

# THE AUSTRALIAN CHRISTIAN

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

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## Pentecost 1930: Nineteenth Centenary Celebration.

READERS of the "Christian" will have noted that at the recent Federal Conference held in Perth the following resolution was carried: "We approve the proposal to celebrate on Pentecost Sunday, 1930, the nineteenth centenary of the foundation of the church by special services in all the churches, and recommend the Conference Executive to co-operate with churches in other countries in preparation for a world-wide celebration."

### The first Christian Pentecost.

To every Christian the first Pentecost after our Lord's death is a sacred and important day. Then was fulfilled the Master's promise of power to his apostles, and there came upon the waiting disciples the baptism of the Holy Spirit. On that day the Apostle Peter was privileged to proclaim for the first time on earth the Gospel of the crucified but risen Redeemer. On that great day the church of Christ was established, and three thousand persons gladly accepted the apostolic word and were baptised. We belong to the church which then was set up on earth, and seek to reproduce the faith and order of the New Testament. So the proposal to commemorate the great commencement day makes its appeal to us.

In several places in the United States of America a resolution favoring the celebration has been carried. At Canton, Ohio, the Local Church Life Institute endorsed "the suggestion made by Charles Reign Scoville—viz., that all churches of Christ join in celebrating the birthday of the church in May, 1930—as timely and of great value." It appointed a committee consisting of George P. Taubman, of Long Beach, Calif.; Pres. Eugene T. Sanderson, of Eugene, Ore.; Charles Reign Scoville, of Chicago, Ill.; William E. Sweeney, of Johnson City, Tenn.; P. H. Welshimer, of Canton, O., and W. E. Pierce, of Cameron, W. Va.

Four of these men held a conference at which they drew up the following statement of the

### Principles of the proposed Pentecostal celebration.

I.  
The local church is to be given first consideration, the aim being to bring every congregation up to the Pentecost standard.

II.  
The aims are to be spiritual, not material. No mere money aims are to be set or sought. Money required for definite purposes is to be quietly assembled.

III.  
Each country, State or Province, agency, school, group or church is to be free to conduct its own celebration in its own way and to articulate or co-operate with others only as may seem to it desirable, but in perfect friendliness and helpfulness. The whole is to be related sympathetically and to conform only to the broad platform here suggested.

### POINTS TO BE STRESSED.

1. Weekly communion in every church.
2. Renewed Bible study and Scripture reading.
3. Regular preaching in every community.
4. Every-member activity—in finance, local benevolence, visitation.
5. Local benevolent work in every church—care of the sick and needy.
6. An annual revival in every church, with climax between the Passover and Pentecost in 1930; aim in America, membership doubled between now and Pentecost, 1930.
7. Care of local church premises.

These proposals were to come before a meeting of the full committee at Memphis,

where the great annual convention of our American brethren is now being held.

### An American view.

In an editorial article on the proposed celebration, the American "Christian Standard" thus comments:

"Whoever first thought of celebrating the nineteenth centennial of the eventful Pentecost of A.D. 30, thought happily for the Restoration movement. No date in all history is more significant. In the hundred years just past, the plea for unity on the Word has gotten well to the fore. In the century to come its high aim should be accomplished.

"What could better set before the world the end we have in view and the method by which we seek its accomplishment than a world-wide celebration of the first Christian Pentecost? With three years to prepare, such a demonstration of the strength of the primitive faith can be made as will impress the entire civilised world. The very thought of it at once thrills and humbles.

"This celebration should embrace not merely the whole brotherhood in America, but, as the committee has wisely suggested, all lands where there are those happy to be Christian only. And more, it should be planned and conducted in such a fashion that the unhappy breaches resulting from past disturbance over untaught questions shall be forever buried and forgotten in the new triumphs made possible.

"And if this is to be, then there must be no selfish thrusting forward of aims that are of less than universal scope and significance. Such a celebration can easily be marred by making it the occasion of special appeals for money and multiplied offerings for this and that. Right well has the committee spoken as to this very matter.

"We venture to add, to what has already been mentioned, this historic fact: It was in 1830 that Alexander Campbell, breaking all ties that bound him and his associates

### WHEN WE PRAY.

"Lord when we pray, 'Thy kingdom come'  
Then fold our hands without a care  
For souls whom thou has died to save,  
We do but mock thee with our prayer.

"Thou couldst have sent an angel hand  
To call thine erring children home;  
And thus through heavenly ministries  
On earth thy kingdom might have come.

"But since to human hands like ours  
Thou hast committed work divine,  
Shall not our eager hearts make haste  
To join their feeble powers with thine?"

to the ecclesiasticism of this world, launched the 'Millennial Harbinger.' Thus the nineteenth centennial of Pentecost can well be celebrated as the first centennial of the fully wrought-out plea for return to Pentecost standards and levels.

"We can see, therefore, in this suggestion possibilities far beyond those of anything ever undertaken among us heretofore. We congratulate the one who conceived the idea. We wish the committee Godspeed, and pray that its goings may be blessed of God. Carried out as conceived the nineteenth centennial celebration ought to be of untold value to the cause we love and to the vast unevangelised portions of our race."

### The Master Keeps the Key.

Very beautiful was the thought of God's wise dealings with us once pressed home on one who was in acute distress because of a long succession of calamities, when, happening to visit a ribbon-weaving factory, he was shown a new machine for producing fabrics finer than any seen before. He examined it carefully; but, skilled mechanic though he was, he could not understand how the work was done. Finding that all the movements of wheels and levers and threads were controlled by some arrangement in a central box kept closely shut, he asked to be allowed to look inside, but was told, "The master keeps the key." These simple words were like a flash of heavenly light into his darkened soul. "Here is my life," he thought, "full of what seems to me inextricable confusion; what the meaning of its cross-purposes may be I cannot tell! but if in me the divinely perfect Father is at last wrought out, I need not ask on what principle God is fashioning me for his glory. 'My Master keeps the key.'" —G. H. Knight, in "The Secret of His Presence."

#### A POET'S DYING MESSAGE.

Just before the famous poet, William Herbert Carruth, died at Mayfield, California, he penned a letter to a few close friends. The author of "Each in His Own Tongue," knowing that life was fast ebbing, gathered his strength and said farewell to his old-time intimates in the following "Posthumous Letter to My Friends":

"When you have got the word that I have passed Beyond the reach of message and reply,  
Like any letter in the days gone by  
From me alive, this greeting comes—the last.  
And while the outworn organism is cast  
Into the cleansing furnace, deathless I,  
O friend, am somehow in the spirit high  
And hold the lifelong bond of friendship fast.  
When suddenly a candle is snuffed out  
The light seems lost to one imperfect sight,  
Yet are its rays diffused in space about  
Through endless years, high above day and  
night.

Thus the heart-throbs that mortally have thrilled  
In all eternity remain unstilled,  
"Faithfully and affectionately. W. H. C."

## Everybody's Missing Piece in Christ.

"The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear. The dead are raised up, and the poor have the gospel preached to them."—Matt. 11: 5.

What varied types of necessity are here! Everybody has something missing, and everybody finds the missing thing in Christ. Everybody is broken and fragmentary, and everybody regains their wholeness in the Lord. Their necessities are extraordinarily varied—one man lacking sight, another hearing, another power of motion, another purity. But however manifold are their deprivations they all vanish when they are brought into communion with Christ. The human incompleteness meets the divine completeness and the want is filled. The ministry of the Lord Jesus is not indiscriminate and impersonal. There are no misfits in his grace. Everyone brings his emptiness, and he receives just the appropriate sufficiency. In the divine fulness every life is fulfilled.

I have often watched the flowing of the incoming tide along the deeply indented shores of Devonshire and Cornwall. Every few yards of the coastline reveals a bit of individual contour; it is unlike everything else. This rounded bay, this long cove piercing the land like a thin lance, this jagged opening like a broken basin—they are all types of countless other individualities of shape and size. But at low tide they have this common denominator—they are all dry and empty. Then the vital flood comes rolling in at the flowing tide, and it makes no choice of any particular dent or inlet along the coast; it just pours its bounding treasure into every one of them, and in their own singularity each one is filled with the fulness of the sea. The bay is filled, the cove is filled, every niche and cranny is filled; every winding peculiarity of the shore-line is like some unique vessel which is now brimming with the tidal glory. And so it is with Christ and all our many-shaped necessities—"the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear. The dead are raised up, and the poor have the gospel preached to them." We are made complete in him.

In one of his greatest addresses on Robert Burns, Lord Rosebery dwells upon his universality. "There is something for everybody in Burns. He has a heart even for vermin; he has pity even for the arch-enemy of mankind. This makes his poems a treasure-house in which all may find what they want. Every wayfarer in the journey of life may pluck strength and courage from it as he passes. The sore, the weary, the wounded, will all find something to heal and soothe. For this great master is the universal Samaritan." That is a very impressive eulogy, and it is surely true, for Burns is like some welling spring by the wayside, and every pilgrim may quench his thirst. And yet, when I read Lord Rose-

bery's words I was all the time thinking of Another who seems to have the sole right to them. Lord Rosebery's words only come to their full stature when they are applied to Christ. "There is something for everybody in Christ!" What breadth and height the words assume in this relation! "His word of grace is a treasure-house in which all may find what they want!" "The great Master is the universal Samaritan!" He is found down every road where pilgrims may be maimed and broken. You will find him in the thoroughfare of the crowded city, and you will also find him on the thin track which winds uncertainly over the desolate moor. His oil and wine are always ready. His pity is not checked by universal barriers. It crosses all the separating lines which have divided mankind—class lines, race lines, religious lines—and no one ever cried to him and saw him coldly pass by on the other side. The deepest yearning in every soul finds in him the longed-for satisfaction.

But do not let us confuse Christ with dogma, and then go and traffic with dogma instead of communing with Christ. There is an infinite difference between receiving a theological dogma and being taken into the vitalising friendship of the Lord. Here is a man who has fallen among thieves, and he is lying by the wayside badly mauled and broken. What would be the measure of the difference to him between having handed to him a paper prescription and having the personal healing ministry of the Good Samaritan? The difference between dogma and Jesus is the difference between a letter and a friend; nay, it is the difference between a chemical analysis of bread and the real loaf. Our longed-for completeness is not to be found in any abstractions, or in any philosophy; but in living union with the living Christ. Boswell tells us that it was his passionate yearning "to become strongly impregnated with Johnsonian aether." Transfer the yearning from Johnson to Christ and you have the rassion of the apostle Paul. "Whether we live, we live unto the Lord!" "For to me to live is Christ." And as for "being" impregnated," was it not Paul's quenchless aspiration that Christ should dwell in his heart by faith, inspiring every faculty with his own Spirit, and steeping all the issues of life in the energies of the divine grace? "In him dwelleth all the fulness of the god-head bodily," and "in him ye are complete." —The late Dr. J. H. Jowett.

#### WORSHIP.

Some seek God with a sunset vow  
And some with a vesper song,  
But I seek God at the break of day  
And amid a daisy throng.  
Some are moved with the fear of him  
When the weary day is done,  
But I rejoice in the smile of him  
When the dew reflects the sun.  
—Thomas Curtis Clark

# What Christ Expects of Us.

C. Schwab.

Only as we fulfil the expectations of our Lord and Saviour Jesus Christ will we experience the true joys of the Christian life. That plain fact should always be borne in mind, because it inspires and intensifies our labors, which in return reward us with joy unspeakable.

The first duty of a believer is to discover what his Lord expects of him—"Lord, what wilt thou have me to do?" Much disappointment to the Saviour and self will be spared by paying attention to "first things first." Think of the definite demeanour that should characterise every Christian who has discovered the Lord's will concerning his life of service. The second and companion duty is to faithfully fulfil the expectations of the Master. These duties, loyally discharged, will return the highest joy and blessing for which the Christian life was designed. Picture believers knowing what is expected of them and being true to that knowledge! What a grand sight—doubts driven into the background, and fortune and joy favoring every effort. Thus, and thus alone, may we earn that, "Well done thou good and faithful servant; . . . enter thou into the joy of thy Lord."

Sinners sometimes excuse their neglect of Christ on the grounds that too much is expected of them. They would accept and follow him, but they believe his demands are beyond their doing. Some Christians ascribe their lack of service to the conviction that it is impossible to fulfil the expectations of the Master. Too much surmising and too little searching of the Scriptures, which are able to make us wise not only unto salvation but wise unto the expectations of the Lord, must surely be the foundation of such false ideas. Away with surmisings, and with this great question in mind let us search for a Scriptural settlement.

There is recorded in Matthew 26, Mark 14 and John 12 a very touching and beautiful incident associated with Christ's earthly career. It is in connection with this event that we discover an unmistakable revelation concerning the subject we are investigating. Note the incident as described in Mark 14: 3-8.

"And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she broke the box, and poured it on his head. And there were some that had indignation within themselves, and said, Why was this waste of the ointment made? For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her. And Jesus said, Let her alone; why trouble ye her? She hath wrought a good work on me. For ye have the poor with you always, and whenever ye will ye may do them good; but me ye have not always. She hath done what she could."

This happened after Lazarus had been

raised from the dead. Martha was ministering in things material, whilst Mary was again conspicuous by her personal devotion to the Lord. Mary was closely watched by Christ and his companions. Her actions were readily interpreted by Jesus, and he fixed his expectations accordingly, and waited to see if such would be realised.

Tradition declares that the alabaster box and its contents represented her life's savings. How she wished to render suitable recognition of the blessings the Lord had bestowed upon her home. Breaking the box she anointed the Christ with its precious contents. By some she was criticised immediately, but by the Master she was as readily commended. Jesus was delighted, his expectations had been realised and he could not but say, "She hath done what she could." The Saviour expected that she would see and seize her opportunity, and do what she could. Was he extravagant in his demand? No. Oh, how reasonable is Christ! All that he expects of us is that we will do what we can. Imagine what would happen in our day and generation if we all did what we could.

One day Jesus threw his arms wide open to the world and said in a pleading, yea, an expectant voice, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me: for I am meek and lowly of heart; and ye shall find rest unto your souls. For my yoke is easy and my burden is light."

He expects us to come to him. Had we ever a happier experience than when we fulfilled for the first time this expectation of the Christ and came to him for cleansing, comfort and companionship? There must be a constant loyalty to this never-changing expectation or we will with souls soiled by sin, crushed by care, sighing for companionship's, journey on. Christ does not expect too much of us when he calls us to come to him. One of the most pathetic utterances of the Lord is, "Ye will not come unto me that ye might have life." May we ever obey his desire and rejoice in the blessings that come when we "trust and obey."

"Abide in me, and I in you. As the branch cannot bear fruit of itself except it abide in the vine; no more can ye, except ye abide in me." Thus spoke the Master to his disciples. He expects those who come to him to "abide" in him. That we be branches of the true vine is the Lord's desire. We have seen the vine laden with fruit, and observed the tendrils of one branch lovingly holding up another branch thus revealing a beautiful unity.

He expects similar signs in our lives. Abide in him and be fruitful. Jesus longs

and loves to see the fruit of the Christian life. What a joy belongs to those whose lives of loyalty bear the fruit of the Spirit. "But the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." There is no law against that precious, priceless cluster that adorns the life lived in constant contact with Jesus Christ. If we abide in him he will hold us fast, supply our deep needs and cause to develop the fruit which none will mistake nor regret. Striving to obey the Lord's desire, that we abide in him, we are paying the only way that leads to the solution of the problem of unanswered prayer. "If ye abide in me and my words abide in you ye shall ask what ye will, and it shall be done unto you." When we abide in him, and his word abides in us our every prayer will be prompted by his word, hence in harmony with his will. "Not my will, but thine be done," will be our prayer, and that prayer will always be answered.

There cannot be vital contact with Christ without evidence to that effect. Speaking to his disciples in a day not far removed from the season of suffering which he endured, Jesus said, "If ye love me, keep my commandments." Here it is evident that they who love Christ will give a practical demonstration to that effect by keeping his commandments. Such a manifestation of loyalty to him is a fulfilment of another of his expectations. In the upper room when he took the bread and the cup and gave thanks he said, "Do this in remembrance of me." Every Lord's day with all the love that promoted the sacrifice which the feast recalls, and with all the expectancy of his soul, he waits to see if we will keep his request. If we love him, we will ever fulfil his expectation, we will remember him.

Jesus gave a new commandment, "Love one another even as I have loved you." What a love is his! Think of the harmony that would exist if all who believe would endeavor to fulfil the Lord's expectation as revealed in the "new commandments." In tones of expectancy as well as command he said, "Go ye therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end." Does the commission expect too much of us? No. The programme is plain, practical and possible, and it includes the promise of his presence and power.

It is very evident that the Master would have us do what we can—Come to, abide in and obey him. By thus fulfilling his expectations we will find the highest joy and greatest success in his service right here and now, and receive his commendation on that great day, the dawning of which draws nearer and nearer.

# Victorian Home Missions: Work of the Year.

It would be well if more of our brethren could visit widely among our churches. To do so is to be impressed with the healthy state of our Victorian work. Some few causes are weak, but on the whole the work is definitely on the up-grade. Many churches are struggling with financial problems, but with hearts brave and true, the brethren are pressing on.

Home Mission work this year is less spectacular than in 1925. Without a mission team it has been impossible to do the type of work so successfully accomplished a year ago. Thrills such as Pyramid Hill, Ormond, Yarrowonga and Drumcondra do not belong to every year.

Consolidation is the term most applicable to this year's programme. Of what use would spectacular mission efforts be unless followed by careful, consolidating work? Churches

started by special mission efforts present many problems. The new members have much to learn, and often much to unlearn. The organising and planning which follow such missions call for patience and tact. Guided by the committee, the churches founded last year have all made headway, some of them having shown remarkable development, both of members and spiritual energy.

In all, twenty-three churches have been under the committee's supervision. With the solitary exception of Taradale, located in a defunct mining district, these churches have all moved forward. In many places meetings are better attended month by month. Numbers have been won to Christ. Nine of these churches contribute more to their support than at the beginning of the Conference year.

Financially the committee has been wonderfully blessed. Offerings from churches and individuals have given great encouragement. But it has been an expensive year. Churches founded last year have been an additional charge on the funds, four of these new fields having cost £7/10/- a week for support. This has helped to an overdraft of £1,500. But what is this amount so many? Two shillings and sixpence from each member will square the books. Who that by sacrifice could afford it would give less for carrying the blessed gospel to others in this land? Some ought to give £50 and will probably do so. Others could and should contribute half that amount. With glad and grateful hearts brethren and sisters will give notes large and small. Let each, without grudging, give as unto the Lord, and not unto men.

## MISSIONS.

The Victorian brotherhood owes much to evangelistic missions. Many churches have sprung into being through such efforts; others have by such means been helped numerically, spiritually, financially.

The committee has fostered the holding of missions again this year. Tent missions have been held at Moreland, Footscray, East Kew and Shepparton. Volunteer missions have been arranged at Boort, Chelsea, Colac, Kyneton, Merbein, Ormond, Piangil, Pyramid Hill, Warracknabeal and Woorinen. Much good has resulted. Many have been brought to Christ. We begin next year a tent mission campaign with Bren. Hinrichsen and Brooker.

## ASSISTED CHURCHES.

The survival of the unfit by the aid of the fit is a Christian principle. It is exemplified in our Home Mission work. The following churches, aided this year by Home Mission funds, thank God for a large-hearted, sympathetic brotherhood:—Ballarat East, Bendigo, Chelsea, Colac, Drumcondra, Drummond, East Kew, Hartwell, Ivanhoe, Kyneton, Merbein, North Essendon, Ormond, Pyramid Hill, Red Cliffs, St. Arnaud, Stawell, St. Kilda, Taradale, Warracknabeal, Warragul, Warrnambool and Yarrowonga.

AIM FOR OFFERING  
DECEMBER 5, 1926

**“Better  
than the  
Best”**

ON RECORD

## NEW FIELDS.

Nothing but progress should or will satisfy our Victorian brotherhood. Co-operating with local brethren, work has been commenced in Benalla, Garfield, North Essendon, Piangil, Sunshine and Wangaratta. No longer can it be said that the great north-east is untouched by us. Benalla, Yarrowonga and Wangaratta will become a strong chain of churches.

## THE COST OF IT ALL.

The committee commenced the year £17 in debt. Generous gifts have been made, but there has been no assured income. £75 has to be found each week to pay salaries. Over £300 must be paid out monthly. Being out of funds the committee has been obliged to arrange an overdraft. This now stands at £1,500. The December offering is the committee's only chance of wiping out this indebtedness.

## FIELDS AWAITING OUR ENTRY.

In this rapidly-developing country there are scores of promising fields awaiting our entry. Suburbs such as Ashburton, Benteleigh, Fawkner, Springvale and West Brunswick, towns like Bairnsdale, Hamilton, Nhill and Sale call for us. The committee is alive to the wonderful possibilities, and waits only for the necessary men and money.

# “Gripping the Spirit of the Age.”

J. E. Shipway, Vic. Conf. Pres.

This is the age when men of all walks of life seem to be out to pass all previous records. The horse that demands the admiration of sporting men to-day is the one that eclipses all known records. The athlete is straining every nerve to run his race in quicker time than any before him. The aviator is doing his best to go a little better than any of his fellows. Even Marconi is seeking to pass his previous great records in the wonder of wireless. It is the age of competition, and if we have not the competitive spirit, we are reminded by some that possibly we belong to the Stone Age. This being the spirit of the age, it should grip us in spiritual things, as well as in things secular, and not one of us should complain that in our Home Mission appeal for this year we are seeking an offering “Better than the Best” on record.

## I. What has been done?

Great things have already been accomplished for God through organised Home Mission service. Churches have been established. Circuits

have been organised. Preachers have been located. Souls have been won for Christ. Money has become a golden channel of service.

## II. What remains to be done?

As we stand on the pinnacle of achievement and look back over the past, we take our hats off to it. But as we turn and gaze away to the great untouched future, we put on our hats, take off our coats, and roll up our sleeves for the tasks.

Flourishing suburbs are calling us to enter in and preach there. Provincial towns are seeking aid in the further extension of Our Plea. Country centres in our wealthy wheat belts and in rich pastoral and dairying areas have been calling, some of them for a long time. Yes, there are many rich Sychars awaiting us. Brethren, we must go in.

## III. Why it ought to be done.

We have no apology to make for the glorious truths we have to preach. And those truths

have spread in many places like a prairie fire. People are calling us to come again and proclaim these great facts of doctrine. But the greatest reason why it ought to be done is because Jesus said, “It must be done.” Truly we are his commissioned men and women for this great evangelistic task.

## IV. How it may be done.

Prayer is the great factor that will help us. By prayer the whole round world can be bound by golden chains about the feet of God. And when we as a people really pray, then not ought of the things that we possess shall we call our own. The need will be the great appeal, and the appeal will result in a treasury overflowing with gifts of which the Lord hath made us his stewards.

Oh, blessed Father, open our hearts to make this Home Mission Day the greatest day on record for thee, and for the salvation of souls for whom thy dear Son bled and died. Amen.

## The Home Circle.

Conducted by J. C. F. PITTMAN

### LITTLE SERVICES.

I cannot do great things for him  
Who did so much for me;  
But I should like to show my love,  
Dear Jesus, unto thee,  
Faithful in very little things,  
O Saviour, may I be.

There are small things in daily life  
In which I may obey,  
And thus may show my love to thee;  
And always, every day,  
There are some little words  
Which I for thee may say.

There are small crosses I may take,  
Small burdens I may bear,  
Small acts of faith and deeps of love,  
Some sorrows I may share,  
And little bits of work for thee  
I may do everywhere.

### JENNY LIND AND THE DISSIPATED MUSICIAN.

The only person I ever met who knew Jenny Lind in her childhood was Max Bronzden, an old musician. I asked him to tell me of her, and the old man's furrowed face became radiant with a smile.

"Remember her?" said he; "she has been the angel of my life; the memory of her voice was my salvation. She and I were once like poor children. We were young and happy. Hand in hand we used to wander in the fields and on the hills of old Sweden. . . . Years passed, and she became the idol of princes and kings, and from afar I worshipped her, as I would a star in yonder heaven. I tried to keep pace with her, but failed. I became a victim of strong drink, and with that vile passion ambition was buried.

"In 1849 I was passing Her Majesty's Theatre in London. I was sober enough to recognise the clear, ringing trill that thrilled me in my boyhood days. I was penniless, but determined to enter and hear that voice once more. I watched my chance. A crowd of ermine-clad men and women were passing in. I rushed into the throng, evaded the ticket agent, and gained entrance. In a shadowed recess I crouched and listened. "Lucia Di Lammermoor" was the opera, and she was Lucia. I saw her appear in the first scene, joyous and happy. Every part of the character she portrayed with heart-searching truth. Then came the climax of her powers, her ultimate madness—the crushing of the heart and mind which produced the death scene in the last act. For a moment there was a thrilling silence, then a tempest of applause that made the house tremble. It was then I forgot—forgot that I was a de-hased vagabond—forgot the throng and the light and all, save that I saw the little bare-footed girl of my boyhood's idolatry a queen among men. I rushed forward, and cried:

"Jenny, my little Jenny! I told you so! I said that you would one day rule the world with that voice! Speak to me, and tell me that you remember!"

"Put him out! Put him out!" shouted the multitude. "He is mad—away with him!"

"A strong arm seized me, and I would have been hurled out into the darkness, but a sweet voice cried:

"Spare him, and let me hear him! What is it, my poor man?"

"Forgive me, madam," I cried; "I was passing and heard your voice. I stole my way in. It seemed I had a right to listen. Once the birds and I were your only auditors; yet when I told you that one day you would be great,

you seemed glad at my praise, though I was only Max, the blacksmith's son."

"Bending over me, she cried: 'Max Bronzden, my first and truest friend! Stand, and let this vast throng look upon you. It was he,' said she, 'who first created ambition in my heart to become great. My stage was a lichen-covered forest log; he showered upon me wild flowers that I prized more than I now prize the jewels and rare gifts that are emblems of my triumph this night. Rise, my friend,' said she to me, 'and be worthy of the trust and confidence that I will ever give you in all the future years. I have struggled and conquered all difficulties. It is not too late. Be no longer a vagabond, as you say you are, but be a man worthy of my friendship.'

"I could scarcely speak, but hoarsely I uttered, 'With God's help, I will!'"

"The house had been silent as death, then it suddenly burst into tumultuous applause, and the curtain fell. I left that place a new man, with new aspirations and courage, and in all the years since that night, nearly half a century ago, I have been a hero and a conqueror of sin—I have lived true to my words!"—"Woman's Work."

### HOW THE HEART GROWS RICH.

"Is thy cruse of comfort failing?  
Rise and share it with a friend!  
And through all the years of famine  
It shall serve thee to the end.  
Love Divine will fill thy storehouse,  
Or thy handful still renew;  
Scanty fare for one will often  
Make a royal feast for two.

"For the heart grows rich in giving:  
All its wealth is living grain;  
Seeds—which mildew in the garner—  
Scattered, fill with gold the plain.  
Is thy burden hard and heavy?  
Do thy steps drag wearily?  
Help to lift thy brother's burden—  
God will bear both it and thee."

A friend met a cheerful Irishman who had plainly suffered some hard knocks. "Well, Pat, how are you getting along now?" he enquired. "Oh, O'm still hard up, but O'ive a fine job in Honolulu, and fare paid. O'i sail to-morrow." "Sure, man, you'll never be able to work there. The temperature is a hundred in the shade." Pat had endured too much cheerfully to be discouraged. "Well," he replied, hopefully, "O'i'll not be workin' in th' shade all th' toime."

Brown—"Is he married?" Jones—"I don't know. He's a reserved sort of chap—keeps all his troubles to himself."

"How many foreign languages can your wife speak?" "Three—French, German, and the one she talks to the baby."

He was gazing with dreamy eyes into the distance.

"Ah, my darling," he murmured, "what matters it that sorrow and trouble must of necessity be lurking in the unknown future? While I am with you I think of naught but the present—the beautiful superb present."

"So do I, dearest," she replied, "but you'll take me with you when you buy it, won't you? Men have such queer taste in rings."

## The Family Altar.

J. C. F. P.

Monday.

Peace I leave with you.—John 14: 27.  
Describing the visit of Christian to the House Beautiful, Bunyan wrote—"The pilgrim they laid in a large upper chamber, whose window opened towards the sun-rising; the name of the chamber was Peace; where he slept till break of day, and then he awoke and sang—

"Where am I now? Is this the love and care,  
Of Jesus, for the men that pilgrims are,  
Thus to provide! That I should be forgiven,  
And dwell already the next door to heaven!"  
Reading—John 14.

Tuesday.

If I had not done among them the works which none other did, they had not had sin; but now have they both seen and hated both me and my Father.—John 15: 24.

Boswell informs us that Dr. Johnson was much interested in "mysterious disquisitions." "He . . . observed that we could have no certainty of the truth of supernatural appearances, unless something was told us which we could not know by ordinary means, or something done which could not be done but by supernatural power."

Reading—John 15.

Wednesday.

Be of good cheer; I have overcome the world.—John 16: 33.

Bishop Collins (Gibraltar) wrote, in a letter to a friend—"Don't try and fight too much against fatigue, or irritability if that comes, or pain or weakness either: we are not stones, are we? but Christians. We don't think we were put here to overcome the world, but we are to be of good cheer because he has overcome it."

Reading—John 16.

Thursday.

I glorified thee on the earth, having accomplished the work which thou hast given me to do.—John 17: 4.

"O that each in the day  
Of his coming may say—  
I have fought my way through,  
I have finished the work thou didst give  
me to do."

Reading—John 17.

Friday.

Jesus saith unto them, I am he.—John 18: 5.  
Of all the thrilling examples of true heroism which history provides, and they are many, this is surely the greatest. Our Lord bravely surrenders himself to the enemy, though conscious that it would result in his crucifixion!  
Reading—John 18: 1-18.

Saturday.

They lead Jesus therefore from Caiaphas into the praetorium.—John 18: 28.

"Follow to the judgment-hall;  
View the Lord of Life arraigned,  
O the wormwood and the gall!  
O the pangs his soul sustained!  
Shun not suffering, shame or loss,  
Learn of him to bear the cross."

Reading—John 18: 19-40.

Sunday.

Behold the Man.—John 19: 5.  
In his "Treasures of Art in Great Britain," Waagen thus refers to Correggio's "Ecce Homo" in the National Gallery, London—"How striking is the holding out of the fettered hands, as if to say, 'Behold, these are bound for you!' The Virgin Mary, who, in order to see her son, has held by the balustrade which separates him from her, sinks with grief into the arms of Mary Magdalene. Her lips still seem to tremble, but the corners of the mouth are already fixed; it is involuntarily open; the arched eyelids are on the point of covering the closed eyes; the hands with which she has held fast let go the balustrade."

Reading—John 19: 1-22.

# Queensland Home Mission Offering, Dec. 5, £400 Needed

## SOME FACTS CONCERNING OUR WORK.

F. E. Alcorn (Conference President).

Queensland is a State of vast territory extending for 13,000 miles from north to south, and 900 miles from east to west; including an area of 429 million acres. The Government is faced with the great problem of populating this vast country, and there is a continual stream of new settlers arriving. The present population is 855,214 scattered throughout extensive rural districts and big country and seaside towns. Everywhere is progress and development.

Now the ultimate aim of Home Missions is to bring to every district and town the gospel in all its simplicity and truth. What is the position so far? In Queensland we have 35 churches, of which 10 are in the metropolis. Many of these both in city and country are weak and struggling. Our membership is 2,633, while our preaching staff numbers six in the city and four in the country. A glance at these facts shows that three things are needed—(1) The establishing of more churches of the New Testament order; (2) More men with consecrated gifts to preach the gospel; (3) Much more money to build chapels, and provide means for our preachers.

I submit that these needs will be met by Home Missions as the brotherhood realises its privileges and responsibility. We have living examples of the value of Home Missions at Annerley, Bundaberg and Wynnum—to mention only three which are the direct outcome of H.M. enterprise supported by enthusiastic and generous brethren.

Here is another fact that we need to face—a financial problem. The committee spends £13 per week. Besides this there is a liability of £250; our income from all sources other than annual offerings amounts to £6/10/- per week, or only half our expenditure. The other £6/10/- per week has to be raised in annual appeals. To enable the committee to carry on we are asking for an offering of £400 on Dec. 5; less than 4/- per head of our membership.

One is compelled to mention the fact that "The gospel is the power of God unto salvation." This is being demonstrated in the churches and in special evangelistic missions conducted by Bro. H. H. Ball, and made possible by the generosity of Bro. Winter, who loaned the committee £250 free of interest for this purpose. Bro. Ball has just ended an enthusiastic and successful mission at Gympie with 40 decisions in 19 days.

Now, brethren, I submit that these facts challenge us. The facts of our large growing State population; of our small yet growing membership and preaching staff; of our financial problem; and, last but not least, the fact of gospel blessings in souls being saved and added to the church. We are challenged to greater service, the service of sacrificial giving for the kingdom of our Lord Jesus Christ. Let each member make an offering on December 5, remembering our motto: "A little better than our previous best" for Jesus' sake.

## SITTING ON TOP OF THE COMMONWEALTH.

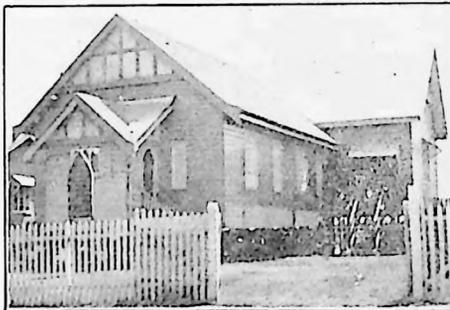
Statistics published in the Federal Conference report indicate that Queensland is the most progressive State. Percentages of increase of church membership for the two years covered by the report are: Queensland, 22 per cent.; N.S.W., 11 per cent.; Vic., 9 per cent.; Tas, 1 per cent.; S.A., 5 per cent.; W.A., 9 per cent.; Commonwealth, 9 per cent.

Home Missions pay; pay for Home Missions on December 5.

## HOW IT WAS DONE AT BUNDEBERG.

J. R. Combridge.

"A great investment! A rare bargain! A wonderful opportunity! The first man to inspect buys." So ran an ad. of a property for sale. How these agents "boost" what they have for sale. They are so anxious for us to have the bargain that they advise us urgently to pay a deposit lest we lose such a rare chance. I don't blame them, it's their business. But I do blame the representatives of our Lord for their laxity in pushing his business. I believe in organisation, but I think the time, money and influence invested in evangelism are the best investment ever made by the children of men, and as every department of our work is influenced more or less by Home Mission enterprise a fair proportion of all we possess should be put into Home Mission work. Its value is unquestioned. Take one solitary example. Nearly forty years ago our Home-Foreign Missionary, Bro. J. Thomson, started a work in the



Annerley Chapel, Showing Additions of New Hall.

Bundaberg district that was carried on at Elliott, and in October, 1923, when the Queensland H.M. Committee secured Bro. Hinrichsen and Brooker for a tent mission which resulted in 105 confessions, a chapel was built and a self-supporting church organised in the town of Bundaberg. The same missionaries visited us again in September, 1925. In the meantime there had been over one hundred more confessions. There were about fifty confessions during the second mission, and forty since then. Consequently we have outgrown our building, and a contract has been let for a larger one to be built in concrete block. The brethren are happy and united and the work healthy; all through investment in Home Mission work. A wonderful opportunity is here, make it yours.

1914—1926.

Chas. Young.

Twelve short years separate these two dates, yet within them must be written the history of the church at Annerley.

**Small Beginnings.**—First the blade, then the ear, has been the nature of the development. The work was begun in February, 1914. No blaring of trumpets marked the commencement of what is destined to become a strong, self-supporting church. A few earnest souls commenced a Bible School in a hall. A few months later a church was organised, about sixteen members being transferred from Ann-st.

**A Move Forward.**—True to the spirit of the church a building site was secured, and finally paid for. This was followed by the erection of a chapel. The church, thus established, prayed and planned for bigger things.

**A Forward Move.**—October, 1923, must ever stand as a month of months. In answer to a beseeching request the H.M. Committee decided to stand by the work at Annerley; and what a wise decision! Inspired by the splendid results of the Hinrichsen-Brooker mission the church has never looked back. The mission results were conserved, and an evangelist appointed to work Annerley and help Sunnybank.

**The Unanswerable Argument.**—Has it been a sound investment? We reply with facts: (1) Souls added to the church; (2) The church brought before the public in aggressive work; (3) Bible School more than doubled; (4) Annual income more than 300 per cent. greater; (5) Interest in Foreign Missions increased beyond all expectations; (6) Circuit nearly self-supporting; (7) Church debt paid; then large hall erected and chapel renovated; (8) Last but not least, the prospects are very bright.

**The Conclusion of the Whole Matter.**—Given men and money the H.M. Committee can do in other fields what has been done at Annerley. How will you vote on Dec. 5? Progress or stagnation? Time will tell.

## ANOTHER GOSPEL TRIUMPH.

H. Bassard.

Wynnum South, twelve miles from Brisbane, with a population of about 12,000 souls, possessed no New Testament church up till November, 1925.

On the 18th of that month, 1925, a great surprise was sprung upon the people. Without any advance agents, or startling big type advertisements, without the blast of trumpets or spectacular display, Bro. Hinrichsen and Brooker introduced to the population the glorious gospel in sermon and song. Backed by the H.M. committee in finance and every possible assistance the mission began; and though much opposition was encountered from denominationalism, success was assured from the beginning. The fearless proclamation of the New Testament plan of salvation spread wonderment through the whole town and its environs. Many remarked that for the first time they had heard the gospel and were charmed with its simple though stupendous message, and wondered why they had never before heard the plain terms and conditions of entrance into the New Testament church. The whole town was being shaken when the mission had to close.

The church was organised with a membership of 75. A church home was erected. To-day we have a Bible School of over 80. And during this year eighteen have been added to the church. Several families are very much impressed, and we feel convinced of their inclusion in the near future.

Brethren, I feel sanguine about the progress of the church in this State if the brotherhood would only get the vision of the waiting harvest, and encourage the committee. Shall we neglect the opportunity? Let us all say "Never!" and on Dec. 5 give our biggest and best yet.

H. H. Ball closed a 19-days' mission at Gympie with 40 decisions, and is now at Annerley. Pray and pay for Home Missions.

"Hats off to the past; coats off to the future."

"The offering that we can spare carries no blood; the offering we can ill-spare carries part of ourselves and is alive."

# Prayer Meeting Topic.

November 24.

## THE TRIUMPH OF FAITH.

(Heb. 11: 13-16.)

F. J. SIVVER, R.A.

"These all died in faith, not having received the promises, but having seen them and greeted them from afar, and having confessed that they were strangers and pilgrims on earth. For they that say such things make it manifest that they are seeking after a country of their own. And if indeed they had been mindful of that country from which they went out, they would have had opportunity to return. But now they seek a better country, that is, a heavenly; wherefore God is not ashamed of them, to be called their God; for he hath prepared for them a city."

The writer to the Hebrews could not wait to finish the exploits of all his heroes. After rehearsing the deeds of five of the illustrious dead, he breaks out into this eloquent eulogy. It is instructive to notice how he describes their experience.

### Faith's Expression.

Faith may express itself in various ways, but after all it amounts to the same thing. It is faith which leads to the end of the way. In Abel's case faith took the form of an offering, a firstling of the flock. God respected the gift, for he saw the sincere heart back of the offering. Enoch expressed his faith by his integrity and his deep desire for communion with God. Noah believed the warning word of Jehovah and at once set about building the ark. Abraham at God's behest started out for the land of promise. Sarah showed her faith by believing God's promise and waiting patiently for its fulfilment. In all these cases it was believing God rather than man, and venturing all on his promises.

### Faith's Reach.

These heroes of old teach us also the need of the pilgrim spirit. Wordsworth's complaint that "The world is too much with us" is desperately true of our own times. Christian people instead of confessing that they are "strangers and pilgrims on earth" would more likely be ready to confess their ignorance of the world beyond.

"It is not this world we need to know better," said Mr. P. Ainsworth, "it is the other world. It is not the language of the street we need to master, it is the language of the kingdom. . . . Some think that by means of its newly-armed social sympathies and activities the church will rehabilitate herself in the eyes of the world. My friends, in as far as such rehabilitation is necessary, it will take a great deal more than social activities, and all the paraphernalia of temporal reform to accomplish it. We do an injustice to the religion we profess, and to the souls we seek to save, if we think we shall gain the ear of the world by an economic gospel."

### Faith's Reward.

Because these faithful ones kept the pilgrim spirit, endured to the end, and ever continued their upward calling, "God is not ashamed of them, to be called their God; for he hath prepared for them a city."

The reward of faith in God is always that. The better country which by faith men see in the distance will become a blessed reality. The higher life which we long and hope for will at last be attained: "We shall be like him; for we shall see him as he is." The grand reunion for which our hearts hunger will be gloriously realised. Most of all "the one whom not having seen, we love," He shall at last be to us "the altogether lovely one and the fairest of ten thousand."

TOPIC FOR DEC. 1—SELF-DENIAL IN WORSHIP.—2 Sam. 24: 18-25.

# Our Young People.

Conducted by Leslie C. McCallum, M.A.

## MIDDLE PARK K.S.P., VIC.

Members of the K.S.P. everywhere will be interested to learn that the Middle Park Chapter has been revived. Tuesday, October 26, was reopening night and a splendid start was made. Bro. Bray, the State Chaplain, was present, and also members of the South Melbourne Chapter. A happy and successful evening was spent. It is felt that the reopening of the Chapter will be of great value to the church.

## FLOWER DAY AT WARRNAMBOOL, VIC.

Our picture this week shows the fine array of flowers that were brought by the children of the Warrnambool Bible School on a recent Sunday afternoon. Later the three motor-cars seen in the top picture conveyed both the children and their flowers to the Warrnambool Hospital where a happy time was spent in distributing the flowers among the patients. The latest news from Warrnambool states that the school is making steady progress; three new scholars on Nov. 7, and keen interest in all departments.

## CHILDREN'S YEAR, GEELONG, VIC.

The work of Children's Year was taken up enthusiastically by the Protestant churches in Geelong. A house-to-house canvass of the city was made, so that to-day they have a complete religious census of the city. The thorough canvass that was conducted disclosed the following facts: The number of scholars in the Protestant Sunday Schools of the city was 4,126; children aged 4 to 16 not attending Sunday Schools, 588; children under 4 years of age, 730.

These figures show that in Geelong 12½ per cent. of the children of the city do not attend Sunday School. This is an excellent showing, for in many centres the percentage of young people not attending Sunday School runs to over 30 per cent. However the Bible School workers in Geelong are out after the 12½ per cent., and every effort is being made to secure their attendance at Sunday School, for these

young people need the spiritual and moral training that the Bible School can furnish.

In an address Mr. Chas. Wielham said that Paul was quite abreast of modern psychology when he said that the child must be given milk and the man meat. It was the same to-day. A great mistake was made when boys and girls were treated as men and women, and expected to act in the same way as matured and thoughtful men and women. While the child was a child he should be treated as such. There was nothing more fascinating than the study of the unfolding of the child's soul. The child needed Jesus as a friend; it was not conscious then of a Saviour. It was a Saviour that the young man and woman needed. In every stage, however, the right teaching and methods must be used. Statistics showed that the greatest number of conversions took place under the age of sixteen years, therefore, it was imperative that every effort be made to win the child before he drifted out from the influence of the school and the church.

## OLD WORLDS TO CONQUER.

He longed for mightier worlds to master.  
His dreams were all of some crusade  
Where desperate cause escaped disaster  
Through his shrewd wit and valiant blade.  
And while he visioned gay adventure  
In unknown countries of romance,  
He heaped his own lot with censure,  
And mourned: "I never had a chance!"  
Until, unusually voracious,  
His sage old boss remarked: "My son,  
If you desire a berth more spacious,  
First prove you have a right to one."  
"When Alexander massed his legions  
To blaze his name from foam to foam,  
He did not seek remoter regions  
Until he'd won his spurs at home.  
"So, if your valorous soul is aching  
To rope and tame some broncho star,  
Why not begin by halter-breaking  
This skittish glebe on which you are?  
"And since that task has taxed the muscle  
Of men of every race and brand,  
You might start training for the tussle  
By mastering the job at hand!"  
—"Forbes' Magazine."

## THE TWIGS YIELD THE CROP.

"The fruit-grower was showing a group of visitors his splendid orchard. 'Please tell me,' said one, 'does the fruit grow from the branch directly, or is there always the twig?'"  
"The farmer smiled. 'There is always the twig, ma'am,' he replied.  
"In every field of endeavor, including the church, the Bible School, the class, there is always the twig. The solution of the problem lies in the individual members. The opportunities ahead can be realised only through co-operation of the individuals. You, the other fellow and I, personally, individually and separately must every one do his part if we are to succeed. Every Bible School should frame and hang on the wall this little jingle:—  
"It ain't the school nor officers nor things that others say,  
But close co-operation that makes us win the day;  
It's we, as individuals, a-workin' as a whole;  
It's the everlasting teamwork of every single soul."



FLOWER DAY, WARRNAMBOOL B.S., VIC.

## Foreign Missions.

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

### OUR INDIAN CHILDREN.

Henry Watson, son of our missionary, recently met with an accident while at school, causing concussion of the brain. Mrs. Watson went at once to Otaamund to nurse him. Bro. Watson writes: "I am glad to say he is improving nicely, but the accident has necessitated his wearing glasses, because the vision is dimmed on account of the concussion. We thank God it is no worse, and for his quick recovery."

Vera Coventry is now very much better in health. Soon our little Indian children will be home for their holidays, a time of great happiness to them and their parents.

### CHILDREN'S DAY.

Has your school celebrated Children's Day? I was at Balaklava, S.A., school on November 14, and they are having their Children's Day the last Sunday instead of the first Sunday in the month. We expect to hear of a good offering from Balaklava. There is a large need for Children's Day help this year. We are hoping to be able to spare some money out of the Children's Day offering to provide milk for the little babies and ill-nourished children among whom Mrs. Coventry and Miss Vera Blake are working. The lives of many of these little children depend on the daily ration of milk. I have already received a letter from one of the Christian Endeavor Societies asking for information. The only information I can supply at present is that there are large numbers of babes and little children in the Baramati district who need the help for which I asked in a recent issue. Any money sent to me marked "Money for milk for babies," will be at once sent to India. I have written to Miss Blake asking for the cost of a supply to one of these babies, thinking that possibly some of our children might like to provide a daily ration of milk for one little Indian baby. As soon as I know the cost of such a ration I will insert it in the "Christian." In the meantime I should be glad to hear of any who would like to contribute to this fund.

### DIKSAL.

Owing to Miss Redman's illness, Diksal station will be cared for by Miss Boes. This lady is an experienced missionary from Pandita Ramabai "Mukti" mission. Mr. and Mrs. Escott speak most highly of her. In addition to Miss Boes there are an experienced Indian doctor, two preachers, four Bible-women, three teachers (two at Diksal and one in an adjacent village); at Indapur one school teacher, two preachers and one Bible-woman; at Palesdevi (12 miles from Diksal), there is one preacher. So the station of Diksal-Indapur will be very well manned with helpers.

### DOCTOR OLDFIELD.

Dr. Oldfield has passed his first year's Marathi examination very well, so reports Bro. Watson. Mr. and Mrs. Hughes and Miss Vawser's examination results will come later, as Dr. Oldfield began his work before them.

Dr. Oldfield is very busy visiting other hospitals, and acquiring very valuable experience. We are expecting that the doctor's bungalow will soon be started, to be succeeded by the dispensary part of the hospital. Miss Jessie Gibson will leave for India early in 1927. Dr. Oldfield thinks it will be an advantage to open the dispensary before the hospital. The doctor is two stone lighter than when he left Australia, but he is in good health, and not repining his loss of weight.

In a recent communication the doctor writes: "The other day, in Poona, I heard a big noise,

shouting and clashing of cymbals, and went to see what it was all about. A number of Hindus were taking a god made of clay and sand to the river. It was carried on the shoulders of four of the people, and had a very gaudily decorated boat to ride in. When they came to a particular part of the river, the god was placed in the water, and left there to dissolve. They do this in the hope that their crops will be extra good. This vain worship is a saddening sight. Oh! that the Church of Christ would awake to the great need of evangelisation, of obeying Christ's command to go and preach in all the world the message of the love of God."

### BARAMATI.

Bro. Coventry writes, expressing his appreciation of the gifts for tools for his workshop in which he is training orphan and Bhampta boys. He will be glad to hear from others willing to help. Send all moneys to the Federal Secretary.

Our Australian station has had bountiful rains during this season, giving promise of a good harvest for the poor farmers.

Miss Caldicott has had a great number of treatments during the last two months, 1,977 in all. These received not only medical help but the gospel message from Jankibai, the nurse Bible-woman.

The church at Baramati has sent its preacher to open the work at Bhoiri, a very promising village a few miles from Baramati.

During September Dr. Kolhatkar has visited the out-villages while Miss Caldicott carried on the work alone in the dispensary. There were several cases of typhoid during the month, so all the boys, orphanage workers and many others, were inoculated to prevent an epidemic among them.

Miss Caldicott sends her thanks for the many prayers offered in the past, and asks for a continuation of the same for the medical work.

During August the cool winds (due to early rains this year) have caused many to have rheumatic trouble, also dysentery, and neglected eye cases have been prevalent. There were three cases of blindness brought about by absolute neglect and ignorance. These poor little babies are blinded for life. In one case the parents had the baby's eyes seared with a hot iron. No doubt they tried to drive out the evil spirit which was causing the eyes to be swollen. Another case was due to a quack trying to remove the granulation tissue with her finger nails. She, of course, hurt the poor child's eye-ball. So we find many poor sufferers have to suffer because of the lack of medical aid.

Miss Caldicott says, "What is really needed for our out-village work is a doctor with a motor equipped for medical work, one who is free to make tours regularly through these numerous villages with medical help. Of course the doctor would be accompanied by evangelistic workers, and someone to help him with dressings, etc. Mr. Hughes has helped us in driving the evangelists. Bible-women and myself out to Sunsar and Bhoiri. Each village we went into groups asked for medical treatment, and we had to leave many unattended because it was necessary to go on to the next place. It was very depressing to see the great need of medical help. It made me realise how Jesus must have felt sometimes when the crowds of sufferers came to him for relief. I wonder if he ever had to turn any away because of lack of time!"

Miss Redman is still very feeble. She has little natural sleep. Bro. Walter Redman, her father, has received many letters of sympathy, and desires me to express his thanks and appreciation.

### COMING EVENTS.

NOVEMBER 21.—Church of Christ, South Yarra. Every-Member-Present Sunday. Past members cordially invited. Speakers, 11 a.m., Bro. W. Clay; 7 p.m., Bro. V. Griffin.

NOVEMBER 21 and 23.—Malvern-Caulfield. Bro. Griffen's welcome. 21st, 11 a.m., Special induction and consecration meeting. 23rd, Public welcome meeting, 8 p.m. Everybody welcome.

NOVEMBER 21 and 24.—Back to Ringwood. Church Anniversary, Nov. 21. Morning meeting, "Every Member Present." Roll-call. Responses. Evening meeting, Orchestra, Special singing. Speaker at both services, Mr. Reg. Sparks. Public meeting and concert, Wednesday, 24th, at 8 p.m.

NOVEMBER 25.—Annual Demonstration of College of the Bible, Lygon-st. Chapel, Thursday, Nov. 25, 8 p.m. Good musical programme. Presentation of Diplomas. Addresses by Dr. Brandt and exit students. Collection for library fund. All welcome.

NOVEMBER 25 and 26.—Northcote. The Annual Sale of Work and Gifts will be opened at 3 p.m. on Thursday, 25th, and continued during the evening, and on afternoon and evening Friday, 26th. Cordial invitation to all.

NOVEMBER 27 (Saturday).—Essendon Ladies' Guild Sale of Work, to be opened by the Mayoress, Miss Thomas, at 3 p.m. All friends invited.

NOVEMBER 28.—Prahran, High-st. The old mother church of Victoria will celebrate her anniversary on November 28. "Every-member-present" service. Past members specially welcomed. Preacher for the day, Bro. A. W. Connor. All welcome.

NOVEMBER 29 (Monday).—Bible School and Young People's Department's Annual Prize-giving Demonstration, Lygon-st. Chapel, 7.45 p.m. Splendid programme of dialogues, action songs, and concerted items. Admission, adults 6d., children (under 14) 3d.

### DECEMBER 4 and 5.

#### Bendigo's Great Day.

Opening of Church Home. Saturday, 4th, and Sunday, 5th Dec. Past members, come home and rejoice with us. Full announcement later.—A. E. Streader, secretary.

### CHURCH OF CHRIST, MIDDLE PARK.

Cr. Richardson and Mill-streets.

#### GREAT SALE OF GIFTS.

Friday, Nov. 26, 7.30 p.m. till 10.

Saturday, Nov. 27, 3 p.m. till 10.

To be opened by Mrs. Hayward, President Sisters' Conference, on Friday, Nov. 26, at 7.30 p.m.

We are carrying big stocks in all lines, groceries, clothing, etc., etc.

Electric trams (St. Kilda via South Melbourne) stop at door.

Members of sister churches cordially invited to attend the sale.

#### NOTICE.

The proposed Mont Albert church is prepared to give a call to a Preacher willing to undertake the organisation of this church. A brother with organising ability preferred. Objectives—Preparation for mission, visitation of district, and new church building. Hearty co-operation of foundation members and worthy remuneration assured. Start early New Year. Replies treated strictly confidential. J. T. Mahony, 3 Marlborough-st., Mont Albert.

#### FOR SALE.

Two Properties for Sale, cheap, and good terms. (1) 50 acres choice deep soil joining railway, large house, 16 rooms. Good order, suitable guest house, pretty site, constant creek. £900, apply early. (2) 190 acres, good house and sheds, watered springs, undulating and flats, suitable dairy farm, £1,000.—A. Nightingale, Emerald P.O.



## Victorian Women's Executive.

The usual monthly meeting was held on Nov. 5. President, Mrs. Hayward, occupied the chair. The leader of devotions, Mrs. G. Mitchell, gave a splendid paper on "Incidents from the Life of Jesus." "Reviewing the Work of Home Missions" was the subject of a very thoughtful and practical address given by Mrs. P. Lee. Minutes of previous meeting confirmed. Treasurer's statement received. Letters of sympathy sent to Mrs. Scambler in her illness, and to Miss Darnley on the death of her father. Apologies received from Mrs. Shipway, Mrs. D. Pittman and Miss Ellis.

Mrs. R. Lyall told of her visit to West Australia which was very interesting, and conveyed Christian greeting from the sisters there.

Additions from Bible Schools—Lygon-st., 1; Balwyn, 9; Moreland, 2; E. Camberwell, 5.

Home Mission Committee visited Swanston-st., Moreland and Hawthorn Women's Mission Bands. The attendances were good. Items of interest were given by members of the committee. The paper by Mrs. Sivyer and the address by Mrs. Main were much enjoyed. The superintendent paid a visit to Cheltenham and Essendon.—G. Lee, Supt.

General Dorcas committee met and did good work. A number of parcels were received. A needy case was assisted with new clothing, and a large parcel sent to City Mission.

Hospital Visitation committee paid 55 visits to the various institutions during the month and distributed cheer amongst the inmates.—S. Meyer, Supt.

Isolated Sisters.—40 letters have been sent out, 14 replies received. Toward the appeal for Home Mission tent £1/6/- received.—P. Ellis, Supt.

Next meeting, Dec. 3. Mrs. Reg. Clark leads devotions. Gifts will be received for hospital cheer.—Miss Romefeh, Sec., 17 Bowen-st., Kew.

## OBITUARY.

**CAMPBELL.**—Lake-st., Perth, church has lately been called upon to part with several members by death, among the number being Sister Allison Campbell, wife of Bro. K. McK. Campbell, and elder daughter of Bro. and Sister W. McGregor, of Adelaide, and formerly of Perth. As a girl our sister was baptised by Bro. W. B. Blake-more, all her discipleship having been spent in fellowship with Lake-st. church. When the present writer took up the work here he found the departed one serving faithfully and efficiently as leader of the kindergarten department of the Sunday School, and in other ways she was showing practical interest in the work of God. Almost three years ago she was married to Bro. Campbell, and all thought that years of happy married life were before her. But soon after she became ill. Everything possible was done, but it was not the divine will that she should recover. In the early hours of the morning of Oct. 7 God kissed her and she slept. Our deepest sympathy goes out to her husband, to her father and mother, and to her sister and brother. She did well as a follower of Christ, and has gone to her reward.—T.H.

**BELL.**—When Thos. H. Bates went to Perth (W.A.) in 1890 to establish the cause of New Testament Christianity in that city he found certain disciples there, among whom was Mrs. Jane Bell. This good sister was baptised at Morphett Vale (S.A.) nearly 70 years ago, and later became associated with the church at Grote-st., Adelaide. For the last 36 years she has held membership in the Perth church. In the earlier of those years she was a most faithful attendant at the services, but for ten years past she has been unable to attend owing to the infirmities of the flesh, but her interest in the work never wavered. She received the call home on Oct. 24, at the advanced age of 84 years. During her life she had been a succorer

of many, and it was good to hear testimony borne by people whom she had helped. She has left two sons and one daughter, a goodly number of grandchildren, and some great-grandchildren to cherish the memory of a good woman, and a faithful Christian, and to strive to follow her as she followed Christ. One of her sons is the well-known brother—Albany Bell. Full of years, honored and loved by those who have come into close contact with her, she has gone from us.—T.H.

**DARNLEY.**—The church at North Richmond has been called upon to part with another of its foundation members, in the person of our beloved brother Thomas Darnley, who passed peacefully away on Nov. 4. Our brother confessed Christ in Roma-st., Brisbane, in 1885, and with his sister wife (who pre-deceased him 21 years ago) was baptised by the late D. A. Evers. In February, 1888, our brother came to Richmond and was one who formed the church at Swan-st. in the Temperance Hall, which afterwards became the Church of Christ at Coppin-st. Our brother held many important offices, and was a great tower of strength to the cause in the early days. He was a firm believer in first principles, and did much to advance the kingdom in Richmond. On the morning of his home call he looked up toward heaven and prayed, "Father, not my will, but thine be done," and at 5.20 in the evening his spirit went to be with his beloved Lord. A service was conducted on Saturday afternoon, when a large gathering of friends were present. Bro. Salisbury assisted in the service at the chapel. The many beautiful floral tributes showed how highly our beloved brother was esteemed. His mortal remains were interred at the Kew cemetery, where another large and representative gathering of our brotherhood was present. Bro. A. Cameron and F. Killey conducted the service at the graveside. On Sunday evening a memorial service was held in the chapel, Bro. Cameron preaching. The chapel was comfortably filled. The choir rendered "Across the Bar," and the young men's mutual quartette partly sang, "We are Going Down the Valley." We pray that God will comfort the dear ones who mourn the loss of such a loving father and faithful friend.—A.C.

**MORRIS.**—On Monday, Nov. 1, our beloved Sister Morris died at the age of 79 years. Our sister was one of the foundation members of the church at Coppin-st., Richmond, and has been in membership for the past 38 years. When health permitted, she was always in her place every Lord's day morning. She also did a magnificent work in our hospitals, and did all she could in all departments of church life to advance the Master's cause. Her body was laid to rest in the Melbourne General Cemetery on Wednesday, the writer conducting the service. To the bereaved the church extends sincere sympathy.—A. Cameron.

**WILLIAMS.**—In the passing away of Mrs. Elizabeth Williams at Wynward, Tas., at the age of 93 years, there passed one of the links

of our early work. This sister left the church at Prahran about three years ago and returned to Tasmania. She was one of those who heard and obeyed the gospel as preached by Stephen Check at Newground over fifty years ago. For long years the church met in her house at "The Nook," and with great strength of character she moved through her long life. Faithful to the Lord, she loved the church, she supported its servants and shed around a gracious influence for her Saviour. Five sons and daughters were given to her and her husband, who pre-deceased her in 1913. Eight of these remain to mourn her. Her wonderful strength remained almost to the last, and at 93 she "slept." She has earned the "Well done" of the Saviour she loved. We gladly pay tribute to her worth.—A.W.C., Prahran, Vic.

## "Prohibition a Great Success."

A Roman Catholic Priest Declares.

The following excerpts are from an article by Monsignor Cassidy, Pastor of St. Patrick's Church, Fall River, Mass., and Vicar-General of the Fall River Diocese, as printed in "The Tablet," June 5, 1926:—

"Is prohibition a success or failure?" Unhesitatingly I answer: "It is a great termination of the liquor evil, for if the measure of that success be absolute extermination of the liquor evil, for if the measure of success be absolute enforcement, then no law is a success and all laws are failures. Shall we then revoke them? Such discussion leads nowhere. . .

I repeat: "Prohibition has been a great success." It has been a success:

First—Politically. While traces may still remain in the large cities and congested communities, the saloon machine that had such a stranglehold on the conduct of affairs in every State, city, town and hamlet has been smashed and thrown into the junk heap. Can every good citizen not well give thanks for that betterment?

Second—Spiritually. Especially during the first years of its better enforcement, I speak for my own faith and my own fold. Prohibition changed for the better the whole life of the priesthood, and testimony confirmatory of this statement has been given to me by missionaries who have preached missions from the Atlantic to the Pacific, and who, against their previous prejudice and persuasions, have admitted the truth for the sake of souls.

Third—Socially. Wherever the law of prohibition has been enforced, there have come better homes and better hearts, sober fathers and husbands, happy mothers and wives, better fed, better clothed, better-trained children. Misery, wretchedness and wrangling have given way to peace, contentment and self-respect. Want, hunger and nakedness have been replaced, plenty of food and clothing, and what is more cherished than all else, virtue now sits where vice once reigned."

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I am convinced that we shall never get our warless world, our world of peace and brotherhood, through external schemes of security, nor through the propagation of peace in the abstract. Nothing will hold when a cyclone of war feeling sweeps over a country or when a Euroclydon of war-propaganda is abroad in a land, but a deep-seated spirit and habit of good-will, cultivated and formed in the hearts and lives of the rank and file of the people. We can hardly over-estimate the importance of a solid body of citizens in a nation who, instead of flying on the instant to methods of hate, will quietly have a profound confidence in the value of the exercise of good-will and restraint. If we are ever to rebuild our world, and to lay the foundation of a new and better type of civilisation, we must begin by rebuilding our own lives. We have fostered fear and hate and suspicion and rivalry. We must now cultivate trust and confidence and understanding and good-will. These things are stronger than navies. They hold across frontiers and beyond seas. They solve labor problems and compose industrial differences. They make for harmony and progress.—Professor Rufus Jones.

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## News of the Churches.

### Tasmania.

At Launceston on Oct. 17 Bro. J. W. Baker, of North Fitzroy, Vic., delivered a fine exhortation. The combined Bible Schools' picnic of Launceston, Invermay and Prospect was a great success at Rockerlea on Nov. 1. Over 450 scholars and adults were present. Good interest is maintained in the 66 days' campaign. The annual children's F.A. day programme, with Bro. Will Waterman's special address, was much enjoyed by a full attendance on Nov. 7. The presence of Bro. and Sister Clarke, of Thornbury church, Vic., was enjoyed.

### Queensland.

A married lady confessed Christ at Bundaberg on Nov. 7. The Loyal Bible Class has reached an enrolment of 79, with 67 attending. From 50 to 70 attend week night services.

Bro. G. E. Burns spoke both morning and night at Maryborough on Nov. 7, his evening subject being "The Light of the World." Bro. Alan Price spoke at Tinana. A son of Mrs. Anderson (Charles Anderson) died on 7th inst., and Bro. Burns conducted the funeral service. Bible Schools at Maryborough and Croydon Junction continue to flourish.

On Oct. 31 Bro. Neighbour addressed Ann-st., Brisbane, church in the morning, and Bro. Alcorn spoke at the gospel service. The mid-week prayer meeting was addressed by Bro. Hugh Ball. On Nov. 7 Bro. Wendorf spoke at the morning service. Bro. Alcorn's evening subject was "The Wounds of Jesus." The work of constructing a new kindergarten room has been commenced.

At Roma on Nov. 7 Mr. McChesney Clark, of the B. and F. Bible Society spoke in the morning. At night the members of the local Orange Lodge held their annual parade, when Bro. Vanham gave a powerful address, the building being almost full. The sisters recently had trees planted round the church building, seats and furnishings varnished, and the windows frosted and renovated. Since Bro. Vanham returned to Roma, one sister who previously had been associated with the Brethren has been received into fellowship. All church work is well maintained, and much interest manifest.

Toowoomba reports good meetings. On Nov. 3 a social gathering was held in honor of Sister Eileen Schumann and Bro. Archie Redman upon the occasion of their marriage. Through Bro. Rodges the church presented them with a silver cake basket. The wedding took place on Nov. 6, Bro. Rodger officiating. Bro. Coleman, senr., has returned from his visit to the home country. Harlaxton work moves along nicely, a hankerchief social was held in honor of Sister Schumann. Mr. Stanton, in connection with the prohibition drive, gave a lantern lecture on Nov. 9. Many are laid aside with sickness.

### Western Australia.

Meetings generally are better attended at Inglewood during the past two weeks. A Ladies' club is in formation on K.S.P. lines.

Bassendean reports an exceptionally fine service at prayer meeting on Nov. 3. The services were good on Nov. 7, Bro. Peacock occupying platform both morning and evening.

Bunbury Bible School continues to grow in both efficiency and numbers. A teacher training class has been commenced, with a good attendance. At the close of the school session on Nov. 7, the teachers held a conference and tea. Bro. Robinson preached on "What is the Church?" and a man and his wife, parents of scholars, made the good confession. A tennis club is to be formed, immediately. The way-side pulpit is attracting attention. The Mutual Improvement Society proves interesting.

On Nov. 3 at Kalgoorlie midweek service over 100 were present. At the conclusion three were baptised, and one made the good confession. On Nov. 7 there were the usual fine meetings. Bro. Hunt spoke at both services. Two young men look their stand for Christ. The church membership now stands at 350. Attendances for the day at the Bible School was 218. 278 met around the Lord's table.

There was a large congregation at Lake-st., Perth, on Nov. 7. Bro. Mudge, of Fremantle, gave a splendid message on "The Paradox of Success." Two young ladies, recently baptised, were received into fellowship. At the men's class Bro. Barrett, of Vic., spoke on prohibition. In the evening Bro. Hagger preached on "Young Australia's Greatest Need." Three young men from C.E. took part in this service.

### South Australia.

There was a good meeting at Bordertown on evening of Nov. 7. Bro. and Sister Parsons, of Warracknabeal, Vic., were present. The singers are busy practising for conference, under the able tuition of Bro. Wylie. Attendance at the Bible School has been better lately, especially in the Bible Class.

Bro. and Sister Oram returned to Gawler on Nov. 10, and were present at the annual business meeting of the church on the 11th. Bro. Oram took the services on Nov. 14. Many expressions of welcome were made to the preacher and his wife. Bro. Oram spoke on lessons learned during his long illness. He was deeply appreciative of kindnesses shown.

Dulwich church reports meetings improving, especially gospel services. Bro. Rankine has commenced a series of addresses which has been extensively advertised. On Nov. 7 Bro. and Sister P. A. Dickson were amongst visitors. Bro. Norman Morphet favored with a song at the gospel service. On Nov. 14, Bro. Dickson's address in the morning was much appreciated. At the gospel service Bro. Rankine very ably spoke on "The Great Tribulation." One scholar from the Bible School confessed her Saviour.

Croydon Sunday School anniversary services were concluded. On Nov. 2 prizes were distributed, and Bro. Lampshire delivered an address to the scholars. On Nov. 7 Bro. Graham spoke in the morning, and in the afternoon the service of song entitled "The Basket of Flowers" was rendered by the school. At this service Bro. Banks was welcomed as new superintendent. Bro. W. Beiler delivered a fine evening address on "A Four-roomed House." The whole celebrations have been a very pleasing success.

The work at Nailsworth is still progressing. At the last quarterly business meeting of the church, Bro. R. L. Packer was elected treasurer. An increase in salary has been made to the preacher. Members have generously contributed thirty new chairs to the church. Three members were received into fellowship at the Sunday morning service. A fine message was delivered by Bro. Roy Raymond at the gospel service. One young lady confessed Christ. Bro. Harold Raymond with his violin accompaniments brightened the service.

At Queenstown on Nov. 8, an enjoyable concert was given by members of the Blind School. Proceeds were over £11. On Nov. 14, Mr. Foote exhorted the church. All were glad to see Mrs. Stacy back after illness. Sunday School attendance was good. In the evening a husband and wife, two boys from the Sunday School, and one girl scholar, were baptised. Mr. Brooker's subject was "Three Brave Young Men." It is regretted that Bro. and Sister Geddes and their two sons are moving from the district.

At Williamstown on Oct. 24 the Bible School anniversary was held. Bro. McKie, from Cotton-

ville church, delivered three splendid addresses to good congregations; in the afternoon and evening the chapel was too small to seat the people. On Monday, Oct. 25, at 3 p.m., the new Bible School was opened by Sister Mrs. F. Fullston, from Kersbrook church, who gave a feeling address before declaring the classroom open. The Bible School has outgrown the room in church and vestry, but now the teachers and scholars will find the benefit of the new room. All departments of church and Bible School are in a good condition.

At Hindmarsh, during the absence of Bro. Paternoster, visiting speakers have occupied the platform (Mr. Green, Mr. H. J. Horsell and Mr. Caldicott). Three decided for Christ, making a total of eight for the month. All who have been away as delegates to C.E. Convention and W.A. Conference have returned, also Mr. Paternoster, who has been holding a mission at Collie, W.A. Nov. 14 was Sunday School anniversary. In the morning Mr. Beiler spoke to the children, and Mr. P. R. Baker in the afternoon told the story of Jonah sent to Nineveh. Mr. Green gave the gospel message. Special singing by the Bible School scholars, and items by the kindergarten. All meetings were largely attended.

### New South Wales.

At Epping on Nov. 14 Bro. Fretwell spoke in the morning on "Meditation." His gospel message at night was based on "The Acceptable Year of the Lord." Both were splendid discourses. Bible School collected 12/8 for F.M. boxes.

Belmore Bible School anniversary services were held on Nov. 14. The Conference President, Bro. W. H. Hall, presided in the afternoon, and Bro. A. L. Haddon delivered a helpful message. Bro. P. E. Thomas gave an interesting gospel address in the evening. The attendance at both services was very good, the church building being overcrowded. The scholars sang splendidly under the leadership of Bro. E. Kent, and solos and recitation of Scripture were appreciated.

On Nov. 7, at Lismore, visitors included Bro. and Sister E. Davis, recently of City Temple, Sydney; Sisters Meredith, Burwood; J. Johnston, Greenwich; Miss Phillips, North Sydney; and Bro. L. Snow, of Bangalow. At the gospel service Bro. P. J. Pond preached on the subject, "Who is to Blame?" and an offering was taken for temperance propaganda. The Junior C.E. Society was given a picnic last week at Boat-harbour by Bro. W. A. Stevens and helpers. Miss Elsie Gardner has been added to the staff of the Bible School.

Chatswood held Bible School anniversary services on Nov. 14. Bro. A. E. Illingworth gave an ideal message to the church. In the afternoon he gave a beautiful talk to the children on "The Rusty Nail." Bro. Whelan distributed the prizes, which included gold medal and books. At the evening service Bro. Whelan gave an interesting talk to the young folk on "The House that God Wants." All the messages were greatly appreciated. Bro. Gole presided over the afternoon and evening services. Special singing by the children was fully appreciated by a fine congregation; Bro. Tingate, song-leader.

On Nov. 7 Dumbleton celebrated its eighth Bible School anniversary. In the afternoon Bro. Acland gave an address on "Games." Prizes were given to the kindergarten scholars. At night Bro. Acland preached a fine sermon on the "Prodigal Son." On Nov. 8 Bro. Acland gave an appreciated address on "Mother runs the Bible School." Prizes were distributed. All services were well attended. Great credit is due to Bro. Lay, of Hurstville, for training the children. On Nov. 13 the scholars were taken by motor-buses to Doll's Point for their picnic. Bro. Partridge exhorted on Nov. 14. At night Bro. Acland preached the gospel.

Bankstown Sunday School anniversary services last week were a notable success and the best yet held. On Nov. 7 Bro. P. C. Bennet spoke morning and evening. At night his subject was "Knitting." The building was thronged, and about a dozen decided for Christ. Bro.

E. P. Aderman, of Auburn, addressed the children in the afternoon. The public meeting took place on Nov. 9. Bro. Ira A. Paternoster, of Enmore, spoke and distributed the prizes. The splendid singing of the children, trained by the preacher, Bro. P. C. Bennet, was a very special feature. The local paper remarked that the whole of their performance was a revelation of the possibilities of children's voices, as well as a tribute to efficient and patient training.

South Kensington had splendid meetings on Sunday. S. J. Southgate addressed both services.

### Victoria.

At Dandenong on Sunday evening a young man was baptised and received into the church. The work is going along steadily; Sunday night meetings improving.

South Melbourne meetings are well attended. On the morning of Nov. 14 Bro. Waterman delivered an excellent address, and at night gave a most impressive sermon on "Armistice Day." A young man made the good confession.

Peel-st., Ballarat E., has enjoyed good meetings of late. Attendances are increasing, and interest is growing. Bro. Ladbrook is doing a good work. The Bible School, under the superintendency of Bro. W. Chapman, is also on the up-grade.

Kaniva had good meetings on Sunday, Nov. 7. In the morning a nice message was received from Bro. Oram, who with Sister Oram was returning to his field of labor in South Australia. At the Bible School picnic on the 5th a most enjoyable time was spent.

At Glenferrie Bro. Connor spoke in the morning on Home Missions. The service at night was largely attended, when Bro. Scambler gave an address on "The Church and Dancing," drawing attention to the dangers of modern life and the need of personal consecration.

At the conclusion of the gospel service at Gore-st., Fitzroy, on Oct. 31 a young man confessed his Master. Over 25 was handed to the church officers by Sunday School as a result of the concert. Bro. Hunt gave farewell sermons. The church extends to him best wishes for his future work at North Melbourne.

Bright meetings are being held at East Kew. Bro. Youens gave fine addresses both morning and evening on Nov. 14. The annual sale of works was held on Nov. 12 and 13 in the form of a Sunshine Fair, which was opened by the Mayor of Kew. The result was very pleasing to the ladies who have worked hard to ensure its success.

Good meetings at Thornbury on Sunday. Bro. Swain's talks from 1 Cor. 13 being interesting and uplifting. Sister Mrs. Taylor and Bro. Clarkson, from the church at Annerley, Qld., were amongst the visitors. It is proposed to hold a social in honor of the late church secretary, who, after five years, has had to resign owing to ill-health.

At Cheltenham on Nov. 14 the meetings were large and inspiring. Bro. D. Wakeley addressed the church in the morning. In the afternoon the school took part in a combined temperance meeting at the Soldiers' Hall, Bro. Wakeley presiding. The evening meeting took the form of an Armistice service. Bro. D. Wakeley preached a very fine sermon.

On Oct. 24 and 27 Croydon Bible School held its anniversary. Splendid addresses were given by Bren. Clark and Smith. The school sang splendidly under Bro. Waters. The Griffiths orchestra also rendered great help. On Nov. 7 and 14, during Bro. Payne's absence through sickness, Bro. Jones, of the College, gave splendid addresses to church and Bible Class.

At Warrnambool there were good services on Nov. 7. Bro. and Sister P. Duff, of Launceston, were present. Sister Duff helped with a solo at night, when there were one baptism and two confessions. On Tuesday, the Band of Hope had a special night, with a scientific lecture, illustrated by experiments, by Bro. C. R. Pitlock, B.Sc. Bro. Duff also gave an address.

Warrnambool mission under Bro. Gebbie concluded with fine services on Sunday last. Dur-

ing the stay of Bro. and Sister Gebbie the church has had a happy time. Bro. Gebbie preached splendid messages. Mrs. Gebbie led the congregational singing at the piano in a fine fashion, and rendered appreciated solos. There have been three additions, and the church has been greatly helped.

Burnley Bible School celebrated anniversary services on Nov. 14. In the afternoon Bro. Cameron, from North Richmond, gave a very interesting address. The evening service was well attended, Bro. Whelan (College of the Bible) giving a special address. The singing of the scholars, accompanied by an orchestra, proved a great credit to the scholars and their instructor, Bro. Heywood.

At Red Hill the attendances at all services of late have been average. Bro. Wallace E. Jackel has been exhorting and preaching along sound helpful lines, holding closely to Scriptural themes and illustrations. Church members have experienced some sickness of late due to epidemics. On 14th inst. an exchange was made with Hartwell, and Bro. Beaumont renewed acquaintance with the church.

Horsham church has had fine meetings. Bro. Payne's messages have been interesting. A Scout parade was held at a recent gospel meeting. On 7th inst. a special men's service was held. Solos, duets, and company songs were selected from "Wonder Hymns of Faith." Increased attendance at Bible School; a record of 108 has been reached. Bro. Dickinson, from Chelsea church, is a visitor.

"Christ Our Passover," was the topic upon which A. G. Saunders, B.A., spoke at Lygon-st. on morning of Nov. 14. His evening subject was "Faith's Utmost Stretch." Amongst the visitors were Bro. and Sister Riley, from Paddington, N.S.W. Valued help is being given to the church during the three weeks' special mission which Bro. Saunders is engaged in on behalf of North Richmond church.

The first week of the mission at North Richmond was a success. Bro. A. G. Saunders' messages were all that could be desired. Attendances have been very good. Sister Miss E. Bagley, as soloist, added to the enjoyment of the mission. Four young ladies (senior scholars) made the good confession on Lord's day, Nov. 14, when the services were inspiring. Bro. Cameron occupied the platform and took for his subject the "Buts of Life." A Bible School scholar took her stand for Christ.

Middle Park meetings were fairly well attended last Sunday. Several visitors, including Bro. J. Mill, from America, were present in the morning, when Bro. Les. Clay, from Ormond, delivered a fine address. Bro. Baker was the speaker at the gospel meeting. Miss Sweetman, from Oakleigh, rendered the message in song. On Wednesday evening last the annual demonstration and distribution of prizes of the Sunday School was held. A large audience appreciated the programme.

At Cohurg all departments of work are going on smoothly. The choir has done well in rendering anthems, led by Bro. Barber. Sister Ruby MacKay has been confined to bed through illness. On Nov. 7 there were record attendances at both the school and the gospel service; 110 present at the latter. The J.C.E. under leadership of Bro. Hammon, is doing splendid work among the poor and unfortunate. The church has enjoyed addresses from Bren. Kenley, Lennox and Sister Lock, who gave an illustrated talk on "Australia's Inland Missions."

At Castlemaine on Sunday, Nov. 7, meetings were well attended. Bro. Clipstone gave a splendid address in the evening on "Castlemaine's Most Popular Preacher." The church extends to Miss Ahren sympathy in the loss of her mother, who died on Nov. 7. On Nov. 10 Bro. John Howarth, who held the office of deacon of the church, passed away after a long illness. On Sunday, Nov. 14, the chapel was well filled, when Bro. Clipstone conducted an in memoriam service to the late brother. The church extends sympathy to the four daughters.

At Colac a two-weeks' mission was conducted by Bro. H. J. Patterson, of Ascot Vale church. He was present on Oct. 31 at the Sunday School anniversary, and his talk to the children on "Bridge-building," accompanied with a model, was greatly enjoyed. All his addresses to the church and public meeting were of a high order. The question-box was well used, and his replies were good. Meetings were fair, but there was had weather practically every night. Bro. Patterson's visit has been greatly enjoyed. Sunday evening's meeting was a grand climax, with five decisions and one restoration. Total for the two weeks, eleven.

Shepparton church began the Schwab-Stewart tent mission on Nov. 14. Good morning meeting in the chapel, and in the evening the first tent service was held. There were very few spare seats, and Bro. Schwab's fine message on "Soul Surgery" was given good attention. Bible School picnic (Nov. 10), was the best ever held, about 160 scholars, parents and friends having a splendid day at the Broken River. K.S.P. members did good work on Nov. 11 by first commencing erection of tent and then returning to the chapel to initiate a candidate. Sale of tickets from recent P.B.P. and K.S.P. concert has realised over £8 for piano fund.

Wedderburn has recently had the fellowship of former members, Sister Haddon and Sister Ford and daughter, all of N.S.W. Meetings are well maintained. Gospel services have good attendances. Bro. Mudford is faithfully preaching. He has accepted another term of engagement with the church. The church recently did honor, in the form of a birthday night, to those members 70 years of age and over. Five over 70 were present—Sister Jackson (first convert of the cause), Sister Henderson, Sister Bourke, Sister Mary Twiddy and Bro. Jas. Treble. An appeal is being launched to raise money for the renovation of the old chapel, now being used for kindergarten work and social evenings.

Preston meetings are well attended. On morning of Oct. 31, Bro. Mortimer gave a helpful exhortation. On Nov. 7 Bro. J. C. F. Pittman exhorted with acceptance. Nov. 14 was the final day in Preston of Bro. Mortimer. Splendid meetings assembled, and Bro. Mortimer gave a farewell message. One young man made the good confession. Bro. Mortimer made at Preston for about one year; quite a number made the good confession, and others were received by transfer during his ministry. Bro. Dawson is to commence his labors as full-time preacher on Sunday, Nov. 21. Sister Morells was back after severe illness. Bro. Ray Kirwood is in the hospital waiting to undergo an operation. The choir resumed activities last Sunday evening.

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The monthly meeting was held on Nov. 4, at Grote-st., Mrs. Forbes, president, being in the chair. Reports showing the work done were submitted by the committee.

The hospital section reported 134 visits made in eleven institutions.

The treasurer's statement indicated a balance of £12/15/- in general funds.

The obituary report showed the home call had come to Sister Miss Carlslake, Balaklava; Sisters Mrs. V. Watson and Mrs. J. Reid, Semaphore; and sympathy was extended to the relatives, and to Mrs. Burford on the death of her father.

In the report of the S.A. Sisters' Conference the name of Mrs. Dumbrell was inadvertently left out. She was one who had a part in the formation of the conference 21 years ago.—E. E. Read, Secretary.

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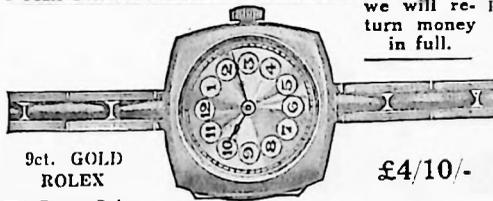
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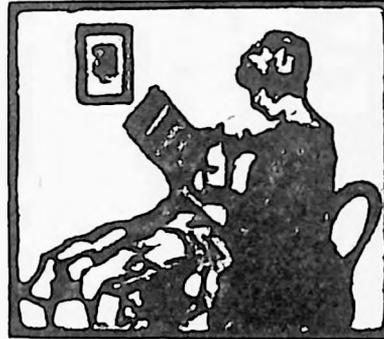
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