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A Baptist President's Plea for "Honesty."

AN unusually interesting and vigorous address was delivered by the President of the Victorian Baptist Union at the recent meetings. Mr. P. W. Steele chose as his theme "Honesty," and in the course of his heart-to-heart talk with his brethren was both true to his title and to the closing exhortation, "*Be Honest!!!*" Even the exclamation points which in the "Australian Baptist" adorned the admonition seemed not inappropriate to the vigor and urgency of the speaker.

The President sought to bring all his Baptist brethren within the scope of his message. He asked, "Are we Honest as a Denomination?" "Are we Honest as Churches?" "Are we Honest as Ministers and Members?" and "Are we Honest as Individuals?" He pleaded for an all-round interest in the Lord's work, for evangelism at home and abroad, for social service, for a better use of church buildings (stating that to use buildings valued at a quarter of a million sterling for 750 hours out of a year of 10,000 hours was "capital lying idle"), for better provision for sustentance of ministers; and for fidelity to principle.

As a "layman" Mr. Steele could press home the claims of preachers to a more generous support. He could also fittingly appeal to business men to let their Christian principles govern their daily life. "How many of our Baptist membership," he asked, "privately plan our days for the business of the heavenly kingdom, or give to it thought commensurate with that which we give our business for worldly advancement? The time will come, I am hoping, when we shall honestly face up to the welfare of the community, having its care so earnestly in every waking thought, that, as individuals, we shall soon find that the problems are so very involved that we shall be helpless in trying to alleviate the burdens of our needy fellow creatures."

The reiterated emphasis of the legitimate claims of the Lord's work at home and

abroad was calculated to stir the hearts of Mr. Steele's hearers, and his pointed words should rouse the consciences of others:

"Again—can anyone tell me why, and in whose name, our people seem to need proof, and every year, that a certain number of thousands of pounds are required to carry out our obligations to our Master in both the Foreign and Home Mission fields? It gives one's heart a twist (how Christ's must bleed!) to hear good Christian folk (and blood was spilt for them at Calvary!) say that they cannot subscribe to our Foreign Mission funds while our own people in the Home field are in need; or that the Home Missions cannot be helped because they are giving to their utmost to Foreign Missions. Surely this is all cant and humbug, especially so in the case of the Christian (?) church member who does not believe in missions at all.

"For the sake of a paltry few hundreds of pounds the work of the Master in India and at home is almost in jeopardy. Perhaps this position is not the people's fault—it may be our methods. It may be that there should be co-operation in action; the whole of our resources—men, mind, money—being employed in the common cause of missions. Let us rise with grandeur and be faithful to the trust that God has reposed in us."

One paragraph of Mr. Steele's address dealt with Baptist principles and with the need of giving a witness to the world. It would mean much for our Baptist brethren if all would heed the president's words. He is reported as saying—

"Numerically, our denomination is not large if numbers mean anything; but spiritually, add-

SO LITTLE.

It takes so little to make us sad—
Just a slighting word or a doubtful sneer,
Just a scornful smile on some lips held dear
And our footsteps lag, though the goal seemed near

And we lose the joy and hope we had,
So little it takes to make us sad.

It takes so little to make us glad!
Just a cheering clasp of some friendly hand.
Just a word from one who can understand—
And we finish the task we long had planned!
And we lose the fear and doubt we had,
So little it takes to make us glad!

—Selected.

ing our distinctive principles to the general principles of Jesus Christ which we endeavor to expound, it should be a great leader in the realm of religious thought. If baptism denotes an obedient, therefore a richer, fuller experience, are we preaching our doctrine as liberally as we should be? There is a common judgment of friends of other denominations who have worshipped in our churches that there is no difference between our service and their own. In God's name, if there be any merit in baptism, our baptism, let us preach it—and preach it in no uncertain manner. Our evangel is a grand challenge to the people and they will rise to it if we can show that our position is worthy of attainment. The only way to save our Baptist position, numerically, and this phase must be considered important, is to proclaim it, earnestly and always, to the thousands of children and young people worshipping in our Sunday Schools and churches."

Into the necessities of this admonition to Baptists we need not now enquire. Recently there have been appearing in "The Australian Baptist" many letters dealing with "open membership," some of them lamenting a decline from Baptist principles and New Testament practice, and some of them condoning open membership or denying any declension, but all of them witnessing to the desirability of some strong man saying the kind of thing Mr. Steele has said. Open membership can never be justified by the Scriptures. "Unbaptised Baptists," we should think, could be recognised by the most near-sighted of persons as a contradiction in terms.

But not Baptists alone need a reminder to stand up for principle. There comes to most people a temptation to take the easy way, the line of least resistance, the way of compromise for the sake of popularity. We think that a double mistake is made. First, there is the error of overlooking the truth that we have no right to tamper with divine ordinances and requirements. If the Master has spoken, let his servants be bound by his word. And on the question of baptism, both its action and its relation to church membership, the Lord has very clearly revealed his will in the pages of the New Testament.

A second error, in our judgment, is in the thought that compromise brings respect and success. To stand up for principle, to preach the truth in love, makes no enemies amongst the friends of God. Sometimes, an unnecessarily combative disposi-

tion and a harsh presentation will irritate and alienate; but fidelity to conviction and to perceived truth will not do so. From the point of view of both policy and faithfulness, let us be loyal to the truth which God has revealed to us.

Paul and the Poets.

Randall T. Pittman, B.A., Dip.Ed.

"As certain also of your own poets have said, For we are also his offspring" (Acts 17: 28).

It is interesting to find Paul quoting Greek poets. Because of the fact that in his address to the Athenians and in certain Epistles Paul cites lines from classic authors, learned writers have argued as to the extent of Paul's knowledge of ancient literature, some taking the view that the apostle must have had a liberal education in the literature of Greece, others claiming that his allusions prove no more than that certain classic lines had become proverbial. This is not the place to state the pros and cons of such a controversy, but it is of some profit to know who the "certain poets" are, and to consider Paul's reason for introducing them into his address to the Athenians.

There are two passages in extant Greek literature which include Paul's line, or words giving the same idea. Aratus, who lived in the earlier part of the third century before Christ, wrote an astronomical poem, "Phænomena," which was popular in ancient times. Cicero translated it into Latin. This poem, which contains the very words cited by Paul, was written at the request of the King of Macedon, and was considered of sufficient importance to merit a commentary in four volumes by Hipparchus, a great astronomer. One personal detail is of special interest. His place of birth was Soli, in Cilicia, very near to Paul's early home.

Cleanthes, a philosopher, was the author of the second poem. This is entitled "Hymn to Zeus," and commences:

"Most glorious of the Immortals, many named,
Almighty forever.

Zeus, Ruler of Nature, that governest all things with law,

Hail! for lawful it is that all mortals should address Thee.

For we are Thy offspring, taking the image only of Thy voice, as many mortal things as live and move upon the earth. Therefore will I hymn Thee, and sing Thy might forever."

This hymn is the only remnant of his writings, but some facts of the author's life are known. He was born at Assos in Troas, about 300 B.C. In youth he became a boxer, but began to take an interest in philosophy. He attended lectures under Crates and Zeno in Athens. He was charged by the authorities of the city with having insufficient means of support, but he proved, to their delight, that he earned

enough money to study philosophy in the daytime by carrying water at night! Upon the death of Zeno, Cleanthes became head of the Stoic school.

Both Aratus and Cleanthes were Stoics. This is an important fact, for it shows that while these poets used the words cited by Paul they employed them in a pantheistic sense. Stoic philosophy was an ethical system chiefly, but theology was included, the doctrine being taught that "God was a certain living force immanent in nature."

Whether Paul was expert in Greek literature and philosophy or not, he certainly knew his audience in Athens, and made his speech accordingly. As was pointed out in a previous article, he did not denounce the beliefs of his hearers, but sought a point of contact, and led their thoughts towards the knowledge of God in Christ. He had observed their altar dedicated to an unknown God; he knew their vague and imperfect notions of the Creator; and he enforced his argument by showing that these Stoic authors had written better than they knew. Addressing the Christians in Rome, Paul tore the mask off paganism and exposed its hideous travesty of the Divine Nature. Speaking to a pagan audience in Athens, he found what good there was to find and used it to win his hearers. It was in this way that Paul was all things to all men that by any means he might save some. This is no plea to dilute the truths of Christianity, as some writers on comparative religion do in seeking common factors in the beliefs of men; rather is it a plea to illumine with the light of heaven the dim avenues walked by those who are feeling after God.

HIS TOKENS.

I build my hope on what I see,
When blossoms clothe the naked tree:
Life's winter ends, and spring shall be.

I give my love for what I hear,
After the storm, the bird sings clear;
Delight and joy where all was drear.

What matters if I do not know?
Interpreting their meaning so,
I keep the torch of Trust aglow.

Lord, do thou guide my steps aright,
And when shall end Life's little night,
Give me thy welcome, peace and light!

—F. D. Sherman in "Congregationalist."

Dr. Campbell Morgan on "Saints."

"A hot, airless night, with 'everybody out of town,' and Westminster Chapel so packed that men stood through the service leaning against the pillars of the top gallery—such was the evening," says one in the "British Weekly." "when Dr. Morgan paid us a visit."

"Called to be saints," was the evening subject. "We are terribly afraid," said the preacher, "of the word 'saints.' If I asked the saints in this congregation to stand up—oh! don't be afraid, I'm not going to do it!—I wonder how many would respond? I wonder, too, what the rest of you would think of the few who ventured to stand up. Yet every true Christian is a saint. The one and only business of the church of God in this world is to make saints. Not athletes, politicians, manufacturers, writers, but just saints. When the church ceases to be unworldly, she loses all her power to touch this world to any purpose.

"Our fear of the word 'sainthood' has its origin in two facts, a mediæval misinterpretation and a modern error of the people who talk much about holiness. In 'Sesame and Lilies' Ruskin criticises the work of great artists who brought an element of unreality into the New Testament story. Raphael, in his picture of the miraculous draught of fishes, shows us twelve apostles standing round Jesus. He painted the twelve as garbed in the most wonderful ecclesiastical millinery, though they had been fishing all night. Raphael could not understand that it was possible for a fisherman to be dressed in fishing garb and yet to be a saint. The whole monastic system was built up on a wrong notion. That system—let us never forget—was born of two sacred passions, the passion for holiness and the passion for prayer. But the monks failed to understand that Christianity is not a hot-house plant. It blooms best where the winds sweep and the frost nips, and the sun burns scorchingly at times." Dr. Morgan quoted a text which was dear to Luther, "As is the lily among thorns, so is my love among the daughters."

"Saints are not created by surroundings. They will pass through all surroundings and change them.

"A great deal of modern talk on holiness is frightening men from sainthood. When a man says, 'I have given up the world,' he usually means 'I don't do this or that,' 'I don't go here or there,' but all the time he may be worldly to the core. His thinking may be rooted in the sensual even while he boasts of his spirituality."

The sermon arranged itself round three verses from Ephesians. "His inheritance in the saints"—the saints are God's property; "We are his workmanship"—God is shaping them for his purposes; "Built for a habitation of God in the Spirit"—they are the heavenly Father's dwelling-place.

Colportage.

G. Percy Pittman.

A humble calling is that of the colporteur, but when the issues of all things are divulged, his work will prove to have been as fruitful as any. Almost all the outstanding converts to Christianity in India have been drawn through reading some portion of the Scriptures. Often one verse has been sufficient. There was an Indian who happened to be crossing the floor of a class-room when the teacher read out to his students, "Ye have heard that it was said, Thou shalt not commit adultery: but I say unto you, that every one that looketh on a woman to lust after her hath committed adultery with her in his heart." He said to himself, "In all the range of India's religious books there is not a word so searching as that." He became an enquirer, and at last a zealous Christian, bearing everywhere enthusiastic witness to the truth.

Many of these converts were at first repulsed by the Book. They hated it, and read it to refute it, but were caught in its subtle golden snare. Some were drawn by curiosity, wishing to know what it was against which all were railing. It was easy to begin to read it, but not so easy to quit. Not a few were in the habit of reading any book of any religion simply because it was a religious work. They read the Koran, the Zend Avesta, and the Dhammapada unscathed, and then with catholic impartiality passed on to the Bible. But to get past the Bible was another matter.

The European colporteur can sell five books to the Indian brother's one. This is no disparagement to the Indian. The purchaser thinks there must be something extraordinary about books sold by a Sahib. Then the white man knows he cannot shine as an orator in a foreign language. He knows too, by a wider experience, that one gospel sold is worth ten sermons preached.

Why do we sell, and not give away, as a rule? Because folks do not value that which costs them nothing, and paper to light the fire or wrap up small parcels is a rarer commodity here than in the West. We do, however, give away large numbers of Scripture leaflets, and other literature. The price of gospels is not exorbitant at a halfpenny, even though a halfpenny here is equal to sixpence at home. We lose a trifle, in any case, on every gospel we sell, but the B. and F.B.S. loses much more. Those initials, I am sure, will be emblazoned in ethereal diamonds on the walls of the New Jerusalem.

One chief difficulty of colportage in India is the illiteracy of the people, 90 per cent. being unable to read their own language. You can almost always tell by a look at a man's face whether he can read or not. Often you can tell by his style of

dress. A little learning may be a dangerous thing, but it makes a difference.

Patience and good humor are required for successful selling. A man will take a copy and read laboriously through several pages while you stand waiting in the broiling sun, and then hand it back without a word, and pass on his way. Others buy and go away, but after a time return with the book and ask for their money back. Others will choose by the color of the cover, and change several times before they strike on the proper shade. Occasionally a bigoted youth will buy a copy, tear it up before your eyes, and scatter the pieces to the winds.

Our first question on entering a village is, "Are there any here who can read?" If there is a village school, the boys always buy eagerly. We may not be able to visit that village again for a year or more, but we have scattered there "the living, lasting Word of God" (Moffatt), and we can trust it to do its own work.

We make much of the fact that Mahatma Gandhi is now teaching the New Testament to a class of students in the college in his own city. This will often sell a gospel when all other arguments fail.

Christian hymn-books at a halfpenny go off like hot cakes, for the Indian of every caste is passionately fond of "psalms and hymns and spiritual songs," and these hymns, written by Indian Christians, are full of the gospel in the language of the countryside.

Mahomedans acknowledge the inspiration of the four gospels, as well as the five books of Moses and the Psalms, but it is more difficult to sell Scriptures to them than to Hindus. The Moulvies know the power of the Bible, and warn their people against it, but Hinduism has always been ready to absorb any new religion that came along. Christianity, however, refuses to be absorbed.

Here at Pachmarhi we have a unique opportunity for colportage, as the Military Training School draws soldiers from all parts of India and Burmah. The other day I found four Baptist soldiers from the north of Burmah, who knew our Mr. Halliday, the missionary there. Hefty Sikhs, stocky Gurkhas, sleek Madrasis, all the tribes come up to this plateau, and a gospel sold here to-day may be in Cashmere or Ceylon or Mandalay in a few weeks.

One man can often stop the sales among a whole regiment. This happened a few months ago, when an argumentative conceited fellow warned all the barracks against my books, and I sold no more that term. But next term I made up for it with large sales among a new batch of the same caste.

Pandita Ramabai turned definitely to-

wards Christianity through reading a copy of Luke's gospel in Bengali which she picked up in her husband's library at Silchar. Narayan Vaman Tilak, the poet, became a Christian through reading a New Testament given to him by a European gentleman in the train. Dr. K. C. Chatterjee, a high-caste Brahman, received as a student a prize of a beautifully bound copy of the Bible. He invited three fellow-students to read it with him, and as a result all four became Christians. Professor N. C. Mukerji, when a student in Hislop College, Nagpur, one morning discovered some tiny spots on the back of his leg, which were diagnosed as leprous. He had read portions of the New Testament in school, and turned to it for comfort. His eyes lighted on Mark 16: 17, 18, "And these signs shall follow them that believe." He writes: "I read them and decided that I had found my medicine. The Great Physician had touched me and I was whole again, clothed and in my right mind. I had accepted Christ as my Saviour. There are many gateways by which one enters into Christian experience, and the one by which I had entered was that of Christ as the Divine Healer." He subsequently became Professor of Philosophy in the Ewing Christian College, Allahabad, and also in the University. He is the author of "Ethical and Religious Philosophy of Idealism." P. S. Kadambavanam, of Rangoon, was the son of very strict high-caste Hindus. He writes, "The name of Christ was to me gall and wormwood. My uncle sent me some tracts, but whenever I came to the name of Jesus I tore them in pieces. I cannot explain how much I hated the words Jesus Christ. With an idea of beating my uncle in argument by getting to know the faults of the Christian religion, I began to read the New Testament. The Sermon on the Mount arrested my attention very much and struck me with its beauty, creating a longing in my heart to practise it, for I found nothing in my religion so good as that." He had never been to a Christian church, but one day in 1904 he went to the Lutheran Mission Church and stood outside the door but did not like to go in. The missionary, not knowing he was there, read out his text, "Come in, thou blessed of the Lord, wherefore standest thou without, for I have prepared the house" (Gen. 24: 31). This came to him as a call from God, and brought him to decision for Christ.

These testimonies to the power of the Bible could be multiplied indefinitely. All the missions can quote many instances. The assaults of unbelieving critics cannot rob us of one verse of Scripture. It lives and lasts. It proves its power in all languages. We missionaries are obliged to do many things, but the most fruitful work in which we can engage is the pushing of the sale of the Scriptures. "Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?"

The Relation of Christianity to the Development of Australia.

Hon. Wm. Morrow, M.L.C.

When thinking in terms of the development of any country, one's thoughts almost immediately turn in the direction of national, political and economic questions such as territory, natural resources, political privileges and economic efficiency, which are invariably identified with such a subject. That all these questions have a most important bearing we cannot deny. Moreover, I firmly believe that only as we are willing to take into account the part they must necessarily play in the process, will we place ourselves in a better position to know what is the relation of Christianity to the development of Australia. Not until we know what we have can we fully realise what we need. I venture to say that it will be in the effort we make to inform our minds as to our possessions along this line that we shall more fully understand and appreciate the distinct advantages that stand to our credit as a country, advantages almost unique in the history of nations, and advantages that must take on an added value in the knowledge that it is the very want of such that is stultifying development and creating the gravest problems in other countries.

Take the question of territory. It is a land of great space, nearly three million square miles, a larger area than that of the United States, twenty-five times greater than the United Kingdom, and nearly one quarter of the whole area of the British Empire. Around our well watered coastline we could accommodate the whole of Europe, apart from Russia, representing a population of three hundred and ten million, leaving the great heart of the continent untouched. Here is an avenue for development, particularly in view of the paucity of our population. We have barely six million people in the whole of our Commonwealth, less than two persons to every square mile, while the United Kingdom has no less than 390 persons to every square mile.

Natural Resources.

That we are peculiarly favored, as a people, by our immense natural resources is recognised the world over. They are unlimited, vast and varied, offering the greatest inducement for the expenditure of energy and enterprise. There is nothing necessary to a self-contained nation but what can be obtained within the confines of our Commonwealth. Its great treasure vaults are untapped, our vast fertile plains are only waiting the hand of the husbandman in order to yield their abundant increase, advantaged by incomparable climatic conditions which create almost unlimited opportunities for development in that direction.

National Advantages.

Any attempt to tabulate the factors that make for development would be incomplete without bringing into the survey those national advantages that have come to us as a heritage of the past. By virtue of our brief existence as a Commonwealth, we have had, for our guidance, all the benefit of that wealth of experience in systems of government and in the art of nation building that history has preserved. We have become the repository of all that science, art, literature and industry could impart; and believing, as we do, that youth is the age that best lends itself to development, then the logic of such a simile suggests that these things should find a more fertile field in young Australia than in those countries that have grown old and inflexible. Just as the latest machine should be so much superior to its predecessor, in like manner our order of development should

reflect all the advantages of previous experiments.

Citizenship.

We make it our proud boast that as citizens of this young Commonwealth we are in possession of religious liberties, civic rights, and political privileges unsurpassed in the history of nations; but only because the lessons of history have taught us that a nation's development in the last analysis is only the development of the individual. That just as a chain is no stronger than its weakest link, so a nation is no greater than its weakest subject. Profiting by the lessons of history, those deputed to compile a constitution for our Commonwealth sought and selected a system of government that places within the reach of all, irrespective of class or distinction, the widest opportunities for in-

SONNET ON THE BIBLE.

Oh, thin, clear-printed pages, edged with gold,
And bound in leather black of crinkled grain;
In thee the story of God's love is told,
God's living, pleading, wisest love made plain.

Not at the first could Truth's whole brightness
shine,

Nor all at once God's plan be fully known;
But precept upon precept, line on line,
And here a little, there a little shown.

Not all at once; as passed each changing year,
While kingdoms rose and fell, through good
and ill

Was Truth declared, by prophet, psalmist, seer;
Till God in Christ revealed a Father's will.

Oh, dearest Book, reflecting Light above,
We read in thee the story of God's love.

—K. H. Hume in "The British Weekly."

dividual expression, to share equally in the responsibilities of government, and to make his or her contribution to the development of the corporate life of the nation.

Educational Advantages.

In addition to the advantages mentioned, we cannot overlook the educational. I question if ever there was a more determined effort to translate into the life of the nation the truism that "knowledge is power" than that which is taking place in our country to-day. The schoolmaster is abroad as never before; some of the country's best intellect is being devoted to opening up the various avenues of learning; colossal sums, aggregating approximately £9,000,000 per annum, are being expended in making them the national highways, bringing within the reach of the poorest a measure of education which in other times and lands was the exclusive privilege of the rich.

It is in the knowledge of these facts that one is prompted to say: If breadth of territory, wealth of merchandise, political privileges, and educational facilities can make for the development of a nation then surely no country ever set out to secure this desirable consummation under conditions more calculated to achieve success than those that stand to the advantages of this Commonwealth of ours.

Purpose of Development.

Essential as these things may be, for us to assume, for one moment, that they of them-

selves could bring us to the full fruition of development would be to tacitly admit that we had not only failed to profit by the lessons of history, but were woefully wanting in the noblest ideal of nationhood.

Two Facts of History.

Could we but turn back the pages of history, I venture to say we would find two great facts emblazoned across its pages. The first, that the greatness of a nation has always rested more upon moral and spiritual qualities than material possessions. Rich in the former, then of her it might be said, Her strength is as the strength of ten because her heart is pure. Lacking in these qualities, she must go into decline and decay, and the very magnitude of her material possessions will be only so much more dead weight that will accelerate the descent. A nation's life does not, any more than a man's, consist in the abundance of the things that it possesseth. When we get to the very heart of things, we discover that there is no difference between the nation and the individual. In both cases, "To be carnally minded is death; but to be spiritually minded is life and peace."

The second great fact is that the high-water mark of national development will be found where the ideals of Christianity have been accepted, and its ethics are being translated into the life of the community. All that is best in such a nation, its noblest sentiments, its highest ethics, its best benevolence, its most humane legislation, its greatest reforming and elevating influences find their inspiration, their strongest impetus and best safeguards in Christianity.

Relation of Christianity.

Surely these two facts furnish to us the relation of Christianity to the development of Australia. In the first place, it is the relation of a noble ideal to a great aspiration. Herein is the secret of the soul's highest, the mighty urge of all creative genius. It has been said that the history of civilisation is only the history of great men, but with equal truth can it not be said that the history of great men is only the history of noble ideals being expressed in conduct and character. Christianity furnishes us with the highest ideal of nationhood, an ideal that embodies all the excellence of every other beneficent humanitarian system. It constitutes a converging and unifying centre for every national artery, investing each with a divine consummation. The supreme and sublime purpose of Christianity is to bring life to its fullest fruition by rightly restoring us to the source of all life. Its divine Author said, "I am come that you might have life, and that you might have it more abundantly." Only as we are prepared to relate our development to this divine ideal can we ever hope to attain the full measure and stature of nationhood; but keyed to this ideal then every other national asset becomes a co-ordinating tributary having its place, value and virtue in the sublime objective.

In the next place the relation of Christianity to the development of Australia is the relation of the powerhouse to the work-shop. It generates the necessary energy that sets in motion the silent inoperative factory, vitalising it in every part until it becomes a hive of industry throbbing with life and activity. It is here where Christianity furnishes the badge of its divine distinction. It not only furnishes the highest ideal, but it also furnishes the great dynamic —the moral and spiritual—by which alone that ideal can be attained.

The Church's Responsibility.

It is the responsibility of the church, the divinely constituted custodian of Christianity, to present the ideal to the nation and make available necessary spiritual powers for the realisation of the ideal.

What I Found in Mexico

And Did Not Find—a War on Religion.

There is no war on religion in Mexico. The conflict there is simply the ancient one between church and state. It is difficult for Americans to comprehend it; church and state are so utterly separate in our country, and have been for so long a time, that we have no experience of the problem that is disturbing the republican government in Mexico. Thus we must not judge Mexico from the standpoint of our experience. Here the church accepts its logical place in a democratic state; there it clings to its century-old claims to being a state within a state.

It was my privilege to organise a company of thirty-two students of religious and social conditions the past summer, to make close, first-hand observation of Mexico's problems. We were interested, primarily, in her social and moral problems, but the coming of the church and state conflict to its breaking point at the time of our visit in August, made that of first importance. At the close of our studies, in which we had seen representatives of the Roman Catholic hierarchy, the President, and several cabinet officials, and also leaders in labor, education, business, art, journalism, etc., and had witnessed the stirring scenes around the first of August, we unanimously agreed to the following statement:

"This group of thirty-two students from the United States has spent two weeks in an intensive study of the Mexican situation covering the tense days around August 1. We have interviewed representatives of labor, of education, of both Mexican and foreign business, of the Roman Catholic hierarchy, of the Protestant churches and of the government. All have received us with courtesy and talked to us freely. We have seen no riots nor any signs of violence. We searched for such and could discover no disturbance beyond a few of minor type. We are assured by the representatives of all groups, including those of both American and Mexican business, even of those opposed to the government, that the Calles government is strong, is in full command of the situation and that they anticipate no serious trouble.

"We believe a programme of education and social reform is necessary to the rehabilitation of Mexico. Without passing judgment upon details or upon the methods used, we believe that the Calles administration is engaged in a great programme of social reform, and that all who are truly interested in the welfare of Mexico will co-operate in its essential undertakings.

"We believe that when the churches in Mexico accept, as they have done in the United States, the fundamental, democratic principle that every individual, irrespective of his religion, owes a civic loyalty to the state rather than to the church, that the religious question will be settled in Mexico and that the church will prosper the more for it."

The words of the last item were those of a prominent Catholic layman. Liberal Catholics on both sides of the Rio Grande, if well informed, will agree to this statement. The Catholic church in Mexico is moribund; it clings to the things it enjoyed as special privileges in the last century. It demands powers that no modern republican government can grant. It is not content to rely upon its moral and spiritual power. One of the bishops asserted categorically that the church had divine rights, independent of the civil powers, in regard to property, judicial functions, etc., and asserted that "temporal society must be, and by right is subject to the church in everything that affects both societies."

That is the gist of the whole controversy. The government says, as every modern republican government must, that it is sovereign because

it alone represents all the people, while the Catholic hierarchy contends that it has "a divine right," even though it represents only a part of the people. It is the old war between a self-assumed theocratic church that claims to speak for God, and a modern republican government that claims to speak for the people.

The Archbishop of Mexico defied the government by saying the church would not obey the law and the mandates of the constitution where they concerned the church. The President replied that they would obey or suffer the consequences of disobedience as prescribed by law. The hierarchy then called the priests out on an



"NIL DESPERANDUM!"

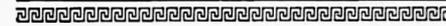
Give no quarter to despair;
Life and hope reign everywhere.
Though the fruit lie on the ground,
In each core seed will be found
That in harvest will abound.
Do not despair.

Every life hath nights and days,
Bleak Decembers and bright Mays,
Every child hath grief and joy,
Every coin hath some alloy;
Unstruck bells chime forth no sound.
Do not despair.

Has the sun set from thy sight?
Somewhere still it giveth light.
He is hastening on his way,
Bringing thee another day;
Wait, thy hope will soon be crowned.
Do not despair.

See! there come from moon and stars
Streaks of light in silver bars
Telling thee that hope is queen
Since they but reflect the sheen
Of the sun's diurnal round.
Do not despair.

—"British Weekly."



ecclesiastical strike. The President told them a strike was perfectly legal, and that they had a right to use any peaceful method they wished to influence public opinion, but that the laws must be obeyed. He told them to go to congress or to the courts and that he would not, as chief executive, interfere with the right of debate nor even oppose their proposals, but that their request that he allow the laws to become a dead letter, as Diaz had done, could not be considered. He told them frankly that he was the last person in the world to consider such a request, because he was a strong partisan of the very cause these laws sought to establish.

President Calles and his colleagues are not anti-religious; they are simply anti-clerical. Every effort to win modern, representative government in Mexico has been opposed by the hierarchy. They are monarchists, as is their church, and they not only brought the inquisition to Mexico, but they excommunicated such faithful priests as Hidalgo and Morelos for leading lovers of independence. They opposed Jaurez, helped bring in the usurper Maximilian, and supported the dictator Diaz. After three centuries of undivided control of the cultural and moral direction of affairs they had educated only one-half of one per cent of the people and most of those were priests and sons of the aristocracy.

The masses are still as ignorant as when the Spanish came, and religiously they are as pagan and superstitious; their Christianity is simply a baptised paganism. The church did little, after the first missionaries were gone, to lift

the people out of poverty. Instead, it became the greatest feudal landlord in a land where a few owned everything and the masses were serfs, and it used its wealth to help the aristocrats and military caste defeat all movements for freedom.

Great public debates were being held in Mexico City while we were there, with cabinet officers speaking on one side and attorneys for the church on the other. The former invariably pushed the question of what the church had done for the people, the opposition could never answer more than to say—"It has given them the Catholic faith." But the masses are more interested to-day in a chance at better living. They want better wages, a plot of land they can call their own, education for their children, and some of those things they see the small class of well-to-do enjoying. The church calls them to masses and bids them be content; the government offers them a programme that means more to eat and wear, schools and land and instruction in health, and the government gets their attention.

President Calles said that the Roman church did not want religious freedom, that it wanted political power, that it persecuted other faiths when it had power, that it used its schools to teach sedition and its wealth to fight republicanism, and that for these reasons the priests were denied political privileges, the church property was taken under government control, clergymen were forbidden to teach, and instruction in religion was not allowed in the primary schools. None of these drastic laws are required in the United States because no church uses them against the government; if any church did it would come under quite as drastic regulations here as does the Catholic church in Mexico.

The strike is a failure. The economic boycott is a failure. The effort to stir up revolution is a failure. And the campaign to change the laws regulating the church will be a failure. Mexico has begun to live in the twentieth century, and the Roman hierarchy will have to begin to live there also or lose out. When they cease to use their power for political ends they will get relief from the drastic regulations; they were enacted to put the church out of politics.

The Protestant churches are obeying the laws and prospering. President Calles complimented them for it in the most generous manner. If the Catholic church would do as the Protestant does there would be no "regulations" and no religious conflict. The pastor of the largest evangelical church in Mexico, a Methodist church, said: "The government is treating us exactly as it treats other people. There must be one law for all. The law is not aimed at us. We submit because it is best for the country. We are not suffering from obeying the law. There are some handicaps, but we do not object to the restrictions—we find ample means for doing our work. We are willing to obey our government, because we know it is for the ultimate good of all the people."

We went to this pastor's church one Sunday morning. It seats 600 and was full. Our evangelical churches do not need to become partisan to any administration or party in Mexico. All they need to do is to preach the gospel with its spirit of uplift and freedom, to educate the people and to give moral support to every social programme that means better homes, better living and social progress. With that programme it catches step with all that is best in the revolution and wins the hearts of increasing numbers. By serving best it will win most.

The story is told that at the close of a public address by President Calles, a fanatical old Catholic woman shouted, "Viva the Holy Virgin! Viva the Holy Catholic Church!" and the President calmly replied, "Viva Jesus Christ!" Mexico's morrow lies with the President's reply, and Protestant missions there can do their part by lifting up him, who when he is lifted up, will draw all men near unto him.—Ava W. Taylor in "World Call."

The Home Circle.

Conducted by J. C. F. PITTMAN

STAR OF THE EAST.

Brightest and best of the sons of the morning,
Dawn on our darkness, and lend us thine aid;
Star of the East, the horizon adorning,
Guide where our infant Redeemer is laid.

Gold on his cradle the dew-drops are shining;
Low lies his head with the beasts of the stall;
Angels adore him, in slumber reclining,
Maker, and Monarch, and Saviour of all.

Say, shall we yield him, in costly devotion,
Odours of Edom, and offerings divine;
Gems of the mountain, and pearls of the ocean,
Myrrh from the forest, or gold from the mine?

Vainly we offer each ample oblation;
Vainly with gifts would his favor secure;
Richer by far is the heart's adoration;
Dearer to God are the prayers of the poor.

Brightest and best of the sons of the morning,
Dawn on our darkness, and lend us thine aid;
Star of the East, the horizon adorning,
Guide where our infant Redeemer is laid.

—R. Heber.

THE BOY THAT "BETTED."

He was one of those sweet tempered boys whom everyone likes; and grandma declared he had but one fault—he would use slang, and his pet verb was "bet." The whole family had tried to break him of the habit, but it did no good. After a time his brothers nicknamed him "Betty." However, that did not trouble him; he seemed to like the name Betty just as well as Henry, and he "betted" just as much as ever.

One day his brother Charles was at the railway station when a crowd of passengers were waiting for a train that was late.

"Hello, Charles Spencer," one of his boy friends called. Then a lady came to him and asked, "Was your mother Elizabeth Porter? I used to know an Elizabeth Porter who married a Charles Spencer."

Yes, Charles' mother had been Elizabeth Porter, and the lady was one of her old friends.

"Had time allowed I would have called to see her. Please tell your mother that Mary Graham sends her love and will write soon. Now tell me how many brothers and sisters you have?"

"There are three of us," Charles told her. "Arthur is fifteen, I am twelve, and Betty is ten. Betty is just like mother," he added.

Just then the train whistled, and there was no further time for talking.

This happened in November, and at Christmas a box came by express for the Spencers.

Mary Graham had remembered them most generously.

There were books for father and mother, a camera for Arthur, a magic-lantern with some delightful views for Charles, and for "Dear little Betty" there was a beautiful doll. Just think of it! A doll for a big boy of ten. Perhaps you can imagine how keen "Betty's" disappointment was as he looked at the presents.

"I am so sorry! It was my fault, and you may have a half claim on the lantern," Charles said.

But Henry shook his head. "It was my own fault; but I wish that nobody would ever call me Betty again."

Of course, he was called "Betty" a good many times afterwards, and it was, of course, a hard struggle to overcome the bad habit of constantly saying "bet." But the Christmas box "did the business," as Henry said. Now Grandma says proudly, "There isn't a boy in town who uses better language than our Henry."

—American "S.S. Times."

THE DAWN OF HISTORY.

Bethlehem! Why, this is the beginning of everything! This is the dawn of history, the fountainhead of learning, the germ of faith and hope and trust. We thought Egypt was the oldest country on earth. But we really didn't know anything about it. We had to take somebody's word for all that. But Bethlehem we know. This little city we can remember. Canaan and Egypt came later; Eden was in a subsequent chapter; Jacob and Joseph, Moses and Joshua, Samson and David—we learned of them afterward. But the story of Bethlehem was the first. It preceded all history and parable. It was the corner-stone of all teaching. And always the tender story came from the lips of the same teacher. No matter who says "Bethlehem," in tones ever so harsh and strident, a man can always hear his mother's voice repeating the story of that wonderful night, the crowded inn and the manger, the watching shepherds, and the glorious voices of the shining hosts, and "the little baby" in the manger. If I tried, I could not describe to you the "Church of the Nativity," because I forgot it and its wretched and grotesque absurdities of unholy frauds as fast as I looked at them, and did not look at them long enough to obscure the real Bethlehem—the one you and I saw when we were children—the Bethlehem that we know so well.—Robert J. Burdette.

A WELCOME SIGHT.

During a gale a ship was wrecked on a coral reef in the South Seas. The crew got ashore as best they could, using anything they saw afloat to help them. Not knowing where they were, they were afraid to go inland. For aught they knew, its inhabitants might be cannibals, and they had no desire to furnish a cannibal feast. Presently one of the number climbed a near-by hillock and risked a look over the island. Having reached the summit he began to wave his arms excitedly and beckon to his comrades. As they approached him they heard him shouting, "Come along, boys, it's all right! Here's a church." The church to those men was a symbol of security, and they were no longer afraid.

REAL OBEDIENCE.

"Clarence, did you peel that apple before eating it, as I told you to?"

"Yes, mother."

"Good boy. What did you do with the peel?"

"I ate it afterwards, mother."

THE PRESENT.

Bill—"Did you hear about Hunker and his girl's Christmas present?"

Jill—"No; tell me."

Bill—"He asked her what she would like for a present, and she said she preferred to be surprised; so he surprised her."

Jill—"How?"

Bill—"Didn't give her anything."

HIS WEAK POINT.

Manager (to office-boy, who is being sent on an errand): "On the way you will pass a football ground."

Boy (hopefully): "Yes, sir."

Manager: "Well, mind you pass it."

A STORM SIGNAL.

Small Boy—"Dad, the barometer has fallen."

Father—"Very much?"

Small Boy (with guilty look)—"About five feet. It's broken."—"Tit-Bits."

The Family Altar.

J. C. F. P.

Monday.

He that overcometh, I will give to him to sit down with me in my throne, as I also overcame, and sat down with my Father in his throne.—Rev. 3: 21.

"May we, in thy mighty keeping

All peaceful lie.

And when the last dread trump shall wake us

Do not thou, our Lord, forsake us,

But to reign in glory take us

With thee on high."

Reading—Rev. 3.

Tuesday.

They have no rest day and night, saying, Holy, holy, holy, is the Lord God, the Almighty.—Rev. 4: 8.

William Blake said: "I assert, for myself, that I do not behold the outward creation, and that to me it is hindrance and not action. 'What!' it will be questioned: 'when the sun rises, do you not see a round disc of fire somewhat like a guinea?' Oh, no, no! I see an innumerable company of the heavenly host crying, 'Holy, holy, holy, is the Lord God Almighty.' I question not my corporeal eye any more than I would question a window concerning a sight. I look through it, and not with it."

Reading—Rev. 4.

Wednesday.

And I wept much, because no man was found worthy to open the book, or to look thereon.—Rev. 5: 4.

"Ah, Christian," wrote Richard Baxter, "there is no talk of our worthiness or unworthiness. If worthiness were our condition for admittance, we might sit down with John and weep, because none in heaven or earth is found worthy. But the Lion of the tribe of Judah is worthy and hath prevailed, and by that title must we hold the inheritance."

Reading—Rev. 5.

Thursday.

And they say to the mountains and to the rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb.—Rev. 6: 16.

"Jesus' tremendous name

Puts all our foes to flight;

Jesus, the meek, the angry Lamb,

A Lion is in fight."

Reading—Rev. 6.

Friday.

God shall wipe away every tear from their eyes.—Rev. 7: 17.

"All tears done away, with the bitter unquiet sea,

Death done away from among the living at last,

Man shall say of sorrow—Love grant it to thee and me—

At last, 'It is past!'"

—Christina Rossetti.

Reading—Rev. 7.

Saturday.

And the smoke of the incense, with the prayers of the saints, went up before God out of the angel's hand.—Rev. 8: 4.

"O thou, our Husband, Brother, Friend,

Behold a cloud of incense rise;

The prayers of saints to heaven ascend,

Grateful, accepted sacrifice."

Reading—Rev. 8.

Sunday.

They have over them as king the angel of the abyss; his name in Hebrew is Abaddon, and in the Greek tongue he hath the name Apollyon.—Rev. 9: 11.

"The name Abaddon means literally destruction, and is the same as Apollyon, from a word signifying to destroy. The word denotes a destroyer, and the name is given to this king of the hosts, represented by the locusts, because this would be his principal characteristic."

Reading—Rev. 9.

Prayer Meeting Topic.

December 15.

THE MESSAGE OF MALACHI.

(Mal. 1: 1-14.)

F. J. SIVVER, B.A.

The name "Malachi" means "My messenger." Most authorities hold that it is not a proper name. Some believe that the prophet, who wrote anonymously, came to be known by the name "Malachi" by reason of the striking prophecy in chapter 3: 1.

From his book it is apparent that Malachi was a man "of true prophetic spirit, with keen intuition to discern the plague spots in the nation's life, and with fearless zeal to expose them; and yet withal touched with tender pathos for the nation's woes." He prophesied in the period of reaction that followed the completion of the Temple before the second visit of Nehemiah in 433 B.C. It was a time of depression, despair, and doubt. The golden age expected as a consequence of the restoration from Babylon had not been realised. Jerusalem was still under Persian dominance, which, if not tyrannical, was still galling to the Jewish spirit. God had not made them independent and victorious. Their own rulers were oppressive and rapacious. Industrially, also, they had experienced heavy hardships. Drought, famine and plagues of locusts were part of their lot. The result was that the people murmured: "It is vain to serve God." "They that work wickedness are built up." "What profit is it that we have kept his charge?"

To meet these questionings Malachi comes with his eloquent and logical reasoning. One by one he takes up and melts their objections with kind but crushing argument. His message may be set forth under three headings:—

God Loves You.

"I have loved you, saith the Lord." That is the prophet's opening word, and later he matches it with the declaration, "For I am the Lord, I change not; therefore ye sons of Jacob are not consumed." The people were fickle and foolish in the extreme. They imagined that because they were God's chosen people blessings and glory would follow without money and without price. When hardships and disappointments came because of follies and shortcomings, they bemoaned their fate, lost faith in God, and became morally lax and spiritually indifferent. Over against this Malachi sets the unchangeable love of God. He still lives and cares, and though he punishes, yet he still loves them.

Sins That Separate.

Worshippers were bringing blind, lame, and sick animals for sacrifice. Priests were offering polluted bread on the altar. Business men were dealing unjustly in commerce. Widows and orphans were oppressed. Jewish wives were forsaken for young and rich Samaritan women. Their sins separated them from God, and in consequence he was unreal, distant, and appeared to be against them. Malachi preached, "Return unto me and I will return unto you, saith the Lord of hosts."

Blessings for the Faithful.

When they ceased robbing God and rendered him his dues, he was ready to "open the windows of heaven and pour a blessing, that there would not be room enough to receive it." "They shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him."

God's final word to them and to us is, "My day is coming, I will act." "Behold the day cometh that will heal and burn." It will heal the souls that wait for him, but it will be "as a furnace to all the proud and all that work wickedness." They "shall be as stubble."

TOPIC FOR DEC. 22—"GOD'S UNSPEAKABLE GIFT."—2 Cor. 9: 1-15.

Our Young People.

Conducted by Leslie C. McCallum, M.A.

OUR PICTURE.

It is always a great advantage if a teacher has intimate knowledge of the boys or girls who compose his class. If a teacher knows the home life of his pupils and their own individual characteristics it will surely help him in his teaching. Bro. Lowne, one of the teachers of the Bendigo school, has a motor car, and our picture shows teacher and scholars on an outing together. Of course the boys love a ride in a motor and appreciate the thoughtfulness of their teacher. We cannot all take our scholars for motor rides, but if we are wise teachers we will find our way into the hearts and lives of our boys and girls.

HALF-YEARLY DEMONSTRATION, VIC.

Monday evening, Nov. 29, saw the Lygon-st. chapel filled with a happy crowd of people on the occasion of the yearly prize-giving demonstration of the Bible School and Young People's Department. The fine cool evening and an excellent programme made the gathering thoroughly enjoyable. Mr. R. T. Pittman, president of the committee, presided over the meeting, while Miss Pittman acted as pianiste. Twelve schools were represented on the programme. Concerted pieces were rendered by Prahran, Ascot Vale, Gardiner, Hampton, Footscray, North Fitzroy, and East Camberwell, while Box Hill and Ormond gave solos, Carnegie a duet, Bambrard, a choir piece, and Lygon-st. a dialogue. Every item was well done, and those responsible for their preparation deserve hearty commendation. The committee desires to thank all who helped to make the evening so happy and successful.

THE TEACHER AND THE SUPERINTENDENT.

George Tease.

Between the superintendent and the teacher there should be the closest and fullest co-operation. In this article I wish to advance some suggestions, drawn from my own experience both as a teacher and a superintendent, that may prove helpful to others who are engaged in the work of the Bible School.

The Teacher's Part.

The attitude of the teacher and the way in which he performs his work may be of the utmost help to the superintendent. Every live teacher will endeavor to be in his or her place in the school before the session opens. This affords an opportunity of welcoming the scholars, allows time for personal conversation and will impress the boys and girls with the thought that punctuality is a virtue that they should seek to emulate. If you come late it is almost a certainty that you will be met by a noisy and unruly class.

Further, the teacher must seek to maintain order in the class. Every teacher should strive



Mr. Lowne's Class, Bendigo, Vic.

to control his class without any assistance from the superintendent. If you find it necessary to call in the superintendent to help you, it may quell the trouble for the moment, but such action will almost certainly make matters worse when the superintendent leaves you. A noisy unruly class is a positive nuisance to any school. See that you stand before your class in such a position as will enable you to keep your eye upon every child. Speak distinctly so that all may hear you without any chance of mistaking your meaning. Remember that the discipline of the class is sometimes the only discipline that some of your scholars will ever know. It is the teacher's duty to try and help the superintendent in seeing that the school is dismissed in a quiet and orderly fashion. He should stand at the head of the class and shake hands with each scholar as he passes on to the door.

Always be prepared to do what your superintendent asks of you. The superintendent is the general, and you should have confidence in his leadership. Don't permit personal feelings to determine your attitude towards him. Doubt breeds rebellion, and it requires only one rebellious teacher to create trouble in a school. Pray daily for the superintendent and the school; attend the teachers' meeting, and do all in your power to advance the efficiency of your school.

The Superintendent's Part.

The superintendent can help his teachers by remembering that usually they are very busy people and have many other meetings to attend, and so will not call them together unless the work demands it. He will not harass them by unnecessary rules, red-tape, or by any show of authority.

Further, he will always be ready to give encouragement and words of advice. If it should ever be necessary for him to criticise the work of the teacher he will do it in the spirit of kindness and in private.

Again the superintendent will try to eliminate everything that would tend to distract the attention of the scholars. He therefore will not stroll among the classes during the lesson period, unless it is necessary from the viewpoint of discipline, and he will see to it that the teacher is not interrupted even by the taking up of the collection when once the lesson has been commenced.

The superintendent will be wise if he keeps in very close touch with his teachers, visiting them in their homes, and in turn having them come to his own house. These little informal gatherings will often enable the teacher to speak freely about his difficulties, and will give the superintendent an opportunity to speak words of encouragement and inspiration.

Finally the teachers will be greatly helped by a teachers' training class. Such a class the superintendent should do all in his power to supply. This gathering should be presided over by the person best qualified to undertake it. Many teachers find study and lesson preparation very difficult, and anything that the superintendent can do to help them in this work will be deeply appreciated.

"Kindergartens play a large part in the educational system everywhere. One of the most beautiful works done upon the Foreign Mission fields is the kindergarten work with the children. If we can make over the lives of the children, in the nurture and admonition of the Lord, they will develop into true Christian men and women. More than this, they will so influence their parents as to bring many of them to Jesus."

Foreign Missions.

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

NEWS FROM INDIA.

Owing to Miss Redman's illness fresh arrangements had to be made in connection with our Diksal work. The field council have arranged for Miss Caldicott to go to Diksal for a few months. During her absence from Baramati Dr. Oldfield, who is living at Baramati at present, will help in the Baramati medical work. On Miss Caldicott's return to Baramati Miss Blake will take her place at Diksal.

A short time ago Mrs. Rasmus, one of the sisters of the Long Plains church, sent me some money to be given to people who might be in special need through extreme poverty or illness. I sent this money to some of our missionaries, among them Bro. Watson. He has just written to say, "I have spent some of the pound you sent me on grain to help poor Marathi people, and also a poor little leper of the outcaste people. I have given him treatment for leprosy and helped him and his poor old granny, the only relative he has in this world. The boy is 14 years old, and has heard the gospel often. Please do pray for him that he might turn to Jesus Christ, his Saviour."

Bro. Watson also writes, "We are having good times in the villages with the people. The gospel is listened to very patiently and quietly. At these meetings there are always some inquirers asking questions to show that they are thinking of Christ's claims upon them. We have many invitations to come again soon. We have ten men and women wishing to be baptised into Christ. We think they will be ready about December. We are hoping to have Dr. Oldfield with us about that time, and will ask him to immerse these new converts."

INDIAN CHRISTIAN CONFERENCE AT DHOND.

The native Christians on our Australian station and a number of other Christians have recently held a very successful conference. Bro. Watson says, "We had 40 Bible-women, 60 preachers and teachers, and a number of other Christians, all told about 250. These came from neighboring missions, so making it a united meeting of fellowship and the study of God's word. We had some good speakers from Poona. Ahmednagar, Bombay, Nasapur and Pandharpur. The morning meetings lasted three hours, and the evening meetings 1½ hours. Every afternoon we had special Bible study for Bible-women. It was no light task to arrange speakers and leaders and programmes and the cooking of meals for this big company. Everything went on nicely. We had the meetings for three days. The Lord was with us and abundantly blessed and revived many souls. On the last day, Sunday, we had 200 sit down to the Lord's Supper. It was a blessed time. Immediately after the Supper five people expressed a wish to follow Christ in baptism. Three of these were young people of Christian parents. Of the other two, one was a heather woman lately led to Christ, and a heather man who renounced idolatry to follow Christ. The Lord was truly with us, and manifested his power in the Sunday meetings. I am sure the work in all the missions represented there will feel the results of this conference." It was decided to make this conference an annual fixture, and Bro. Watson asks that we shall give a little corner in our prayer time to pray for this conference. All the meetings were in Marathi, so it was really Indian in every way.

BARAMATI.

In the Baramati district Bro. Coventry reports, "During the month the great Agricultural Exhibition was held in Poona, and most of the

teachers were able to visit it. We closed our school at Baramati for about a week in order that it might be possible for the teachers to get away for the show and then to go to the Union Conference at Dhond. The former was of great educational value to all and the latter brought great spiritual blessings to all who attended.

"Our church pastor has spent the month at Bori. There has been some opposition, and we have now bought the house out of church funds, in order that we shall not have further trouble over a residence there. The evangelists have done good work during the month, and we ask your continued prayers for them."

Bro. Coventry speaks very enthusiastically about the Dhond Union Mela or conference, about which Bro. Watson has also written. He says, "The Dhond Union Conference has been our dream for over eighteen months, and it was voted a great success. Six smaller missions united in this instead of each having their own small affair. There were over 200 people from outside of Dhond. I suppose nearly a hundred went from our various stations. It was decided to have another one next year at the same place and time."

NOTES.

Children's Day Contributions.—Wombo Creek, Qld., £1/3/-; North Fitzroy, £4/0/3; Pyramid Hill, Vic., £2/9/2; Castlemaine, Vic., £2/10/-.

We are glad to report continued improvement in Miss Redman's health. Bro. Ingham writes, "She is still somewhat weakened in her physical strength, but mentally she is as keen as ever she was." This will be good news for all, and provoke continued thanksgiving to God for his answer to our prayers.

We are very glad to report that news from Hong Kong indicates that good work under Bro. Hon is progressing in that city. They are having crowded meetings, with four confessions. Let us all pray for God's continued blessing upon this new field in China.

Our Sydney Chinese brethren have a Bro. Fong from Fiji. He has been helping the church and the school for some months. He has joined the Chinese church, and is doing a splendid work in preaching, visiting and teaching the Chinese boys. All will be glad to hear of the encouraging news concerning our Chinese work in Hong Kong and Australia. Bro. Kwaan Young Man is still having large audiences of Chinese in Adelaide.

State Foreign Mission Secretaries.

Please send offerings to the following:—
Victoria.—J. E. Allan, 51 Watt-st., Box Hill.
N.S.W.—J. Clydesdale, 9 Grand-par., Brighton-le-Sands.
S.A.—H. G. Burdon, Church of Christ, Grote-st., Adelaide.
W.A.—A. J. Ingham, 41 Woodville-st., North Perth.
Qld.—H. W. Hermann, Francis-st., Eagle Junction, Brisbane.
Tas.—J. C. D. Green, 83 Giblin-st., New Town, Hobart.
Federal Secretary.—G. T. Walden, M.A., 74 Edmund-av., Unley, S.A.

TO LET.

Furnished house at Frankston, vacant till January. 79 Stanhope-st., Malvern. Tel. U 4393.
Half-Villa, unfurnished, 3 rooms, kitchenette, and every convenience, adults preferred; near trams. 63 Tivoli-rd., South Yarra. Phone, 153 Win.

COMING EVENTS.

DECEMBER 12.—North Richmond Church of Christ. Home-coming Sunday, Dec. 12. The church is having a special day. Past members are invited to come back to their old home church. Great fellowship; great messages; great singing. Speaker, Bro. A. Cameron.

DECEMBER 18 (Saturday).—Preston Ladies' Guild will hold a Sale of Works in School Hall at rear of chapel, High-st., Preston. Mr. Dawson will open the sale at 3 p.m. Evening session opens 7 p.m. All welcome.

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.

APRIL 20-24.—Great Back-to-Collingwood Movement, Wednesday, April 20 to Sunday, April 24. All who desire accommodation communicate with R. Anderson, 71 Perry-st., Alphington. Keep these dates free. Watch for further particulars.

MARRIAGE.

COX—STEPHENSON.—On Nov. 24, at Church of Christ, Queenstown, by Mr. W. C. Brooker, George M., eldest son of Mr. and Mrs. G. M. Cox, Alberton East, to Lena E., eldest daughter of Mrs. and the late F. W. Stephenson, of Queenstown, S.A. Present address, First Avenue, Alberton East, S.A.

IN MEMORIAM.

JENNER.—In loving memory of our dear baby, Silvanus James, who passed away at Prahran on Dec. 14, 1925.

'Twas just four days we had him,
To love him and for us to care;
But God up above, in infinite love,
Saw what our baby would have to bear.
Although it was hard to let him go,
We know now it was for the best;

For he took our tiny wee sufferer home,
In his dear loving arms to rest.

—Inserted by his loving parents, S. and A. Jenner (formerly of Queensland), 1 Cassell-st., Hawksburn, Vic.

PENNY.—In loving memory of my husband, E. T. Penny, J.P., died on Dec. 9, 1918; also our dearly loved son, S.Q.M.S. Robert Penny, 1st Anzac Cavalry, 13th Light Horse. A. Squadron, died in Belgium, Dec. 26, 1918. "Deeply mourned."
—Mother and Les, "Albermarle," Nepean-rd., Cheltenham.

WALKER.—In loving memory of my dear husband, James Walker, who passed to a higher life on Dec. 2, 1916, at 3 Rowe-st., Fitzroy.

No space of time or lapse of years
Can dim our loved one's past;
A loving memory holds him dear,
Affection holds him fast. —M. Walker.

WANTED.

A reliable girl or woman for general house work. Apply Mrs. R. W. Tuck, Wilson-st., Cheltenham, Vic.

The newly-established cause at North Essendon has recently purchased a valuable building site in a fine locality. To expedite erection of building, the members are anxious to reduce debt on land. Would any brethren desirous of assisting financially forward donations to the secretary, F. E. Mason, Mt. Alexander-rd., North Essendon?

FOR SALE.

Ormond; house, D.F., 5 good rooms, every conv., panelled dr. and hall, P.E. bath and heater, built-in cupboards, sewerage, made road. 4 min. station, gas and E.L., land 66 x 165, price £1,050. 27 Ulupna-rd., Ormond, Vic.

Here and There.

For Home Mission Sunday the churches in N.S. Wales were asked to contribute £1,000 for the day.

Mr. E. Davis has accepted the position of H.M. organiser in N.S.W. from January until the arrival of Thos. Hagger in May.

The Victorian Home Missionary Committee has arranged with Bro. Russell Baker to take up the work at Ormond. Bro. Baker will commence in his new field at the beginning of March.

Mr. H. G. Harward, recently Home Mission organiser for the Churches of Christ, who is leaving for England on 15th inst., is to be tendered a farewell this evening at the City Temple, Sydney.

Secretaries and delegates of Victorian C.E. societies are asked to note that the monthly council meeting will be held this month on Tuesday, 14th (instead of the 21st), at Lygon-st. chapel.

The next monthly meeting of the Victorian Sisters' General Dorcas will be held on Wednesday next, Dec. 15, in Swanston-st. lecture hall, from 10.30 till 4 p.m. All sisters are urged to attend and help.

Bro. Will G. Graham writes to say that he has, with the consent of Fullarton church, accepted the invitation of our Federal Conference Executive to be secretary of Conference in place of Bro. Will Evers, who was appointed at Perth but finds himself unable to act.

Bro. W. A. Wigney will commence work with the church at Warragul, Vic., on Dec. 19. It is many years since Warragul church had a full-time preacher. The local brethren are making a very special effort, and the work is being subsidised by the Home Missionary Committee.

The Victorian Prohibition League has arranged for its annual bay excursion to take place on Jan. 18, 1927. The "Weeroona" has been engaged to leave Melbourne at 9.45 a.m., returning from Queenscliff at 5.15 p.m. Tickets are 3/6 for adults, and 2/- for children under 12. Hot water and milk will be provided.

Mr. and Mrs. H. G. Harward expect to leave Sydney by the Moreton Bay on Wednesday, Dec. 15. They will be in Melbourne from the 17th to 21st, Adelaide 23rd and 24th, and Fremantle 28th and 29th. The boat is due in London on Jan. 28. Letters may be addressed c/o R. Wilson Black, "North Lodge," Westleigh-ave., Putney Hill, S.W., England.

The Victorian Social Service Department is welcoming to our shores eight migrants arriving by the "Beltana" on Monday next. Arrangements have been made for one family of six to go to Bordertown, a brother of that place undertaking to provide a house and employment, and very satisfactory conditions. A young married couple wait engagement.

At the quarterly meeting of the Foreign Mission Auxiliary of Hindmarsh church, S.A., held on Dec. 1, the president (Bro. E. J. Paternoster) gave an address on his visit to W.A. and Federal Conference. The secretary urged greater support by church members, difficulty having been experienced in raising the quarterly quota of £10/5/-. The meeting was a very interesting one.

The Victorian Social Service Department is appealing to the Churches of Christ for the sum of £100 to provide relief and cheer to the necessitous cases connected with our churches and schools during the Christmas season. Preachers and secretaries are requested to make known to the secretary any such cases, that equitable distribution might be made. His address is 49 Elizabeth-st., Melbourne.

The following mission telegrams reached us on Wednesday morning:—"Hinrichsen mission maintains interest North Perth; eighteen decisions eleven nights.—Ingham." "Attendances and interest splendidly maintained; six decisions Sunday, two Monday, total nineteen; Forbes mission (Murray Bridge, S.A.)—E. Arnold."

Information to hand concerning the Victorian Home Mission offering is, on the whole, satisfactory. A number of churches have made an offering "better than the best" on record. In almost every case the offering is still incomplete. Preachers and church secretaries are asked to keep the matter before the churches sufficiently long to enable all to have a part in the offering.

The American "Christian Standard" of Oct. 30 devotes much space to Australia. On the front page appear pictures of the College of the Bible faculty and students, with some very appreciative letterpress. A good picture of the Kalgoolie mission converts accompanies Bro. F. T. Saunders's article, "Flashes from the Southern Cross." Finally, an editorial is devoted to Australian work and the letter of Bro. Saunders.

The outing arranged by the Victorian Social Service and B.S. and Y.P. Departments for Saturday, Dec. 18, has had to be abandoned. Many schools made no response to the offer, while others have arranged local Christmas treats and trees for that day. At this late hour it is impossible to make satisfactory arrangements. Thanks are offered to the many motorists who signified their willingness to place their cars at the disposal of the departments.

By invitation, on the evening of 1st inst. H. C. Stitt, of Wagga, N.S.W., went to Dura, which is a small centre 11 miles distant, and conducted a gospel service under a gum tree. There is no local building, although a "union" church is being talked of. There were over thirty present, and the hearty singing of the hymns in the bush was an inspiration. Mr. Stitt has also received several letters requesting him to visit Rand, near Albury. The way is wide open, he says, in all directions for missionary enterprise.

Meetings have been good at Balwyn, Vic., recently. On Nov. 21, Theo. Edwards gave a fine address in the morning, and at the close of Bro. Thomas's evening address, a young man confessed Christ. The girls' club gave a splendid demonstration in the Balwyn Hall on Tuesday, Nov. 30. The proceeds (£10) were donated to the organ fund. Great credit is due to Miss Gladys Tucker, the club leader, for her work. Home Mission offering, over £60—better than the previous best. Mr. and Mrs. Robert Carter, who are leaving for West Australia, were farewelled by the officers and their wives at the residence of Mr. and Mrs. C. H. Frey on Friday last. Bro. Carter has been a valued deacon, and will be much missed. Suitable presentations were made.

Bambra-rd., Vic., is having splendid meetings. Messages from Bren. Johnston, of Hobart, and Hurren, of Footscray, have been enjoyed. Bro. Killey's services were much appreciated and his messages very helpful. The half-yearly meeting was successful. Splendid reports from all auxiliaries. Finances are improving; building debt reduced. Membership is increasing; six received in by letter. The new brick building scheme is progressing. Two weddings were celebrated in the chapel on Saturday, Nov. 27. Sister Barber and Bro. Truin, and Sister Connie Peterd and Bro. Winkler were united in marriage. Kitchen teas and suitable presents were given; Bro. Schwab officiated. Bambra-rd. scholars gained the two scholarships available at the per-

cent examinations. Sunday School attendances are highly encouraging.

Last Saturday, Dec. 4, before a large congregation, Bro. R. Lyall, Chairman of the Church Extension Committee, performed the dedication ceremony in connection with the new chapel at Bendigo, Vic. Among the visitors were the Mayor and Mayoress, Bren. A. W. Connor, R. Enniss, Bro. and Sister R. Lyall, and Bro. Clipstone, who conveyed greetings from their respective churches. Greetings were also received from Bro. Fred Collins and Sister Collins, of Maylands, S.A.; Bro. and Sister Albert Ingham, North Perth, W.A.; Bro. J. Mortimer, Preston; and the church at Swan Hill. Bro. Reg. Enniss reported that the church possessed a property valued at £3,000, and when things are finalised there will probably be a balance of £1,700. The various speakers paid tribute to the work of the builder (Mr. D. W. Streader). Mr. Streader had put more into the building than had been included in the specifications. Reference was made to the splendid work performed by the evangelist, Bro. Alf. Hinrichsen. After the meeting on Saturday afternoon a social tea was held in the Y.M.C.A., provided by the sisters. The opening services held in the chapel on Sunday were very successful. Bro. Connor, one of the past preachers, spoke morning and evening; about 100 attended the morning meeting, 150 the afternoon, and over 300 at night, extra seating having to be provided. It was a day of great rejoicing and gladness. At the gospel service one lad from the Bible School responded to the invitation, and another who, on the previous Lord's day, made the confession, was baptised.

In connection with the recent passing away of Bro. T. McCullough, of Warrnambool, to whom reference has been made in previous issues, R. Lyall writes as follows:—"The late Bro. T. McCullough occupied a very prominent position in the business life of Warrnambool and our city in connection with the dairying and butter and allied industries, and was at the time of his death Chairman of Directors of the Western District Co-operative Produce and Insurance Company Ltd. a large and important company of farmers and others connected with district commerce, whose head office is in Melbourne. At the first meeting of directors held since Mr. McCullough's death, the acting chairman referred in terms of highest appreciation of the sterling character of Mr. McCullough, of his splendid business integrity and ability, of his unflinching courtesy, and his excellent service to their company for the past twelve years as their chairman. A record was made in the minutes of the company expressing the appreciation of his fellow-directors in these high terms, and conveying a copy of such resolution to the widow and family. It was my pleasure to meet Bro. McCullough fairly often when he visited Melbourne for directors' meetings of his company, and I greatly enjoyed the fellowship. In years past he was a regular delegate to our annual conference, and we often had the pleasure of his attendance at Swanston-st. church as opportunity occurred. Bro. McCullough will be greatly missed, but his life and work leave behind a very fine example. "He served his generation by the will of God, and has fallen on sleep."

ADDRESSES.

E. F. Black (secretary Subiaco church).—158 Gloucester-st., Subiaco, W.A.

Will G. Graham (secretary Federal Conference).—c/o Mr. F. W. Rainsford, 3 Campbell-rd., Parkside, S.A.

A. J. Tomkins (secretary Footscray church, Vic.).—Essex-st., West Footscray.

Miss E. S. Woodgate (treasurer Victorian C.E. Committee).—6 Ballantyne-st., Thornbury.

VACANCIES.

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

Religious Notes and News.

DR. CLARK'S GOLDEN WEDDING.

"Father Endeavor" Clark and Mrs. Clark have just celebrated their golden wedding, says the "Christian World" of Oct. 21. The occasion has brought them a large number of letters of congratulation from leading Americans, including President Coolidge. It has further inspired Dr. Clark to the writing of an article for "The Christian Endeavor World" in which he reviews his happy life during the last half-century, and draws some general conclusions as to marriage. He thinks that, when once devotion has been adequately tested, it is a mistake to put off marriage until middle age stares one in the face. "It is easier," he says, "to fit oneself into another's life before habits and conventions stiffen into grooves or perhaps into ruts." Dr. Clark was himself married at the age of 25.

GANDHI.

A well-known minister expressed the opinion the other day that the greatest living man to-day is Gandhi, says the London "Christian World." Recently there has been a good deal of disturbance in a section of the Indian Press as to whether Mahatma Gandhi is not really a Christian in disguise. The reason is that for some time the Mahatma has been teaching the Bible to the students of the Gujarat National College, and many queries have been raised as to why he should choose this book rather than the Gita, or some other portion of the Hindu scriptures. In "Young India" Gandhi has just given the explanation of his choice. "I hold," he says, "it is the duty of every cultured man and woman to read sympathetically scriptures other than his own. The students desired to read the Bible, and I only acceded to their request." "We cannot but praise the attitude of the students of the Gujarat National College towards the Bible," comments "The Calcutta Guardian." "It clearly shows their catholicity and broadness of mind, their desire to know the ways in which people of other creeds have found inspiration and guidance in their communion with God."

THE JERUSALEM UNIVERSITY.

The corner-stone has been laid of the new buildings for the library of the Hebrew University in Jerusalem. It is expected that before long the erection of the central university building (for which a memorial donation of half a million dollars has been received) will be proceeded with. At a meeting of the board of governors held in London, the Chancellor of the university submitted a most interesting and encouraging report concerning the first year's work of the institution. A Department of Hygiene, an Institute of Palestine Natural History, and an Institute of Mathematics are being organised. The governors voted a budget of £35,000 for 1926-27. The university, while avowedly Hebrew, is open to all men and women students who satisfy the conditions of admission, irrespective of race, color, creed or nationality.

PASTOR-EVANGELISTS.

"Not all pastors are evangelists, but all should seek to be." This sentence may be taken as striking the keynote of Dr. J. C. Carlisle's address to the recent gathering of the Free Church Federal Council. The speaker made allusion to the modern demand for "new avenues of approach" to the Christian message; and while doing so, he at the same time sounded a much-needed warning against the side-tracking of the great gospel imperatives:

"Evangelism is the one task that belongs exclusively to Christian people. The work of social reconstruction, education, community wel-

fare, international peace and charity, is not left to the churches but shared by the State and many voluntary organisations. Proclaiming the Good News and bringing men to Christ is the only justification of the churches' existence. So far as this work is neglected the church dies."

Such words from the lips of one who has never been indifferent to the need for commending righteous dealing in national affairs, are unlikely to be set aside with a gesture of impatience (says "The Christian"). Dr. Carlisle does but call back a section of the Christian community to the realisation that the duty of the church of Christ is to be deeply concerned about the souls of men. From obedience to the demands of Christ, will proceed obedience to all laws that make for righteousness and peace and truth. "The proof of the Christian life is obedience. Those who walk with Christ have found the Way. The modern evangelist must show the need and possibility of individual salvation, explain the conditions and obligations of discipleship, and make the understanding as clear as he can of what is meant by life in Christ."

"A SINKING BUSINESS."

Temperance workers and Christian people generally should be much encouraged by a letter in which a correspondent of "The Times" reviews "a century of progress" toward sobriety in Scotland. A hundred years ago, Glasgow had an average of one public-house to every seventy-five inhabitants; to-day, the proportion is stated to be about one to eight hundred, counting hotels and licensed grocers as well as public-houses.

The trade in intoxicants in Scotland is rapidly shrinking. It will take a long time to show any great difference in the beer-drinking habits of Englishmen, although even there the handwriting is on the wall. Whisky-drinking is shrinking so rapidly, that Scotland, where it was the favorite tipple, is becoming one of the most temperate countries in the world. Those who went out on our recent autumn holiday would have difficulty in seeing, among crowds of many thousands, a tipsy man anywhere, a great contrast to what they would have seen twenty years ago.

Perhaps it would be possible to build delusive hopes of human reform upon such observations. People have become more "respectable" nowadays and the more bestial forms of drunkenness are therefore comparatively rare; but self-indulgence is unchecked, and much ground remains yet to be taken. Nevertheless, it is undoubtedly true that the liquor traffic is "a sinking business," and that "in no great lapse of time the drinking habits of our people, which disgraced the 18th and 19th centuries, may be looked back upon as something belonging to the dark ages."—"Christian."

College of the Bible.

HONORS LIST, THIRD TERM, 1926.

The following students, having secured a class grade of at least 80 per cent., are and have therefore passed with honors. For a pass a grade of 60 per cent. is necessary.

New Testament.—A. N. Hinrichsen and A. W. Ladbroke (equal), 90; Miss E. M. Drysdale, 86; R. Greenhalgh and F. T. Turner (equal), 81; H. L. Arnold, R. H. L. Beaumont, Miss R. Hay, J. O. Methven, V. C. Stafford and E. L. Williams (equal), 80.

Old Testament.—A. N. Hinrichsen, 90; A. W. Ladbroke, 87; Miss R. Hay, 85; E. L. Williams, 84; Miss E. M. Drysdale and R. L. Arnold (equal), 83.

Church History I.—A. N. Hinrichsen, 88; A. W. Ladbroke, 84½; Miss E. M. Drysdale, 84; 4 others passed.

Christian Doctrine.—A. N. Hinrichsen, 86½; A. W. Ladbroke, 85½. 6 others passed.

Church History II.—A. W. Garland, 88; C. J. Williams, 83; H. Earle, 82; C. Hinrichsen, 81; F. A. Daws, 80.

Homiletics I. and Practical Church Work.—E. L. Williams, 88; R. L. Arnold, 87; L. R. H. Beaumont and J. O. Methven (equal), 82; V. C. Stafford, 80. 7 others passed.

Homiletics II.—A. W. Ladbroke, 95; R. J. Greenhalgh, 90; A. N. Hinrichsen, 89; R. C. Bolduan, 87. 2 others passed.

Homiletics III.—C. J. Williams, 82; A. W. Garland, 81; H. Cave, H. G. Earle and V. R. Griffin (equal), 80. 3 others passed.

Elocution I.—R. L. Arnold, 88; V. C. Stafford, 87; L. R. H. Beaumont, 85; G. M. Mathieson and E. L. Williams (equal), 82. 5 others passed.

Elocution II.—R. J. Greenhalgh, 88; R. C. Bolduan, 85; A. N. Hinrichsen and A. W. Ladbroke (equal), 82. 4 others passed.

Comparative Religion.—A. N. Hinrichsen, 100; Miss E. M. Drysdale and A. W. Ladbroke (equal), 96; E. L. Williams, 95; Miss R. Hay, 93; R. L. Arnold and J. O. Methven (equal), 88; R. J. Greenhalgh, 86; L. R. H. Beaumont, 80. 9 others passed.

Psychology.—A. W. Garland, 83; Miss R. Hay, 81; C. J. Williams, 80. 6 others passed.

Logic.—C. J. Williams, 81; A. W. Garland, 80. 6 others passed.

Hermeneutics and Exegesis.—C. E. Hinrichsen, 85; A. W. Garland, 84; H. Earle, 83; C. J. Williams, 81; F. A. Daws, 80. 3 others passed.

New Testament Greek.—F. T. Turner and E. L. Williams (equal), 89; L. R. H. Beaumont and V. C. Stafford (equal), 87; J. O. Methven, 81. 9 others passed.

Apologetics.—A. W. Garland, 90; C. E. Hinrichsen, 87; H. G. Earle, 82; R. O. Sutton, 80. 4 others passed.

Ancient History.—E. L. Williams, 98; R. L. Arnold, 94; L. R. H. Beaumont, 93; J. O. Methven, 91; V. C. Stafford, 80. 5 others passed.

English (Intermediate).—13 passed.

English (Leaving).—7 passed.

History and Civics (Intermediate).—J. J. English, 85; R. L. Williams, 84; T. Bamford, 80. 12 others passed.

History (Leaving).—2 passed.

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Geography (Intermediate).—Miss Foreman, 83, 17 others passed.
 Economics (Leaving).—6 passed.
 French (Intermediate).—1 passed.
 Greek (Intermediate).—1 passed.
 Algebra (Intermediate).—A. R. Lloyd, 90; W. A. Wigney, 88; R. L. Arnold, 80. 7 others passed.
 Geometry and Trigonometry (Intermediate).—1 passed.
 Applications for 1927 were all supposed to be in the hands of the principal by December 1. If any intending student has overlooked the matter, will he send an application immediately?
 —A. R. Main.

OBITUARY.

HOWARTH.—On Nov. 11 Bro. John D. Howarth fell asleep in Jesus at the age of 59 years. Until about six years ago he resided at Sutton Grange, where he met with several brethren in a private house every Lord's day to observe the Lord's Supper. He was immersed in Barker's Creek chapel in 1904. About six years ago he came to reside in Castlemaine and for the last four years held the office of deacon. He was highly respected and honored by all who knew him. His remains were laid to rest by the side of his late wife in Sutton Grange cemetery in the presence of a very large circle of friends. He leaves four daughters, all of whom are members of the church. To them we extend sincere sympathy.—H.M.C., Castlemaine, Vic.

DOLEY.—At Seacliff, S.A., on Nov. 2, our beloved Bro. T. J. Doley, on the eve of his eightieth year, passed from this life into the eternal. Our brother had been a member of Robert-st. Church of Christ, Hindmarsh, for about 47 years. He had for years filled many offices of the church, including that of elder, with ability and dignity. Although he was away from the district in the later part of his life, the church, in view of his sterling worth, continued his office of elder until the day of his decease. He was a man of many talents, and used them, coupled with his business ability, for the advancement of the cause he loved. In the home he was a splendid husband and father, and with his sister wife, had the joy of seeing the whole family joined up with the church. His work amongst young people was an inspiration. He never spared himself in his work for others, and was a capable and wise speaker, and had a love of music. He was indeed loved for his work's sake. On Nov. 3 his remains were laid away in the Hindmarsh cemetery by Bro. Wilshire, who feelingly spoke of his splendid character and life. A large crowd of relatives and friends were present. Our sincere sympathy goes out to the widow and family who have lost for awhile their much-loved husband and father.—T.N.B., Hindmarsh, S.A.

(Continued on page 790.)

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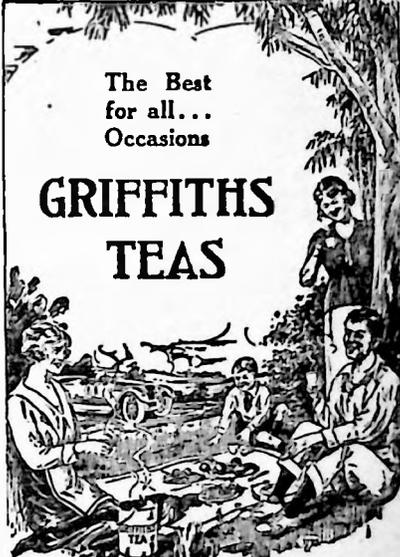
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News of the Churches.

Tasmania.

The church at Devonport is making seats for the Forbes' tent mission. Miss Lily Harvey has returned from Melbourne.

Three young people from Sulphur Creek were immersed by Bro. Nightingale on Nov. 27. The same afternoon a working bee made the cement concrete foundations for the new vestry at West Ulverstone.

Caveside Bible School anniversary was celebrated on Nov. 21. Bro. G. Spaulding, from Hobart, was the speaker for all services. In the afternoon the superintendent gave an interesting resume of the year's work. Several scholars received special awards for regular attendance. Ira Cook has attended, without missing a single day, for nine years. There were good stirring addresses afternoon and evening, also on Monday evening, after a basket social. A large tent was erected to accommodate the people. Bro. Noble, from Launceston, also gave a flying visit on Monday evening. Bro. Spaulding will stay for a few more services before returning to Hobart. His work has been much appreciated.

Queensland.

Mount Walker reports good meetings on Nov. 28. Bro. J. Jensen, of Rosevale, exhorted, and Bro. W. J. Campbell delivered a fine gospel address. A C.E. Society has been formed under the leadership of Bro. Campbell.

Mr. Bampton, of the B. and F. Bible Society, spoke at Maryborough church on Nov. 28. Mr. V. Adcock conducting the services at Tinana. Mr. Alan Price preached at Maryborough at night. An open-air meeting was also held.

Since the Ball-Cane mission Kingaroy church has enjoyed visits and addresses from Mrs. Wendorf (president of the Women's Conference), Bren. C. S. Trudgian, of Gympie, and H. Bassard, of Wynnum. All the messages were greatly enjoyed.

The Ball mission at Annerley continues to attract good audiences. Bro. Ball's exposition of our plea has been very fine. There were large gatherings on Nov. 28. After a convincing address, three Bible School scholars confessed Christ, making ten decisions for the week. The Bible School is progressing nicely.

Rosewood reports good meetings on Nov. 21. Bro. Campbell spoke at morning worship. His exhortations are very helpful. Bro. Shoebridge gave a good message at night. Sunday School attendance is well maintained. Since Bro. Campbell took up the work a C.E. is being well attended. The church has suffered the loss of Bro. and Sister Wass and family, who have removed to Wynnum.

Meetings at Boonah are keeping up well, though the church is without a preacher. The very dry weather is against some of the farmers getting to the meetings, as there is so much watering and feeding stock to be done. During the month the church suffered bereavement on three occasions. The father of the treasurer, Bro. Abell, passed away after an operation. The Vogler family lost an aunt, and Sister Charlwood has been called to her eternal rest. Sympathy is with those who mourn.

On Nov. 21 Bro. E. Trudgian preached at Gympie. A lad from the school made the good confession. Nov. 28 Bro. Alcorn, President of Conference, conducted the services, which were well attended. After his inspiring address on "Meeting My Sin," a girl from the Bible School confessed Christ. A baptismal service was then conducted. Bro. Barrett immersing two candidates. Bro. Alcorn paid a visit to the New Veteran-rd. Bible School in the afternoon. The annual church business meeting was held on Nov. 24. The secretary's report showed 107

members at Gympie and New Veteran. Treasurer's report showed a pleasing credit balance, with not a penny owing on buildings or otherwise. Officers were elected as follows: Elders, Bren. C. Barrett, Wilson, sr.; deacons, Bren. C. Barrett, Wilson, King, T. Fittell, B. O'Hanlon, P. Stalley, E. Trudgian, B. Anderson; secretary, Bro. King (in place of Bro. Trudgian, who resigned); treasurer, Bro. T. Fittell.

Western Australia.

Perth reports splendid congregations all day on Nov. 28. In the morning Bro. A. Bell exhorted on "My Father's Home." At the gospel service Bro. Hagger preached a very fine sermon on "Is Salvation too Cheap?"

At Bassendean greater interest is being shown at mid-week prayer meetings. Bro. Jeffries, of Fremantle, spoke on morning of Nov. 21. The evening meeting was well attended. Bro. Peacock speaking on "The Christian Outlook."

On Nov. 28 Bunbury meetings were good, there being baptisms morning and evening, those obeying the Lord being all from the one family. They were received into fellowship the same day. The gospel service drew a crowded house. Miss A. Scott rendered an effective solo. The Bible School continues to grow.

During Bro. Sterling's absence at Kalgoorlie the needs of the church at Maylands have been met by Bro. Hibburt. The work is progressing, though there has been only one confession for some time. All regret that Bro. Sterling, owing particularly to family reasons, has found it necessary to tender his resignation. A social at which was presented a small appreciation of his labors for the last two months was tendered by the church to Bro. Hibburt, also to Bro. Brown for his Wednesday evening addresses.

At Kalgoorlie prayer meeting on Nov. 24, 100 were present. Three persons were baptised during the week. On Nov. 28 there were large attendances all day, 285 meeting around the table. Bro. Hunt exhorted and Bro. Sterling gave a very fine gospel address at night, after which three made the good confession. Bible School attendance was 231. On Nov. 29 the Junior Endeavorers gave a social send off to Bro. Sterling, of Maylands, who is returning home after assisting Bro. Hunt for two months. A very fine programme was rendered. The juniors presented Bro. Sterling with an auto-razor. On Nov. 30 the young ladies' own had a social evening, at which 60 members were present. The officers and their wives were guests.

New South Wales.

At Epping on Dec. 5 there were good meetings all day. Bro. E. Sainy, from Rockdale, gave a very helpful morning message. At night Bro. G. Fretwell preached well on "The Shepherd of Our Souls." On Dec. 4, at "Fairlyland," the church and Bible School, numbering about 120, held a successful picnic, an enjoyable time being spent.

At Lismore on Nov. 28, the morning subject was "Is Prayer for Rain Worth While?" At night Bro. P. J. Pond preached on "A.B.C. of Baptism" to a good audience. Sister Mrs. Robb and family have removed to Mimbin. During the last nine years 220 members have moved from Lismore. The sisters of the Dorcas and Missionary Society held their closing meeting for the year. Very much success has attended their efforts.

South Kensington reports three additions, two by faith and baptism, and one by transfer. The K.S.P. concluded the year's work with a banquet on Nov. 25. On 28th a service for men was held in the evening. Bro. Southgate

speaking on "The Chance of a Lifetime." It was a wonderful service. Bro. Walter Fox's son, Jack, made the good confession. The work is growing steadily, and a strong church seems assured.

At Hurstville on Nov. 28 Bro. Gill took morning and evening services. At the afternoon Children's Day service, Miss Winks, of C.I.M., gave an interesting talk, 35/- being collected. On Dec. 4 the annual picnic was held at Cars' Park, Kogarah. There was a large gathering. On Dec. 5 Home Mission offering first instalment was £5. Bro. Rodger exhorted. Bro. Gill's evening subject was "Our Plea." In a united Sunday School rally of the district, over 3,000 were present. Our school took part.

Dec. 5 was the fortieth anniversary of the opening of Lidcombe chapel and was observed as "Back-to-Lidcombe" Sunday. At the morning service all exercises were led by old members. Bro. A. Stevenson exhorted. There was an attendance of 80, including 20 former members. In the afternoon Bro. H. Larcombe, ex-superintendent, gave an instructive and enjoyable address to scholars and friends. Certificates won at recent examination were distributed. Bro. E. J. Puffett preached at night to a splendid gathering. Altogether the anniversary was a great success.

City Temple attendances continue good both morning and evening. Bro. A. C. Crisp, of Marrickville, addressed the church on Nov. 28. Bro. Illingworth delivered the gospel address; subject, "A Simple Test." Both services were enjoyable and helpful. On Dec. 2 the Phi Beta Pi club held their final meeting for the year. The parents of the members and the church officers and their wives were invited. A happy evening was spent. There was a display of work by club members, and a gift of toys for the Christmas tree, in which every member of the club participated. The club has rendered excellent service to the church during the year.

South Australia.

Mallala is moving along nicely. The Lord's day school has been restarted. With electric light installed in the chapel conditions are better for successful work.

Sister Young, who has been president of Hindmarsh Dorcas Society for over 20 years, was recently presented by the sisters with a gift of money as a token of love and esteem.

Splendid attendances and interest continue at Avon. A marked feature is the large number of young people who attend regularly. Bro. Mason's addresses are very much appreciated and a good work is being done.

At Queenstown on Tuesday, Nov. 30, the girls' club held a Christmas cheer evening. On Sunday, 5th inst., at the morning service, Mr. Brooker exhorted. In the evening he spoke on "Back to Jerusalem." The attendance was good.

Long Plains meetings are improving, greater interest being shown in all the work. The preacher is now settled in the new manse, situated next to Soldiers' Memorial Hall, Long Plains. The value of the preacher's living in the centre of the field is very evident.

At Semaphore morning service on Dec. 5 a young man, baptised the previous Sunday, was received into fellowship. 144 scholars were present at Bible School. Good attendance at the gospel service; a lad from the school was baptised, and at close of Bro. Rootes' address four girls from the school confessed Christ. Children's Day offering amounts to just on £5.

Saint Morris Bible School anniversary services were successful. Visiting speakers have been Bren. W. G. Graham and Roy Raymond, whose messages were much appreciated. On Dec. 1 the Y.P.C.E. members paid a surprise visit to Bro. Robt. Barr, who has attained the age of 91 years. A copy of Sankey's hymn-book was presented. On Saturday afternoon and evening the sale of gifts took place in aid of the new kinder room. Mrs. F. Langlois declared the sale open. The proceeds will amount to about £70.

Croydon reports that Bro. Ross Graham is home from hospital, and is recovering from his operation. During last fortnight Bren. F. Stevens, L.L.B., C. Caldico, E. Colliver and W. Sprigg have kindly helped. The junior department in Bible School has been reorganised and promises well.

At Port Pirie from Nov. 8 to 14 Bro. Graham McKie, of Cottonville, delivered a series of addresses on the second coming of our Lord. Attendance was splendid and interest fully sustained. The meetings were much appreciated. On Nov. 24 a sale of work was held by the ladies, and was a great success. The work has been prospering in all branches.

The work at Cowandilla is making steady progress. The gospel is being faithfully preached by Bro. Jas. Gordon. The school is growing, with new scholars every Sunday. Serious consideration must be given to enlarging the accommodation. The Dorcas sisters held a picnic at Morialla on Nov. 27. Sickness is very prevalent amongst members.

At Nailsworth on Nov. 30, the Hon. W. Morrow gave an interesting lantern lecture on his trip to America. Five members have been received by letter. Sister Raymond has been removed to hospital, where she has undergone an operation. Many members have been absent through sickness. Mr. H. R. Taylor conducted the service on Sunday night.

Prospect reports good attendances. On Nov. 28 Bro. Walden gave inspiring messages. In the evening the Sunday School scholars sang a hymn. Bro. Walden's subject was, "What's Wrong with the World, and how to Right It." Milton Cousins made the good confession. Bren. Cousins and Manger gave a duet. Business meeting reports showed good progress in all departments.

At Dulwich on Nov. 17, Maylands Endeavor Society paid a much appreciated visit. At gospel service on Nov. 21 a girl was baptised. This meeting was the best attended for a considerable time, over 80 being present. On Nov. 23 the annual school teachers' meeting was held. Reports showed a healthy condition. Officers were elected. On Nov. 28 the girl baptised on Nov. 21 was received into fellowship. At night after Bro. Rankine's address, a mother and her son acknowledged Christ. Bible School had two new scholars, with 98 present.

On Tuesday, Nov. 30, the officers and teachers of the Mile End Sunday School held their quarterly business meeting. Mr. Lushy, lecturer of the State School Teachers' Training College, gave a lecture on "Practical Teaching." About 40 were present. The meeting closed with supper, interspersed with musical items. On Sunday evening, at the invitation given by Bro. Ewers, whose subject was, "Shall We Know our Loved Ones in Heaven?" a father and mother and son and daughter-in-law confessed their faith in Jesus. The younger people had recently lost their only child a few weeks old. Mrs. Skinner passed to her rest recently. She had been a sufferer for a long time, having been unable to attend the meeting for some months.

At Glenelg a visit from Dr. Howard Taylor, of the C.I.M., was much appreciated. Dr. and Mrs. Taylor stayed at the manse for a few days, during which time a drawingroom meeting was arranged, and 26 young people met Mrs. Taylor. Attendance at the Lord's table has slowly increased during the past 15 months. The Y.P.S.C.E. are holding themselves responsible for open-air beach meetings held between Bible School and tea-time. Twenty-six brethren have been present. The Word is preached and tracts distributed. Certain alterations to the manse have been completed. The combined Endeavor societies recently held a missionary social which was a great success. 160 missionary curios were displayed. A special appeal for distress case brought a response of £10/15/- and beds, clothing and food. Four confessions since last report. Evening meetings well attended.

Victoria.

Thornbury had fair meetings on Dec. 5. Two were received in by letter. 361 were present at school. Home Mission offering amounted to £26; more to follow.

Lillimur celebrated Nhill Hospital Sunday on Dec. 5. At the afternoon service Bro. F. Cornelius, of Bordertown church, gave a powerful address on "Service unto Jesus." Collection for Nhill Hospital, £3/6/10.

On Nov. 28 Bro. Stafford preached his last sermon in Dumolly for this year. Bro. Stafford's work amongst the members and at the hospital has been greatly appreciated. Bro. Greenwood will take up Bro. Stafford's work during College vacation.

Meetings at Brim have been well attended, especially for breaking of bread. Bro. Searle is giving a series of addresses on "Problems in Jesus' Experience." Miss E. B. Stronach has returned after being in Melbourne for some time. Anniversary services were held at Wilkur on Dec. 5.

On Nov. 16 a farewell to Bro. Hunt was held at Fitzroy, and a small presentation made to him. Bro. Martin was given a welcome, and on Sunday, 28th, he opened his ministry, his sermons being appreciated. On Nov. 23, a fine concert arranged by Bro. Coling was rendered in aid of building fund.

At Hampton on Sunday Bro. R. L. Arnold, who after College vacation will work with the church as preacher, spoke at the morning service, gave a greeting to the Sunday School, and preached at night to a good audience. The ladies' guild held a sale on Saturday; the receipts were over £30. H.M. offering to date, £13/13/-.

Very enjoyable meetings at Swanston-st. last Lord's day. Bro. Enniss was the morning speaker, and told of work in Home Mission fields during the past year in a forcible and interesting way. Dr. Brandt's sermon in the evening on "The Unspeakable Gift" was a beautiful story of God's wonderful love in Jesus Christ.

At Cheltenham on Sunday morning, F. W. Martin spoke well on "The Church." A large meeting, and some visitors. Good attendance at all departments of Bible School. At the evening service, which was a large one, and the monthly gathering of the church cricketers, two lads of the junior club made the good confession. The Home Mission offering is coming in well.

At Gardiner three months ago 51 half-crowns were distributed amongst the young people. They were to trade privately and so raise funds to pay for the asphaltting of the tennis court. On Nov. 30 a social was held to wind up the trading scheme, and £62 was brought back, whilst about £5 is still outstanding. The work is to be proceeded with right away. Home Mission Sunday saw good meetings and addresses from Bren. Main and Gebbie. The H.M. offering stands at £70.

Good meetings at Carnegie last Sunday. Bro. Will Smith acceptably exhorted in the morning. In the evening, in the absence of Bro. Shipway, Bro. H. B. Robbins gave a fine gospel address. Misses Jones, of Bamba-rd. church, address. At the conclusion gave an appreciated duet. At the conclusion of Bro. Robbins' address, one young lady confessed her Lord. An unusually high percentage of strangers attended the evening service, signifying that the church is gaining in interest, primarily due to the work of Bro. Shipway and his wife.

Lygon-st. had good services all day. Visitors at morning meeting: Bro. Andrews, Guildford, W.A.; Bro. Bulton, Mosman, N.S.W.; Bro. and Sister Cox, Queenstown, S.A.; Bro. Menmuir, Perth, W.A. Morning preacher, Bro. J. W. Baker; evening, Bro. Saunders. Feeling referred was made at the evening meeting to the ece was made at the evening meeting to the passing of Sister Miss Minnie Harper. The choir, led by Bro. Tippett, sang "Crossing the Bar" beautifully. In the afternoon Children's Day was observed. In addition to pleasing items by scholars, a missionary address was

given by Miss Miller, of New Britain. Home Mission offering, £40.

Warrnambool is quietly progressing. Band of Hope had good meeting on Dec. 1, with some new members enrolled. At the K.S.P. Bro. C. R. Pittock, B.Sc., gave an interesting lecture on "Light," with many experiments. At Bible School annual business meeting the retiring officers and teachers were re-elected, except Mr. T. McCullough, jr., who is unable to continue as a teacher. Plans for the future included the establishment of a Young Worshippers' League, and holding a five point contest for increased efficiency. The Ladies' Aid held a successful meeting, deciding, amongst other things, to make a new supply of baptismal gowns.

At Montrose on Nov. 20 the annual S.S. picnic had a fine attendance. Sunday School attendances and interest keep up. The annual business meeting of the church showed all departments to be sound. Officers elected: Deacons, Bren. Bell, Clear, Rogers and Langley; secretary, Bro. Langley; treasurer, Bro. Bell. Superintendent of S.S., Bro. Langley. Bro. Bolduan's resignation was accepted with regret. He has done a good work, and in recognition of his services he was presented with a small monetary gift. Bro. Jones, of the College, is taking up the work during the College vacation, after which Bro. R. Williams has been engaged.

Maryborough church has received two new members by letter. Very successful meetings on Sunday. Bro. Cave, of Drumcondra, gave an appreciated exhortation. At a temperance service in the evening the various temperance organisations were represented. Solos by Mrs. Sing, Bren. Cave and Lee, and a fine message by Bro. Baker on "The Devices of the Drink Traffic," provided an excellent programme. Bro. Baker will conclude his ministry with the church on Feb. 27. During his stay the church has been strengthened from all standpoints, and the brethren very reluctantly view the parting. Bro. Baker will have completed four years of very successful work. Bro. A. Withers has accepted an engagement with the church commencing March, 1927.

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Sunday Evening, December 19.

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Sunday, Dec. 19, 1926.

SPECIAL CHRISTMAS SERVICES.

Morning at 11, H. G. Harward.
Anthem, "Ring out, wild bells" (Fletcher).
Evening at 7, Dr. John L. Brandt.
Subject, "The Song of the Angels."
After shortened service the Choir will sing "Bethlehem" (Maunder).

Soloists.
Miss Elsa Warman, Soprano.
Mr. Thomas George, Baritone.
Mr. E. Watson, Bass.

Pianiste, Miss Olive McKillop, L.A.B.
Organist, Mr. C. H. Mitchell.
Conductor, Mr. J. Harold Barrett.

(Offering for Christmas Cheer.)

OBITUARY.

(Continued from page 787.)

MOAR.—One of the oldest disciples of West Wimmera circuit has passed away to her eternal reward in the person of Mrs. W. Moar. Sister Moar was born at Wiltshire, England, in 1840, and had almost completed her 86th year at the time of her departure, Nov. 8, 1926. After coming to Australia when aged about nine, her first home was at Angas Plains, S.A. In 1860, Mrs. Moar was married to the late Mr. W. Moar, who predeceased her by many years. In 1880 Mrs. Moar with her husband and children came to Victoria and made her home in Kaniva. It was there that over thirty years ago she "learnt the way of the Lord more perfectly," and has continued ever since a faithful and beloved member of the church at Kaniva. Her body was laid to rest in the Miram cemetery in the presence of a large number of friends and loved ones.—A.R.B.

CHARLWOOD.—Our highly respected Sister Mrs. Lydia Charlwood passed away on Saturday, Nov. 27, after a few weeks' illness, at the age of 96 years. She had been a member of the church for over 20 years, and was known to a great number of friends as "Granny Charlwood." She was a widow for many years, and lived alone. Her delight was to be in her place at the Lord's house till failing health prevented, but to the last she took great interest in the work, and almost her last wish was that the church would grow rapidly in Boonah. We laid her body to rest on Sunday afternoon in the presence of a large company of friends, to await the resurrection of the just.—T.F.S., Boonah, Qld.

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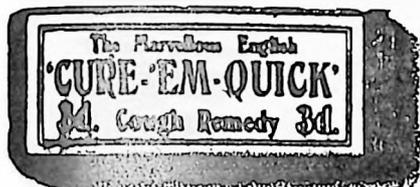
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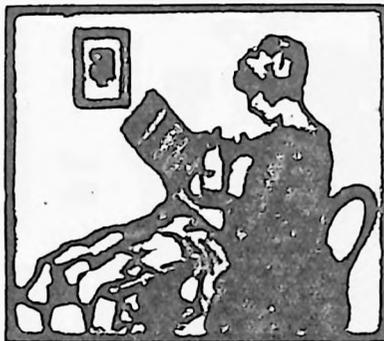
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