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Free Salvation : Is Doing "A Deadly Thing"?

THE "good news" which the apostles of Christ preached to sinful men was that God made a free offer of salvation in and through his Son Jesus Christ. Salvation is God's gift to man in need. As we read the New Testament, we must be impressed by the frequency with which the words "grace," "gift," "free gift" occur. Salvation is a gift—it cannot be purchased. Salvation is "by grace," and therefore it is not of works. We even have the redundant expression that we are justified "freely by his grace," as if by emphasis to forbid the thought that there is anything we can do to merit salvation.

If money could buy.

The late Dr. J. H. Jowett had an address entitled "If Money Could Buy Them," in the course of which he imagined a market for the purchase of spiritual things. "Let us suppose," he said, "that peace of mind could be bought with money, would there be any buyers?" In such a market there would be a queue of would-be purchasers, "care-worn, toil-worn, sin-worn, waiting for the opening of the mystic stores." "But," said the preacher, "there is no such market. Peace of mind cannot be bought. There is no counter on the planet where the millionaire can proffer his millions or the poor widow can bring her mites. This peace of mind is never bought. It is only given. And just because it is given there is no queue. Those who receive it are not purchasers, but beggars. They do not come with purses bulging with money; they come with humble, contrite hearts.

"Nothing in my hands I bring,
Simply to thy cross I cling."

The gratuitousness of the Gospel of Christ needs constantly to be borne in mind. No man can do anything to procure salvation. We must not derogate from the finished, the perfect, work of Christ. To the pride of man there may be something

appealing about the thought of a righteousness which is of law, but law-keeping never justified a man. God sent his Son to do for us what law could not do.

There are two classes of men whose errors are condemned by the truths declared in the foregoing. First, the man out of the church who remains a non-Christian because in moral character he is as good as the church member. He may be so, but that does not help his salvation; nor does it prove that he has as good a right to salvation as has the consciously weak Christian. The latter at least has not asked to be judged by merit—he has discarded any attempt at self-justification and has as a sinner thrown himself upon God's mercy in Christ. The self-righteous man rejects the offer of salvation as a free gift, and in effect claims to be judged by his works. But "all have sinned and come short of the glory of God," and hence "by the works of the law shall no flesh be justified in his sight."

The second man whose error is condemned is he who in his ostensible acceptance of the Gospel of Christ renders his obedience to the Gospel commands in a legalistic spirit, and looks somehow upon his faith, his repentance, his confession, or his baptism as having an intrinsic efficacy. Let this foolish and unscriptural attitude not be entertained for a moment. While it is true that we must comply with the terms of the Lord's appointment, it is he who saves us and not any actions of ours.

THE MAIN THING.

We are all blind until we see
That in the human plan
Nothing is worth the making if
It does not make the man.

Why build these cities glorious
If man unhelped goes?
In vain we build the work unless
The bulder also grows.

—Edwin Markham.

"Your deadly doing."

In a recent reply to a question, Prof. David Smith printed in the "British Weekly" an article on "Doing is a Deadly Thing," and sought to enforce the lesson that justification is by faith and not by works. The questioner found two lines of a hymn—"Doing is a deadly thing, doing ends in death" and "Cast all your deadly doing down"—a stumbling-block, and asked for an explanation. Prof. Smith defended the lines, writing in part as follows:—

When a sinner has discovered "the plague of his heart," to bid him "keep the commandments" is much like her sister-in-law's admonition to poor Mrs. Dombey in her mortal weakness, that she should "rouse herself" and "make an effort," when her sore need was love and kindness. And this is the Saviour's message to poor, burdened, helpless sinners: "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

"Weary, weary, burdened one, wherefore toil you so?"

Cease your doing, all was done long, long ago."

Observe what the hymn really says—not simply that "doing is a deadly thing," but that it is a deadly thing "till to Jesus' work you cling by a simple faith." "By their fruits ye shall know them," is our Lord's test; and right well did these old evangelicals stand it. . . . What alone avails, Paul declares in his defence of the Gospel of Free Grace (cf. Gal. v. 6), is "faith which worketh by love," or rather "faith set a-working by love"; meaning that, while it is by simple faith in the Saviour's finished work that sinners are justified, faith has a necessary sequel. The sight of the Saviour's love awakens a responsive love in our hearts; and that love "constraineth us." "We thus judge, that One died for all, therefore all died; and he died for all that they which live should no longer live unto themselves, but unto him who for their sakes died and rose again." This is the eternal Gospel, the only Gospel, the Gospel for which, whether they know it or not, sinners are hungering as of old.

There is another side.

It has to be confessed, however, that the hymn which begins

"Nothing either great or small—
Nothing, sinner, no!"

is very apt to be read in such a sense as to contradict the plain truth of God's word. It is used by some as an answer to the requirement of obedience to the commands of Christ, as if that obedience were somehow opposed to the "free grace" which saves or to the doctrine of justification by faith. If one is seeking by his good works to justify himself, then "cast all your deadly doing down" may be good advice. But if the question of an inquiring sinner willing to render the obedience of faith be "What must I do to be saved?" then

"Nothing, either great or small—
Nothing, sinner, no."

is as mischievous and unscriptural a reply as can be given.

We have spoken of two not uncommon errors: the thought that a man's good works can dispense with the need of a personal acceptance of Christ and the appropriation of the benefits of his death; and the regarding of compliance with the "terms" of "the plan of salvation" as somehow procuring salvation. But there are two errors on the other side which seem to be as real and as great, and possibly as common. One is what is called antinomianism: the view that because good works are not meritorious or possess any intrinsic saving power, therefore they can be dispensed with. Now, the faith which saves must inevitably manifest itself in the good works of a Christlike life. The other error is so to regard doing as "a deadly thing" as to nullify the Scriptural commands and promises. Our acts of obedience are not the procuring cause of salvation. But our faith, repentance and baptism are unquestionably means or acts of appropriating the benefits of salvation procured for us by the meritorious work of Christ. Salvation or justification is not ascribed only to faith in the New Testament. The things on the human side—the faith which the man exercises, the repentance which leads to his turning to God, the acts of obedience he renders—do not merit our pardon. But they are the divinely appointed channel through which the blessing flows to us. Salvation is a gift, but the gift must be accepted, and God has indicated the means of appropriation, which a man can neglect only at his peril.

GOD'S BEST.

God has his best things for the few
Who dare to stand the test:
God has his second choice for those
Who will not have the best.
There's scarcely one but vaguely wants
In some way to be blessed;
It is not blessing, Lord, I seek;
I want thy very best.

I want amid the victor throng
To have my name confessed,
And hear my Saviour say at last,
"Well done! you took the best."

Give me, my Lord, thy highest choice,
Though others take the rest:
Their good things have no charm for me,
Since I have found thy best.

—Selected.

Corrupting the Word.

Charles Watt.

"For we are not as the many corrupting the word of God."—2 Cor. 2: 17.

This is most astonishing, that men should act thus with God's living word. And that in spite of his strong declarations in almost every book. Think of Isa. 55: 11: "So shall my word be that goeth forth out of my mouth; it shall not return to me void, but it shall accomplish that which I please and shall prosper in the thing where-to I sent it." Even this is shadowed by Acts 20: 30: "Also of your own selves shall men arise speaking perverse to draw away disciples after them." Again consider that statement of our Lord's (Matt. 24: 35): "Heaven and earth shall pass away, but my words shall not pass away." But, notwithstanding this plain avowal, men still deal deceitfully with the divine word.

There are three ways in which men corrupt it.

1. They corrupt the beauty of the word.

All God's works in Nature and grace are beautiful. "The heavens declare the glory of God, and the firmament showeth his handiwork." God made man beautiful, "after his image"; but man listened to his enemy, and sin came and marred the divine work.

In grace it is so. The Bible is the most beautiful and harmonious book in the world, the book of "a pure language." Let me quote samples of its perfect harmony with Nature. Job. 26: 7: "He hangeth the earth upon nothing." Is not this just what we have seen as we turn the telescope to the heavens, whether we point it at our own moon, Saturn swinging in his beautiful rings, Jupiter painted with his glorious bands, or that mighty sun three hundred times larger than ours? Then take another, Luke 17: 30-36. Verse 31 says "in that day"; verse 34 says "in that night," and in the early morning the women are grinding for the men's food. Does Scripture contradict itself? By no means; it merely shows the rotundity of the earth. We know that when the men are working in the fields in England they are asleep in Australia and New Zealand. The statement of Job was written many hundreds of years before modern astronomy was born.

2. They corrupt the purity of the word.

Zephaniah 3: 9 says: "For then will I turn to the people a pure language that they may serve me with one consent." Now, there is a striking alternative reading here. If you look at the reference, you will see "shoulder," so that "one consent" is "one shoulder." I wonder if we can make anything out of it. Indeed we can, and will.

Let me illustrate. Twenty or thirty men are going to lift a heavy beam. The foreman says, "Now, boys, get your shoulder under it; all together, lift." If one of these men shirks his responsibility, it will add to the weight on the others; if two, still more; if three, there will either be a death or a fearful accident. Do you not see the reason for such a strong word? In the church of God every one must do his or her part, or it will not be done.

Our Lord said, "On this rock I will build my church," but we have now a crowd of churches with unscriptural names. According to the "pure languages," the members were named saints, brethren, Christians, disciples; whereas they are now named Anglicans, Presbyterians, Congregationalists, Baptists, Methodists.

Men have, in their misguided zeal corrupted the purity of God's holy word.

3. They have corrupted in its entirety the word of God.

The Lord is ever jealous of his word. Thus he sent a message by Jeremiah 26: 2: "Thus saith the Lord, Stand in the court of the Lord's house and speak all the words that I command you, to the cities of Judah; diminish not a word."

This must have been the passage that made the heroic apostle write Acts 20: 26, 27: "Wherefore I take you to record this day that I am pure from the blood of all men. For I have not shunned to declare all the counsel of God." What a mass of blood these poor fellows will stagger under who shun to declare everything that ought to be declared. And yet so far have some preachers fallen that the very royal commission given by the Lord for the conversion of men is never or rarely heard from their lips.

We are glad that "we are not as many, corrupting the word of God," and would rather have a small assembly meeting in "my church" than a large one without the Lord's blessing.

The Christian Hope.

Worldly hopes are not living, but dying hopes; they die often before us, and we live to bury them and see our own folly and infelicity in trusting to them, but at the utmost they die with us when we die, and can accompany us no farther. But the lively hope, which is the Christian's portion, answers expectation to the full; clouds shall scatter, the fetters fall. The world dares say no more for its device than *dum spiro spero* ("Whilst I breathe I hope"), but the children of God can add, by virtue of this living hope, *dum exspiro spero* ("Whilst I die I hope").—Archbishop Leighton.

The Wide View from the Narrow Way.

When Christ tells us, as he does in a well-known saying, that we come upon the true life only by passing through a narrow door, what, may we suppose, is his meaning? Or since it is Jesus who is speaking, is it a mystery of faith and beyond the natural order? Is it something which is too fine, too rare for ordinary people like ourselves?

Now, we must never forget that Jesus always addressed himself to ordinary people. It was to the feelings, to the instincts, to the unspoiled affections of ordinary people that he always appealed. In saying that it is always by the way of a strait gate that we pass into the true wealth of life, into true happiness, and peace, and the sense of immortality, Jesus is not saying something which is difficult, or curious, or beyond us. On the contrary it is something which is very simple, something with which our experience agrees.

I.

We all of us know very well who know anything about life that every good thing comes to us by the strict and narrow way, and that it is folly to expect that we shall one day find ourselves full-minded, competent people, sure of God and happy in consequence, if we do not now follow the rules. In fact, everything good that can come to us in this world comes to us on certain conditions to which we must conform.

No boy or man can expect to be able to play up to the very end of a game if he never trains. If he will not harden his body with some severe discipline, if, on the contrary, he will indulge himself and take no pains—well, he may do wonderfully for a little while, because God may have given him great resources; but very soon his "sin will find him out." When he meets men who have gone through the narrow door of training he will simply be beaten.

No boy or man will expect to succeed in his business or profession if he does not give his heart to it. If his mind is always on something frivolous—well, once more, he may do wonderfully for a time because he may have more than average natural ability; but sooner or later his natural strength will wear out, and he will have to confess to himself that he is being beaten. It may even be by inferior men.

A student will never attain to the happiness of real scholarship unless he works. He may have unusual natural ability which enables him to overtake slower minds. But, if he depends too much or too long merely on his natural quickness, one day he will find that his mind is not acting with its usual freedom and readiness; he will find, in fact, that he has trifled away something in his nature which was given him not for mere hasty and spasmodic recoveries, but for the building up of his entire character. We have all of us known men of whom

we used to say that "So-and-so could be anything he liked," and yet he never became anything. He did not understand, or if he understood he did not act upon it, that even our natural faculties forsake us, or act treacherously by us, if they do not compel us to go through the narrow door of industry and painstaking work.

II.

Now all this is so much illustration, from a familiar plane of things, of that law of life which our Lord is announcing—when he speaks of a narrow way which leads into the true and only blessed life. Perhaps we will not really believe what Christ says here until we have tried our own way and have found that it leads nowhere or leads into darkness. But even if that is to be our case it will not have been so serious if we will honestly abide by what we learn as we go on. I believe that Christ is prepared to wait for a certain length of time—but let us take care that it be not too long—until we find out for ourselves in our actual experience and feeling that all the time he was right and we were wrong.

.....
 We see not, know not; all our way
 Is night—with thee alone is day.
 From out the torrent's troubled drift,
 Above the storm our prayers we lift,
 Thy will be done!

—J. G. Whittier.

.....
 We all want life. We all want happiness. We all want to have, and to keep alive within us, that inner freedom of the spirit without which life is a kind of prison, and our daily occupations and pleasures only a kind of penal servitude for life. I say, we all want life—and since we have none of us gone through this world before, it is quite natural that we should make mistakes. And I am sure that Christ will not blame any of us so much for making a mistake.

III.

It is a very natural thing for young people to suppose that the way to be happy, the way to be free, and the way to keep young, is—simply to let themselves go in this way and that, yielding to the impulse of the moment, obeying their moods, doing what people around them do, if it seems pleasant. Perhaps Christ, in his beautiful patience with us, is prepared to wait and see us try that way, hoping that we shall have the courage to turn back the moment we become even a little uneasy or unhappy. For he knows that we are taking the wrong way; and, what is more, he knows that we shall very soon know that we have taken the wrong way. He trusts that the moment we know that we are in the wrong we shall come back. But, alas, the sad thing is that many of us do not turn back

even after we have learned that we are on the wrong way. Even when we know quite well that the easy-going self-indulgent life is a miserable life; even when we know quite well that we are not happy, that on the contrary we are unhappy; even when we know that we are becoming sour, or hard, or frivolous, or petty, or curious; even when we know that the kind of life on which we have set out is an empty silly life for people like us; even then we will not turn back.

IV.

There are only two voices in this world. There are only two rules for life, for happiness; and they contradict one another. The world says, the way to be happy is to do what you like. Christ says, not so. With him agree the whole wisdom and experience of mankind.

Now there are many things in this life of ours about which it is permissible to have doubts or to keep an open mind. But, I believe, all the really essential things for character and for the true conduct of life are known beyond all doubt to be what they are. And one thing which is quite beyond doubt is this: that self-indulgence of any kind leads not to happiness but to dreariness, not to fulness but to emptiness, not to the bringing on of a cheerful temper, but to the bringing on of a profound discontent and melancholy: that the so-called life of pleasure simply does not work; that if we live with the one aim of pleasing ourselves we arrive at a day when we do not know what to do with ourselves. All self-seeking, from the coarsest to the most refined, has one quality of result—to cut us off from the sources of happiness, to make us old before our time, to destroy within us that spring and resiliency of the soul—which makes us abound in hope both for this present world and for the world to come.

Right in the teeth of that wisdom of the world the voice of Christ asserts itself; even as it was in the face of the world, and for a token of the truth unto all men, that God gave up his Son to death for us all.

"There is a way which seemeth good to a man—but the end thereof are the ways of death." At the end thereof is absence of all natural feeling, absence of all moral enterprise, absence of all calmness and hope in face of inevitable decay. "I hate luxury," Goethe protested, "it destroys the imagination!"

And there is another way. It is the way of Christ. It is the way of the narrow door. It is the way of the Cross; and it is to wayfarers by that holy way that all the promises of God are given. Nay, it is to such wayfarers that even in this world God's promises are fulfilled. For even in this world the way of self-denials is the way of peace. The via crucis is the via lucis; and they only who with the deep intention of their souls follow that way have the promise both of this life and of that which is to come.—'The British Weekly.'

Through the Old Testament Together in 1927

A. M. Ludbrook.

It is a familiar saying, and one that expresses a great truth—"In the Old Testament the New lies hid; in the New Testament the Old lies revealed." The one is the key and counterpart to the other; and though it cannot be claimed that the more ancient division of the Bible is essential as a guide to salvation, it certainly is necessary to an adequate understanding of the ways of God in regard to human redemption. On this account every reader and student of the Scriptures of the new covenant should cultivate also an intimate acquaintance with those of the old. Moreover, they are the sacred writings that in his childhood days Jesus enshrined in his heart. They are they that he used in his public ministry and exhorted his hearers to search. Surely, then, those who are lovers and learners of Jesus should follow him in this respect, and honor the Scriptures that he honored. Further, they are they to which apostles and evangelists referred as having pointed forward to the Messiah and found their fulfilment in the Man of Nazareth. Not in all respects of the same standing and authority now as they were in pre-Christian times, they are they to which nevertheless the apostle to the Gentiles alludes as having been "written for our learning," and as being "profitable for doctrine, for reproof, for correction, for instruction in righteousness." Both Testaments are of divine origin and inspiration, and together constitute the written revelation of God to man.

In our zeal for the distinctive character and special value of the New Testament, many of us, it is to be feared, have in some measure neglected the Old—in whole or in part. In one of his essays F.W. Boreham finely pleads for a wider vision in spiritual things. He says, "If I find that the Epistles are gaining a commanding influence upon my mind, I must at once set out to explore the Prophets. If I find some special phase of truth powerfully attracting me, I must, without shunning it, pay increasing attention to all other aspects. 'The Lord has yet more truth to break from out his word,' said John Robinson; and I must try to find it. Mr. Goodman is a splendid fellow; but he fell in love with one lonely little truth one day, and now he never thinks or reads or preaches of any other. It would be his salvation, and the salvation of his people, if he would set out to climb the peaks that have no attraction for him. He would find, when he stood on their sunlit summits, that they too are part of God's great world." Let us, then, make 1927 a year of recovery in regard to the Old Testament, and so it will also certainly prove a year of pleasing and profitable discovery.

It will be well at the outset to notice that to meet the needs and circumstances of most readers we have had to modify our method somewhat in preparing the new plan. For one thing this Testament is more than three times as long as that which has occupied our attention during the past two years. On this account, for family worship, and in many cases for private devotions, it will not be practicable to read straight on and go right through the 39 books within the 52 weeks. At the same time we purposed in making our selections for daily reading not to omit any of the "neglected" books. Too often considerable portions of God's word have been "cut out," not by pen-knife (as in the case of Jehoiakim, greatly daring—"yet not afraid," it is significantly put), but by indifference and neglect. These books were all included among the sacred oracles of the Jews, and so as a body were recognised and endorsed by our Lord. On the other hand the books of the Apocrypha were never admitted by the Jews to the same high level, nor are they ever quoted by Christ and his apostles.

They were included in the Septuagint version merely as a valuable part of Jewish literature which it was deemed desirable to translate into the commonly-spoken Greek. So then, as the New Testament writers and our Lord himself thus revered and esteemed the Old Testament as a whole, let us do likewise.

Then again, not every verse or chapter is suitable for reading out in household worship any more than in church worship—some, for instance, in which the prophets so dramatically and intensely reprove Israel for unfaithfulness to Jehovah and unfaithfulness to their covenant vows. We must recognise that there is, of course, a considerable human element in the framework of the books. We must remember that they were written in the first instance for an Oriental people, and must bear in mind that in the East, down to the present day, matters are made the subject of ordinary conversation by even the purest-minded of persons which it would be very indelicate and improper for us to give expression to. So that the presence of these allusions in the Bible, though sceptics have scoffed at them, tend rather to establish the authenticity and genuineness of these documents—that they were written where

THE OLD TESTAMENT.

"Thy Word, O Lord, doth light my feet"—
So David sang in music sweet;
And still as brightly beam its rays
As to the seers in ancient days.

Yea, brighter now its pages shine,
For Jesus sheds his light divine
On pages which before were dim,
But now are clearly seen through him.

—Selected.

and by whom and for whom they profess to have been indited.

We have gone through the Testament several times and endeavored to select wisely. A second set of selections, also extending from Genesis to Malachi, will be arranged for 1927, and thus we shall practically cover the whole ground. Admittedly, any plan for reading through the Old Testament will lay itself open to criticism. But let me ask all readers to give this one at least a fair trial. Of course those who desire to read straight on and right through can do so—they have only to keep abreast of the selected readings day by day. If this more complete course is pursued unhurriedly and in a reverent spirit, much good, and only good, will accrue.

It will not be so easy to date in the margin our selected readings as it was in the case of the New Testament; but let each Bible have a folded copy of the Plan, which will then serve both as a bookmark and for ready reference. Our publisher promises to print again in leaflet form, as well as on the almanac and in "Pure Words." At what trifling expense, then, might every family, if not every individual, in each church be supplied! Moreover, if every preacher at the beginning of the new year, or end of this, were to emphasise the matter (as one we know did last January, presenting every member of the church with a copy of the Plan), what great good might follow!

In making our selections we have had family worship constantly in view. Oh, that in every household, however small, the Book of God and the throne of the heavenly grace were daily unitedly honored! Every new home should be

forthwith consecrated by "an altar unto the Lord." Someone has said, "If the children have no church in the home, they are not likely to have a home in the church." There are no more effective means by which the young can be lastingly imbued with spiritual aspirations than by family worship and parental influence. The Revised Version is preferable, especially for the leader; and if possible he should previously peruse the passage, so that he can put in a fitting word of comment during the reading, suggesting maybe a New Testament fulfilment, a parallel passage, or a practical application. It would help to retain interest, and so tend to profit. Even among what may seem at first glance valueless material there may generally be discovered (un-covered) some gem of truth. But a little digging is sometimes necessary.

In going through the Old Testament in 1927, whether in the absolute or modified sense, we need not set aside altogether the Gospels and apostolic writings. Some homes, as did Alexander Campbell's, have family worship twice daily—such could use the O.T. plan in the morning and the N.T. (1925 or 1925) plan at night. In other cases many individuals in their more private devotions will be able to honor both divisions of the sacred volume.

The twelfth chapter of Exodus has been aptly characterised as "the picture-book of redemption." But the phrase equally fits that book as a whole—and indeed the Bible in its entirety, from paradise lost to paradise regained. Through it all the "crimson thread" can be traced—in type and antitype, in prophecy and fulfilment, in psalm and in salvation's story. And in the new life, when sin shall be no more, the multitude of the saved of all dispensations will join to sing the anthem of redemption—"the song of Moses . . . and the song of the Lamb"—the two blending into one, even as twilight and dawn brighten unto the perfect day. Now is the time for study and rehearsal of the glorious theme. Let us be earnestly practising it here. Only so can we hope to render it adequately up yonder.

THE PSALMIST'S COMFORT.

A well-known German religious writer, who has brought comfort to multitudes of mourners, tells us how once he had a visit from a friend who was in great distress. This friend had once been a very wealthy man, and now he had fallen upon evil days, and that very morning one of his old companions had passed him without recognition in the street. Then Gottheld, for such was the writer's name, took him by the hand and, pointing upward, said, "Thou hast known my soul in adversities." It is one of the commonplaces of the moralist that the world courts prosperity and shuns adversity. There are rats in every circle of society who make all haste to leave the sinking ship. But what the Psalmist had wakened to was this: that the eternal God who was his refuge had known him, had acknowledged him, had talked with him, when his fortunes were at their very blackest. Nothing but love could explain the condescension. He had found in God a friend who was unailing. "If I ascend into heaven thou art there; if I make my bed in hell thou art there." So was the world made ready for the Saviour who, when other helpers fail and comforts flee, never deserts us, never is ashamed of us, never leaves us to face the worst alone.—"The British Weekly."

Our Lord God is like a printer, who sets the letters backward; we see and feel him set the types, but here we can not read them. When we are printed off, yonder in the life to come, we shall read all clear and straight forward. Meantime we must have patience.—Martin Luther.

Prayer Meeting Topic.

November 10.

THE MESSAGE OF ZECHARIAH.

(Zech. 1: 1-17.)

F. J. SIVVER, B.A.

Zechariah was the son of Bechariah, who in turn was the son of Iddo, one of the prophets who returned with Zerrubabel. He was the younger contemporary of Haggai and started to prophesy during that desolating period at the beginning of the reign of Darius, King of Persia. Zechariah saw clearly that forms and ceremonies and fastings without genuine repentance and inward righteousness were a mummery and a mockery.

The Times.

The times are described by a phrase which was no doubt frequently on the lips of men "the day of small things." Israel was no longer an independent kingdom but a colony dependent upon the caprice of an Oriental despot. The people were poor, and the light of their religious life was dim and feeble. Their history so to speak had been cut in halves. They had to start afresh without prestige, and without any noble traditions to inspire them. Yet Zechariah believed it was wrong to despise "the day of small things," for since they had God the future was bright with hope, if they would but cling to him. "As we read the utterances of Zechariah," says Dr. J. Hastings, "we are involuntarily reminded of the matchless words, 'For, lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing birds is come.'"

The Message.

Zechariah's message takes the form of several visions which are not the outcome of dreams, but rather the literary form chosen by the prophet to emphasise his religious ideals and spiritual beliefs.

In the first vision he sees riders resting their horses in a vale near Jerusalem and they bring tidings that all the world "sitteth still and is at rest." This provokes the question, "How long will God give the rest of the earth peace and blessings and deny these to his own people who have for seventy long years suffered afflictions?" God's comforting message comes that he is jealous for Jerusalem and will return to his holy city with mercies, and her borders shall yet overflow with prosperity. "The Lord shall yet comfort Zion, and shall yet choose Jerusalem."

The purport of the second vision is to assure the people that even if the walls of the city are insecure God himself will vouch for the safety of those who trust him. "He that toucheth you toucheth the apple of his eye." Therefore he bids the people rejoice saying, "Sing and rejoice, O daughter of Zion: for lo I come, and I will dwell in the midst of thee, saith the Lord."

In the next vision Joshua the high priest is represented standing before the bar of God's judgment, and the nation is accused through him of sin and wickedness. God in his mercy sends an angel who strips Joshua of his filthy garment and clothes him in rich apparel. "In other words, he proclaims that divine grace is at once redemptive and cleansing; that it saves the nation as it saves the individual, alike from the guilt and the power of sin. He smiles as he thinks of the triumph of Jehovah's love."

Zechariah evidently had a clear sense of the redemptive and healing process which was afterwards revealed through the atoning sacrifice of Christ.

Space will not permit notice of the other visions recorded in the book. They are clearly Messianic in their outlook and express the prophet's great hope of a restored Israel through the coming One.

TOPIC FOR NOV. 17--PRAYERS FROM THE CROSS.--Luke 23: 34 and 46.

Our Young People.

Conducted by Leslie C. McCallum, M.A.

THE GIRL AND HER GUIDE.

George Tease.

Very often the girl like the boy faces life with very little knowledge of its possibilities for good or evil. We cannot imagine a fair ship with snow-white sails being sent out to sea without a rudder, nor is it possible to send out upon life's sea, without a guide, a young girl, brim full of life, without the danger of that life being shipwrecked.

The girl needs a guide.

A guide in life is one who takes control and directs. The mountain guide takes charge of his party and directs them. So in life there are those who may lead and guide the life. God is anxious to be the leader and guide of every young person, while the devil is anxious to take them away from God. The question is, Who shall guide our girls? Are their lives to be had or good, worthless or worthwhile? It all depends on whether they are lead and guided by God.

The guidance of God.

How does God guide? We answer through his Word. "Thy word is a lamp unto my feet and a light unto my path." This guide fulfils certain requirements. It provides the necessary personal knowledge of the Word. "Seek ye out the Book of the Lord, and read." To "read" is not so much mental knowledge as it is an experience. In Deut. 4: 10 we read, "Gather the people that . . . they may teach their children." To be of any real value God's Word must be experienced as a personal guide. Further, the Word protects from evil. "Thy word have I hid in my heart that I might not sin against thee." Our girls are exposed to the same evils as confront our boys, and they need the protection and wisdom that the Word imparts. The entrance of thy word giveth light, it giveth understanding to the simple." The world can educate the hand and the mind, but confessedly has little to do with the soul. Yet there is no greater knowledge than to know God, for "This is life eternal that they may know thee, the only true God, and Jesus Christ whom thou hast sent."

The girl who is guided by God through his word will of necessity come in contact with the Lord Jesus Christ, and fellowship with him should bring out the best in every girl. Christ found the position of woman anything but

bright, but he raised her up to her proper place in the home and the life of the nation. The influence of woman in life is tremendous. How necessary then that we do all in our power to lead our girls into the Christian life and experience that their influence may be always high and noble.

The mother's power.

A girl's best friend is her mother, and happy is the girl who realises this ere it is too late. Sometimes, too, mothers neglect their opportunities as the following story shows. The family were at the seaside and little Mary was delighted to have other children with whom to play. One day she transgressed and was prevented from going out to play. She tried to interest herself in her dolls, but up from the beach came the merry shouts of her playmates. "I wish I were with them," she said. Presently she was standing at the gate; she opened it, then yielding to a sudden impulse, she ran as fast as she could to the beach. When she came home mother said, "Mary I shall have to punish you." "Yes, mother," came very faintly. "I saw you when you were at the gate, and when you ran to the beach." "Where were you mother, when you saw me?" "I was at the window." "Mother," said Mary, "why didn't you tap on the window and help your little daughter?" Very often mother forgets to tap on the window, and our girls go on into life without the help and instruction that should be given them by their mothers.

The teacher's opportunity.

When the mother neglects to guide and counsel her daughter it is time for the Bible School teacher to help in whatever way she can. The wise teacher will seek to lovingly warn, counsel and assist her scholars in every possible way. The teacher of the adolescent girl should especially set herself out to become the companion of the girls whom she teaches.

MALVERN-CAULFIELD P.B.P.

Our picture this week gives some idea of the strength of the P.B.P. Club connected with the Malvern Church of Christ, where Mr. and Mrs. A. E. Illingworth labored for eight years. Mrs. Illingworth was the honored chaplain of the club, and her work among the young ladies of the church was deeply appreciated by all.



The Home Circle.

Conducted by J. C. F. FITTMAN

"Anoint mine eyes
O holy dove!
That I may prize
This book of love.

"Unstop mine ear
Made deaf by sin,
That I may hear
Thy voice within.

"Break my hard heart,
Jesus, my Lord,
In the inmost part,
Hide thy sweet word."

(R. M. McCheyne, sending to a fellow-laborer in Dundee a Hebrew Bible, wrote these verses on the front page.)

THE VALUE OF THE BIBLE.

The Bible is one of God's greatest gifts to man. It contains not only the announcement of the sacrifice of his dear Son, but a revelation of his will as to the manner of life he wants men to live. The Bible has already worked saving wonders of great magnitude, and is closely associated with almost every important advance for the betterment of mankind which the human race has experienced. The extent of the world's indebtedness to that sacred Book for the privileges it enjoys will never be known either in this life or the next.

Can we not do something more than we are doing to secure for the Bible a wider circulation? There ought not to be a house in the wide world without a Bible, nor a man, woman, or child ignorant of its promises or uninstructed in the value of its counsels and commands.

We want the Bible to be more carefully read. With many the sacred Book is regularly read in a formal manner; but I want to see it more carefully and thoroughly studied, and I want to make sure that all who read it understand its true meaning.

We want the Bible not only to be read and committed to memory, but studied with a view to practical godliness. You must read the Book in order to learn how better to obey its commands and realise the blessings it offers. It is only in this way that you can discover the height, and length, and depth, and breadth of the religion of purity, and peace, and divine communion, which are described and revealed in its pages.

I want all who read the Bible to realise that the deliverance of men from guilt, the power, and the indwelling of sin, and their being brought back to God, is the great object for which the Book was written. That deliverance is the great purpose of the Word to-day.—William Booth.

SUMMER READING OF THE BIBLE.

Mr. A. G. Fegert, of Chicago, visiting John Timothy Stone, D.D., in his room in the hotel at Des Moines, found him reading the Bible. Dr. Stone told him that he made it a rule to read "one book of the Bible a day"—not a chapter, he it noted—during his summer vacation, and that it was in this quiet study of the Word of God, up in the mountains, that he found sermon material for all the year. Dr. Stone is one of the busiest pastors in the country. Last year he delivered fifty-one commencement addresses, besides countless other talks. It is interesting to know that he draws from the inexhaustible fountain of the Word of God the spiritual nourishment that makes possible so splendid and fruitful a ministry.

In Sir Walter Scott's "The Monastery," are these lines, upon "The Book of Secrets"—

"Within this awful volume lies
The mystery of mysteries;
Happiest they of human race
To whom their God has given grace
To read, to fear, to hope, to pray,
To lift the latch, to force the way,
And better had they ne'er been born
Than read to doubt, or read to scorn."

A COSTLY BOOK.

In the time of King Edward II, the price of the Bible in England was £37. A laboring man then received a penny and a half a day, from which it will be seen that it would have required the earnings of more than eighteen years to pay for a Bible.

It is said that the first six converts to Christ in Japan, were led through the finding of a stray copy of the New Testament floating in Nagasaki Bay, before any missionaries had arrived.

One hundred years ago the Bible was an unheard-of book to seven-eighths of the population of the globe. To-day it is accessible to seven-eighths the population of the globe.

BOY AND DOG.

A boy is mostly lonesome when he's little—grown-up folks

Don't understand his notions or his silly little jokes,

They think he's sulky sometimes when he's only very shy,

And they think he's up to mischief when he doesn't meet their eye.

They smile when he is earnest, at his little loves and fears,

They wonder at his laughter and they wonder at his tears;

So a boy, who must have someone who will answer to his call,

Has a dog that he can talk to and can love the best of all!

Dogs don't laugh at you and tease you when you tell your secret hopes,

They don't ask you what you're doing with your barrel hoops and ropes;

But they gaze at you as if you are a hero from a book,

With a world of trust and loving and confiding in their look.

Oh! a boy is always lonesome when he's little; grown-up folks

Think boys are either terrors or just silly little jokes;

But a dog—a dog's a comfort, and he makes their spirits rise,

When he looks at them with loving in his almost human eyes.

—Margaret E. Sangster.

Down at Miami one day a cry of "Shark, shark!" sent all the bathers ashore in haste—all but one man. When asked why he was so foolhardy, he said:—"see my bathing suit? My wife made it. Here in front is the Stars and Stripes, and on the back of it is 'We won the war.' No shark would ever swallow that!"

"I want to get a good novel to read in the train—something pathetic," said a woman to a book salesman. "Let me see. How would 'The Last Days of Pompeii' do?" asked the salesman. "Pompeii?" I never heard of him. What did he die of?" "I'm not quite sure, ma'am," replied the salesman; "some kind of eruption, I believe."

The Family Altar.

J. C. F. P.

Monday.

He that speaketh from himself seeketh his own glory; but he that seeketh the glory of him that sent him, the same is true, and no unrighteousness is in him.—John 7: 18.

"While in the heavenly work we join,
Thy glory be our whole design,
Thy glory, not our own;
Still let us keep our end in view,
And still the pleasing task pursue,
To please our God alone."

Reading—John 7: 1-24.

Tuesday.

Never man so spake.—John 7: 46.

The officers "ventured to express no theory about Jesus; they simply and emphatically tell the impression his words made on them; which was such that they felt his personality unique, and they were rendered morally unable to arrest him. In one sense the evangelist intends this effect of Christ's words to be the most striking of the whole, disarming men of hostile intention."

Reading—John 7: 25-53.

Wednesday.

I am the light of the world.—John 8: 12.

In his "Notes on Art," Dr. John Brown comments thus upon Holman Hunt's painting, "The Light of the World"—"The meaning of the picture reaches you at once; that lonely, serious, sorrowful, majestic countenance and form; those wonderful listening eyes, so full of concern, of compassion—'acquainted with grief'; the attitude of anxious hearkening, as if 'waiting to be gracious.' This idea rules the whole. We all feel who he is, and what he is desiring; and we feel, perhaps, it may be in a way never felt before, the divine depth of the words, 'Behold, I stand at the door and knock,' etc.; and we see that though he is a King, and is 'travelling in the greatness of his strength, mighty to save,' he cannot open the door—it must open from within—he can only stand and knock."

Reading—John 8: 1-30.

Thursday.

If therefore the Son shall make you free, ye shall be free indeed.—John 8: 36.

"If thou impart thyself to me,

No other good I need;

If thou, the Son, shalt make me free,

I shall be free indeed."

Reading—John 8: 31-59.

Friday.

The night cometh, when no man can work.—John 9: 4.

"John Stuart Mill wrote to a friend after the death of his brother Henry Mill: 'Among the many serious feelings which such an event calls forth, there is always some one which impresses us most, some moral which each person extracts from it for his own more especial guidance; with me that moral is "work while it is called to-day; the night cometh in which no man can work!"'

Reading—John 9: 1-16.

Saturday.

If this man were not from God, he could do nothing.—John 9: 33.

"This reasoning was conclusive. The fact that Jesus could perform miracles like this (giving sight to a man born blind) was full proof that he was commissioned by God—proof that never has been, and never can be refuted. One such miracle proves that he was from God. But Jesus gave many similar proofs, and thus put his divine mission beyond the possibility of doubt."

Reading—John 9: 17-41.

Sunday.

I am the good Shepherd.—John 10: 11.

"Jesus is our Shepherd; well we know his voice! How its gentlest whisper makes our heart

rejoice;

Even when he chideth, tender is its tone.
None but he shall guide us; we are his alone."

Reading—John 10: 1-21.

Through the Old Testament Together in 1927.

(Figures in parentheses at end of lines are Suggested Memory Verses.)

Jan. 1—Gen. 1: 1-3, 24-31; 3: 1-6 (3: 15)	Apr. 1—Jud. 14 (10: 28)	Jul. 1—Job 21: 1-22 (20: 5)	Oct. 1—Isa. 16 (3: 1)
2—4: 8-15; 6: 0-22 (5: 24)	2—3—Ku. 17 (6: 6)	2—3—23 (10: 10)	2—19 (3: 1)
3—7: 17-8: 22 (9: 10)	3—4—1-2 (1: 10)	4—23-26 (20: 14)	4—21 (11: 1)
4—11: 1-9; 12: 1-10 (12: 3)	4—3-4 (4: 17)	5—29: 12-28 (17: 2)	5—24 (11: 1)
5—13: 14; 17-24 (15: 1)	5—1 Sam. 3 (9: 1)	6—31: 10-40 (22: 2)	6—26 (16: 1)
6—17: 1-8, 15-22 (18: 2)	6—4: 1-18 (9: 1)	7—32 (10: 17)	7—30: 1-15 (15: 1)
7—22: 1-18 (18: 1)	7—8 (8: 1)	8—35 (24: 2)	8—32 (16: 1)
8—24: 31-60 (67: 7)	8—10: 1-10 (14: 1)	9—37 (25: 2)	9—35 (12: 2)
9—26: 17-35 (24: 2)	9—13: 1-14 (14: 1)	10—38: 1-18 (34: 12)	10—36: 1-10; 37: 1-7 (37: 3)
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11—29: 1-20 (20: 2)	11—20: 12-23, 35-42 (23: 10)	12—42 (10: 1)	12—40 (13: 1)
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13—33 (35: 10)	13—26 (23: 10)	14—5-6 (5: 7)	14—44 (10: 1)
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17—44: 18-45: 15 (45: 7)	17—5: 1-12 (10: 1)	18—19 (11: 1)	18—54 (8: 1)
18—47: 1-10, 27-31 (48: 14)	18—7: 1-17 (10: 1)	19—23-24 (23: 0)	19—56 (11: 1)
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21—4: 1-9; 5: 1-9 (0: 0)	21—15: 1-15 (21: 1)	22—32 (21: 5)	22—65: 8-25 (25: 2)
22—7 (5: 6)	22—18: 0-17, 24-33 (33: 3)	23—36 (33: 3)	23—Jer. 1: 3: 11-25 (23: 2)
23—9: 1-12; 10: 12-20 (11: 3)	23—19: 24-39 (30: 1)	24—37 (31: 1)	24—6: 1-19 (16: 1)
24—12: 1-13; 13: 17-22 (13: 21)	24—23: 2-23 (31: 1)	25—40 (37: 1)	25—9: 13-24 (13: 1)
25—14: 15-31 (15: 1)	25—2: 9-23 (17: 15)	26—42-43 (42: 4)	26—12 (11: 1)
26—16: 11-15; 17 (17: 15)	26—4: 21-34 (34: 4)	27—45 (6: 1)	27—15: 10-21 (16: 1)
27—19: 1-11 (5: 5)	27—6: 1-14 (1: 1)	28—46 (15: 2)	28—16: 1-17 (6: 1)
28—20: 1-21 (2: 2)	28—8: 1-11, 54-62 (61: 1)	29—49 (31: 1)	29—20: 1-13 (9: 1)
29—24 (7: 7)	29—10: 1-13 (8: 8)	30—55 (22: 2)	30—23: 1-8 (6: 6)
30—25: 1-22 (22: 2)	30—12: 1-13 (10: 1)	31—57 (1: 1)	31—25: 1-14 (3: 3)
Feb. 1—28: 1-5, 30-43 (36: 6)	1—12: 1-20 (28: 28)	Aug. 1—57 (61: 2)	Nov. 1—25: 1-14 (5: 5)
2—29: 1-9, 39-46 (45: 1)	2—15: 0-24 (11: 1)	2—60-61 (61: 2)	2—1-15 (5: 5)
3—32: 1-4, 15-35 (33: 11)	3—18: 17-30 (1: 1)	3—65 (11: 1)	3—30: 10-22 (11: 1)
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6—39: 27-43 (43: 4)	6—2: 1-10 (13: 3)	6—71 (3: 3)	6—38: 1-13 (37: 1)
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20—Num. 1: 1-4, 44-54 (2: 3)	20—16: 1-22 (18: 1)	20—107: 1-31 (10: 1)	20—13: 12-23 (20: 2)
21—3: 1-10, 44-51 (4: 4)	21—17: 1-22 (16: 1)	21—110-111 (113: 1)	21—20: 1-20 (19: 1)
22—6 (25: 2)	22—18: 16-27 (13: 1)	22—110-117 (110: 1)	22—8: 2-7 (27: 2)
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26—18: 1-13 (46: 4)	26—28: 5 (10: 1)	26—112-122 (127: 1)	26—33: 1-10 (7: 7)
27—19: 1-10, 23-40 (15: 4)	27—6 (10: 1)	27—126-128 (133: 1)	27—36: 21-38 (30: 3)
28—17: 15: 1-7 (18: 2)	28—7 (11: 1)	28—132-133 (11: 1)	28—37: 1-14 (14: 1)
29—20: 1-13; 21: 1-9 (21: 9)	29—30: 12 (11: 1)	29—130 (17: 1)	29—40: 1-7, 38-47 (2: 2)
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3—28: 1-8, 10-31 (9: 1)	3—21 (2: 2)	2—144 (8: 8)	5—Dan. 1 (8: 8)
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7—4: 1-13, 25-38 (37: 1)	7—20: 1-3, 20-31 (20: 2)	6—3 (6: 6)	9—9: 1-7, 17-27 (10: 1)
8—8 (8: 1)	8—32: 22-33 (22: 2)	7—0: 1-23 (20: 2)	10—12 (14: 1)
9—8 (8: 1)	9—33: 1-20 (18: 1)	8—10 (22: 2)	11—Hos. 2: 6-23 (19: 1)
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11—15: 1-18 (11: 1)	11—Ezr. 1 (10: 1)	10—14: 1-27 (32: 1)	13—11-12 (12: 2)
12—18 (18: 1)	12—6: 1-18 (11: 1)	11—16 (24: 2)	14—Joel 2: 12-32 (13: 1)
13—20 (19: 1)	13—7: 11-28 (8: 1)	12—18 (11: 1)	15—Am. 3 (14: 1)
14—24: 5-22 (10: 1)	14—8 (10: 1)	13—20 (13: 1)	16—5: 1-15 (3: 3)
15—26: 18 (16: 1)	15—Neh. 2 (20: 2)	14—22 (13: 1)	17—Jon. 1: 2 (2: 2)
16—29: 1-13 (9: 1)	16—4 (9: 1)	15—24 (12: 1)	18—3: 4 (2: 2)
17—3: 1-13 (8: 1)	17—8 (10: 1)	16—26 (12: 1)	19—Mic. 1: 1-6; 2 (2: 2)
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19—Jos. 3 (1: 8)	19—13: 15-31 (17: 1)	18—Ezr. 1 (12: 1)	21—Nab. 1 (4: 4)
20—0: 1-20 (27: 2)	20—Est. 2: 6-23 (4: 10)	19—5 (12: 1)	22—Hab. 2: 1-14 (4: 4)
21—7 (8: 3)	21—7 (6: 6)	20—8 (12: 1)	23—Zep. 2 (3: 3)
22—10: 1-14 (11: 1)	22—8-7 (10: 1)	21—12 (10: 1)	24—Hag. 1: 2: 9 (2: 9)
23—14 (13: 3)	23—0: 20-32 (2: 1)	22—S. of S. 2 (10: 3)	25—Zech. 1: 2: 7: 14 (6: 12)
24—18: 1-10 (21: 1)	24—Job 1: 6-2: 10 (4: 6)	23—8 (17: 1)	26—9: 2-7: 14 (6: 12)
25—28: 14-33 (15: 1)	25—3: 20-4: 21 (8: 8)	24—8 (17: 1)	27—9: 9-13: 9 (13: 7)
26—20: 14-33 (15: 1)	26—5 (20: 2)	25—Isa. 1: 1-20 (1: 1)	28—Mal. 1-2: 7 (3: 1)
27—Jud. 2: 0-23 (7: 7)	27—6 (10: 1)	26—3: 10-15; 4 (15: 8)	29—31: 3-4 (3: 1)
28—6: 1-24 (24: 2)	28—12 (20: 2)	27—6 (10: 1)	
29—7: 4-22 (20: 2)	29—9 (15: 8)	28—9: 1-12 (11: 1)	
30—9: 0-21 (10: 1)	30—14 (13: 14)	29—11-12 (11: 1)	
31—11: 20-40 (13: 14)			

OUR BIBLE READINGS.

Once more we publish the list of readings compiled by Mr. A. M. Ludbrook, in the hope that an increasing number of readers may be profited. Any one is free to republish the list. The purpose is to encourage the reading and memorizing of the Scriptures. We shall be glad if readers ask editors and publishers to reprint the suggested readings. The list appears on the Almanac published by the Austral Co.

To some the Old Testament readings may seem less attractive than those of the New. But let us remember that the Old Testament was "our Lord's Bible," and concerning its teaching the apostle has declared that "whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope."

PRAYER.

Almighty Saviour, who, being exalted by the right hand of God, didst receive gifts for men: Send down the grace of thy Holy Spirit upon thy people, and grant that they may give cheerfully of their substance for the evangelising of the world. Bless all those who are banded together for the spread of the Gospel, especially The British and Foreign Bible Society; make them faithful and true witnesses in proclaiming thy glorious Name; and prosper the work of their hands upon them, that the light of thy truth may shine into the darkest corners of the earth. Hear us, O Merciful Saviour, who, with the Father and the Holy Spirit, livest and reignest, ever one God, world without end. Amen.—From the New Canadian Prayer Book of the Church of England.

A. M. LUDBROOK.

Foreign Missions.

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

BRO. CHIN BIK FUNG'S WORK.

Bro. Chin Bik Fung is having a successful ministry with the Chinese church in Melbourne. The Sunday morning attendance at the Lord's Supper ranges from 30 to 35 members, and the evening meeting from 45 to 50. There have been two confessions in Melbourne, one during Bro. Kwann Young Man's stay, and one last week at Bro. Chin's meeting. Bro. Chin also preaches in the open air for an hour each Sunday evening, in this way reaching men who do not go to church. The week day school is well attended. Bro. Chin has a class of boys who are studying Chinese. Miss Baker, the secretary, adds, "We thank God for the work of our Bro. Chin, and ask your prayers on his behalf."

GOOD NEWS FROM BARAMATI.

Bro. Coventry writes: "On Sept. 5 we had the joy of taking the confession of three more adults from the settlement. Two of them, a young married couple, who have been through our day school, and for years have heard the word expounded. The mother of the young woman went to her house two days later and beat her and then because the father did not file a suit against me the mother left her home and went away to relatives and stayed some days. This young couple were baptised very quietly in the river one morning during the week. On Sunday last Sept. 12, the other one was baptised in the river along with one of the big boys from the orphanage. In all the years we have been in Baramati we have only had one convert from the Hindus in the town of Baramati, but now we have baptised at least eleven from the Bhampla Settlement, and a large number from the orphanage; in fact, practically every boy that has grown up in the orphanage has been baptised before going out into the world. When we think of these two sources from which our church is being built it makes us eager to do more for those who are thus the most ready to respond to the gospel. We are very thankful for the response of some of the brethren to our appeal for help to these boys in the learning of trades.

"The Field Council have prepared specifications for the doctor's bungalow at Dhond, and are calling for tenders.

"Mrs. Coventry is continuing her good work among the babies of the Settlement. She needs such a lot of milk to give them that she finds it difficult to find funds to meet the need. So many of them are underfed, ill-nourished and uncared for. Girls' mothers cannot be expected to do much and so she tries to save the little lives. Perhaps some of the girls' clubs might like to assist in this good work."

Bro. Coventry reports: "During the month we invited the C.T. Settlement singing party to come to our Bible Class and bring their instruments to help us in the singing. Several responded and are attending regularly, and the singing is very much improved. This means that we have now quite a number who are non-Christians in the class. We are studying Principal Main's 'First Principles.'

"The evangelists have done good work during the month. The motor car has been used quite a little and we have been able to reach distant villages with the gospel. We have decided to concentrate upon Bori, a village twelve miles out, where the headman is very friendly. He has promised to give us a house rent free for a time for a worker to live, and for us to do medical work weekly. This is a good opportunity. We ask your fervent prayers for Bori."

THE MISSIONARY SPIRIT AND GROUND OF OPTIMISM.

More than that, the possession of the missionary spirit is the only true ground for optimism concerning the individual Christian. A man is made a Christian by the grace of God, and for what? Not that he may be saved, but that he may be spent; not to get him into heaven, but in order that through him the grace of God may go abroad and some bit of the world be redeemed. Let the new Christian give himself to that idea, and how the religious life thrives in him! How wonderfully it grows! It is the evidence that the ceaseless activity of the love of God is in his heart, and that the life of God flows onward in his soul. What a difference it makes in individual lives! It is the difference between the Paul who held Stephen's clothes while they murdered him, or went down to Damascus breathing fire and slaughter against the Christians—a hard, violent, bigoted man, made so by his religion, and the Paul who has gone deeper into religion until he is constrained to say: "I am become all things to all men, that I may by all means save some." It is the difference between the Peter who went up on the housetop thinking of Gentiles as unclean creatures; a small, narrow man, with a God as small and narrow as himself; and the Peter who came down saying, "Of truth I perceive that God is no respecter of persons." From that time forward his religion was one of freedom and joy and spiritual adventure with the great God who was marching on. Missions are not an occasional duty, missions are the essential necessity of the Christian life. For this strange paradox is true—you can keep your Christianity only by giving it away. The spring on the hillside can continue to be a spring only as it gives its waters away freely to the thirsty land below. The moment it dams up its waters and becomes self-contained, that moment it ceases to be a spring. It becomes a swamp, from which you can get only malaria and mosquitoes.

We must share, if we would keep
The good gift from above;
Ceasing to share, we cease to have,
So runs the law of Love.

—W. A. Cameron.

NEW SOUTH WALES' ANNUAL OFFERING.

Ashfield, £7/11/0; Auburn, £4/8/2; Auburn North, 11/11; Bangalow, £5/2/6; Bankstown, £4/10/8; Belmore, £7/4/8; Blackheath, £1/5/-; Burwood, £28; Canley Vale, £7/8/7; Chatswood, £14/17/6; Dorrigo, £3/0/6; Dumbleton, £1/10/-; Enmore, £14/7/3; Epping, £6/17/2; Erskineville, £27; Gilgandra, £25/12/9; Granville, £1; Hurstville, £17/1/-; Inverell, £3/10/11; Loftus Park, £1/2/3; Lidcombe, £7/10/-; Lismore, £3/2/9; Longueville Lane Cove, £11; Marriekville, £11/2/6; Merewether, £2/15/-; Mosman, £6/11/4; North Sydney, £10; Naremburn, £2; Rockdale, £16/17/9; Seven Hills, £4/8/7; South Kensington, £5/18/6; Sydney, £95/12/-; Sydney Chinese, £19; Taree, £16/16/-; Tyalgum, £3; Wagga, £13/0/6; Wingham, £3/2/-; Boronia Bible School, £2. Individuals—H. Winter, £20; Mrs. R. D. Butler, £6/6/-; Sisters' Conference, £5/5/-; Bro. A. Winter, £5; Bro. J. F. Roberts, 10/6; Mrs. Atkinson, 5/-; Mrs. G. Butler, £5; Mrs. Killo, £1/2/6; Miss Prince, 7/-; Mrs. and Misses Morris, £1/1/-; Mr. and Mrs. Wilson, £1/5/-; Miss Kingston, £1; Mrs. Lennox, £2; Miss Stewart, £1; Thos. Rhodes, £2/5/-; Total, £726/6/7.

Obtain your Foreign Mission Calendar for 1927 from your church secretary.

DEATH.

THORNE.—On 19th inst., at her residence, Olive-av., Mildura. Tamyon, dearly loved wife of Walter and loving mother of Arthur, Beryl (Mrs. Cahill), Emily (Mrs. Weymouth), Lily (Mrs. Hood); aged 65 years. "Sleep on dear mother, sleep and take thy rest."

IN MEMORIAM.

MOORE.—In cherished memory of Gunner G. F., the beloved son of Lillie and the late T. H. M., brother of Florrie (Mrs. Eccles), Charlie, Mirriam (Mrs. Fisher), and loved brother of Wallas, wounded Le Caseau, passed to the higher life, Oct. 23, 1918. All things true, just, pure, lovely, of good report, shone through every day of his life among us.

—Inserted by his loving mother and brother, Wallas.

PETTY.—In loving memory of my dear husband and our father, George Thompson Petty, who passed away at Doncaster on Nov. 5, 1923. Ever remembered.

—Inserted by his wife and family.

SULLIVAN-THOMAS.—In loving memory of Herbert William Sullivan who fell asleep on Nov. 4, 1925, dearly loved youngest son of Norman and Isahell Sullivan, and much loved brother of Wallace and loved grandson of Mrs. Thomas. "Safe in the arms of Jesus." Ever remembered. —Inserted by his sorrowful father, mother, brother and grandmother.

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VACANCIES.

Sister Shields, Netley House, Main-rd., Eltham, Vic., has vacancies for Adults and Children, Invalid and Convalescent Patients. Telephone: Heidelberg 354M.

WANTED.

The Church of Christ Bible School at Newmarket would like to hear from another Sunday School with a view to exchanging libraries. We have about 300 books in fair order. Apply to C. Book, 5 Inverness-ave., Malvern, or J. I. Mudford, 35 Madura-st., Flemington.

The church at Brighton, Vic., is desirous of hearing from available preachers who would consider an engagement in this field. Correspondence should be addressed to F. J. Sumpton, Sec. 3 Francis-st., North Brighton.

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Caretakers available for holiday period. Employers of all kinds of labor, and those knowing of vacancies are earnestly invited to communicate with the secretary.

CHRISTMAS IS COMING.

The Victorian Social Service Department earnestly invites the co-operation of friends of the poor in providing necessities and cheer for the Christmas season. Our aim is £100. Will you help?

Motor car owners are invited to co-operate in providing an outing to Brighton Beach for the poor children of our schools on Saturday afternoon, Dec. 18—50 cars wanted. Phone F 4592. —Will H. Clay.

Some Queries.

An inquirer asks the following questions:—

(1) Does the Church of Christ generally believe and teach that baptism is a part of, or essential to, salvation?

(2) Does the church teach that in John 3: 5, where it speaks of water and spirit, water means baptism?

(3) Does the Church of Christ of to-day believe it Scriptural to invite unbaptised believers to the Lord's table?

(4) Will you kindly explain the main points of difference between the Church of Christ and Baptist teaching?

REPLY.

Some of these questions have been frequently answered in our pages. Only the briefest of summaries can now be given.

(1) Churches of Christ certainly teach that baptism was one of the requirements to which our Lord and his apostles attached the promise of salvation (Matt. 28: 19, 20; Mark 16: 15, 16; Acts 2: 38; 22: 16; Rom. 6: 3, 4; Gal. 3: 26, 27).

(2) Yes, of course, our folk teach that the water of John 3: 5 refers to baptism. They are not peculiar in this. The Anglican prayer book and the Larger Catechism of the Presbyterian Church in Scotland alike advance John 3: 5 as a proof text of baptism. A few of our people may have taken a different view; but practically all stand by the natural meaning of the passage.

(3) We do not know any one who says it is "Scriptural to invite" such persons. There has been a fairly general change from a common former practice of excluding "unbaptised believers" to a practice of inviting nobody but speaking of the Lord's table as manifestly designed for all the Lord's people.

(4) Between some Baptists and those wearing alone the divinely appointed names there is little difference. So some Baptist churches are fairly near to the practices of churches known simply as churches of Christ. In other cases the differences are great. Amongst differences are: (a) The name. We do not use human or denominational names. (b) The place of baptism. Some Baptist churches practise what is called "open membership," i.e., despite their name they admit the unbaptised to membership. Again, few Baptist churches or preachers would in their instructions to seekers of salvation give baptism the place which we believe it occupied in the apostolic teaching and practice. (c) The celebration of the Supper. Baptist churches as a rule do not practise weekly communion, though they would not regard that as irregular or illegitimate. (d) Other points. Amongst these are the distinctions between clergy and laity; the wearing of clerical titles; the Calvinistic teachings of some Baptists; certain differences in the usual manner of conducting services, and in matters of church polity.



KINGAROY CHAPEL, Q.,

Where a successful mission was recently conducted by Bro. H. Ball.

Religious Notes and News.

GANDHI AGAIN.

The following remarkable paragraph is from the London "Christian World":—"It is an ill wind that blows nobody any good! Politics have lost their interest to Mr. Gandhi, and he is to give most of his time to social and educational work. The latest news is that he is to be the Professor of New Testament Theology in one of the national colleges which he started a few years ago. Religious education is an important part of the curriculum, and it is significant that the Indian leader should have chosen the New Testament as his subject. Many Indian Christians are being attracted by this announcement, and even some of the newer generation of missionaries have been heard to say, 'I would like to be a pupil of his.' This is undoubtedly a great step forward for the Indian Church, for Christianity will not be considered a foreign thing in future. A well-known East End worker—Miss Muriel Lester—is shortly to leave for India to be a member of Mr. Gandhi's school at Suburmurti. She is the second Englishwoman to join that institution, the other one being the daughter of an English admiral of the Indian marine service. Both these Englishwomen will not only strengthen the staff of the school, but will be strong links between Mr. Gandhi and this country."

WORLD CHURCH-ALLIANCE.

The World Alliance for promoting International Friendship through the churches is the religious counterpart and auxiliary of the League of Nations. At the half-yearly meeting of the British Council in London at the end of June the Bishop of Ripon, who has succeeded the late Bishop of Oxford as President, emphasised the need for the continued separate existence of the Alliance and the vigorous prosecution of its special work. He pointed out that, whereas the League was born out of the stress of bitter experience, representing an attempt to learn wisdom after the event, and was of necessity grounded principally on prudential, not to say interested motives, the Alliance, which came into existence long before the League, is essentially an effort to put Christian principles into effect by making an appeal to definitely Christian forces. Lord Parmoor, speaking from intimate knowledge of the state of Europe, urged the necessity of the Alliance exercising the greatest possible influence at this juncture in international affairs. Being in constant correspondence with statesmen abroad, he pronounces the present situation very critical, and believes that, if left to the various Foreign Offices and War Offices, it will gradually become worse. He said that the Archbishop of Upsala (who preached in Canterbury Cathedral on July 4) is full of alarm about the Christian outlook on the Continent, and fears that people are not getting the inspiration and assistance from the churches that they ought to get. As the immediate horror

of the war dies out in Europe, the old antagonisms are rising again. National minorities are a continual source of danger to peace, and the Alliance is striving hard to remove misunderstandings and abate racial animosities. By means of Regional Conferences the British Council is bringing together representatives of antagonistic national interests in an atmosphere of Christian fellowship. Gatherings of this kind have recently been held at Athens, Danzig, and other places. Dr. Alexander Ramsay mentioned that, although these conferences are organised by the British Council at a cost of about £200 each, they are only made possible by grants of money from the American Church Peace Union. The work from England is hampered through lack of funds, and a strong effort is being made to meet the present emergency and to stabilise the finances of the Council. Steps are being taken to bring about co-operation between World Alliance workers engaged in education for peace and Foreign Missionary councils and education committees. It is felt that the churches should lay as much stress on Christ's fellowship message as on his missionary message. Nearly 1,000 churches have been affiliated to the British Council.—"Australian Christian World."

CROCODILE AND MISSIONARY.

If we had read in a boy's adventure story of what befel Mr. H. J. E. Short, an L.M.S. missionary, in Papua, we might have been sceptical. Here is what happened, however. Mr. Short was travelling in a canoe on the Aramia River with Mr. E. R. Oldham, a magistrate. A crocodile got into the canoe and Mr. Short got out of it. The crocodile followed him into the water. Mr. Short clambered into the canoe again only just in time to escape the animal. The next day another crocodile attempted to snap a rover in a canoe just ahead of the one in which Mr. Short and the magistrate were travelling.

FIXING ADVENT DATE.

In its issue of Sept. 9 the London "Christian World" has the following paragraph:—"The campaign of the 'Second Adventists,' which begins in Birmingham this week, and is to be continued in various parts of the country, revives interest in the succession of dates fixed for 'the end of the age' by various exponents of this doctrine in the past. Stilling gave the year 1785, Bengel 1830, Miller (in U.S.A.) 1843, Dr. Cumming 1867, Baxter 1878. A Free Church minister in a popular little work issued during the war, making his calculations in the usual way, said 'Christ's Advent will take place before 1923.' Miss Pankhurst herself said in America last year, 'This year 1925 will see a great advance towards the crisis of the closing age; a number of nations will unite and accept the leadership of a dictator who will be the Antichrist of prophecy.' These 'prophetic studies' have a peculiar fascination for a certain type of mind."

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OBITUARY.

CARSLAKE.—On Sept. 12 our young sister Ada Cora Carslake, during an operation at Balaklava Hospital, passed away to be with Jesus. She was of a sweet, kindly disposition, and was loved by all who knew her. During her illness of several months she exhibited a spirit of sweet resignation. She held the positions of organist and teacher in Avon Sunday School from its commencement. We laid her body to rest in Balaklava cemetery on Oct. 13, Bren. B. W. Manning and T. G. Mason conducting the service. To the bereaved the church extends sincere sympathy.—T.G.M.

ROLLBUSH.—After several months of painful illness Sister Miss Agnes Rollbush fell asleep in Jesus on Monday, Oct. 18. In her death the church at Semaphore loses one who lived a beautiful Christian life. When health permitted Sister Rollbush gave unsparingly of her time to temperance work through the W.C.T.U.; and through the medium of the Port Adelaide Seamen's Mission and Sailors' Rest she did much for the welfare of those that go down to the sea in ships. May the heavenly Father's comfort be the portion of those who mourn the loss of a devoted sister.—G.R.

RUSSELL.—On Oct. 20, at his home in Woome- lang, Vic., Bro. William Russell passed peacefully away, at the age of 76 years. Bro. Russell was baptised by the late Bro. G. H. Browne, then preacher in the Brim circuit, Vic. For many years he was isolated from active membership, but he always endeavored to keep in touch with his Master by having the breaking of bread at his own home. For the past ten years Bro. Russell's health has been gradually declining, but his faith in God was firm until the end. He leaves a widow, four sons and one daughter to mourn his loss. We sorrow not, even as the rest who have no hope.—W.A.R.

REID.—In the death of Sister Mrs. J. Reid the church at Semaphore has lost a very faithful member. Our sister was present at the morning service on Lord's day, Oct. 10, and

(Continued on page 710.)

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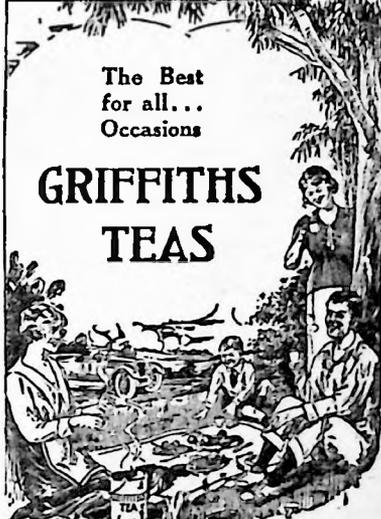
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News of the Churches.

New Zealand.

Gisborne meetings are well maintained by the local brethren. On Oct. 17 Bro. A. Hall exhorted, and Bro. Will Sisterson conducted the gospel service. Oct. 14, the sisters held a bring-and-buy afternoon to reduce the church debt. All departments are working well. We regret to report the death of Sister Mrs. R. A. Staggard on Oct. 17. Our sister was greatly interested in church and mission work, coming about five years ago from Melbourne.

Western Australia.

At Fremantle on Oct. 17 two young ladies and a young man confessed Christ, Bro. Mudge preaching. They were baptised on Wednesday night, along with three who decided at Palmyra under the preaching of Bro. R. Saunders. There was a splendid morning attendance on Oct. 24, a record for some time. The men of the church have formed themselves into a church aid society.

On Lord's day morning, Oct. 24, at Lake-st. chapel at 10.30, a special baptismal service was held, when one young man who confessed Christ on the previous Sunday was immersed. At the communion service 208 broke bread. Bro. J. E. Allan, of Vic., preached from Romans 12: 1, 2—a splendid message much appreciated by all. Men's class in the afternoon was addressed by Prof. Murdock on "The League of Nations." At the gospel service Bro. Hagger preacher to a fine congregation, his subject being "The Power of the Cross." There were two confessions.

Subiaco had four additions during September. Average at breaking bread each Sunday, 143. Bro. Brooke spent a fortnight in the hills. Visiting speakers were A. G. Brown and H. B. Snell. R. Ewers conducted the gospel services. Half-yearly business meeting held Oct. 5. All reports satisfactory. Bro. Brooke, evangelist. Bren. Richardson, Miller and Nelson were elected to the office of elders for a term of two years. Oct. 10, F. T. Saunders addressed morning meeting. Oct. 17, W. Morrow, M.L.C., spoke in the morning, Bro. A. L. Haddon, M.A., spoke at the gospel service. Hinrichsen-Brooker mission starts Oct. 24.

At Kalgoorlie on Oct. 19 the Y.L.O. had their usual meeting. This Young Ladies' Own, which is about five weeks old, has a membership of 66. Some enjoyable Saturday afternoons are spent by the two basketball teams which were formed by Sister Stone. 125 were present at the mid-week meeting for prayer and Bible study under the leadership of Bro. Jones. The Men's Brotherhood and Christian Endeavor Society had their usual fine meetings during the week. The Sisters' Mission Band met on Thursday, and they have completed their mission box. On Oct. 24 the Junior Endeavor met in the morning; the attendance was 41; being egg Sunday, every member brought an egg, as a result 4½ doz. were sent to the hospital. At breaking of bread there was a fine attendance. Bro. Stirling exhorted the church. At the gospel service Bro. Hunt gave a fine address, when five made the good confession. 287 met around the Lord's table during the day. Sunday School attendances were splendid, reaching 232.

Queensland.

Ball mission opened at Gympie on Wednesday, Oct. 6. Attendances have been excellent. On Thursday night and both Sunday services building crowded. Interest still manifested. There have been five restorations, and five decisions, four of whom have been baptised. Church delighted: much good will result. Mission closes on Monday, Nov. 1.

At Toowoomba on Oct. 24 Bro. Draney spoke in the morning. At the gospel service, Bren.

Rodger speaking, a young man came out for God. Good meetings all day. Bro. Rodger spoke at Harlaxton morning meeting. There is much sickness in the district. Olga Speaker is in hospital. Bren. Crane, Risson and others have been laid aside.

Meetings at Zillmere for the last month have been splendid. On Oct. 23 two Sunday School lads were immersed, and on the 24th were received into the church. Sunday School and Y.P. class are in good form. Bro. Neighbour is doing a fine work, and the church will be sorry to part with him. On 24th he exhorted the church most acceptably. Bro. Willis gave the gospel address, his subject being "Three Great Questions."

A splendid demonstration of the wisdom of allowing the young men of the church to show their capabilities in conducting an evening service was given in the Sunnyside chapel to a crowded congregation on Oct. 2. The young men acquitted themselves splendidly. Bren. Gager and Wolf are instructing these young men in the Scriptures. Bro. Young spoke on the subject, "A Christian Gentleman in the Making." Bren. Rothery, T. Martin and J. H. Smith have helped the church with inspiring messages.

Thursday, Oct. 21, was an historic day for Annerley, when the ladies' guild entertained local and representative brethren and sisters at a banquet to mark the opening of the new Bible School hall. About 120 sat down to dinner. Bro. Young made an appeal for the building fund, when £235 in cash and promises was secured. Bro. Young presided at the public meeting in the chapel, when Bren. Alcorn and Payne gave congratulatory speeches on behalf of the H.M. Committee and sister churches respectively. A short musical programme was provided. On Sunday a united communion of Annerley and Sunnyside churches was held, when Bro. Young spoke on "Open Wide the Gates."

New South Wales.

At a special church business meeting held at Taree, it was decided to purchase a piano for the kindergarten department. It was also decided to accept the offer of Bro. E. J. Saxby to supply a motor car for church work.

The annual business meeting of the church at Wagga was held on Oct. 21. All retiring officers were re-elected. Good meetings all day on Oct. 24. One Bible School scholar made the good confession. The welcome social to Bro. and Sister Stitt was held on Oct. 28. On Oct. 31, a lad was baptised at night.

Work at Hornsby is progressing satisfactorily. Bible School is in a particularly happy position. A most successful school picnic took place at Kuringai on Saturday, 16th inst. The scholars and teachers had a very happy time. On Oct. 3, two of the senior girls, and on Oct. 17, three of the senior boys and two more of the girls (all from the Bible School) made the good confession. On Sunday night a fine children's service was held.

At Lismore on Oct. 24 amongst visitors were Bro. and Sister E. Davis, of Sydney. In the afternoon Missionary Stanley Eaton, of the China Inland Mission, gave an interesting address to scholars and teachers. At night Bro. P. J. Pond preached on "Misconceptions Concerning Armageddon." A well-attended group afternoon was held at the residence of Sister Mrs. Atkin last week. At a recent meeting of the men of the church a resolution was carried recommending the budget system, and pledged weekly offerings for next year.

City Temple had good attendances at all services on Oct. 31. Bro. Illingworth's addresses were greatly appreciated. Miss H. Baines ren-

dered a solo at the gospel service. The Bible School anniversary services were continued on Oct. 26, at which the presentation of prizes took place.

At Chatswood on Sunday morning Bro. Cust addressed the church on "Buying up Opportunities," which was greatly appreciated. At the gospel service a splendid attendance present; when Bro. Whelan gave a very helpful message on "What it Is, What it Does." Soloists, Bro. Tingate.

At Epping on Oct. 31 Bro. Fretwell in the morning gave a fine address. At night he preached on "The Promise of Life." On Saturday evening, Oct. 23, a combined social was held, the Bible School teachers, young folk of the church, and the tennis club uniting. The husband of Sister Dingle passed away on Oct. 31. The church extends sympathy.

On Oct. 31 South Kensington had splendid services. Bro. Southgate concluded a series of addresses on "What is there in Religion?" Sister Mrs. Swain, Victoria, was among the visitors. During the week the church said farewell to Sister Mrs. Hillford, who leaves for West Australia, and Mrs. Leitchfield. The Bible School held their picnic on Saturday, 30th, at Bronte. The building of the manse on the church ground has been commenced. Every effort is being made to expedite the work. Bro. Bale is doing the work. A big progressive programme is under way and we expect shortly to report success.

South Australia.

On Oct. 31 Prospect had good services. Bro. A. E. Forbes gave two powerful addresses. Mr. and Mrs. Forbes sang a beautiful message at the evening service, when Bro. Forbes preached on "The Tragedy of Sin." The Sunday School received four new scholars for the last two Sundays. Good attendance and interest at the meetings of Y.P.C.E.

Croydon Sunday School anniversary services were commenced on Oct. 31, when Bro. Hancock presided. Bro. Garrett addressed in the morning. At afternoon meeting songs were sung by the children. Bro. Warren gave a talk to the children. In the evening the scholars again sang and Bro. Morrow delivered the address.

Nailsworth had good meetings on Oct. 31. Two young men received into fellowship at the morning service, and at night one young lady was baptised. On Oct. 28 over 60 men and boys enjoyed themselves at a banquet to celebrate Boy Week. Bren. Ewers and Wiltshire gave addresses. The ladies were responsible for the catering.

Forestville has splendid attendances. On 24th inst. Bro. Reg. Lampshire delivered two fine sermons. Bro. Roy Pocock was received into fellowship at the morning service. The weekly prayer meetings are becoming as popular as they are helpful. A series of lectures on the "History of the Church of Christ" are proving a great success. Members rejoice that Sister Tippett has been spared to continue her work.

St. Morris mission closed with 50 confessions and a thankoffering of £15. The attendances at the Lord's table for the past two Lord's days have reached 104. Eight young people received the right hand of fellowship on Oct. 31. The building was filled for the gospel service. On Saturday a social was held for the mission converts, and to give the church an opportunity to express its appreciation to Bro. and Sister Forbes.

At Grote-st. on Oct. 31 Bro. R. Lyall presided over the morning meeting at which several interstate visitors were present. Bro. J. Wiltshire gave an encouraging address on "As thy day thy strength shall be." The gospel meeting made an appeal to the young people especially. Bro. Wiltshire speaking on "Our Friends." Bro. and Sister Escott and son, missionaries from India, were present at the evening meeting. Bro. Escott gave a few words about his work. One young man confessed Jesus.

At Queenstown on Oct. 26 the annual tea was held in connection with the 57th anniversary. The attendance was good. Mr. G. T. Walden was chairman. Mr. Ewers and Mr. Grey were the speakers. Special singing was given by the choir. On Oct. 31 Mr. Lawton spoke at Q.Y.P.M. At the morning service Mr. Brooker presided, and Mr. Hobbs spoke. At Sunday School the attendance was good. At the evening service Mr. Brooker preached on John 3: 16. Two lads made the confession. Bro. Douglas, senr., was present.

At Kadina on evening of Oct. 24 a special service for boys was held. Bro. Chas. Larcom sang a solo. Bro. E. G. Warren delivered an illustrated address on "Lighthouses and Their Lessons." We sympathise with Bro. and Sister N. Bartle, Bro. and Sister L. Gordon, Sister Mrs. Watson, Mr. and Mrs. Clark, in their sad bereavement. The church had fellowship with Bro. Will Slec, from Semaphore. Bro. Parker presided on Oct. 31. Bro. E. G. Warren exhorted on "The Place of Prayer in Revival." Three new scholars at school. At night Bro. E. G. Warren's theme was "Witnesses for Christ."

During the past month at Port Pirie Bro. Hughes has given addresses on "Second Coming Events." During the "Back to Pirie" Week a reunion social was held. The Hon. W. Morrow gave the Sunday addresses. There have been three new members received during the month. A small and helpful weekly church paper named the "Sun Glean" has been commenced. The Sunday School anniversary was held on Oct. 24, and continued on Monday evening. Bro. Ewers gave the anniversary addresses. Special items and singing were given by the scholars. A good year's work was reported. Both anniversary and picnic were very successful, and considered the best for many years.

The visit of B. W. Manning on Conference Sunday drew large and appreciative audiences. The annual dinner of church football team was attended by 100 friends, and a most happy time was spent. Sunday week a married lady confessed Christ at the morning service, and Bren. Shipp (Launceston) and Cheney (Maylands) were received by letter. Two baptisms at the night service and two adult decisions. Mrs. Haynes received by letter from N. Adelaide last Sunday. During absence of preacher at Pt. Pirie, Bro. Geo. Clarke spoke in morning and Bro. H. J. Horsell at night, when two men accepted Christ. The C.E. Society recently visited the Consumptive Home and sang to the patients and distributed oranges.

The church at Berri is having splendidly attended meetings for worship and gospel services. Sixty broke bread on Oct. 24. A greater number were present at night when Bro. E. H. Randall spoke on "How Shall We be Saved if We Neglect so Great a Salvation?" A baptismal service followed, when one young man was baptised, being the third since the recent mission. A young girl from the Bible School having put on Christ, was received into fellowship last Lord's day morning. Sister Mrs. E. G. Rogers is able to meet again after a prolonged illness. Since last report the church annual business meeting was held, and all officers were re-elected with Bren. Karlslake, Nan加里, and H. H. Gray (Winkie) being added to the diaconate in consequence of the field being extended to a circuit of a wider range. The treasurer's report for the year showed progress. The Bible Schools at Berri and at Winkie have each held their anniversary services during the present month. The combined picnic at Winkie Park proved successful. Slight alterations in the order of services throughout the circuit have been made, enabling the evangelist to be present morning and evening at Berri, to conduct afternoon services for gospel and breaking bread at Winkie and Barmera.

Victoria.

All meetings at South Richmond are well attended. Visitors included Miss Pond, of Lismore, N.S.W.

Attendances are good at all meetings at Boort. Amongst visitors present during the month were Bro. and Sister Spaulding, of Tasmania. The Bible School rally is active, the membership standing at 115.

Doncaster reports that Bro. Lang has again taken up the work after holding a very successful mission at Merbein. The church is indebted to Bren. Brown, of South Yarra, Burns, of North Fitzroy, and Meyer, of Thornbury, who assisted during Bro. Lang's absence.

Middle Park Sunday School anniversary was commenced on Oct. 31. Bro. Meekison addressed the church in the morning; Bro. F. Youens delivered a fine message in the afternoon; and at night Bro. L. A. Trezise spoke. A choir of Sunday School scholars, under the leadership of Mr. Easton, of Footscray, sang heartily.

Very good meetings at Malvern-Caulfield of late. Bro. Abercrombie's messages grip the hearer. A members' rally and conference was held on Oct. 27, at which Bren. G. Saunders, Abercrombie and Hendry spoke to a meeting representative of nearly all families of the church. Bro. Griffen, from U.S.A., is expected to arrive in Sydney on Nov. 13.

Bambra-rd. church have good meetings, Bro. Killey speaking. Visitors included Bro. and Sister Haddon. Four received by letter; 273 present at Bible School on Oct. 31; building debt now below £1,000. Bro. Haddon's address to C.E. and church on Oct. 10 to a full meeting was much appreciated. Forty journeyed to East Kew mission.

Warragul celebrated Bible School anniversary on Oct. 31. At the morning service Bro. Enniss exhorted on "Lengthening the Cords and Strengthening the Stakes." In the afternoon he gave the young folk a splendid message and distributed the prizes. The evening service was well attended, and those present listened to a fine sermon on "Does it Pay to be a Christian?"

Brim anniversary services were held on Oct. 17 in the Memorial Hall. Bro. Enniss spoke to the children in the afternoon. In the evening he spoke on "Does it Pay to be a Christian?" The scholars sang well. The picnic was held on Oct. 20. Good meetings on Oct. 24. At the close of Bro. Searle's gospel address on "A Woman's Heroism," a married woman made the good confession.

New members received into fellowship at Maryborough on Oct. 3. Addresses by Bro. Baker throughout the day were much appreciated. Morning, "Our Judgment of Others"; evening, "The Valley of Sorrow." Thirty-seven attended prayer meeting on Thursday night. Some of the church officers, with Bro. Baker, journeyed to Homebush, and broke bread with Bro. and Sister W. McKinnon.

At Boronia Bro. Arnold delivers fine addresses. In the morning of Lord's day, Oct. 31, Bro. Scambler spoke. The Women's Mission Band recently held an open night, where goods for the mission boxes were on view. A presentation was made to Bro. and Sister J. Batterham, who have removed to New Zealand. Last Saturday the sisters held their annual sale of work with good results.

Warrnambool reports good meetings last Sunday. Regular visitation of the local hospital is being carried on. Band of Hope held good meeting, several new members signing pledge. Phi Beta Pi initiated a new member. Bible School has lost several through removal, but was glad to welcome two new scholars. The local press is giving good space for reports. Sickness is prevalent, and all are grieved at the serious sickness of Bro. T. McCullough.

At Cheltenham on Sunday, the meetings were splendid. Bro. Wm. Judd was the speaker at the morning meeting, his subject being the "One Lord." Large school and Bible Class at the afternoon session. At the evening service, Bro. Reg. Sparks preached on "The Witness of Pardon." The choir rendered a special selection, and two members gave a duet. The collection from church and school was £6/6/8 for the hospitals. One of

the deacons, Bro. Victor Barnett, is in a private hospital. On Oct. 31 meetings were good. Bro. Frank Smith was speaker in morning. Good School and Bible Class. Bro. Reg. Sparks preached at night. A number of visitors present.

Glenferrie meetings were largely attended on Sunday. Bro. Arnold (College of Bible) spoke in the morning, and at night Bro. Scambler preached on the gambling mania. A young man made the good confession. Bro. Will Fielding recently gave a much-appreciated elocutionary recital for the benefit of the ladies' guild. Presentations have been made to Bro. Fielding for his valuable assistance, and to his mother, Sister Mrs. Fielding, who has been in membership for twenty-eight years.

At the meeting called at Mont Albert on Oct. 26, of those interested in the starting of a new church, there being 21 present, a unanimous resolution was carried agreeing to establish the cause. An executive committee of five was formed to wait on the officers of four adjoining churches to seek their goodwill and hearty co-operation, to consider the best site obtainable, the design and kind of building, date of mission and financial arrangements, and to report to a meeting on Nov. 29.

Preston reports continued good meetings, Bro. Mortimer preaching faithfully. Bro. Dawson is expected to commence his labors on Nov. 21. On Oct. 24 Bro. Fitzgerald, of Fairfield, gave a splendid exhortation. One girl, recently baptised, was received in. On Oct. 28, under the auspices of the Ladies' Mission Band, Mr. Lawson, of North Preston Baptist church, gave a lantern lecture on Bolivian Missions. The cricket club had an enjoyable social on Oct. 26. Bible School and other auxiliaries are in good working order.

Berwick celebrated its Bible School anniversary services on Oct. 24 and 25. Bro. Garland presided over all meetings, and Bro. L. G. McCallum gave very interesting and helpful addresses to large audiences; many visitors being present. On Monday evening, the children and friends presented a fine programme, and Bro. Reg. Enniss gave a very interesting talk. Bro. Garland presented prizes, every scholar receiving a book. The church's sympathy goes out to Bro. and Sister Meyer and family in the loss of their little boy Roy.

At Lygon-st. on Oct. 31 A. G. Saunders, B.A., gave two stirring addresses on "Lamps A-flicker and Lamps A-flame," and "Paradoxes of the Kingdom." There was one confession. Morning solo was sung by Mrs. A. G. Saunders. Bro. J. B. Spence, who has been on a holiday tour to the Old Country was welcomed back. The closing meeting of the Bible School anniversary was held on Oct. 26 and was well attended. The usual tea meeting was given, followed by a fine programme by the scholars, and distribution of prizes by Bro. Saunders.

Improved services at Hartwell are maintained. Bren. Whelan, Robinson, Tyler and Salisbury have addressed the church on Lord's day mornings, and Bro. Beaumont has concluded a series of gospel services on "Our Unique New Testament." At the recent sale of gifts and work the ladies' guild raised £50 towards the building fund. Bible School is progressing under the leadership of Bro. Body. Bro. Robinson conducted the gospel service on Oct. 31, his subject being "Ashamed of Jesus and the Word," and at the close a lad from the Bible School confessed Christ.

Warracknabeal Bible School celebrated its second anniversary on Oct. 24 with special services. All meetings were conducted by Bro. B. J. Combridge with record attendances. His afternoon subject was "The Best Beatitude." At night he spoke on "The Gift of God," when there was a crowded meeting. There was splendid singing by the scholars under the leadership of Bro. Combridge. Miss Verna Lacy presided at the piano. The distribution of prizes took place on 21st, when the chapel was crowded. The sisters recently organised a working bee for the cleaning and beautifying of the interior of the building.

OBITUARY.

(Continued from page 707.)

appeared to be in her usual health, but she passed away suddenly on the Monday night. Hers was a quiet, but very consistent Christian life. She leaves one daughter to mourn her loss, and to her the deepest sympathy of the church is extended. In the presence of a large number of friends the writer conducted a short service at the home and also officiated at the graveside, where he was assisted by Bro. J. C. Stanley.—G.R.

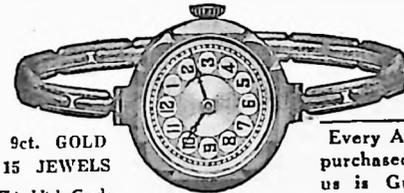
WATSON.—Sister Mrs. Vidah Watson received the home-call on Friday, Oct. 15, leaving a husband and two children to mourn their loss. Sister Watson was received into Semaphore church by transfer in 1911, and was an active worker in the various church auxiliaries until the claims of her home made it impossible for her to do as much as she wished to do. In the presence of relatives and friends we laid her to rest in the Cheltenham cemetery in the sure and certain hope of the glorious resurrection. May the God of all comfort comfort the hearts of the dear ones who mourn the loss of a faithful wife and a loving mother.—G.R.

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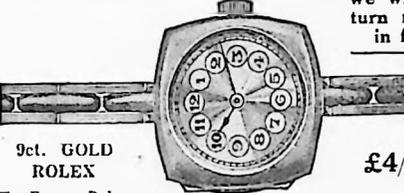
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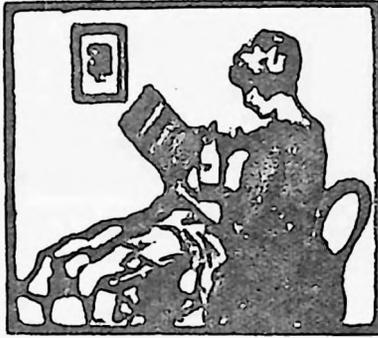
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