

THE AUSTRALIAN CHRISTIAN

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

Registered at the G.P.O., Melbourne, for transmission by post as a Newspaper.

Vol. XXIX., No. 4.

THURSDAY, NOVEMBER 25, 1926.

Subscription, 9/- per annum; posted, 10/6.

Questions of Marriage and Divorce.

HOME is one of the dearest words to Anglo-Saxon people. Anything which tends to its degradation is to be reprobated and opposed. Yet every reader knows that there are forces at work for the destruction of domestic life and of the sanctity of marriage. It is not only the eugenists who think that too little attention is given to marriage; the moralist and the Christian alike are concerned. The reader of modern fiction can scarcely be other than appalled as he notes the attitude to divorce. On the flimsiest of pretexts partnerships are dissolved and new alliances formed. And the sordid exchanges are supposed to be fully justified if there has been a divorce. This with the more respectable of books! The daily newspapers reveal to us that the novelist is but reflecting the mind of an increasing number of people. Unless the evil be stayed, there are sad days of reckoning ahead. A proper understanding of the sacred obligation and responsibilities of marriage before the binding vows are taken would avert much of the ill.

In recent weeks several marriage questions have been prominently before us.

Facilities for divorce.

We have been somewhat disappointed that there has not been a more vigorous opposition by the churches to the proposal of Mr. Snowball to give greater facilities for divorce in Victoria. The Roman Catholic authorities have voiced their strong protest, as have some Protestant churches. For this we are glad, but we could have wished a much more emphatic pronouncement on the part of the Protestant churches generally. We need not doubt the sincerity of Mr. Snowball's motives, nor close our eyes to the fact that there are numerous cases of hardship with our present matrimonial laws. There ought, too, to be uniform marriage laws within the Commonwealth. But not one of these considerations, nor all of them together, can

give justification for legislation making divorce easier.

The Christian is, of course, bound by the teaching of his Lord. So long as Matt. 5: 32, 19: 9 and Mark 10: 7-12 stand, there can be no more than one legitimate ground for divorce. Whatever State laws have decreed in the past, or whatever legislators may propose in the future, the Master's pronouncement remains authoritative for his disciples. Let those who profess the name of Christ not only set a high standard for themselves but give a clear witness to others. At one of the most sacred hours of their life, they took vows to be true "till death us do part," and heard the solemn words, "So many as are joined together otherwise than God's word doth allow are not joined together by God." Were these words ever true? If so, they are true now. If one partner fall short in carrying out the terms of the contract, that can not possibly excuse the other from his or her adherence to the Master's teaching. Because there are hardships is no excuse for divorce and forming new matrimonial alliances in defiance of the Saviour's teaching.

As a solemn warning against giving too easy divorce, we have the situation in America. The name of a great country, in many respects an example to the world, is becoming a byword and a reproach in this regard. Whether Australia or America, that nation which interferes with the sanctity of marriage, and neglects the will of God, will suffer irremediable loss.

WHAT I WOULD BE.

I would be true, for there are those who trust me.
 I would be pure, for there are those who care.
 I would be strong, for there is much to suffer.
 I would be brave, for there is much to dare.
 I would be friend of all, the foe, the friendless.
 I would be giving, and forget the gift.
 I would be humble, for I know my weakness.
 I would look up, and laugh and love and lift.

"Mixed marriages."

During last week the following brief announcement appeared in the Melbourne public press:

"The Government Statist has reported to the State Attorney-General's Department nine cases of people who, on the occasion of a second marriage, usually performed for religious reasons in the case of 'mixed' marriages, declared that they were a 'bachelor' or a 'spinster.' These duplications of marriages recorded were detected when checking the figures for the last quarter available. The department has instructed the police to investigate each case so that a prosecution, in the event of the facts warranting it, may be undertaken."

It is some years since this kind of infringement of the laws began. In nearly all cases, Roman Catholics were responsible, as the Romish church does not recognise the validity of "mixed" marriages save under rigid conditions of its own devising. Some years ago Mr. T. E. Ruth published a facsimile of a marriage register in which a Romish priest had definitely described as "bachelor" and "spinster" those who had been quite legally previously married to one another.

What the Roman Catholic church may think of marriage and marriage conditions need not be discussed. That church is not bound, any more than we, to regard State laws as of divine authority, or to refrain from criticising such laws. But the celebrant of marriage is for the time being exercising a function legally conferred upon him, and it is monstrous that a minister or priest should do as it is alleged has frequently been done this past quarter in Victoria.

We should think every decent, law-abiding citizen would denounce the lying slander involved in the words "bachelor" and "spinster" in the second marriage form of these "double registrations." For ourselves, we think that a priest or minister found guilty of doing such a thing willfully and with knowledge, should both be imprisoned and have the legal right to celebrate marriages taken from him.

Archbishop Mannix has been telling his people that "the Roman Catholic church did everything possible to discountenance 'mixed' marriages." We cordially agree that such alliances are most unwise and most likely to be productive of much misery.

Mannix and Marlborough.

The Roman Catholic church is always proclaiming its high marriage standards and its antipathy to divorce, seeking by contrast to belittle Protestantism. Our agreement with some of Rome's conclusions does not at all mean that we accept her comparative valuation or approve of her practice.

Archbishop Mannix excelled himself last week in extolling the sacred regard of of Rome for marriage, and its refusal to compromise in any way or for any person, however highly placed. In the course of his address the archbishop is said to have spoken as follows:—

"Some time ago it was reported that the Prince of Wales was likely to marry a Catholic Italian princess, and a paper with a greater idea for sensation than truth announced that the Pope was arranging for the transfer of the Italian princess to the Protestant faith. It was an absurd statement, but some people were ready to believe that the Pope would jump at an opportunity to transfer the princess to the Protestant religion in the hope of seeing her Queen of England in the future. The Catholic church, however, did not compromise in any way."

Really, we should like to believe that the Roman church had set an example of high standards and pure living. Unfortunately, history would have to be rewritten before one could assent to the claim. Every reader of history knows that despite its high theory and its teaching regarding divorce, the Roman Catholic church was for generations disgraced by the evil living not only of its members, but of the hierarchy itself. Concubinage was openly and shamelessly practised by the priests. The prelates of the church were openly licentious. The occupants of the papal throne—the alleged infallible Popes and viceregents of Jesus Christ—were many of them flagrantly immoral, and some of them guilty of nameless vices. There is a dark period in papal history known as the Pornocracy ("government by harlots") because abandoned women, the paramours of popes, virtually ruled the church. No words could be too strong in describing and condemning the crimes and immoralities of generations of the prelates and the popes. We cannot forget the teaching of history, and until we do we shall find it difficult to respect the church whose parade and claims are so out of harmony with the facts of its notorious record.

Dr. Mannix was in a daring mood when he hazarded the statement, "The Catholic church did not compromise in any way." Did he speak with his tongue in his cheek? Curiously on the very day on which his address was reported, the newspapers published the statement that the Pope had annulled the first marriage of the Duke of Marlborough in order that he might be re-

ceived into the church. It is well known that the Duke's first wife, by whom he had two sons, was granted a divorce in 1920. The Duke married again in 1921. The church which (as its representative, Dr. Mannix, says) cannot compromise could not recognise a new marriage after divorce. Yet, apparently, it could not find it in its heart to disoblige a ducal convert and very wealthy landowner. What is the way out of the impasse? The way taken off before, a way worthy of Mephistopheles himself, and one earning for Rome and all concerned in the farce the contempt of decent people. The first marriage has been annulled! The "Prelate of the Sacred Rota" solemnly assures the world (believe it who will) that

"The judgment was based on incontestable evidence, without reference to the social position of the interested parties, or the judgment of outsiders. Insinuations are often made in these matters that the church, on the pretext of annulling marriages, really grants divorces by round-about ways. There is no need to say that the church, absolutely, has never granted a release from marital ties. The decrees of

the Rota are simply annulments. A tribunal, in cases like the present one, affirms that the matrimony is null and void, and that a real true marriage never existed; therefore no matrimonial ties have been broken, as they have never had existence from the beginning."

In a leading article, the London "Times" comments as follows:

"Everybody is bound to accept the assurance that the Duke's wealth and rank did not possess any significance, but those who are tempted to extol the Church of Rome as the only consistent champion of indissoluble marriage and realise that church's immense responsibility for moral guidance, should realise where they stand. Rome still rules out divorce, but apparently there is nothing to prevent annulment. Long life together, the birth of children and grand-children may not count in the balance. The distinction regarding procedure remains obvious, but so is the resemblance to divorce."

Behind these very mild words there is an indictment of the church and its methods. The ordinary person will not feel bound to pick and choose his words so warily, and will simply regard the Marlborough incident as adding one more piece of infamy to the shameful record of an unscrupulous and arrogant church.

Christ's Challenge to Youth.

A. L. Haddon, M.A.

Not everyone recognises that there is any Christian challenge for to-day. There are those who, knowing the form of Christianity but not the power thereof, think rather of its failure and impotence than of its challenging presence. There are others who know its beauty only as impractical ideals—a beautiful bubble which cannot long continue to exist amidst the hard, sharp facts of our materialistic age.

Not to be denied.

In the mind of Jesus there were no doubts as to the future of his religion. He did not say that it would be popular always and everywhere. But he did say that it would triumphantly decide the destinies of men whatever attitude they took toward it. He told the parable of a vineyard, the hirelings of which stoned the owner's servants and killed his son but in the end failed to secure the property and were miserably destroyed. With stern simplicity and regal challenge he added: "The stone which the builders rejected the same is become the head of the corner. Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall it will grind him to powder." In the message of God made known through him are embodied the supreme realities, the highest values, the principles of successful living by which men judge themselves. They may oppose him, reject him, crucify him; but his word would live and triumph.

With the historical picture of the centuries before us who can doubt that his faith was justified? Notwithstanding the disguises in which men have dressed his

message, the accretions which have disfigured it, the opposition of professional enemies and the misunderstandings of interested friends, the spirit of Jesus has been judging the actions of men and of nations. The greatest power of his day was the Empire of Rome—licentious and worldly. Judged by his standards (the standards of an unknown peasant in an almost unknown province), it had failed and must fall. And it fell. But the moral energies which he had liberated passed on over the ruins of Rome and built another civilisation in its place. The power of his spirit is indestructible. To our own loss we may deny but in the end we cannot defy it. It is not in danger; we may be. "If we resist that which may be to us the power of life it may become the silent but certain instrument of our death."

The value of life.

Are we denying the spirit of Christ in our modern life? That, is the challenge to youth and to age alike. A reminder of some of his principles should help us to decide. Think first of his constant emphasis on the infinite value of the individual life. If one soul of the human family goes astray it has the concern of highest heaven, and when found it brings gladness to the heart of God. The universe in all its compass holds nothing of such value as the human life with its eternal possibilities. And so if there is that in our life to-day which weakens the spiritual man—if there is self-indulgence, or selfishness, or sin of any kind, if there is injustice in our social

arrangements, if industry cramps the souls or distorts the vision of its workers—then we have not yet responded to the challenge of Christ. He demands not merely that individual Christians be honest in their dealings and benevolent in their outlook, but that they desire to create a society which can supply its needs and live its life without paying the price in the souls of men.

Do not our young people see a challenge in that task? They do if the eyes of their souls have not been blinded by the glitter of the gaudy things with which this commercial age has surrounded them. Do they hear no battle-call in "man's inhumanity to man"? No appeal to their souls as they listen to the "still sad music of humanity"? Unhappy souls! unless they can yet hear and respond.

"You that have faith to look with fearless eyes
Beyond the tragedy of a world at strife,
And trust that out of night and death shall rise
The dawn of ampler life.
"Rejoice, whatever anguish rend your heart,
That God has given you as a priceless dower
To live in these great times and have your part
In Freedom's crowning hour."

Let someone say of you:

"Against the old ills of the world
The young Christ's high ideals they hurled,
And then went out with Christ to build
The world that is to be."

God's triumph.

A second important teaching of Jesus concerns the friendliness and helpfulness of God. As man seeks righteous ends he does not fight a lone battle against an unfriendly universe. The God in whom he lives and moves and has his being has a fatherly interest in his welfare. God is not far away enthroned in lonely majesty. He works in and with his world—strives, struggles, serves—that good may rule. Does not that guarantee the ultimate triumph of righteousness? There is only required that we should find God's purposes and cooperate with them. What are the prospects?

"There's a faint, faint flow in the distance
Though the sky hangs dark with night,
There's a bright, bright flare through the sullen glare
And a strangely streaming light.

"There's a dim, dim sound growing stronger
As of feet pressing toward the goal
And will feel the throb of the march of God
When our youth come to see life whole."

If God is Father, men are brothers. The brotherhood of man is only realised amongst those who live Jesus' way. It finds its highest expression in a society where righteousness and love are the guiding principles, the binding forces. This society Christ said was a practical possibility. He came to establish it. He called it the realm or the kingdom of God.

The greatest heresy.

Here, then, are three foundation principles of the Master Teacher, every one of

them a profound challenge to youth. The greatest heresy of the ages is man's practical disbelief in these things for which Christ lived and died. Men look upon his teachings and acclaim them beautiful beyond compare but quite impractical, impossible of application in a world like ours. In comparison we need have no fear of the man whose heresy is merely theoretical, who rejects customary doctrines and dogma. But there is cause for the utmost alarm in the practical denial of Christ by which men crucify him afresh—not his body but his soul, his principles. They turn aside from these as impossible of attainment and then wonder why the world is in turmoil, confusion and worse.

Can youth right these wrongs? Let them go back to Christ, be pioneers in his rediscovery, learn his lessons from himself



Mr. A. L. HADDON, M.A.
Bible School Organiser, N.S.W., newly-elected
President of N.S.W. Christian Endeavor Union.

and they will find that he demands that his spirit be made supreme over every area of man's activities.

"In you the past inheres,
On you the future waits;
All waits upon you,
If you fail, God fails,"

at least for another generation.

Sharing the cost.

More particularly, Christ's challenge calls us to the highest self-expression, to live the very best life possible by the power of God. It asks us to give ourselves for the bettering of the world in which we live, until the kingdoms of this world become the kingdom of Christ. It demands that we put service before self, ministry before mastery. It tells us, with Christ, to emphasise duties not rights, and to give social justice rather than demand it. And these, not in our religious associations merely, but over the whole area of life's complexities. In short, if we would answer the Christian challenge we must be prepared to give up all selfish ambition, all thought of "getting on in life," and find a sphere where we can live for the service of Christ and his kingdom.

But how far should this spirit of service and goodwill be carried? Suppose men do not respond but return evil for good; suppose business suffers and the necessities of life begin to disappear? Such questions are usually asked by those who have not faith to venture. Jesus said they were happy who suffered for his cause. But what is reasonable suffering? If we want Christ's answer we must go with him to Gethsemane, and then outside the city to Calvary, and see how far he was willing to go. That is the price true Christian love is ready to pay. We may say that it is too great a price. But never afterwards should we call ourselves Christian, never more should we dare say that Christianity is failing or Christ insufficient. Say rather: "I am not big enough to follow him." But never doubt that this stone which the builders reject *has become* the head of the corner. The day will come when every tongue will confess him Lord, when his kingdom will be supreme.

In the distance gleams God's goal; follow the gleam! In the foreground lies Christ's cross; renounce self, take up your cross and bear it for the glory of Christ and his church.

Youth That is Not "Flaming."

Perhaps (says the "Literary Digest") the items crowded out of the daily news tell a truer story of modern youth than the glaring headlines telling of wild petting parties, orgiastic dances, and juvenile delinquency. In point, we cull this covenant, entered into by twenty students of the University of Nebraska, from a corner of "The Central Christian Advocate" (Methodist):

"I will live my life under God for others rather than for myself; for the advancement of the kingdom of God rather than my personal success. I will not drift into my life work, but I will do the utmost by prayer, investigation, meditation, and service to discover that form and place of life work in which I can become of the largest use to the kingdom of God. As I find it, I will follow it under the leadership of Jesus Christ, wheresoever it take me, cost what it may."

"If the hundred thousand preachers, the hundred thousand Sunday School superintendents, and the millions of Epworth Leaguers and Christian Endeavorers would find them taking upon themselves in good faith that identical vow," comments "The Central Christian Advocate," "it would not be long before the whole Christian world would feel its force. For a single candle gives its beams of light. The twenty lights kindled afresh at the University of Nebraska will shine farther than we may think. But multiplied thousands would penetrate much darkness. The omen is very good."

China To-day.

W. M. Cameron.

Civil war (some deny that it is civil war, and would classify it as rebellion) is raging at the present time, and the country is divided among a number of war-lords. There is a mere shadow of government in Peking. The country is going from bad to worse.

Since I wrote to you last, the changes in the war game have been numerous. At the present time the matter stands about as follows.

Marshal Feng Yu-hsiang has been out of the picture for some months, he having gone to Russia and his army having been forced to retire from Peking to the north-west, owing to a new military combination on the part of his enemies. The news now is that he has returned to China and taken over command of his army, and that he is already in a movement working down into China proper from the north-west, having for his objective the joining up with the new forces from Canton which have penetrated Central China, and have even driven right up through Hupeh province into the Honan province. The reference in the name (Ho-river and nan-south) is to the Yellow River in the north. The name Hupeh means "Hu" lake and "peh" north, and the lake referred to is the Tungting Lake in Central China. Around it are the two "lake" provinces: one called lake south, i.e., Hunan, and the other lake north, i.e., Hupeh. These two provinces have over 40,000,000 between them. They form a coveted prize for any troops.

The Cantonese forces, under Chiang Kai-shek, have penetrated into Central China via the Hunan province, and now occupy the two lake provinces as well as all the way back along the route to their base in Canton. This is an unexpected success for the "Red" forces. The army is well led and seems to fight well, but, so far, it has not had to meet a first-class opposition.

Marshal Wu Pei-fu, the favorite leader, was again "sold" by a general under him and had to retreat from Central China to his northern base. He is working in with Marshal Chang Tso-lin, of Manchuria. They were for long enemies and fought each other, but the "Red" peril threatening the country from Canton by Feng Yu-hsiang's army has united these two for the present.

The third point of the triangle is here in our province, working out from Nanking. Sun Chuan-fang is the Marshal's name, and he has five provinces under his rule. The names of the provinces are Kiangsu, the province in which Shanghai is situated; Chekiang, a coast province to the south of us; Anhwei, an inland province, adjoining Kiangsu; Fukien (like Foo-Key-un), a coast province farther south again; Kiangsi (Key-ang-see), a province in Central China.

Marshal Sun, at the head of a considerable anti-"Red" army, is now in touch with the "Red" forces from Canton, in Central China, at present, on the extreme edge of Sun's dominion, which Canton has invaded. It is too early to say how matters will go there. Should Sun win, the "Reds" must go south; should he lose then the whole face of things out here may be utterly changed.

If Canton could reach these rich eastern provinces, it is certain that a new order of things would come about. In that event, it is conceivable that China might become two definite spheres, half "Red" and the other half holding to the old style form of rule.

Now the Cantonese are a highly intelligent people, and, apart from their present Bolshevism, are pretty well received everywhere. It is the "Red" element behind the movement that causes men to wonder. Anyway, the forces are arrayed against each other, and those who are standing for the old order have as their war slogan "No Bolshevism." Otherwise, China is

being torn to pieces by lawlessness, brigandage of every description, with a list too long to enumerate.

As regards Feng Yu-hsiang, it is difficult to write anything definite. He is not popular in China, and, I gather, this is because he went back on Wu Pei-fu when that soldier was fighting the Manchurian warlord. Feng's defection meant the collapse of Wu, and Wu had to clear out. He came to Central China and kept quiet for a year. He came out recently to join in the fight against Feng-Yu-hsiang. Feng went to Russia and his troops, after a time, had to retire away from Peking. Then Canton broke into Central China, and Wu Pei-fu had to hurry down to Hankow. He has had to retire for the present, and the fear is expressed (on the part of those favoring the old conditions) that Feng Yu-hsiang may be able to join with the Cantonese forces in Honan. The combination against that is made up, as stated, by Chang Tso-lin, Manchuria; Wu Pei-fu, Honan and the

A NEW "WHERE DID YOU COME FROM?"

Where do you come from, you lovely flowers?
Out of the marriage of sunshine and showers.
Where did you get each your lovely hue?
Out of God's beauty, as we came through.

How did you know what form you should wear?
'Twas all in the tiny brown seed—in God's care.
Weren't you afraid when the cold Winter came?
No! for we knew God was playing the game.

But, weren't you scared when you woke in the dark?
No! doing God's will is as good as a lark.

Don't you get jealous of some other flowers?
No! God gives to each its place and its powers.
What will you do when you fade and decay?
Just trust in God, for ever and aye.

—J. D. Allan.

north; Chang Chung-chwang, Shantung province, etc.; and Sun Chuan-fang, over the five provinces above mentioned.

Some missionaries have great faith in Feng, but mostly he is held to have taken a wrong turn when he fell back on Russian aid. His army is the best as regards discipline, and though his troops had to retire from the Peking region, the retreat was well prepared and carried out. His army is still a force to be reckoned with. It is a question of obtaining supplies. Could he but get into Central China, he could get everything in the way of supplies. There is a well-equipped arsenal where the Cantonese are now settled.

Doubtless, Feng is sincere in his way; but politics have evidently caused him to attempt the role of governing China. While he was away in Russia his chief of staff, an earnest Christian general, took over his army. He has ordered, in two lots, Bibles and Testaments to the value of over \$20,000 silver, or about \$10,000 gold, for distribution among the troops. Most of these books were leather bound, and they all had a special inscription written by himself. The American Bible Society, with which I am associated, supplied the books. His was the biggest single order ever placed here for Bibles and New Testaments.

Without doubt, Christianity is wide-spread in Feng's army. At present he is out of the picture, but may be in it prominently any day.

When I wrote of him as the "so-called" Christian General, I was merely quoting the general

and newspaper description. It was not intended to throw doubts on his personal religion. It is rather as a general and political leader that he has stirred up strife.

In this respect all generals are alike. They are after power and influence and territory. Wu Pei-fu has been, and is, popular, because he is more for the country than himself. He is a famous soldier, without fear or concern for himself; but, of course, he is a soldier and hence is likely, under present conditions, to be fighting. Twice he has had Peking in his hand, but had gone back and left the government to others who made a mess of things. His attitude has always been that of a soldier, and not a politician. Feng, in the eyes of most foreigners, as well as of Chinese, can never live down his great betrayal of Wu. Others have betrayed him, but, then, they were not professed Christians!

Feng may have had good reasons for his action, but that action condemned him in the eyes of westerners. He could have refused to fight, and then Wu would have arranged differently; but to go back on his chief after his chief went on to the front, facing Manchuria and away from Peking, is not considered good form even in a non-Christian. Feng went on slowly north of Peking, at the order of Wu, and then, suddenly, wheeled about and returned to Peking, taking over all power in that region. Wu had to get out hurriedly, as previously stated.

Now, as to the right or wrong of Feng's action, I, personally, cannot give a final judgment. I have tried to give you the popular report, which may be all wrong when we get to know the full story.

I have said nothing about West China—a country of vast importance, but isolated because of meagre communication. During the summer months steamers go up into that region over the rapids, and many steamers are now engaged in the trade. Contending armies in Central China have caused general unrest.

One of Wu Pei-fu's generals went up the river as far as a big city named Wanhsien. Owing to local trouble, he seized a couple of British steamers and held them. As nothing could be done to get the boats released, and the retaining of them being against treaty rights, the British fitted out a small expedition to rescue the officers, and, if possible, get the steamers. It was a bad time for both sides. The Chinese laid a trap and fired on our boarding party, killing several. A severe fight took place, and before our boats drew off many Chinese had been killed. The officers of the steamers were taken off (one died, having been shot, when attempting to get to safety) and brought down to Ichang and, finally, to Hankow. Since then the ships have been released.

The firmer attitude of the British will be appreciated by all fair-minded persons, both foreign and Chinese. The military are working ruin to the country and need to be reminded of the treaty rights, which must be observed until changed or given up by mutual consent.

But, I fear, all this will not help you much. I have asked a Chinese friend to look over what I have written, and he says that my opinions are the same as a large section of the Chinese people.

China needs reforming badly, but the majority are fearful of the extreme socialism of Canton.

I slept and dreamt that life was beauty;
I waked and found that life was duty.
Was thy dream, then, a shadowy lie?
Toil on, sad heart, courageously.
And thou shalt find thy dream to be
A noon-day light and truth to thee.

Dreams grow holy put in action,
Work grows fair through starry dreaming.
But when each flows on unminglingly
Both are fruitless and in vain.

—A. A. Proctor.

For What We Have Received.

Do Victorian Home Mission Churches Appreciate the Help of the Brotherhood?

Bro. Tyler writes concerning Hartwell: "In 1921 a few brethren started a cause here known as Burwood church, and for four years endeavored to work up without brotherhood assistance, with adverse conditions and in an unsuitable building. In 1925 a crisis came: the cause either had to cease or definitely move forward, and the Home Mission Committee was appealed to for advice and help. To-day by the help of the Committee, we have a church supporting two student preachers, and meeting in a new up-to-date church building valued at £1,500. What would you say? Would you withdraw support from a cause like this? Would you let a growing district like this fashish?"

East Kew church writes: "Like many other churches in the brotherhood the church at East Kew had its birth in a very splendid piece of Home Missionary enterprise. Since that time the cause has been regularly assisted by the Committee, so that it is able to enjoy the labors of a full-time preacher. The church looks forward to the time when it can become self-supporting, thus allowing the present subsidy to be put to other brotherhood work."

Stawell brethren say, "The Home Missionary Committee stands as a bulwark behind weak and struggling churches."

The Home Mission Committee knew of a few faithful Christians in a strong Wimmera town. They had visions of what might be, and set out to make the possible actual. Thus came the mission tent and the Hinrichsen party, and a very successful mission was conducted. Over 100 members were added to the church, which was left in charge of a full-time preacher. The Home Missionary Committee continues to stand by, for we cannot yet walk alone. Grateful are our thanks to all who have made this possible. We pray that others may receive similar help.—J. L. Wheeler (Church Sec.).

We cannot estimate the worth of Home Mission work in L.s.d. Only eternity will reveal its value. May God bless Home Missions in the earnest prayer of brethren at Merbein.—A. J. Chislett (Sec.).

"What is done with all the money received?" How often the question is asked concerning Home Missions by the uninformed; yet with how little thought!

The Home Missionary Committee makes it possible for a student to pay week-end visits to this town; thus the cause is being sustained, and a creditable work being done in a difficult field. Without the aid of the Home Missionary Committee the plea for New Testament Christianity at St. Arnaud would, of necessity, cease to be made. There are many other such causes to which the Committee extends a helping hand all the year round. The wonder is

THE HOME MISSION DEPARTMENT

Has made
Our church possible at Ormond
Members
Enjoy
Meetings
In
Suitable
Surroundings
Independent
Of
Needless monetary
Anxiety
Possible only by the Home Mission Committee's
Personal self-sacrifice and untiring
Efforts.
Appeal to all church members for financial help
December 5.
Liberal and hearty response asked for.

—R. Merrin (church Sec., Ormond).

not "What is done with all the money received?" but "How is all this work done with the money received?"

Warrnambool church secretary writes: "After many years of patient plodding, the church at Warrnambool is preparing for a big victory. Considering the problems and difficulties of the past, and remembering the conservatism of this city, there is much cause for gratitude to God even on the present condition of the work. Through all these years the Home Missionary Department has stood by the Warrnambool church, and now, through the vision and the practical aid of the Department, together with the earnest sacrificial efforts of the local brethren, the door of opportunity is opening, and we are confident that before long a rich time of reaping will come."

Drummond church secretary writes: "With deep appreciation to the Home Mission Committee, the Drummond church notes a marked improvement in the work since the coming of Bro. Williams to labor amongst us. Meetings are now conducted weekly through the help of the Committee. Such assistance as this enables us to realise something of the great work being done."

Chelsea is among the churches that owe their existence to Home Missionary organisation. We

have a fine building, and are looking forward to another big mission during the coming Conference year. The church is in good heart, and believes that the best days are just ahead of us. May we have a record offering on Dec. 5.—A. B. Bickford (Church Sec.).

Bro. A. Hinrichsen has been placed at Bendigo by the H.M. Committee. During the year many have been added to the church, and sufficient money has been raised to warrant the erection of a spacious church building which is now nearing completion. To see the wonderful progress being made through the help of the Home Mission Committee in this place alone should inspire every Christian to give to the limit to help the Committee in its great work.—A. E. Streader (Church Sec.).

Drumcondra church secretary writes: "The church at Drumcondra was established by the Home Missionary Committee less than a year ago. Our meetings are well attended, a splendid feeling of love and goodwill exists, and there is a bright future before the church. We are looking forward to the Hinrichsen-Brooker mission to make our position well known."

The action of the Committee in coming to the aid of the St. Kilda church and making possible the engagement of Bro. Goodwin as preacher, so guaranteeing continuous service, has proved a wonderful blessing. The church greatly appreciates the work done and assistance rendered by the Committee. It is a wonderful organisation.—F. V. Brown (church Sec.).

The work at Kyneton has been made possible only through the assistance of the Home Missionary Committee. As a result the church is now contemplating the erection of a church home. We gratefully acknowledge past assistance.—Rowland W. Goudie (Sec.).

The work at Pyramid Hill presents a very striking example of the value and effectiveness of Home Mission enterprise. In May of last year the church was organised with a membership of 44, as a result of a very successful tent mission conducted by Bren. Hinrichsen and Pratt. Since the establishment of the church there have been 22 further additions by faith and obedience. A Bible School was also started. The present membership of the school is 55. With the assistance of the Home Mission and Church Extension Committees a very fine chapel in a central position was opened. One convert of the mission is at present in the College of the Bible preparing for his life of service, and two others are planning to enter as soon as circumstances permit. Truly the work at Pyramid has proved to be a good investment.

—A. T. Lacy (Church Sec.).

Yarrowonga church is a living testimony to the saving power of the grace of God through the preaching of the gospel, backed by Home Mission effort. The Home Missionary Committee decided upon the project of establishing the cause, the Home Missionary Organiser planned the work, a Home Mission evangelistic team proclaimed the gospel, those converted were enthused with the Home Missionary spirit. May the Lord give the brotherhood more Home Mission evidence.—John Houghton (Church Sec.).

AIM FOR OFFERING
DECEMBER 5, 1926

"Better
than the
Best"

ON RECORD

PETER'S LOAN.

Lend me thy boat, the Master kindly said
To Simon, wearied with unfruitful toil;
He lent it gladly, asking but the smile
Of him who had not where to lay his head.
But Jesus knows our need of daily bread,
And will be no man's debtor. If a while
He uses Simon's boat in Kingly style
He will repay—a hundredfold instead.
And Peter's Lord, as yesterday the same—
Waking, though now unseen, among his own,
Still condescends to ask from each a loan.
Oh, humble toiler, when he calls thy name,
Lend him thy all. The Master ne'er forgets
Discouraged fishermen or empty nets.

IS IT NOTHING TO YOU?

That there are suburbs, villages, towns awaiting for the simple message of the gospel, and the fellowship and joy of the church? The souls of men hunger for the spiritual blessings which others thoughtlessly enjoy.

IT IS EVERYTHING TO YOUR LORD.

He shed his blood to bring peace and joy to men. He would have all men reconciled to God and rejoicing in his salvation. Nothing else is so important to him. He counts on you to help with your prayers, service, money.

The Home Circle.

Conducted by J. C. F. PITTMAN

A MOTHER'S LOVE.

A mother's love—how sweet the name!
What is a mother's love?
A noble, pure, and tender flame
Enkindled from above,
To bless a heart of earthly mold;
The warmest love that can grow cold—
This is a mother's love.

To bring a helpless babe to light,
Then, while it lies forlorn,
To gaze upon that dearest sight
And feel herself newborn,
In its existence lose her own,
And live and breathe in it alone—
This is a mother's love.

To mark its growth from day to day,
Its opening charms admire,
Catch from its eye the earliest ray
Of intellectual fire;
To smile and listen while it talks,
And lend a finger when it walks—
This is a mother's love.

—James Montgomery.

JAMIE'S SERENADE.

"Mamma, what are serenades?" asked Jimmie.
"It's a song," said mamma. "But why do you want to know?"

"A song!" said Jamie. "Why, I heard Uncle Jim say that he went out to give a serenade on Tuesday night. I thought it was something to give some one."

"Why, you give them a song, you see. When you are very fond of some one, you go at night and sing a song under her window. That is to show the person that you love her."

"Must you do it at night?"

"Yes, I think so."

"But s'pose your mother won't let you sit up late at night, or s'pose you fall asleep and can't wake yourself up?"

"O, the people that give serenades do it secretly, and they commonly have no trouble in keeping awake at night."

"O!" said Jamie, as if he were perfectly enlightened about the matter.

Then mamma forgot all about the matter, but Jamie pondered long and earnestly.

Two nights later grandma was just settling herself for her first nap, when she heard a sound that made her raise her night capped head from her pillow in haste.

"Father, that's Jamie!" she exclaimed.

"Nonsense! Jamie was in dreamland an hour ago," said grandpa.

Then a shrill boyish voice arose on the night air:

"My kitty has gone from her basket,

My kitty has gone up a tree;

O, who will go up in the branches,

And bring back my kitty to me?

Br-ing, back, br-ing back,

O, bring back my kitty to me, to me!"

"Jamie Carroll, what do you mean? Come right in out of that damp night air."

"Wait till I finish my song, grandma," said an aggrieved voice. "You oughtn't interrupt, 'cause it's a serenade."

"Does your mother know you're here?"

"Of course not. Serenades are secret."

"Let the boy finish his song," said grandpa, with a chuckle.

"Have you got all your clothes on?" demanded grandma.

"Why, of course."

"Well, put this scarf around your neck and finish your song. Then come to the kitchen door, and I will give you some refreshments."

"O, do you get refreshments for serenades?"

"Yes, indeed! Now hurry."

The shrill refrain was taken up again, and the music finished in double-quick time. When he finished, he found grandma at the door waiting for him, with a plate of the little chocolate cakes that Jamie thought were the very best things in the world to eat. Grandpa was there, too; and when the refreshments were disposed of, he escorted the small serenader home.

"Good-bye, dear," said grandma. "I enjoyed your music very much."

But mamma collapsed with a string of incoherent exclamations when she opened the door to the runaway. "Why didn't you tell me about it?" she demanded.

"Why, mamma, you said yourself that they were secret. And I love grandma the best after you, and I wanted to surprise her. She liked it very much, and I had refreshments and lots of fun."

"But you'll tell me about it next time, won't you? Because people can always tell secrets to their mother."

"All right," said Jamie, "I will."—Christian Standard.

GIPSY SMITH AND THE SQUIRRELS.

Dr. Campbell Morgan gave his hearers at the Southport Convention a delightful reminiscence of Gipsy Smith. After a Bible Conference in U.S.A., walking home through the woods, they were delighted with many squirrels running around. The Gipsy asked Dr. Morgan to move on, and hide behind a tree, and watch. Then Gipsy stood and began to talk to the squirrels, and before long they were running over his shoulders. The wild creatures seemed to have discovered a happy affinity with him—the man "who cannot get the country out of his blood," and is as friendly with the birds at home as with his neighbours.

WHY HE WAS NOT PUT IN THE POT.

The Bishop of Fulham relates the story of a traveller who, while going through Central Africa, came across a tribe that used to be cannibals. He found the chief reading a Bible, and, being rather a flippant man, he said: "Surely you are not reading that out-of-date old Book!" And the chief looked up, and, pointing the traveller's attention to a large pot hanging over a fire near at hand, he said: "Sir, if it were not for this old, out-of-date Book, you would be in that pot."

Mother: "Nonsense, Willie; of course you will have your hair cut."

Willie: "I will not. It's too feminine."—
"Allston Recorder."

A certain lady had employed a new gardener. One morning after breakfast, she sauntered out among the flowers, and, seeing the new man working hard, she said to him:—"Well, how's my sweet William this morning?" "Nicely, thanks, ma'am," replied the gardener, "but, please, missus, how did you know my name was Bill?"

The teacher was giving the class a lecture on "gravity." "Now, children," she said, "it is the law of gravity that keeps us on this earth." "But, please, teacher," enquired one small child, "how did we stick on before the law was passed?"

The Family Altar.

— J. C. F. P. —

Monday.

When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.—John 19: 30.

Tennyson wrote—"The most pathetic utterance in all history is that of Christ on the cross, 'It is finished,' after that passionate cry, 'My God, my God, why hast thou forsaken me?'" "Nevertheless," adds the poet's biographer, "he also recognised the note of triumph in 'It is finished.'"

Reading—John 19: 23-42.

Tuesday.

Jesus therefore said to them again, Peace be unto you: as the Father hath sent me, even so send I you.—John 20: 21.

Andrew Fuller took this text when delivering the charge to William Carey in Leicester, England, upon the latter's departure for the foreign field. "Often in after days," wrote Dr. George Smith, "did Carey quicken his faith by reading the brave and loving words of Fuller on 'the objects you must keep in view, the directions you must observe, the difficulties you must encounter, the reward you may expect.'"

Reading—John 20.

Wednesday.

Peter said: Thou knowest that I love thee, Jesus saith unto him, Feed my sheep.—John 21: 17.

"Peter made those humble protestations of love and separation for his three denials, and our Lord did not say, 'You have denied me thrice and are not worthy to feed my sheep,' but 'Feed my sheep.' For Peter loved much, having been pardoned much. Love is the prophet's secret; and those who have best fed God's sheep are those who, like David, Paul and Peter, have loved much through pardon."

Reading—John 21.

Thursday.

If we walk in the light, as he is in the light, we have fellowship one with another.—1 John 1: 7.

"How significant is that saying! And there is surely a mystery in our Saviour's words: 'Where two or three are gathered together in my name, there am I in the midst of them.' The genius of the old dispensation was individual, God speaking to the soul of patriarch and prophet and receiving for answer, 'Here am I.' The new covenant knows little of solitary manifestations. When Jesus is to be transfigured, he taketh with him Peter and James and John; when the Holy Spirit is to be given the disciples are all assembled, with one accord, in one place."

Reading—1 John 1.

Friday.

The world passeth away, and the lust thereof; but he that doeth the will of God abideth for ever.—1 John 2: 17.

"Work done—that lasts and nothing else; through the wreck of hopes and the dissolving of this strange universe, 'He that doeth the will of God abideth for ever.'"

Reading—1 John 2.

Saturday.

Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that, if he shall be manifested, we shall be like him; for we shall see him even as he is.—1 John 3: 2.

"Lift up your eyes, ye sons of light;

Zion's city is in sight."

Reading—1 John 3.

Sunday.

He that abideth in love abideth in God, and God abideth in him.—1 John 4: 16.

"Religion," wrote G. F. Watts, "is nothing unless it is the music that runs through all life, from the least thing that we can do to the greatest."

Reading—1 John 4.

Prayer Meeting Topic.

December 1.

SELF-DENIAL IN WORSHIP.

(2 Sam. 24: 18-25.)

F. J. SIVVER, B.A.

"And the king said unto Araunah, Nay; but I will surely buy it of thee at a price: neither will I offer burnt-offerings unto the Lord my God of that which cost me nothing." Of all the factors which tend to make worship wholesome and acceptable, not least is the element of self-denial. Gratitude, reverence, confession of guilt, a sense of need; all of these are enhanced and crowned when self-denial is rightly exhibited. There are several ways in which self-denial may be expressed in worship. First and most commonly in

Sacrificial Giving.

"Bring an offering and come before him; worship the Lord in the beauty of holiness." No Jew came empty-handed to the Tabernacle or to the Temple. Even in that primal worship scene Cain and Abel each brought his offering to the Lord. But David saw deeper than this. The offering must be tinged with sacrifice in order to be acceptable to God. Jesus singled out and immortalised only one gift—the widow's, because it represented real self-denial. Home Mission Sunday will afford opportunity for sacrificial giving.

David from his own experience knew that sometimes self-denial must be expressed in costlier terms than silver and gold. When great sin has been committed, the offerings of the Lord are

A Broken and a Contrite Spirit.

By this is meant a total absence of the spirit which seeks to excuse one's guilt and an absolute determination never to transgress again. "My sin is ever before me," was David's broken cry. Tennyson represents the penitent Guinevere as never again thinking the thoughts which once were sweet. It is this spirit of self-denial which brings "the calm of sin forgiven."

Some children belonging to a Deaf and Dumb Institute were directed to answer the question, "When are you happiest?" Among the varied answers written down was this one given by a little girl, "When I repent."

Reconciled to Enemies.

Jesus leads us further in the spirit of self-denial. "If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift." Da Vinci when working upon his famous picture, "The Last Supper," portrayed the features of his personal enemy as Judas, but when he attempted to portray the face of Jesus he was unable to image the divine features until he had forgiven his enemy and changed the face of Judas. We cannot see God, much less worship him acceptably, while we harbor a grudge against a brother.

Brace Up the Mind.

In a general way, we need to brace up the mind while at worship. We attend God's house not merely to idle away the time or observe certain forms of devotion, but to worship. It is an easy matter sometimes to take "forty winks" during the sermon. It is simple enough to let the mind go meandering over the pleasures and business affairs of the week, but that is not worship. For in true worship the self-life is denied, the mind is braced, and every part of one's being brought under control in order that God's presence may be realised and spiritual matters attended to.

TOPIC FOR DEC. 8.—THE WALK TO
EMMAUS.—Luke 24: 13-35.

Our Young People.

Conducted by Leslie C. McCallum, M.A.

AMONG THE SCHOOLS.

Recently the Victorian organiser visited the Swan Hill and Woorinen districts. The last-named place is one of the closer settlement areas on which many returned soldiers have taken up land. The district is almost wholly given over to vines, and, with an unlimited supply of water, it is wonderful how splendidly things grow. Away from the irrigation areas everything looks parched and dry, but where the water goes everything is beautifully fresh and green.

At present we have two full-time preachers working in this district; Bro. Gordon Andrews in Swan Hill, and Bro. Hargreaves in the Woorinen-Ultima circuit. It is a district of great distances, and Bro. Hargreaves travels many miles each week in his motor.

On the morning of Nov. 14 the organiser was in Swan Hill, while the afternoon and evening was spent with the church at Woorinen, it being the anniversary of the Bible School. Fine audiences gathered at each meeting, and the singing by the children was helpful and inspiring. Bro. D. A. Cockcroft is the superintendent and Bro. Baxter the secretary of this school.

Monday evening, Nov. 15, saw the anniversary continued and concluded with a concert in the local hall. Long before the advertised time of starting, the hall, which holds 300 people, was crowded; many stood throughout the evening, while others drew their cars up to the open windows and from there watched the performance. The programme was good, and reflected great credit on those who were responsible for its production. Two items were rendered by members of the Swan Hill church, while almost a score of people had travelled over twenty miles from Piangil to be present at the meeting. This spirit of good fellowship and co-operation characterises the work throughout the district.

During the evening, opportunity was taken to present the Department's gold medal awarded to scholars who attend Bible School for ten consecutive years without a break to three young people of the Woorinen school. These three young people all belong to the same family, and, unless we are mistaken, it is the first time that three in one family have received the award at the same time. The happy recipients were Misses Lorraine and Gloria Dawe, and Mr. Francis Dawe. We feel that these young people, their parents, and the school to which they belong are to be congratulated.

Steadily the work is advancing in this district. Within the last few weeks two new Bible Schools have been established, one at Speeway, about five miles from Woorinen, and the other at Piangil, where a new cause has been lately consolidated. The future looks bright. Bro. Hargreaves, the preacher, is greatly beloved, and is faithfully supported in the work by a loyal band of workers.

TEACHERS' CONFERENCE, BENDIGO.

On Tuesday evening, Nov. 16, the organiser met the teachers of the Bendigo and Golden Square schools in conference. The meeting was presided over by Mr. A. Hinrichsen. It was reported that the scholars of the school were becoming excited over the prospects of soon being able to enter the chapel building, which they proudly call "ours." Bro. Kenley, secretary of Bendigo school, reported that the work in the school was in good heart, many new scholars had been added during the year, while ten from the school had been added to the church. Officers and teachers are planning a forward step when once the new building is entered.

CHILDREN'S YEAR SERVICE.

On Thursday evening, Nov. 18, a very interesting meeting was held in St. Paul's Cathedral, Melbourne. The meeting, which had been arranged by the Sunday School Council of Victoria, had as its object the furthering of the Children's Year movement. The full cathedral choir rendered an anthem, the Scriptures were read by Mr. Horton Williams and Mr. Goyen, of the Methodist and Presbyterian Welfare of Youth Departments respectively, while the address was given by Dr. Lees.

The text was taken from the twelfth verse of the 114th Psalm. We were reminded that if young trees are to be planted out somebody must do the planting; that if corner-stones are to be shaped and polished the skill of the mason is necessary. So if our young people are to be brought up in the fear and admonition of the Lord, somebody must be prepared to undertake the work. The officers and teachers of our Bible Schools were seeking to do this work, and the speaker urged them to be true and never to be discouraged. Sometimes we are told that the day of the Sunday School is over, and that it should be decently buried. Dr. Lees did not agree with this conclusion, and told of a man in Western America who had an old mule that he wished to get rid of. He was digging a hole in which to place a tank, so he decided that he would put the mule in the bottom of the hole and put some dirt on top of him and so make a good foundation for the tank. The mule was placed in the hole, and the farmer began to shovel in the dirt. But as quickly as he shovelled it in just as quickly did the old mule stamp it down, until the farmer gave up in disgust, for the mule had come out on top. So people may deery the work of the Bible School, and talk about burying it, but every time it came out on top. The Bible School remained because of the good it was doing, but it was imperative that everything that could be done should be done to make its influence and its teaching as effective as possible. Our young people must grow; it is for us to try and direct that growth in right directions.



Left: Mutual Improvement Class, Sunnybank, Qld. Leader, Mr. C. Woff (top). The young men are all converts and very keen workers.

Right: Teacher Training Class. Leader, Mr. Gager (top).

Foreign Missions.

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

CHRISTMAS GIFTS SENT TO INDIA.

A magnificent consignment of goods was sent to India by the "Naldera" and "Mongolia." Victoria sent eleven cases, Tasmania, one; estimated value to the mission station is between £70 and £80. Ten South Australian boxes were sent, estimated value £60 to £70. On behalf of the recipients on our Australian mission station we thank all who so generously helped, and I am sure they will be amply repaid by the knowledge of the great joy there will be in India as these goods are distributed on December 25.

DR. GARNETT.

The F.M. Board will greatly miss Dr. A. C. Garnett, who left for England on Nov. 13. He has been a tower of strength to us, especially in regard to matters affecting China. We are glad, however, to be able to welcome Bro. A. J. Gard. Bro. Gard is one of the best-known and most highly esteemed and trusted brethren in South Australia. He has served as President of the Conference and as member of various committees. He is greatly interested in our Foreign Mission work. Bro. Gard has been associated with Grote-st. all his life, and was organist and choir leader for many years. He is now the Sunday morning organist and a member of the diaconate. Bro. Gard is treasurer of our Federal Conference Executive.

DR. KOLHATKER'S WORK, INDIA.

Dr. Kolhatkar has recently visited Jalgaon Suppe. It is a village about ten miles from Baramati over very rough roads. Before our Indian doctor's visit there had been several deaths, and the doctor asked why he had not been sent for, but the answer he received was that he did not belong to their caste. So that even in the extremity of a man's last illness their caste would not permit them to bring medical assistance. In another case a man told the doctor of one, Shankar Khomne, who had been sick and had died, and was not helped even by his own caste. This man expressed hopelessness of people who had lost their relatives. Dr. Kolhatkar said, "Our Christian relatives who died are not dead, but only gone on before, and one day I hope to go to them." He exclaimed, "What do you mean by saying 'not dead but gone before'?" The doctor then explained the whole Christian faith about death and eternal life, and everyone who stood about listening was surprised that Christians do not sorrow without hope for their dead, but are able to rejoice that those who have gone on before are happy with their Lord in heaven. "We pray for those unbelieving souls, and request you Australian brothers and sisters to pray earnestly for them, that God will open their hearts to accept our Lord and Saviour, and be able to enjoy our comforting belief of not lost but only gone before us into the Father's house."—Dr. K. L. Kolhatkar.

KWAAN YOUNG MAN.

Our readers will be interested to know a little bit about our second Chinese evangelist at present working in Australia. He is wholly supported by the Chinese brethren. He is 43 years old. Was born August 28, 1883. He is married and has eight children, six sons and two daughters. He is very well educated. Did not leave school until twenty-four years of age. Was converted when twenty-six years, and was baptised at Lung Pui at the "Holiness Mission," whose headquarters are at Chik Hon, Hoi Ping,

China. He was originally a Confucianist, and offered prayers regularly to his ancestors. He was the first convert of the "Holiness Mission." Since leaving the Canton High School he was a schoolmaster for sixteen years. In addition to being a schoolmaster, he did some private teaching, and spent three years in the evangelistic work. He met a man from West Australia, Quan Peter, who urged him to come to Australia. Prior to coming to Australia he did tent mission work for six months. During his school teaching and preaching forty were won to Christ through his ministry and were baptised. He left Hong Kong for Australia on June 22, 1926, arriving in Sydney February 12. He remained in Sydney for a little over four months, and left there on June 18 for Melbourne, where he remained a week over three months. On Sept. 22 he left Melbourne for Adelaide, where he is still laboring. He says, "My work in Adelaide is quite fruitful. After having preached four Sundays three of my people came to confess Jesus, the Light, the Life and the Way, and they were baptised by me at Grote-st. chapel. More than thirty persons come to hear the Word of God every Sunday meeting." He makes this request: "Will you kindly always pray for me so that I may always perform my duty faithfully?" "Since coming to Australia I have baptised two in Sydney, one in Melbourne, and three in Adelaide. In Sydney our usual Sunday night attendances were thirty; Sunday mornings twenty. Held classes on Monday, Wednesday and Friday, and open-air meetings every Sunday night. In Melbourne our attendances were forty on the Sunday mornings and about fifty in the evening. Held an open-air meeting each Sunday night in Little Bourke-st., and Chinese classes on Monday, Tuesday and Thursday."

In a later letter Bro. Kwaan writes: "I am very anxious to be wholly filled with the Holy Spirit, and I earnestly appeal to the brothers and sisters of the churches to pray for me always, so that I may have the power of God to win as many persons as possible to Christ."

CHIN BIK FUNG.

Bro. Chin Bik Fung is laboring diligently in Melbourne. He visits the Chinese both in the city and suburbs. Miss Baker says he is indeed busy about his Father's business. "We are having splendid meetings on Sunday, both morning and evening. The week-night meetings keep up well, but some of the men have gone to the other States. Bro. Chin is preaching the gospel faithfully, and doing his best to win souls for the kingdom."

Bro. Chin Bik Fung will be leaving Melbourne for Sydney early in December. Bro. Chin is very highly esteemed for his work's sake in all of our States.

CHILDREN'S DAY.

We have received the following reports from our schools:—Bangalow, N.S.W., 10/-; Ma Ma Creek, Qld., £1/9/6; Bet Bet, Victoria, £2/16/6; Doncaster, Victoria, £5/15/-; Drummond, Victoria, £1/17/8; Merbein, Victoria, £2/14/9.

Miss Jessie Gibson expects to leave Australia for India by the "Moldavia," leaving Melbourne Feb. 1, 1927.

MONT ALBERT CHURCH.

Members and intending members are requested to attend adjourned meeting on Monday, Nov. 29, 8 p.m., 3 Marlborough-st., Mont Albert. Business important.

COMING EVENTS.

NOVEMBER 28 (Sunday).—Prahlan Church Anniversary Day. 11 a.m., Worship; 3 p.m., Young People's Service; 7 p.m., Evangelistic Service. Special Choir Music. Soloist, Miss A. M. Connor, of Ballarat. Preacher, Mr. A. W. Connor. All friends invited.

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.

NOVEMBER 30.—Blackburn Church of Christ Women's Mission Band will hold its First Birthday Evening at 8 p.m. Mrs. Hayward and others will take part. Bro. J. E. Allan will give account of West Australian Conference. All are cordially invited.

DECEMBER 4.—Church of Christ, Cheltenham. Sale of Work and Gifts, Saturday, Dec. 4, 2.30 p.m. Old and new friends all invited.

DECEMBER 11.—Ringwood Church of Christ, Bedford-rd. Sale of Work on Saturday, Dec. 11, afternoon and evening, to be opened by Mrs. Hayward, President Sisters' Conference. Various stalls, also Christmas tree. All are cordially invited.

JANUARY 23.—Hinrichsen-Brooker Victorian Campaign. The Hinrichsen-Brooker Mission Party will commence their Victorian Campaign at Hartwell on January 23, 1927. The co-operation of Melbourne and Suburban Churches in this effort is requested. Don't forget date and place.

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.

WANTED.

Tenders for Tennis Court. Tenders closing Dec. 8, invited for construction asphalt tennis court for Cheltenham Church Club. Specifications. D. Wakeley, "Bethany," Chesterville-rd., Cheltenham.

Well-known church member and wife would undertake to caretake home from Dec. 1 to April 4, in return for rent free. Well recommended. Apply Austral Publishing Co.

TO LET.

Spend a few days in beautiful Upwey, before the hot season. Invigorating air. Lovely views. A home away from home. 4 rooms, all conveniences. Electric light. Christmas fortnight booked up. Terms moderate. Apply M. E. Pittman, Hampton, or Phillips and Nicholson, Upwey.

BIRTH.

HUGHES (nee Eva Everett).—On Nov. 14, at Nurse Bray's private hospital, Pt. Pirie, to Mr. and Mrs. C. P. Hughes—a son (Lawrance Clifford).

IN MEMORIAM.

McCONNELL.—In loving memory of our dear husband and father, Robert McConnell, who passed away at Warrnambool, Vic., on Nov. 20, 1923. "I go and prepare a place for you, that where I am there you may be also."

"Love lights the gloom of sorrow,

Faith sees the dawn to be,

Hope waits the glad to-morrow,

That brings us nearer thee."

—Inserted by his sorrowing wife and family.

HARDING.—In loving memory of my dear husband Wilfred, dear daddy of Donnie and Kennie, passed away Nov. 25, 1921.

Nothing can ever take away

The love a heart holds dear;

Fond memories linger every day,

Remembrance keeps him near.

—Inserted by his loving wife.

Here and There.

Victorian brethren are asked to remember the Annual Home Mission Offering on Sunday, December 5.

We learn with pleasure that the health of Miss L. Redman has improved considerably during the past week.

The interesting article on "China To-day" which appears in this issue is from the pen of Mr. W. M. Cameron, who has the oversight of our work in Shanghai.

Activity in club work in N.S.W. continues. Recently K.S.P. clubs have been opened at Ashfield and South Kensington, and P.B.P.'s at Ashfield, South Kensington and Petersham.

Over 1,000 souls will have been won for Christ during 1926 as the result of the co-operation of the Western Australian churches. Present indications are that the missions will account for 860.

Meetings at Colonel Light Gardens, S.A., are well attended, and good interest is shown. On the 21st a lady immersed during the previous week was received into membership. Additions to Bible School nearly every Sunday.

The Western Australian brethren are tendering a farewell on Dec. 11 to W. R. Hibbert, who is leaving for New Zealand after nine years in the Western State, during six years of which he has served as organising secretary.

Three resignations are reported amongst N.S.W. preachers—W. J. Crossman, of Taree; E. H. Butler, of Lidcombe; W. J. Stow, of Granville. The churches mentioned, together with Hurstville and Mosman, are needing preachers.

Bro. L. Clay will conclude his work with the Ormond church, Vic., on January 9. He intends to pursue medical study at the University, and is open for part-time engagement with some church. His address is 46 Ulupna-rd., Ormond.

Bro. J. C. F. Pittman will conclude his labors with East Camberwell church, Vic., at the end of this year. He will then be free to help some church, in or near Melbourne, with week-end or half-time work. His address is 3 Moorhouse-st., East Camberwell.

Bro. John Stuart Mill, of U.S.A., is on a short visit to his parents in Albert Park, Melbourne. Since his last visit, Bro. Mill has done excellent service in preaching and organising for the churches in Canada and U.S.A. He expects to leave again for America next week.

Bro. Thos. Hagger, of Perth, W.A., has accepted the position of organising secretary of the Home Mission Department of the Churches of Christ in N.S.W., and expects to commence his work in May. Bro. E. Davis has been invited to act until Bro. Hagger's arrival.

The 1926 State-wide mission campaign which has been conducted by the Western Australian Home Missionary Committee closes with a mission at North Perth by the Hinrichsen-Brooker mission party. Bro. A. J. Ingham is laboring in this field.

Flinders Park Bible School, S.A., has an enrolment of 70. Attendances at gospel services are encouraging. Bro. H. J. Horsell is doing the preaching. There were two confessions on Nov. 14 and one on Nov. 21. Since last report two have been received into the fellowship of the church.

Steady progress is being maintained in the work at Carnegie, Vic. Last Sunday week a record number broke bread for the day, and the gospel services are continuing to attract strangers. Bro. Shipway is becoming better known in the district. His midweek prayer services are maintaining great interest. He has been giving a series of addresses on "The Jews in Prophecy."

The Western Australian Home Mission offering is to be taken on December 5, and is characterised as an offering with a big "C." The brethren are being challenged to let their offering Crown the Year, Consolidate the Work, Cancel Home Mission Debts, and Carry the work into new fields.

By arrangement with the Victorian Home Missionary Committee the Church Extension Committee is planning the erection of a preacher's residence at Red Cliffs. Houses are unobtainable in this new settlement, and as the Home Missionary Committee will be placing a resident preacher at Red Cliffs next year, the house is a necessity. It will be erected on the present church property.

Miss Sharp, who with Miss Darroch, another C.I.M. missionary, was some years ago captured by brigands and held for five weeks, is now in Melbourne on her way home to Perth, W.A. On Monday evening Miss Sharp addressed the members of Gardiner P.B.P. club and friends. The story of her experiences with the brigands and of God's protecting care thrilled those who were privileged to hear it.

We should be glad if our reporters would kindly note the following points. News items and obituary reports should be sent in without delay. Frequently we get obituary notices two months or more too late. Mourning friends would be saved much needless pain, and the "Christian" would be spared unjustified criticism, if notices were immediately forwarded. We have to repeat our intimation that it is impossible to print notices of coming events or give details of programmes, in "News of the Churches."

The following resolution has been passed by the Victorian Churches of Christ Department of Social Service:—"The Department of Social Service of the Churches of Christ welcomes the attempt being made by the Crown Law Department to preserve the sanctity of the oath, and to prevent the practice of certain religious bodies, which by their church laws seek to belittle or nullify a former legal contract of marriage on the part of persons of different religious beliefs, and urges the Department to make it clear that the legal contract of marriage is binding in the sight of God and man, wherever, and by whomsoever it is made."

Newmarket, Vic., work is in good heart. School picnic at Heidelberg was a great success. Takings at the sisters' sale of work on Saturday last were close on £50. By an unanimous vote of a recent church meeting it was decided to purchase a fine block of land for church purposes. The block is in a central position in the best street of the district. Thanks to the untiring efforts of past and present sisters of the church, over £250 is in hand towards the cost of the block. Last Sunday evening, at the close of a men's service, a young man from the cricket club confessed Christ. The church asks for the continued prayers of all old friends.

Owing to reduction of numbers, the church at Canberra has not been meeting for some time past, but in view of the Conference decision to go ahead with the church there early in the new year, it is desired to gather together the members already resident in the district, and to be prepared to enrol others who will come with the big influx during early 1927. Will any member from the other States who is about to move to the Federal Capital please notify the acting secretary? The names also of members already there who have not made themselves known as yet would be welcome. Mr. R. J. Kent, R.M.C., Duntroon, Federal Territory, is acting as secretary.

On Wednesday morning we received the following telegram from W.A.:—"Hinrichsen-Brooker closed a four weeks' mission Subiaco, ninety-eight confessions, £280 thank-offering; much regret shortness mission.—Brooke."

Splendid meetings at Mildura, Vic., on Nov. 21. Morning meeting was one of the best for a long time. Bro. Bird gave a beautiful talk on the life and times of Elijah. At the evening service he spoke with power on "Almost Saved." A quartette was rendered by four members of the choir. The officers and members of the church have expressed keen regret that Bro. Bird finds it impossible to remain as preacher. We understand that Bro. Bird will be leaving Australia for U.S.A. about April next year, but will be open for engagement for three months with a church beginning the first Sunday in January. The church has extended an invitation to Bro. H. Cave, of North Geelong church, to take up the work as full-time preacher in Mildura.

Dr. Jesse R. Kellems writes as follows of the cause in South Africa and the Durban mission—"The interest in the great mission to South Africa continues with constantly increasing enthusiasm. The power of the gospel has not been more abundantly manifested in our generation. In this, the hardest place in the Union in which to arouse interest in divine things, we are going to have a fine New Testament church. The truth is winning over all the opposition which we have met here, not only from the world, but from those who, not understanding our motives, though they ought to be hand in hand with us, have set out to nullify the work of New Testament Christianity in these parts. So far there have been seventy additions to the work, and there are many more who are coming. We did not expect the same kind of landslide which resulted in Johannesburg. These people are entirely different from the folks on the Rand. This is a sea level town in the hot east coast country and everyone is slower in consequence. We are now just beginning the summer season so the languor which overtakes these Natalians when the hot days and nights come is now upon us. Those who are accepting the message, however, are a strong type of people and will make a church which will stand firm and true to the great plea which in such a short time they have come to love so well."

The issues of the "Christian Evangelist" and "Christian Standard" of U.S.A., which have just come to hand contain particulars of the damage wrought to the buildings of Churches of Christ by the Florida hurricane. Numerous pictures show the devastating nature of the storm. Mr. E. B. Quick, Superintendent of religious Education, in his report and appeal for help, states that "A careful survey of the Florida hurricane area reveals that our churches are in desperate and immediate need of assistance. Reports from officials and 'boomers' minimising storm conditions in order not to frighten tourists are absolutely false. At present the guilty parties are being severely and justly censured by John Barton Payne, chairman of the American Red Cross. Rapid material development and commercialised pleasure which make religious work exceptionally difficult in Florida now stand between 18,000 homeless, helpless families and the aid which big-hearted America is ready to give. After travelling over the storm area and seeing block after block of homes totally or partially destroyed (the Red Cross estimate is 5,000 homes totally destroyed) and after talking with our preachers and leading laymen every one of whom with their families had miraculously escaped from death; after viewing the pitiful wrecks of church buildings, I am sending the facts, together with pictures which I took on the ground, hoping that the response will be immediate and liberal. Beginning in the Palm Beach district and extending southward along the coast, a distance of 75 miles, the desolation is unspeakable."

Religious Notes and News.

B. and F.B.S.

The report of the British and Foreign Bible Society is as full as ever of amazing figures. Whatever the pessimistically inclined may say about Bible-reading and the influence of the Bible, there seems to be no limit to the records set up by the Society in its distribution of the Scriptures. Seven new languages were added last year to the number in which the Bible or parts of it are printed, making 579 altogether. The number of Bibles or portions of the Bible issued reached the amazing total of 10,452,733 which exceeds the previous year's output by 412,518. Nearly one million Bibles and New Testaments were sold amongst English-speaking people. In China, in spite of all the unrest, 4,261,000 copies of the Scriptures were circulated.

IS MODESTY DECLINING?

One of our great English essayists of the 18th century wrote: "If we banish modesty out of the world, she carries away with her half the virtue that is in the world." We are not alone in thinking that the tendency of the age is to lower the guards that protect the modesty of our women-kind and to induce in the girlhood of the day a revolt against those conventions that have ever been the guard and stay of womanly virtue and strength. Quite recently, the Roman Catholic Archbishop of Sydney directed that certain dances shall not be permitted in functions connected with R.C. colleges, and other institutions; and his prohibition has not come a day too soon. The competitions that have lately been the rage cannot but have offended the sense of propriety in the minds of those who respect the modesty of maidenhood, and desire to see our girls as pure and sweet and reticent as for the most part their mothers were. If we refer to such competitions as those of the "Surf Sirens," "Miss Australia," and "October Brides," it is not that we place these and all such competitions on exactly the same level. But the tendency is to foster female vanity, to display physical charms, and to induce a disposition of mind contrary to the finer instincts and nobler qualities of our God-given nature. Where can the modesty be of maidens who enter a contest in which their physical limbs pass under review and measurement and are subsequently photographed and published for prurient eyes to gaze upon and gloat over? Modesty is said to be bred of self-reverence, but the latter can scarcely exist under the conditions of these modern and ever-increasing competitions. "Modesty once extinguished knows not how to return," says Seneca; and a more modern writer knew what he was talking about when he wrote: "You little know what you have done when you first broke the bounds of modesty." It is time that self-respecting womanhood rose in strong revolt against the immodesties in dress, dancing and deportment that are becoming common and even fashionable in modern life. History tells a vivid tale as to the final result of such things in personal and national life.—"N.S.W. Methodist."

"THE AGE" ON MINISTERS' SALARIES.

The Melbourne secular press has recently given space to the question of ministers' salaries, the subject having been discussed at the recent Presbyterian Assembly. "The Age" had a very vigorous leader on the topic, from which we quote the following:—

"If the church is to be known by its fruits, it is to be hoped that the fruit selected for the testing process will not be its ministers' salaries. . . . Without invading the sanctities of religion, the impartial onlooker is entitled

to reflect that the great institution whose mission it is to inculcate charity and brotherly kindness seems to be making a shockingly poor job of the business. . . . The recent discussion on the stipend question in the Presbyterian Assembly is a fresh reminder of a matter that is an unspeakable reproach to all church-going people, and a scandal to the whole community. . . . Quite apart from the evidence that ministers themselves adduced in the course of the debate, it is notorious that the stipend arrangements in many pretentious churches are a blasphemous burlesque of the message the underpaid minister is expected to preach. It is easy to retort that the minister's salary is not the outsider's affair; he does not pay any share. Neither he does. But, as long as people who believe themselves pious take their spiritual nutrition from a man whom they are in genteel fashion starving, they have no justification for believing themselves one inch nearer the kingdom of heaven than the men and women who pass by on the other side. The latter may be pitifully lumped as a lapsed mass. But at all events they are not sustaining a religious life on the cheap. They are not participating in the cruel farce of sweating some man of ability, culture and high character, and subjecting him to pinprick worries because they believe he cannot hit back. He is restrained by the tenets of his religion, and he cannot fall back on his union. Because he has no legal protection, certain people feel they may practise upon him any petty indignity. Most delightful of all, they can get at him through his salary. There are, of course, many men and women in the churches deeply sensitive to the shameful treatment meted out to the clergy. The blame is in the last analysis assignable to that host of unthinking persons who bulk largely in most congregations. On Sunday they put the minimum contribution in the plate; on other days they see to it that they are themselves paid the full union rate. It is merely a further instance of human inconsistency and want of charity. In the speeches made at the Assembly there seemed to be a note of determination to tackle the question of stipends in a less half-hearted, less mealy-mouthed fashion than formerly. In that note there is hope. Even those who have no part or lot in church life will gladly throw in their sympathy with the clergy in their manly and praiseworthy effort to obtain at least a living wage."

VACANCIES.

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

The State Savings - Bank of Victoria

THE PEOPLE'S BANK.

OWN YOUR HOME — WHY PAY RENT?

HOUSING ACT LOANS.

The Bank builds houses for persons whose income does not exceed £400 a year, and who do not possess a house.

Small deposit; balance over 24½ years.

Full particulars at Head Office or any Branch of the State Savings Bank.

Head Office:

139-149 ELIZABETH ST., MELBOURNE.

GEO. E. EMERY,
General Manager

ORDER NOW!
Churches of Christ
Almanac for 1927

Beautifully Designed and Printed
Contains Lists of Suggested Bible Readings,
Hymns, and Prayer Meeting Topics.

Post Free, 3d. each; 2/9 dozen

SERVICE PLANS

Post free: 1/- Doz. Plans for the
Four Quarters of 1927.

Austral Printing & Publishing Co. Ltd.
528, 530 Elizabeth St., Melbourne, Vic.

IN THE PRESS. PLACE ORDERS NOW.

THOMAS JEFFERSON GORE,

By Amy Santo Gore.

Contents.

Preface—Foreword by G. T. Walden—Early Life—College Days—Australia's Call—Arrival in Australia—Marriage and Home Life—His Work in Australia—As a Preacher—As a Teacher—As a Missionary—As an Editor and Writer—His Influence on Australian Churches—Australia's Grand Old Man—The Going Home—Appreciations.

Order from Miss Gore, 64 Fairford-st., Unley, S.A., or from Austral Printing and Publishing Co. Ltd., 528, 530 Elizabeth-st., Melbourne, Vic.

Price, 2/- — Posted, 2/3.

VICTORIAN DEPARTMENT OF SOCIAL SERVICE.

Christmas Appeal.—Many members of the Churches of Christ have made it a practice for years past of forwarding subscriptions to charitable institutions connected with other religious bodies. The Social Service Department of our Victorian Conference is organising Christmas relief to be used among our own churches particularly, and aims for £100. Send contributions to the Secretary. Smallest contributions will be gratefully acknowledged.

Motor Outing for Poor Children.—One hundred and fifty motorists have been asked to assist in giving the poor children of our own schools an outing to Mordialloc on Saturday afternoon, Dec. 18. Superintendents have been requested by the joint secretaries of the Bible Schools and Social Service Departments to furnish particulars, and are urged to reply without unnecessary delay. The whole brotherhood is asked to make Mordialloc a rendezvous for that afternoon.

Unemployment.—We are able to supply reliable farm laborers at shortest notice. Married men waiting. Two fine young fellows (twins) seek a position on one farm—desire to be near church. Young, middle-aged, and older women wanted in good homes.

All communications to Will H. Clay, 49 Elizabeth-st., Melbourne.

WOMEN'S AUXILIARY, W.A.

The monthly meeting was held in Lake-st. hall on Tuesday afternoon, Nov. 2, when there was a good attendance. We were especially glad to have a number of visitors, who brought greetings from different States. Amongst those present were Mesdames Espular, Andrews, Hedger and Shearston, from N.S.W.; Mesdames Sharp and Grist, from Victoria; Mesdames Battersby, Blight, and Misses Garland and Grant, from S.A.

A short devotional service was led by Mrs. E. R. Berry (Supt. Mission Bands Com.). Mrs. Shearston, of Sydney, rendered a sweet solo. Mrs. Berry read a short paper entitled "This is the Age of Youth." The business session was presided over by the president (Mrs. Elliott).

Sympathetic reference was made to the passing away of our late Sister Campbell (nee McGregor), and of the service rendered by her to the Women's Auxiliary in the days gone by. Mention was also made of the passing away of Sister Mrs. Staggard in New Zealand.

A list of the contents of the Christmas box for India was read. This box has been forwarded on. Collection amounted to £1/1/8½.

The financial statement was presented by the treasurer (Mrs. Ingham), who gave a detailed account of Federal Conference meals, showing that after all accounts had been paid we had a balance of £3/19/11.

Opportunity was taken of saying farewell to Sister Mrs. Mudge. Mrs. Elliott, on behalf of the auxiliary, presented Mrs. Mudge with a handbag as a small token of our deepest love and esteem. Mrs. Hagger supported Mrs. Elliott in her remarks. Mrs. Mudge suitably responded. The Home Mission tea and rally was discussed. It was decided to hold this on Nov. 23. The programme for evening meeting was also submitted and representatives appointed from each church. Mrs. Hoskin (hospital superintendent) will be the devotional leader at December meeting.

Sisters are reminded to bring small gift for Christmas cheer for hospitals.—M. Wilson.

Foy & Gibson's

Specialise in the Manufacture of **CHURCH and SCHOOL FURNITURE**

Church Seats, Reading Desks, Pulpits, School Forms, Dual Desks, Tables and Presses are our speciality

ESTIMATES SUPPLIED — Ring J4151 or Write for Representative to Call

FOY & GIBSON PTY. LTD.
Smith St., Collingwood

Stained Glass Memorial Windows

AND

Plain Leadlight Church Windows

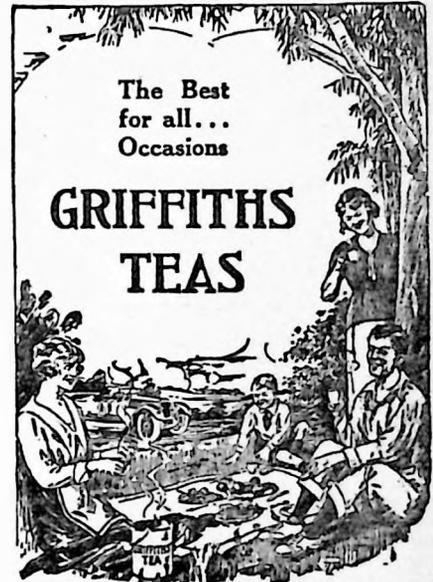
FITTED WITH **PATENT VENTILATORS.**

Designs on Application.

Brooks, Robinson & CO. LTD.

59-65 Elizabeth St., Melbourne.

LAMP HOSPITAL Motor, Railway, Household Lamps, Primus Stoves, Painters' Blow Lamps. Motor Radiators, Guards, Wind Screens. Copper-Asbestos Gaskets. **MOTOR RADIATOR MFG. CO.** Phone: CENT. 5758 (H. B. Robbins) LATROBE ST., 1 door from Elizabeth St.



VICTORIAN HOME MISSIONS

Annual Appeal—December 5

OFFERING AIM:

"BETTER THAN THE BEST"

ON RECORD

VICTOR G. COOK

Registered Architect and Consulting Engineer

QUEENSLAND BUILDING, 84 WILLIAM ST. MELBOURNE
Phone F3400

Private Address:—92 Primrose St., Essendon

Architect for New Church of Christ, Buckley St., Essendon

ESTIMATES & SKETCH PLANS submitted on Request

See Back Page for Rates of Small Advt.



Do YOU Need GLASSES?

If you suffer from Headache, or your eyes tire easily, you should not delay, but have your sight examined by a Qualified Optician.

CONSULT

E. WOOD PTY. LTD.

Certified Ophthalmic Opticians

95 ELIZABETH STREET, MELBOURNE

Phone 6778 for an Appointment

News of the Churches.

New South Wales.

The Young People's Study Circle and the Adelphi Tennis Club connected with Wolfram-st. church, Broken Hill, held their annual banquet on Nov. 12. The function was a great success, about 130 sitting down to table. The church is desirous of securing the services of a preacher.

On morning of Nov. 14 Bro. A. Stevenson gave an appreciated address to Lidcombe church. In the evening Bro. J. H. Adams, of Granville, conducted the praise and gospel services with credit; topic, "The Ark of Salvation." On Nov. 21 Bro. G. J. Puffett entered on his labors as evangelist. He exhorted the church, and spoke a few words to the school in the afternoon. The night attendance was the best for some months.

On Nov. 16 Chatswood Bible School anniversary services were continued. The scholars and teachers rendered a beautiful cantata, "Under the Palms," which was greatly appreciated by a splendid attendance. On Nov. 21 Bro. S. Gole gave a helpful message to the church. At night Bro. Ed. Bagley, U.S.A., gave a splendid address to a full congregation; theme, "Waiting for the Moving of the Waters." Both messages were greatly appreciated.

During the absence of Bro. Clydesdale at the Federal Conference, Rockdale gospel services were conducted by J. Holt, A. Carter, J. Rodger and H. G. Harward. On Nov. 14 Bro. Clydesdale spoke morning and evening. Two Bible School scholars made the good confession. Meetings were fairly well attended. On Nov. 21 Bro. Sorrell addressed the church, and Bro. Clydesdale preached the gospel. Another scholar confessed Christ. At conclusion of service two were baptised.

On Nov. 14, at Lismore, C.E. delegates who had visited Melbourne for the convention were welcomed back. At night Bro. P. J. Pond preached on "What to Believe About Baptism." An effort launched to raise £100 for building fund expenses is meeting with success. Sister A. M. Wotherspoon, another of the old and faithful members, is leaving for Sydney. On Nov. 17 Miss Adelaide Pigott, daughter of Sister Mrs. Pigott, of Bangalow, was married at Lismore to Mr. W. E. Stielow.

Three Bible School picnic was held at Farquhar Park on Nov. 6, a pleasant day being spent. Bro. W. Hopper addressed the church on Nov. 14, and Bro. W. J. Crossman preached at night. After a helpful prayer and praise service on Nov. 16, a missionary (laboring among the colored people) made the good confession and was baptised by Bro. Crossman. Bro. W. J. Crossman has tendered his resignation as evangelist of the church after over three years' faithful service, and will terminate his ministry at the end of three months.

There were good meetings at Ashfield on Nov. 14. Bro. J. Whelan's morning message was greatly appreciated. Bro. Illingworth gave a fine address at the gospel service, entitled "The Parable of the Restored Picture." Bro. Collins rendered a solo. Many visitors from other States were present at both services. A successful conference of the various departments of the church was held on 8th inst., forty active members being present. Reports were submitted and plans for the future discussed. These conferences are found of great benefit.

Bro. Escott addressed Enmore church on Nov. 21. Bro. and Sister Andrews were welcomed back from Federal Conference. Sister O'Donnell, of Norwood, S.A., was present. At night Bro. Paternoster spoke to an interested audience on "The Christ." On Nov. 20 a delightful day was spent at Fairfield, when the Bible School picnic was held. On Nov. 17 a welcome was extended to Bro. and Sister Escott and Edgar by the En-

more church in conjunction with the State F.M. Committee. Dr. C. Verco presided, and brief messages were spoken by Mrs. Paternoster on behalf of the sisters; Bro. Clydesdale, secretary of F.M. Committee, and Bro. Paternoster for Enmore. Bro. and Sister Escott suitably responded, after which a social time was spent.

Tasmania.

Splendid meeting at Sulphur Creek on afternoon of Nov. 14. Bro. and Sister H. Z. Bawden, of Burnie, were welcome visitors. One young man confessed Christ at the close of Bro. W. H. Nightingale's gospel message.

Collins-st. church, Hobart, is grateful to Bren. J. C. D. Green, G. Spaulding, Hinds, Hurgburgh and A. E. Gourlay for services rendered during Bro. L. Johnston's absence in W.A. One young woman made the good confession on Nov. 14, and was baptised on 17th. The church enjoyed a visit from Bro. Noble, Conference President, his message being greatly appreciated.

Western Australia.

At Bassendean on morning of Nov. 14. Bro. H. Berry gave a helpful address, and in the evening Bro. L. Peacock preached the gospel.

There were good congregations at Lake-st., Perth, on Nov. 14. In the morning Bro. Hy. Wright welcomed two into the fellowship, and Bro. Hutson, of Inglewood, spoke on "The Lord's Estimate of Youth." 172 broke bread. In the evening Bro. Hagger preached on "How to Obtain Pardon."

On Nov. 10, there was an attendance of 130 at Kalgoorlie prayer meeting, and three persons were baptised. There were also splendid attendances at the Y.L.O. Brotherhood and Endeavor meetings. On Nov. 14 Bro. Stirling, of Maylands, exhorted the church. Bro. Hunt gave a very fine address at night, when three young people took the stand for Christ. 282 met around the Lord's table during the day. The Bible School had an attendance of 227. On Thursday, Nov. 11, an Armistice tea service was held in the chapel, which was packed to overflowing. Finally has been reached in connection with the extension of the chapel, which was made imperative as a result of the recent mission. It is hoped to commence services in the chapel on Christmas Sunday.

Queensland.

At Bundamba on Nov. 14 Bro. Finlayson exhorted on "Is Christ a King?" The gospel service was taken by Bro. Green. At the close a young man made the good confession.

At Gympie since the mission meetings have kept up. On Nov. 7 Bro. L. Larsen conducted the services. On 14th Bro. S. Trudgian, of Brisbane, preached on "The Old Rope." He also gave a helpful morning address on "Little But Wise." Over 80 broke bread. Bible School attendances average over 60. On 10th two mission converts were baptised by Bro. Barrett. District is acutely feeling the effects of the long drought.

Bro. Ball commenced his mission at Annerley on Nov. 7 with large attendances both morning and evening. Bro. Ball gave inspiring messages. Good attendances throughout last week. On evening of Nov. 14 the building was crowded out. At the close of a powerful address on "The Chain of Salvation," three men confessed Christ. To date four have made confession of Christ, and two baptised believers have linked up with the church. Bro. Ball's messages are clear and forceful.

Ipswich reports one young man added by faith and obedience. On Nov. 7 Bro. J. H. Smith took both meetings. Bro. C. Young was

present on 14th for the Bible School anniversary. The children's concert and distribution of prizes took place on 17th. All meetings were much enjoyed. The singing on the Sunday night was excellent. The school is in a healthy condition. The C.E. Society is active. On Nov. 15 it enjoyed a visit from the Silkstone Baptist C.E.

All meetings at Ma Ma Creek are keeping up splendidly. The young people's class on Sunday nights is making good progress. The church has had a number of visits from Bro. Bennett, of Albion, whose addresses have been appreciated. Bro. Jim Larsen, of Brisbane, gave an interesting talk on Sunday morning, Nov. 14. The Sunday School had a basket picnic on Saturday, Nov. 20.

South Australia.

Since the mission at Saint Morris, there have been good attendances at all the services. A young man confessed his faith in Christ on Nov. 7. Bro. and Sister T. Harry, of Magill Baptist church, were received into fellowship on Sunday, and Bro. and Sister Nicholls the previous Lord's day.

On Nov. 16 the Semaphore J.C.E. held its annual concert and prize-giving, with a nice programme and a good attendance. The sisters' guild closed the year's activities with a picnic to Botanical Gardens on Nov. 20. Attendances at mid-week services have improved. Fair attendances at all services on Nov. 21. A young man confessed Christ at the close of Bro. Rootes' gospel address.

Croydon had good meetings on Nov. 21. The Bible School broke all previous records; 238 present, 9 new scholars. The aged Sisters Porter, Matthews and Smith, and Bro. Reeves are unable to meet with the church now. Sister Pearce is making satisfactory recovery. Bro. Crouch has been appointed an officer in place of Bro. Cornelius, who has gone to the country. The sisters' auxiliary is donating £10 for a bed for the Protestant Children's Home.

Norwood church has secured a suitable block of ground for the tent mission, to commence on Feb. 6. On Sundays, Nov. 14 and 21, the Sunday School anniversary was a great success. On Nov. 14 Mrs. Hannaford was welcomed into the church, having been in membership with Eumeracha Baptists. On the 21st Bro. and Sister Thos. Laurie, of Owen, and their two sons were visitors. At the evening meeting a young lady made the good confession, together with three young lads from the Sunday School.

At Mile End several who have been immersed have been welcomed. On Nov. 21 Bro. J. E. Webb spoke in the morning. In the evening Bro. W. L. Ewers continued his addresses on "Great Questions," his subject being "Is There a Heaven?" Several members are absent through sickness. The Y.P.S.C.E. visited the Old Folks' Home at Magill on 22nd inst. The Sunday School has concluded a rally with 49 new scholars and five teachers after ten weeks. The contest was between the girls and boys of the school. The girls were the victors.

The church at Tumby Bay has had a season of blessing. Bro. B. W. Manning, from Balaklava, recently visited Eyres Peninsula, and gave the church a spiritual uplift. On Nov. 7 he spoke at the S.S. anniversary services. The meetings were well attended, and the messages were of high order. On Nov. 9 prizes and certificates were distributed. Twelve scholars received certificates for attending every Sunday during the year. Bro. Manning gave a helpful address. Special meetings were arranged in different parts of the circuit, and Bro. Manning delivered inspiring messages. Two were won for Christ.

Prospect school anniversary was continued on Nov. 14. In the morning J. E. Webb exhorted. In the afternoon Will Graham gave an illustrated talk on "Bells." In the evening H. L. Vawser preached. The children sang at all services. On 17th, musical items, recitations and action songs were given by scholars to a full house. Services on Nov. 21 had good attendances. Bro. E. L. Stevens exhorted. Bro.

G. T. Walden took charge of the evening service, when the children's choir assisted. Bro. Walden is helping as part-time evangelist until the services of a full-time man have been secured. The Intermediate Endeavorers and friends paid a visit to the Yatala Prison and conducted a helpful service on Sunday morning. The Sunday School is progressing well; two new scholars. Among the visitors at the evening service were Mr. and Mrs. P. A. Dickson. Bro. Dickson assisted Bro. Walden in the service.

At Band of Hope on Nov. 10 Mr. Dawe gave a lantern lecture on prohibition work. At Maylands on Nov. 20 two foundation stones in connection with the new chapel were laid. Bro. A. L. Read, secretary of the church since its inception, presided, and gave an interesting outline of the past 20 years. Sister A. E. Forbes, President Sisters' Conference, and Bro. H. J. Horsell, President P.M. Committee and organising secretary of Home Missions, gave greetings. Bro. Langlois, President of Conference, deacon and treasurer of the church, laid the first stone which is inscribed "To the Glory of God." Bro. E. J. Paternoster (Hindmarsh) and H. R. Taylor (St. Morris), former Maylands ministers, gave greetings. Bro. Collins, beloved preacher of the church for the past ten years, declared the second stone well and truly laid. This stone has inscribed upon it "That they all may be one." Donations were then placed in a brass jardiniere (a gift from Miss Florence Cameron, the church's living link missionary in India) by members and visitors. The sisters provided afternoon tea. Both stones were a presentation from Cleveland's monumental works. Two inscribed silver trowels were presented by separate donors. About 300 were present. There were good gatherings on Nov. 21, when the morning offering, also J.C.E. and Bible School offerings were added to the previous day's takings and brought the total gifts for the two days to over £213.

Victoria.

At Cheltenham on Sunday night six young girls from the Bible School made the good confession.

The speakers at Lygon-st. on Lord's day, Nov. 19, were A. G. Saunders, B.A., in the morning; subject, "The Homeland Call." Evening, Alec. Cameron, of North Richmond; topic, "Every Man's Need of a Confidant."

At Swanston-st. last Lord's day, the meetings were good and Dr. Brandt's sermons were instructive and much enjoyed. On Tuesday evening a members' birthday banquet was held which was largely attended, and proved very enjoyable.

Warragul had special service on Nov. 14 in connection with World Temperance Sunday. Bro. Martin gave a fine address to a very large gathering. About 40 members of the local Resizable Tent attended in regalia. A collection was taken for Prohibition League.

Last Monday evening at Colac a social was held to bid farewell to Bro. Patterson at the close of his mission with the church. Opportunity was taken to present him with a sugar-bowl as a memento of his visit, and in appreciation of the work done. During the week there have been five baptisms.

Bro. F. T. Saunders is conducting a fifteen days' special effort with Chelsea church. The first week has yielded good meetings, except on two bad nights. A married lady confessed Christ.

Bro. Will H. Clay is doing a constructive work as part-time preacher. The church and preacher are very happy together.

Record meetings at South Richmond. On Nov. 14 Bro. C. Hinrichsen preached to a full house on "Friend, wherefore hast thou come?" The home-coming and anniversary services were well attended, and a good time was spent. The church appreciated the helpful addresses of Bro. R. Arnold, C. Williams and J. English, college of the Bible, and Bro. H. Jackel, of Carnegie.

At Middle Park last Sunday morning Mr. McConchie exhorted the church. Two ladies

were received by letter from Ascot Vale. Splendid gospel meeting, when Bro. John Stuart Mill, from America, was the speaker. His very fine address was appreciated. Miss Beryl Nicholls was the soloist. The Phi Beta Pi club was re-formed last Monday night, Mrs. Bray, State Chaplain, being present.

The midweek meeting is a pleasing feature of the work at Gardiner, and on Nov. 10 this meeting was conducted by students from the College of the Bible, when Bro. Arnold gave a very helpful address. Bro. C. Lang, of Doncaster, exhorted the church on Nov. 14, and Bro. Main preached the gospel. Bro. and Sister Gebbie were back home for Sunday, 21st. Meetings were good, and Bro. Gebbie's addresses were of a high order.

Merbein reports good meetings and a fine spirit of unity. On Children's day there was a large attendance of scholars and parents. Bro. Orford told of "India's Children." On Nov. 14 Bro. Orford paid a visit to Red Cliffs. At Merbein Bro. R. G. Cameron gave a very helpful address on "All Things New." Bro. Foley, of S.A., was present. In the evening Bro. Orford spoke to a good meeting on "Positive and Negative Proofs that the Bible is Godgiven."

Burnley Bible School celebrated anniversary services again on Nov. 21, when successful meetings were held. Bro. Campbell gave an interesting address in the afternoon. In the evening a splendid address was given by Bro. Arthur Stephenson, and the scholars rendered musical items, accompanied by the Griffiths' orchestra, which was greatly appreciated. Annual prizes were distributed on Tuesday, Nov. 23, when various items were given by the scholars.

On Nov. 11 Ararat Bible School held its annual picnic. There was a record attendance of close on 200. A very enjoyable day was spent. On Nov. 14 the Bible School anniversary took place, the visiting preacher being Mr. A. Withers. Mr. Hilford ably trained the children with the hymns. In the afternoon the cradle roll was called, each mother receiving a Bible text and a bouquet. On Nov. 15 the anniversary was continued, various items being given by the younger children of the school. Throughout there were record attendances.

There have been two confessions at Stawell. On Nov. 9 and 11 the Bible School anniversary was a very successful and enjoyable time. The singing by the scholars, under Bro. Pratt, was exceptionally fine. The church has accepted with deep regret the resignation of Bro. Pratt. During his three years' stay he has strengthened the church, and done a wonderful work. Sister Pratt is up and about after her recent operation, but her health is not satisfactory. The church building has been renovated inside and presents a very clean and respectable appearance.

Services were well attended at Yarrowonga last Lord's day. Bro. Pratt gave a fine exhortation, and a splendid address on "The Passing Harvest" at the gospel service. Special young people's talks are given at each gospel service. The first Bible School demonstration was held on Wednesday, Nov. 17. A good programme was given by the scholars of Yarrowonga and Mulwala schools, and reports read from both schools showed a fine work being done. 74 are enrolled at Yarrowonga and 25 at Mulwala, and a new scholar was enrolled at each school last Lord's day. Each child was given a book as a memento of the first demonstration.

Warrnambool reports good services on Nov. 14, with two new scholars for the school. On 15th the K.S.P. initiated a new member. On 10th there was a largely-attended church meeting and social. Reports from all auxiliaries showed work to be progressive. The church decided to place the property under the Conference Church Property Trust. Duplex envelopes, as supplied by the H.M. Committee, are being adopted. The "Self-Denial" Fund, aiming at paying off the debt incurred by the recent alterations to the chapel, was closed with a deficit of £20 on Sunday, but at the church meeting

this amount was given by the members, so that in four months the church has raised over £100 in direct gifts for the improvement of the building.

Fairfield meetings are well up to standard. Bro. J. C. F. Pittman, Northeast and Garland have exhorted the church. A pleasing feature of the morning meetings is the way the young men take part. The improvement shown by those who attend Bro. J. C. F. Pittman's training class is very marked. On Sunday, Nov. 14, one young man and a senior girl from the Sunday School made the good confession. On Sunday, 21st anniversary services were well attended. In the morning Bro. J. W. Baker exhorted. In the afternoon Bro. Youens gave an object address to the children on "Swords." In the evening Bro. Fitzgerald gave an object address on "Gates." The children sang splendidly under the leadership of Bro. A. G. Chipperfield, of Gardiner.

At a recent church business meeting at Hampton, Bro. Tinkler and D. Pittman, who with Bro. R. T. Pittman have conducted the preaching services for over three years, requested to be relieved, and were accorded a vote of thanks. Bro. R. Pittman will continue preaching, and in the new year will be assisted by a College student. Through the generosity of a brother, improvements to the chapel are being made. The K.S.P. held an enjoyable social on Oct. 25. On Nov. 4 an illustrated lecture on the work of the Melbourne City Mission was given by Mr. Grogan. A party of instrumentalists is assisting the Sunday evening services. On Sunday morning, Nov. 14, Miss L. Riedell was welcomed by letter from Kalgoorlie. Last Sunday Bro. J. Sharp in the morning gave an address based on his recent travels, and at night Bro. R. Pittman preached on "The Historic Jesus."

Two successful socials were held during last week at Preston. One, on Wednesday, was in honor of Sister Clara Lovell, who will shortly be married to Bro. A. Withers, preacher at Ivanhoe. Sister Lovell was an active worker in the church and most of the auxiliaries. Presents from the church and ladies' guild (Bro. Garth), Bible School (Bro. F. J. Lang), J.C.E. (Bro. F. Greenway), and Sunshine Club and K.S.P. (Bro. Edwards) were made to our sister. Bro. A. Withers suitably responded on her behalf. An excellent musical programme was enjoyed. The other social was to say farewell to Bro. Mortimer, who has concluded a faithful and successful term. It was held on Thursday, Nov. 18, and largely attended. Bro. J. D. Lang, on behalf of the church, presented Bro. Mortimer with a cheque as a token of appreciation. Bro. Mortimer feelingly thanked the church. A good musical programme was presented, including a chorus by the church officers.

South Yarra has had fine meetings in the past month. Bro. Griffin has quite recovered, and his addresses are of a high order. Last Lord's day an "every-member-present" Sunday drew a fine gathering. Bro. Griffin exhorted on "Church Members' Obligations and Responsibilities." As the church expected to do greater aggressive work, having engaged a full-time preacher with that object in view, financial pledges were taken for 1927. These amounted to £7/12/3 per week, and the Women's Guild is giving £1 per week, in addition to their individual pledges. On Oct. 27 the Phi Beta Pi had charge of the midweek meeting; 74 attended. Miss Graham presided. Miss Greenhill gave an address on "Sacrifice," and Miss Sear one on "Consecration." Miss C. Carr read an essay. On Nov. 10 Mr. W. S. McCrae, from B. and F. Bible Society, gave a lantern lecture, "Mid Fronded Palms." The annual picnic at Wattle Park on Nov. 2 proved very enjoyable. Bro. Wm. Quirk is back from a lengthy stay at Mildura, and Sister Mrs. Warne is well enough to attend the meetings. All who were laid aside are able to attend again.

FOR SALE OR TO LET.

General Store, with good dwelling house; also building blocks and orchards all parts of this district. John Tully, Sworn Valuer, Doncaster.

OBITUARY.

OGILVY.—Bro. A. Ogilvy passed peacefully to be with Christ on Sept. 16 after a comparatively short illness. He was immersed at Milang in Nov., 1898, where he remained in active membership for ten years, for seven years being deacon and Bible School superintendent. Bro. and Sister Ogilvy were in isolation for some years, and afterwards removed to Mile End. Our brother's bright disposition and cheery way made him a popular friend. Latterly he has been living in retirement at Henley Beach. On Friday, Sept. 17, at Milang, in the presence of a very large circle of friends we laid Bro. Ogilvy's remains to rest in sure and certain hope of a glorious resurrection. To the unfailing consolation of our God we commend our Sister Mrs. Ogilvy and her sons.—J. Wiltshire, S.A.

ROSS.—Miss Emma Ross was called away from this life on Nov. 11. She was born in Wilberforce 59 years ago, and was a consistent Christian for 40 years. She was associated in the work at Enmore with the late Thomas Bagley in his young days, and resided with his mother for some time. She was one of the foundation members of the church in Inverell. For the past two years Sister Ross had been in failing health. She bore her suffering with great fortitude. Her remains were laid to rest at the Rookwood Cemetery on Nov. 13. Mr. E. P. Aderman, B.A., of Auburn, read the burial service, and spoke words of sympathy.—A.A.

PROTESTANTISM AND ROMANISM.

By T. H. Scambler, B.A.

3d. per copy. Posted, 4d.

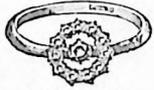
AUSTRAL CO., 530 ELIZABETH-ST., MELB.

SHOP BY MAIL - - SATISFACTION GUARANTEED
SEND FOR CATALOGUE AND COMPARE PRICES



9ct. GOLD
15 JEWELS

This High Grade
15 Jewelled Lever, fitted to 9ct. Gold Fancy Case
and with Strong Gold Expanding Bracelet.
3 Years Guarantee. £2/17/6 Others £4, £5



Beautiful Quality Diamond
Cluster in 18ct. Gold and
Pure Platinum. £8/10/-
Others, £10 to £10



4 Diamonds of Splendid
Quality in 18ct. Gold and
Pure Platinum. £5/15/-
Others £7/10/- to £25

Every Article
purchased from
us is Guaranteed and if you
are not satisfied
we will return money
in full.



9ct. GOLD
ROLEX

This Famous Rolex
High Grade Jewelled Lever Movement, fitted with Extra Strong Gold Expanding Bracelet, £4/10/-; with heavier Bracelet, £5/5/- Others from £3



This Beautiful Quality Diamond
Ring, 18ct. Gold and Pure Platinum,
Usually £15/10/-
McMaster's Price—£10
Others £12/10/- to £30



3 Diamond Coronet
Ring in 18ct. Gold
and Pure Platinum.
A Bargain—£10
Others £5 to £50

McMASTER'S Best Quality
Jewelled Open Face Patent
Gents' Nickel Lever Leather Bag
Watch with Mirror and Purse.
20/- GUARANTEED 2 YEARS 6/11

P. B. McMASTER
TOWN HALL BUILDINGS, NORTH MELBOURNE, Vic.
(3 Doors Fitz's) Est. 1858 PHONE F 3668

DIVIDENDS!

The COLLEGE OF THE BIBLE is an investment of the Australian brotherhood that is rich in dividends.

1. Already it has paid a rich dividend in leaders in the home land. Seventy-one per cent. of those serving as preachers in Australian churches were trained at Glen Iris.
2. Another dividend is in leaders of organised Bible School work. In three states the Bible School organisers are Glen Iris men.
3. A great dividend has been paid in special mission leaders.
4. The service of trained workers in foreign fields is a remarkably rich dividend. Fifty-eight per cent. of workers on Australian stations prepared for service at Glen Iris.

An increase of capital will provide larger dividends.

The capital consists of men and money.

Your investment is solicited now.

The College of the Bible

GLEN IRIS, VICTORIA, AUSTRALIA.

CONTROLLED BY THE FEDERAL CONFERENCE.

Principal - A. R. Main, M.A.

Send Donations to Fred. T. Saunders, 250 Tooronga Rd., Malvern
PHONE, U 2964

BICYCLES

Clifton Cycles, all Models, from £10/10/-.
Cash or Easy Terms—40/- deposit, 5/- weekly.

W. THOMPSON,
207 Glenhuntly-rd., Elsternwick.

The Model Dairy

11 MOFFAT ST., BRIGHTON

Bottled Milk from Selected Cows for
Babies and Invalids

A TRIAL SOLICITED

F. FROST, Proprietor Phone X 1744

AUSTIN SHOES.

For Ladies and Gents Pumps, Welts,
Machine Sewn. Stocked by Leading Ret-
ailers throughout the Commonwealth.

Manufactured by

AUSTIN SHOES PTY. LTD.

310-322 Johnston-st., Abbotsford, Victoria.

LEARN BY POST

(Pittman's Correspondence Courses.)

The subjects are Preaching, Speaking, Bible Study, Bible Analysis, Bible Doctrine, Church History, Christian Evidences, Grammar and Composition, Teacher Training, Elocution, Church Efficiency (for Presidents, Officers, Secretaries and Treasurers), Paul's Life and Work, Women of the Bible.

Terms: One Guinea per Quarter.

These lessons help towards efficiency in service, which should be the aim of all.

Enrol me as a Student in } Course.....
Send Particulars re

Name..... Address.....

Fill in above, and post to

J. C. F. PITTMAN,

3 Moorhouse-st., East Camberwell, Victoria.
Phone: Canty. 2817.

Ring up J 1441 EX.
and we will wait upon you
for Consultation and Instructions

LE PINE & SON

Funeral Directors

RICHMOND CAMBERWELL CANTERBURY HAWTHORN SURREY HILLS



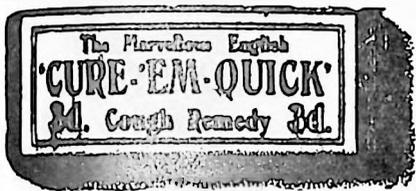
W. J. Aird PTY. LTD.
Optician
314 Collins St., Melbourne
(Cor. Elizabeth St.) AND
The Block, Market Square
GEELONG
Phone Cent. 6937 or Geelong 2331
for Appointment

HARTLEY G. RYAN LL.B.
Barrister & Solicitor
418 Chancery Lane, Melbourne
Private Address: 12 Miller Grove, Kew
Phonos { F 3827 Haw. 1780

A. J. CURSON
ARCHITECT (Reg.)
Architect and Designer of the following
Church of Christ buildings:—
Brighton, Hampton, Ivanhoe, North Fitzroy and
North Melbourne Bible Schools.
Buildings designed for other States if required.
Send for Advice.
CORNER OF— Tel. X 6618
Bluff Rd. & Red Bluff St., Black Rock

Offerings for Foreign Missions
from Victorian Churches and Members
will be thankfully received by
J. E. ALLAN, Sec., 51 Watts-st., Box Hill.
Phone: Box Hill 452.

SINGERS AND PREACHERS
have a clearer voice when they use



The Marvelous English
'CURE-EM-QUICK'
M. Cough Remedy M.

Wonderfully Effective
and
Immensely Popular.
(Obtainable All Confectioners.)

CHURCHES OF CHRIST
New South Wales.
Home Mission Office and Book Depot,
Bible House, 242 Pitt-st., Sydney.
Interstate and Country Visitors Welcome.
Phone: City 10,767. H. G. Harward, Sec.

Miss A. Allamby
SPECIALIST IN
LADIES' KNITTED APPAREL
120, 128 Queensberry Street, Carlton
Phone F 2491

Miss M. E. Pittman, L. Mus. A.,
(Univ. of Melb.)
Teacher of Singing
Phone, X 6473 "Brentwood," Hampton St.,
Hampton.
or de Allan's. also Lygon St. Christian Chapel.

PREACHERS' PROVIDENT FUND.
With which is incorporated the Aged and Infirm
Evangelists' Trust.

Established by the Federal Conference of the
Churches of Christ in Australia.

Members of Committee: W. E. Day, A. Morris,
T. E. Rofe, L. Russell, F. S. Steer, J. Stimson
and W. H. Hall (Hon. Sec. and Treasurer).
Representative in Victoria: A. R. Lyall, Royal
Park, Melbourne.
Representative in South Australia: General S.
Price Weir, 2nd Avenue, East Adelaide.
Representative in Western Australia: D. M.
Wilson, 33 Carr-st., Perth.

T. W. BURROWS,
CASH and FAMILY BUTCHER.
Prime Corned Beef, Pickled Pork and Ox
Tongues.
Families waited on daily. Orders promptly
attended to.
The favor of your patronage and recommenda-
tion respectfully solicited.
Canterbury-rd. (near Suffolk-rd.),
Surrey Hills.
Phone: (Call) Canterbury 898.

FOR SOFT WHITE HANDS
USE
Owen's Gipsy Balm
Secure a bottle before Winter
and prevent the
**SKIN GETTING ROUGH AND
CHAPPED.**
GIPSY BALM
Will also remove Stains on HANDS
incidental to household duties.
Price, 1/3 & 2/3, post 6d. extra.
Prepared only by
EDW^d. G. OWEN, Chemist and
Druggist,
102 COLLINS ST., MELBOURNE.
—PHONE 2087—

The Objects of the Fund are:
1st. To assist financially Aged and Infirm and
Retired Preachers.
2nd. To control and manage an Endowment
Fund to which Preachers may con-
tribute.

In order to do this effectively, the Committee
needs the practical sympathy and support of all
the churches and brethren throughout the Com-
monwealth.

Please forward contributions to W. H. Hall,
107 Pitt-st., Sydney, N.S.W., making money
orders and postal notes payable at G.P.O., Sydney.
Contributions may also be sent to A. R. Lyall, S.
Price Weir and D. M. Wilson.

BAPTISMAL TROUSERS.
WELL-MADE, DURABLE.
Price, £4/10/-. Carriage Extra.
Boot Sizes, 7, 8, and 9.
AUSTRAL PRINTING & PUBLISHING CO.,
528, 530 Elizabeth Street, Melbourne, Victoria.

CATARRH

Is my voice husky? Do I sneeze frequently?
Do I catch cold easily? Is my nose stopped up?
Is my hearing affected? Does my throat feel
dry? Do I feel tired on rising? Does the nose
discharge? Do I suffer from headache? Do
crusts form in my nose? Do I expectorate fre-
quently? Is my sense of smell affected? Is
there fullness in the throat? Does phlegm drop
into the throat? Do I suffer from noise in the
head? Do I suffer from shortness of breath?
One month's treatment, 50/-, or for three
months, 150/-, which is generally necessary in
Catarrhal troubles. On receipt of either amount
the necessary treatment with full typed instruc-
tions will be sent.

See sworn testimonial of cures.
STORER ROSEMONT OIL,
Sure Cure for Blotches, Pimples, Boils, etc., 2/-,
3-6 and 5/-, posted free. Satisfaction guaranteed.

T. G. STORER,
Adelaide's Leading Herbal Practitioner,
IVALINE INSTITUTE,
KING WILLIAM-ST., ADELAIDE, S.A.

USE
Gas Fires
For Clean Radiant
Warmth without
Work or Worry
Prices from 30/-
THE METROPOLITAN GAS COY.
196 Flinders St., Melb.

Mr. Clifford C. Sharp

L.D.S., B.D.Sc. (Melb. Univ.)

Surgeon Dentist

HAS REMOVED TO

HARLEY BUILDINGS,
71 Collins Street, Melbourne
(Cor. Collins & Exhibition Sts.)

Phone, Cent. 7255. Hours by Appointment Only.

JAMES DICK & SONS

Monumental Masons

6 WELL STREET, MIDDLE BRIGHTON.
PHONE, X 3646.

Works:

Cor. North & Hawthorn Rds., Caulfield.

Enquiries Invited. Estimates Submitted Free
of Cost. Work Done in all Cemeteries.
Prompt Attention given to all Country Enquiries.

LYALL & SONS PTY. LTD.

Exporters of
PRESSED HAY,
CHAFF and
COLONIAL
PRODUCE.

Country Orders carefully
attended to.

Special Attention Given to Seed Grain.

HEAD OFFICE AND MILLS:

39-51 Leveson St., North Melbourne.

BRANCH STORES:

1 & 3 Victoria Market, Melbourne.

**CHAFF, HAY,
GRAIN and
PRODUCE
MERCHANTS**

Australian Christian

Published Weekly by
Austral Printing & Publishing Co. Ltd.

528, 530 Elizabeth St., Melbourne,
Victoria, Australia.
Phone, F 2524.

Editor: A. R. Main, M.A.

All Communications to Above Address.

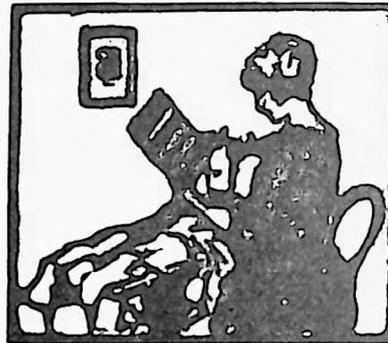
SUBSCRIPTION—Through Church Agent, 9/- year.
Posted Direct, 10/6. Foreign, 14/-. Cheques,
money orders, etc., to D. E. PITTMAN, Mgr.
CHANGE OF ADDRESS—Send Old and New Address
a week previous to date of desired change.

DISCONTINUANCE—Paper sent till Definite Notice
of Discontinuance Received.

ADVERTISEMENTS—Marriages, Births, Deaths,
Memorials, Bereavement Notices, 2/- (one verse
allowed in Deaths and Memorials). Coming
Events, 16 words, 6d., every additional 12 words,
6d. Wanted, For Sale, To Let and Similar Ads.,
24 words, 1/-; every additional 12 words, 6d.
Other Advertising Rates on Application.

THE PAULINE PATTERNS

Are what I use. I will have no other.



Applications invited for Agencies in all States & N.Z.
PAULINE RELIABLE PATTERN CO.,
195 Smith-st., Fitzroy, Vic.

P.O. Box 795.

References:
E.S. & A. Bank, Swanston-st.

H. Louey Pang & Co. Pty. Ltd.

Fruit, Produce and Commission
Agents,

172-176 LIT. BOURKE-ST., MELBOURNE.
Account Sales with Cheques sent daily, immedi-
ately after consignments sold.
Also at Victoria Market.

Also

LOUEY PANG & SAMUEL WONG Ltd.
215 THOMAS-ST., HAYMARKET, SYDNEY.
Telegraphic Address—Banana, Sydney.
Fruit, Produce Commission Agents and
Merchants.

Our premises are right opposite the fruit mar-
kets, where the central activities of the fruit
trade are being operated. We conduct our busi-
ness on the same principles as the Melbourne
firm.

JOHANNESBURG, SOUTH AFRICA.

Church of Christ Meets Every Lord's Day
at 70 De Villiers Street (behind Drill Hall).
Breaking of Bread, 11 a.m.

Secretary's Address:

Wm. WILSON, P.O. Box 5184, Johannesburg.

Alfred Millis & Sons Pty. Ltd.

Fruit Commission Agents,

3, 6 & 7 Western Market, Melbourne.

ACCOUNT SALES EVERY WEDNESDAY.

For First-Class

TAILORING

Ladies' or Gents'

Go to...

W. C. Craigie & Co.

265 Little Collins St., Melbourne
(4 Doors from Swanston Street)

A Home for Neglected, Orphan and
Fatherless Boys.

PHONE:
Canty. 411

No Really Destitute Boy Refused.
FOUNDED 1895. INCORPORATED 1909.

Burwood Boys' Home

Contributions can be sent to the Treasurer, Members of the Committee, or Austral Co. Reference can be made to the Committee and Officers.
Of all the work in which Christians can engage, this is the most encouraging and reproductive. You sow to-day, and to-morrow you reap the harvest.
Readers everywhere are asked to assist the great work of saving the boys.

OFFICE BEARERS:

PRESIDENT:
Mr. R. Campbell Edwards.

VICE-PRESIDENTS:
Mr. W. C. Craigie.
Mr. Wm. Macrow.

HON. TREASURER:
Mr. John Hunter,
10 Peverell St., Canterbury.
Phone: Canty. 2040.

HON. AUDITOR:
Mr. F. Hooke, F.I.A.V., F.C.P.A.,
31 Queen St., Melbourne.

HON. PHYSICIAN:
Dr. Beatrice Sharwood,
"Carlowrie," Riversdale-rd.,
East Camberwell.

HON. CHEMIST:
Mr. Cathcart, Surrey Hills.

HON. DENTIST:
Mr. T. M. Ward, Surrey Hills.

HON. OPTICIAN:
Mr. W. J. Aird, Colonial Mutual
Life Bldgs., 4th Floor, 314 Collins-st.

HON. SOLICITOR:
Mr. Hartley G. Ryan, LL.B.,
418 Chancery Lane, Melbourne.

STOCK EXPERT:
Mr. L. Hunter, Hawthorn.
ORGANISING SECRETARY:
Mr. A. E. Knight.

COMMITTEE:
Messrs. W. Cust, J. Hunter, Wm.
Macrow, Rowland T. Morr's,
Mesdames G. A. Edwards, R. C.
Edwards, Misses Alt. Landman,
Smedley, Quilliam.

All Correspondence to be addressed to the Secretary, **Burwood Boys' Home, Boundary Rd., Burwood, Victoria.**