinued at last conference.

4. That conference recommends to the churches to encourage young people to take an active part in church services.

5. That the South District Conference asks the State Conference to urge upon the brotherhood of the State the necessity of having Tasmania fully represented at future Federal Conferences.

On Sunday, Nov. 9, Bro. J. Woolley (West Hobart) presided at the Lord's table, and Bro. G. Woolley (Geeveston) gave a splendid exhortation to a good gathering. In the afternoon a Bible school rally was held, the superintendent, Bro. J. Park, occupying the chair. A special feature was the splendid singing by the children. Appropriate addresses were given by Bren. J. Green (Collins St.), and I. Durdin (Geeveston).

At 6.30 p.m. a prayer service was led by Bro. P. J. Byard (West Hobart), followed by a song service and some special items by the Bible school scholars. Bro. I. Durdin conducted the gospel service and preached the conference sermon, his subject being, "Christ the Foundation." A girl from the Bible school confessed her Saviour. Bro. S. Bellette and Sister Ivy Sharp, of Geeveston, sang a nice duet, "He holds me fast."—F. Ashlin, Secretary.

Friends.

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The stars may vanish from the sky,
The lust of gold will pass away;
Earth riches only last a day,
But love will live and God will give,
With heaven's eternity by and by,
Our friends restored—our dear, dear friends.
—Mary Dillon Ferguson.

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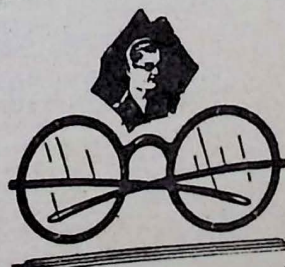
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News of the Churches.

New Zealand.

Gisborne is looking forward to the arrival of the new evangelist, Bro. S. E. Riches (Glen Iris). On Oct. 29, Show Day, the triangle club held a picnic at Sponge Bay, where an enjoyable day was spent. Successful anniversary gatherings were held on Nov. 9. Mr. F. A. Crawshaw (Baptist) delivered a special address in the afternoon. Mr. F. Gardner preached in the evening. On Nov. 13 the annual tea and social took place.

Western Australia.

Splendid attendances at Lake St. all day on Nov. 23. Bro. Hagger commenced a men's Bible class in connection with the school.

At Subiaco Bro. Frew, of Bassendean, conducted the services on Sunday, November 23, in the absence of Bro. W. H. Clay on vacation. His messages were much enjoyed. Fine attendance at mid-week prayer meeting, when Bro. Brown, who is to take up the work at Brookton, was the speaker. Since last report five have confessed Christ and followed him in baptism. Bro. Nelson and Bro. Evan were welcomed home from Conference in Sydney.

Tasmania.

Invermay reports splendid meetings. Bro. Hodgson exhorted on Nov. 23, and Bro. Gillam took the gospel service which was well attended. The sisters' auxiliary held their first sale of work on Nov. 26. It was very satisfactory. They have been working very hard all the winter. Bible school is still having good times.

Caveside Bible school anniversary was celebrated on Sunday, Nov. 16. Bro. J. Warren, from Devonport, with Sister Warren, came by invitation. In the morning Bro. Warren gave a stirring exhortation. In the afternoon he gave an interesting talk to the children, and distributed prize books. He gave a stirring gospel address in the evening. On Monday the children were regaled by a basket picnic, and spent a happy time. In the evening Bro. Warren again gave a message, which was much appreciated. Prevailing sickness interfered somewhat with attendances.

Launceston sisters' guild held their sale of work and gifts in the new school hall on Nov. 12. The sale was opened by the mayoress (Mrs. C. James). A most successful time was experienced, over £70 nett being the result. This sum is to be handed over to the building fund to assist in reducing the debt on the school hall. All meetings are keeping up well, the open-air meeting on Sunday evening drawing large crowds. The Bible school held a successful children's day service on November 23. Several members are sick, Sister Mrs. Wedin being very low. Prayers are requested for her recovery.

Queensland.

The first week of Bro. Ball's mission at Zillmere ended on Nov. 21. The meetings were well attended, and increasing in interest. Bro. Ball's messages were splendid. Three confessions for the week—two sisters from the Bible class and a young lady who has been attending the meetings for some time.

Ipswich Bible school held its second anniversary on Nov. 16. It was a great success. Bro. A. J. Fisher's addresses were enjoyed by young and old. Under the able leadership of Bro. Hack, the children cheered all with their sweet singing. On Nov. 19 the children's demonstration and distribution of prizes took place, every child receiving a prize. Much praise is due to Sister Dach for the splendid programme.

Gympie improvement class had a record attendance on Nov. 22 and musical and elocutionary items were enjoyed. On Nov. 23, Bro. Stalley

exhorted on "Faith." Bro. C. E. Smith, of Cooran (formerly a member of Ipswich), was received into fellowship, also Bro. Jack Kernick (recently baptised). The Bible school collection for children's day amounted to £4/2/-. At night Bro. C. Trudgian preached on "It is Finished." Large attendance. The children rendered an item as taught them recently by Bro. A. J. Fisher.

At New Veteran on Sunday, Nov. 23, the Bible school was held in the afternoon. At night the gospel was conducted by Bro. E. Trudgian, subject, "Recruiting for Christ." The Bible school children's day offering amounted to £1/4/-. Much interest has been created in the district as result of erecting the building in a day.

During the past five weeks special Sunday evening services have been conducted at Sunnybank by Bro. Fisher, Larsen, Reeve, Jones and Young, Bro. A. Rieck and Sister Vera Wyeth, of Annerley, assisting at the organ. On fine evenings, attendances have been good. Bro. C. Woff is doing a splendid work among the young, and is ably assisted by Bro. Gager and Sister Morton. Brethren Bignill, Morton and Gager assist greatly in taking speaking appointments at Sunnybank and elsewhere. Sister Woff and family are visiting relatives in Melbourne. Sunnybank school did well in recent examinations. Bro. W. H. Morton, Sunnybank, is now secretary of the church.

South Australia.

Forestville meetings are gaining interest and numbers, after a momentary lull, many new faces being noticed. The church was favored by a visit from Bro. Wiltshire on Nov. 23, and was helped. Bro. Key was received as a member some time ago. All auxiliaries are doing good work.

On Nov. 23 at Kadina J.C.E., six of the juniors took a leading part. Other meetings during the day were good. At the gospel service Bro. Filmer gave a splendid talk. An anthem by choir and a male quartette were enjoyed. At the gospel service on Nov. 30 an anthem by the choir, a solo and quartette were followed by a splendid address from Bro. Filmer.

Since last report four have been received by letter at North Adelaide. Bro. R. Harkness conducted the service on Sunday evening, Nov. 23. Bro. Ludbrook taking duty at St. Morris. On Nov. 24 the temperance committee of the sisters' conference visited Kermod St. and gave the band of hope a fine programme, with Bro. Webb as chief speaker.

Meetings at Prospect are well attended. The girls' club gave an enjoyable evening on Nov. 29, the proceeds being in aid of the piano. Bro. A. Garland, from the College, delivered a fine address on Nov. 30. Sister Mrs. Robinson, of Bassendean, W.A., was also a welcome visitor. Bro. Beiler preached splendidly in the evening. This meeting concluded the series of meetings in the district hall.

Meetings at York are well attended, especially the morning services. A special missionary meeting was held on Tuesday, Nov. 25, arranged by the Y.P.C.E. Society. About 60 were present. Items given by the three Endeavor Societies were enjoyed. Bro. E. J. Paternoster delivered an address. An offering for mission work amounted to £1/8/5. 163 were present at Bible school last Lord's day.

At Gawler meetings are well attended, and a good interest is manifest. At the annual business meeting all reports were good and encouraging. The following were elected to office:—Deacons, Bro. Smith, Atyeo and Humphrey; deaconesses, Sisters Pickering and Killmier; supt. Bible school, Bro. Raymond; church secretary, Bro. Killmier; treasurer, Bro. Busbridge; auditors, Bro. Doley and Bell; organists, Sisters Doley

and Killmier. All are hopefully looking forward to entering the new chapel. The opening services are fixed for Dec. 14.

Good meetings continue at Port Pirie. In the absence of Bro. Bowes through illness the local brethren are doing their best to carry on the work, and they greatly appreciate the loyalty of the church and congregation shown in continued good attendance. On Nov. 23 Bro. Bottrall addressed the church, and in the evening Bro. Roy Arnold and Bro. Bottrall preached in the evening. Bro. Bowes is steadily recovering from his severe illness.

At Strathalbyn interest in the meetings is well maintained. The church regrets having lost the services of Bro. F. F. Evans, of Mile End, who faithfully and willingly preached on alternate Sundays since January 20 last. The church secretary (Bro. Overall) would appreciate hearing from any brother who is able to render assistance in the way of supplies. The sympathy of the church is extended to Bro. and Sister A. Verner in the passing away of their dear little son David, aged 21 months.

The ladies' foreign mission Band at Unley held the annual F.M. fete on Saturday, Nov. 22. The effort was a success, £55 being realised. On Sunday, Nov. 23, the meetings were splendidly attended. Bro. John Fisher spoke in the morning. Eight were received into fellowship, six by faith and baptism, and two by restoration. At the gospel service the building was full. The church has given £36 towards the rebuilding of Barmera chapel. Last Lord's day morning Bro. G. T. Walden addressed the church, when 196 observed the supper. Another splendid audience in the evening, and keen interest in Bro. Webb's address on "Why I am a Member of Churches of Christ."

Work at Berri and Winkie is being well maintained. Attendances at Lord's table are very good, and all auxiliaries are in a healthy condition. The brethren are praying that a leader and evangelist may soon be found. The S.S. anniversary services on Nov. 23 were a great success. Bro. A. E. Chapman, superintendent, exhorted in the morning, over 50 being present. Sister Mrs. Bradshaw, visitors from Prospect, and Sister Mrs. Seaman, of Barmera, were welcomed. In the afternoon special singing by S.S. scholars and an address by Bro. A. C. Mudford, of Barmera, were much appreciated. Over 150 were present. Bro. R. G. Burnell gave the gospel address; special singing by the children. The chapel was filled. On 24th the annual tea was given by the church to the S.S. scholars, parents and friends, after which a public meeting was held. Bro. F. Mercer, vice-superintendent, occupied the chair. Interesting talks were made by Mr. Allen and Mr. Savage (Methodist minister and S.S. superintendent). Prizes were distributed by Bro. Mercer. Bro. A. G. Jarvis, an elder, made a presentation, as a wedding gift and token of esteem, on behalf of the church officers, to Bro. Mercer, who has been a capable and energetic member, teacher, and officer in the church.

New South Wales.

At Chatswood on morning of Nov. 30 Bro. L. Gilmour addressed the church; subject, "Prohibition." Bro. J. Whelan's message was full of power at the gospel service. One young man confessed Christ. Soloist, Sister Mrs. Swallow. Fine attendance.

Meetings at Auburn are fairly well attended. On Nov. 22, Bro. T. E. Rofe, Conference President, exhorted. There has been one confession. On Nov. 29 a children's day service was well attended. The children gave special songs and recitations which were enjoyed by all.

W. J. Crossman spoke at both services at Taree on Nov. 16. On Nov. 21 members of the church spent an evening with Bro. and Sister P. G. Saxby and family prior to their leaving for South Africa on Nov. 28 for a visit of several months. On Nov. 23 Bro. Crossman addressed the church. At night he made reference to the life and work of the late Bro. Amos Saxby.

Boronia had record evening meetings on Nov. 9 and 16. Nov. 23, evening meeting was good considering the weather. The morning meeting have also been well attended, and a fine spirit manifested. The K.S.P. club held its annual banquet on Sat., Nov. 8. The club is enthusiastic and looks forward to another successful year. The ladies' auxiliary, assisted by the other auxiliaries of the church, held its annual sale of work on Sat., Nov. 16. This was even more successful than last year's. The church was pleased to see Sister Miss Ellis after her return from Wacknabeal, where she acted as organist during the mission. A fortnight's mission, with Bro. A. E. Hurren as evangelist, and Bro. Waterman as leader of song, commenced on Sunday. Bro. Hurren delivered stirring addresses morning and evening.

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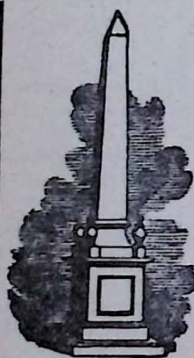
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OBITUARY.

SAXBY.—On Sunday, November 9, after many months of sickness, there passed away our beloved Bro. Amos Saxby, of Taree, New South Wales, at the age of seventy-three. Bro. Saxby was born at Canterbury. Losing his mother at the age of five, he was cared for by his grandparents, and when a boy was taken by his father to Queensland. Returning to Sydney, after some years, he decided to come to the Manning and settled down at Chatham. He was married in 1874. He was baptised into Christ with his wife and four others in 1876 by the late Bro. J. J. Haley. The home call of Bro. Saxby makes the first gap in the ranks of those six. Moving to Sydney in 1882, our brother and his wife resided at Canterbury. Bro. Saxby was one of the eight foundation members of the Petersham church, which then met in the Petersham town hall. After ten years our brother returned to the Manning, living at Chatman for a few years; he finally decided to move on to Taree. Bro. Saxby was a keen student of the Word, and a man who was rich in Christian experience. It was his delight to preach the Word, and often he would walk miles to fill an appointment. During his long illness, which he bore with Christian fortitude, it was a delight to visit him. Those who sought to comfort him always came away having been comforted. His was a beautiful character. His remains were laid to rest in the Dawson Cemetery; and in the absence of the evangelist, Bro. Crossman, the service was conducted by Bro. Henry Edwards. May God comfort his loved ones in this sorrow.—W.J.C.

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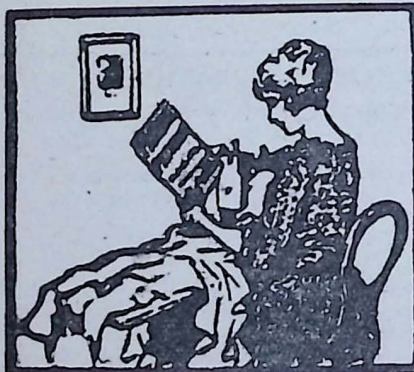
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