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

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Sunday Games in Public Parks.

It appears that Melbourne will soon follow the example recently set in London, and that the City Council will throw open the parks under its control for the playing of games on Sundays. In response to a deputation representative of the Council of Churches and the Sunday School Council, the Lord Mayor declared his own sympathy with the recommendation of the Parks Committee, and indicated that he expected the Council to permit games to be played in the parks between the hours of 2 and 6 on Sunday afternoons. After a three months' trial, Cr. Swanson said, it would be seen whether or not the people favored the change, and another deputation could then be received.

Deputation's views.

Amongst the arguments advanced by the deputation against the proposal were the following: That the proposal is being made in the interests of comparatively few people, that there is no public demand, and that it is not right for the few who wish to play to offend the majority; that already opportunities for sport are abundant; that other places in Australia would follow the example set, but would not confine the hours of play to those proposed; that the opening of picture shows would here, as in America and elsewhere, follow upon the sanction of games; that the opening of parks for Sunday sport would result in a breaking down of the Sunday School system, no time being available for this except on Sunday afternoons; that the proposal would be to the detriment of the spiritual well-being of the community, and the effect would be most noticeable in after years. The speaker said that "the deputation was confident that no community could break the laws of God without serious penalty." Prof. Adams remarked that some Christians believed in Sunday games, that the question of whether a man should or should not play was a matter for his own conscience, but that the proposed legislation

would affect the entire body of the citizens; he with other members of the deputation believed that the majority of the citizens were against Sunday games, and so urged that a public referendum be held to obtain the mind of the people.

Some of the tactics of those who favor Sunday games are not quite honorable. The "Herald" alike in its paragraphs and its cartoons is unfair. It more than suggests that the people opposing the new proposals are "kill-joys"; whereas it is notorious that the average church to-day goes to much trouble and considerable expense to provide helpful recreation for its young people. The "Herald" shows both smartness and unfairness in publishing a photograph of members of the recent deputation under the heading, "Lively Banner-Bearers in the Cause of Dreary Sabbaths." There is folly combined with subtlety in the repeated suggestions of the public press that to oppose games is to sanction the worse practices which sundry idle people now indulge in at the seaside or in parks—as if the wildest advocate of cricket and tennis thinks that these games will convert idlers and wasters into players. The Lord Mayor himself appears somewhat less than consistent. He agreed that there were altogether too many week-day sporting events, and would welcome the time when Saturday is the day

for all sport, but yet favored Sunday games.

Our position.

For ourselves, we regret the apparent desire for the increasing secularisation of the first day of the week. We cannot believe the community will benefit by the introduction of what is known as the "Continental Sunday." It may be regarded as certain that other kinds of games and amusements will follow upon those now proposed. Admit some, and it will be almost impossible to resist the pressure of other demands. Indoor amusements—such as picture shows—cannot be permanently banned if out-door ones are allowed. Increase of Sunday labor, as well as of Sunday games, will result. We feel confident that the workers are not likely to benefit in the long run by the change from a weekly day of rest and quiet.

It does not follow from this that we agree with all that is said against the new proposals. It must be admitted that these are not more but less harmful than are many practices at present tolerated. We are quite aware that folk rich enough to possess tennis courts now have a freedom denied to poorer people. To us it is no more reprehensible for people to amuse themselves by playing tennis than it is for well-to-do persons to enjoy delightful motor outings to mountains or seaside. Again, we cannot assent to the expressed view that the breaking of "God's law" is being contemplated. What "law"? The only thing that could be quoted is the fourth commandment, which certainly has nothing to do with the Lord's day. We cannot substitute Judaism for Christianity, either to please others or gain a point for ourselves. Once more: we dissent from the view that seems to be implicit in a good deal of modern speech and writing, that a nation which keeps one day quiet is thereby somehow the more Christian. If a man is not sincerely Christian, he is neither more or less accept-

Contentment.

*I'm glad the future's closely veiled,
That joys and sorrows hidden lie,
Nor would I have revealed to me
The mystery of sun and sky.*

*I'm quite content with each to-day,
Though filled with work as it may be,
Earth's beauties glorify the way
And make the present fair to me.*

*The Lord has graciously ordained
That Hope shall stir the human breast,
Thus will I humbly live each day
And safely leave with Him the rest.*

—Carrie Y. Frazier.

able to God whether he sits at home on Sunday, goes to the beach, or plays tennis in the park. His attitude to the Son of God is the decisive thing. Some Christians, too, seem to think they would violate the Lord's day by games, but that to stay at home and do nothing would keep the day. Christians who ignore the privileges of worship and service which in the apostolic church were associated with the first day of the week do not "keep" the Lord's day. Non-Christians have no relation to such "keeping." Yet, for the community's sake, as well as for the Christian's, we regret exceedingly the tendency to do away with the beneficent day of rest and quiet.

There is no doubt that our Bible School work will be harder than ever. The church must be more earnest and zealous if it is to make headway. The Lord Mayor's suggestion of morning schools is not a new one. It may be that here, as in America, these could be held, but the difficulties are great, and it might be that to make the change would seem to be a deliberate leaving of the afternoon open so that the young people might be free to indulge in the very games which the churches are deploring.

A novelist's testimony.

In British papers a voluminous correspondence on the London decision has been published. We were specially interested in a letter from the well-known preacher and writer, Joseph Hocking. It emphasises some things which we think are worthy of our attention, and it makes a fitting close to our present remarks:—

"One fact emerges. Those who condemn Sunday games, and the facilities which are being offered for such amusements, are in the main church and Sunday School workers, who are zealous for the day, and who urge that such facilities will make it more difficult to attract people to places of worship. They further urge that a non-worshipping people becomes a Godless people, and that Godlessness means death to the best life of the nation.

"To this, I imagine, most of us will agree, and it is here that heart-searching begins.

"Up to the present, taking the country as a whole, no public sanction or facilities for Sunday amusements have been given, and yet there has been and is a general drift from the churches. Why? Is it because the attraction outside the churches has been so strong, or because the attraction inside the churches has been so weak? Suppose all public bodies throughout the whole country continue their refusal to sanction the use of public places for Sunday games, will it affect the attendance at the churches while the churches remain in their present condition?

"I have found in going up and down the country that, given a living voice in the pulpit, and a living church, there is no lack of interest in the services, and consequently no lack of worshippers. It is moribund and dead churches which fail to attract.

"Surely the action of the London County Council is not a thing to whine about, but a clarion call to us all, ministers and people alike, to set our house in order. The people not only need the gospel, they are, although they may not realise it, hungering and thirsting for it. A ministry aflame with the gospel of a great salvation, and a church throbbing with a life born of Pentecost, will be more than sufficient to nullify the influences that may be calculated to work in the opposite direction."

Divine Cameos.

No. 8.—WE WOULD SEE JESUS.

A. J. Fisher.

John 12: 21.

In our previous studies, we have occasionally made use of biblical references in a manner which some would criticise. Texts referring to our Lord have also been applied to our God and vice versa. To some readers this may be a theological error. We care not what theologians may say, for herein is hidden a deep spiritual truth.

To the Teacher of Galilee there came one who said, "Show us the Father, and it sufficeth us." Without hesitation the Teacher replied, "Have I been so long time with you, and yet thou hast not known me? He that hath seen me hath seen the Father" (John 14). Upon another occasion he said, "I and my Father are one" (John 10), and one of his greatest apostles declared, "In him dwelleth all the fulness of the Godhead bodily" (Col. 2: 9).

The devout, humble Christian does not spend anxious moments considering the disputations of theology nor seeking to unravel its problems. Faith is greater than theory and so, in his hour of need, can say with Oxenham:

"Not what do I believe, but Whom,
If he walks beside me in the gloom?
If he shares the burden wearisome?
If he all the dim way doth illumine,
And bids me look beyond the troubl,
The larger life to live?"

Not what do I believe,
But Whom?
Not what,
But Whom?

The Christian remembers that Jesus is God manifest in the flesh, that his name was "Emmanuel," or "God with us," and that the Messianic prophet spoke of him as "The Everlasting Father." Mohammedans have ninety-nine names for Allah, not one of which is "Father." Christians, being born anew in Christ Jesus, can look up to God and say, "Our Father." The depth, breadth, height and beauty of our faith is the gift of God through Jesus Christ our Lord. No wonder that we sing—

I am walking every day with Jesus,
Content and fully satisfied,
For the way is growing brighter, dearer,
As on we journey side by side.

Being anxious to learn more about Jehovah, omnipotent, omniscient, and omnipresent, we remember that Jesus has said, "No man cometh unto the Father, but by me," and so our principle in life is:—

More about Jesus would I know,
More of his grace to others show;
More of his saving fullness see,
More of his love—who died for me.
More about Jesus; in his Word
Holding communion with my Lord;
Hearing his voice in every line,
Making each faithful saying mine.

The Highway of the Cross.

The offence of Christianity centres in the Cross. To preach that Cross, not merely as a model of selfish love and sacrifice which we can follow though at a distance, but as a great unique, objective fact, a settled axiom of the spiritual world which must re-make us before we can speak of "recapitulating" it, is to preach the great "offence."

To lift up the Cross once more as the supreme revelation of sin, of righteousness, and of judgment; as the redeeming Act of God giving Himself in love that risks all; as the power that has broken down and is breaking down all barriers of race, class and sex, that has destroyed and is destroying the present world-order, is to confront men with something that cuts deep into their most cherished interests and aims.

The man who sets out to tread the way of the Cross honestly but not knowing whither he goes, and who does not sooner or later come face to face with the offence—that great challenging element in the Cross which makes demands flesh and blood cannot entertain with equanimity—will not remain on that road very long. He will trail off down some flowery by-path, and in the end will have nothing left of his initial aspiration except, perchance, a faded, sentimental piety that likes to have a nicely-carved cross on its *prie-dieu*.

Some day the pilgrim of the Cross must be brought to the point where he really sees that to which his generous ignorance has committed him. It rests with the church to see to it that he does not miss that crucial bend of the road; that the flowers of pulpit rhetoric, popular religious poetry and facile sentiment do not hide the true Cross from him.

It is because she has done so little to make men truly and wholly Christian, so much to keep them church members, that her message lacks power, and her life fails to convince.

—E. Herman, in "Christianity and the New Age."

A Green Hill Far Away.

W. R. Hibbert.

In God's good providence we have been allowed to pass in the short space of a few days from West Australia to New Zealand. The experience is such a one as prompts expressions. By comparison one is a land of long distances, long grades, long roads, and great open spaces, while the other of short distances, sharp grades, winding roads and the narrow confines of snug isles, one bearing the evidence of the sun-tanning of long summers, while the other the lush green of long winters and springs. To arrive in Auckland, a city of hilly slopes surrounded by hilltops, while you are still fresh from the experience of the Nullarbor Plain (so named because treeless), where the Trans-Australian train has an absolutely straight run without a curve for three hundred miles over parched, level country, is at once to know the attraction and fascination of a green hill.

This charm hastened us to climb to the summit of Maungakiekie (One-tree Hill), there because of the glory of it all we found it easy to partly enter into the experience of the famous old Maori chief, who standing on this same peak, extending his sun-scarred arm towards the fertile vale of Haurangi, exclaimed with grim sentiment: "Tamaki! E Tamaki! Tamaki maku rau!" ("Tamaki! Ah Tamaki! Tamaki of a hundred lovers!"). Following upon this ramble, it quite accidentally happened (but the accident set us thinking) that at a religious service the preacher stopped suddenly and inquired of the congregation, "What do you know about the green hill?" Instantly there was an effort to define what the hills had been saying and meaning to us. The green hills had charmed us, stirred us, and disturbed us.

The charm of the green hill.

Our eyes persisted in resting on the hills. They were clothed in a garment of wonderful green, that delighted and refreshed the eye and soul. As the eyes bathed themselves in this salve of the green sward, how quickly were born thoughts of God, his goodness and love, his strength and protection. One enjoyed the sense of comfort that filled the breast of the Psalmist when he said, "I will lift up mine eyes unto the hills, from whence cometh my help."

The beckoning of the green hill.

To live amongst the hills is to live ever in the environment of challenge. The hills beckon us to climb, and to climb still higher. Their challenge is the reward of a wider vision, a higher life. Accepting the challenge, we made an ascent of One-tree Hill. Through One-tree Hill is not to be counted amongst the mountains of New Zealand, yet the steep incline called forth

an exercise of all power necessary to climb to great heights. There was the need to persist in remaining steadfast to purpose, to strain sinews not used in the daily rounds, and dull monotony of every day life. Temptation was present in power, suggesting that we be satisfied with climbing half-way and the beautiful view obtained at this height. While resting we thought of the many who were climbing the spiritual heights and finding the way steep, lack continuity of purpose, and succumb to the temptation of lessening their spiritual intentions. In each day, each new sphere of life, the subtle temptation of lowering our standards awaits us. Benjamin Franklin in his autobiography illustrates this kind of spiritual tragedy in setting quite apart from hill climbing. "My neighbor who, in buying an axe of a smith, desired to have the whole of its surface as bright as the edge. The smith consented to grind it bright for him, if he would turn the wheel. He turned, while the smith pressed the broad face of the axe hard and heavily on the stone, which made the turning of it very fatiguing. The man came every now and then from the wheel to see how the work went on. At length, he said he would take his axe as it was, without further grinding. 'No,' said the smith, 'turn on, turn on, we shall have it bright by-and-bye; as yet it is only speckled.' 'Yes,' said the exhausted man, 'let I think, after all, I like a speckled axe best!' Why lower standards when the strain commences? Why get ease and false peace by lowering standards? Why be satisfied with less than the summit of the mountain? The mountain peaks beckon us up and up and ever upward.

In these days of feverish pursuit of pleasure, disregard for the Lord's day, looseness in morals, the church in a land of much outdoor life, denying the sanctity and restraint of home and parent, is in peril of lowering spiritual ideals to accommodate the spirit of the age. A church is not challenging or heartening young members to climb to spiritual heights that countenances dancing and kindred amusements that are a known hindrance to spirituality. The restraint and moral courage that young people are required to exercise to keep aloof from these things create more sinew, more true manliness than can ever be gained from questionable amusements and accomplishments.

There is reward in climbing still higher. As we continued up the slope of the hill, and as the city below came into fuller view, there was consciousness of leaving all its rush and anxiety and sordidness behind. Wider and still wider became our vision, until at last we could see the old Pacific on the East and on the West Coast. The great expanse before us made us think in king-

doms, kingdoms of this present world, and kingdoms of the world to be.

The story of the green hill.

In many caves about the terraced slopes of One-tree Hill rest the mouldering bones of many brown folk who peopled and fought for this coveted land of the Hauraki Gulf. Here and there is still seen the crude Maori trench marking the old battle ground of many a deadly combat. The coming of the white man has added another event of life and death to this historical hill, for on the exposed crest of the hill is a raised slab surrounded by a sturdy iron fence, sacred to the memory of Sir John Logan Campbell, Auckland's grand old man. It was he who donated to the city of Auckland this extensive parkland, of which the hill is the centre. The one who wishes for a more costly and elaborate monument than a plain slab is directed to lift his eyes and look and behold a far better monument.

As one peered with the clear vision that belongs only to the mountain-top, another hill, another gift, a sacrifice and a kingdom not of this world came to view. It was all so real that one almost pointed and said, "See!"—

"There is a green hill far away,
Without a city wall,
Where the dear Lord was crucified,
Who died to save us all."

"What do you know about the green hill?" said the preacher. The Hill of Calvary reveals to us that even the Master had to climb to the spiritual heights he attained, that he climbed all alone, weighted and pained by the world's sin, and man's inhumanity. There was at times a shrinking from the heights, yet with steadfastness of purpose he set his face toward the summit, and with calm and heroic surrender to the will of God, and without any lowering of standards, attained to spiritual heights. The Master has taught us that no follower of his can gain spiritual achievements who avoids the hills or fears the summit heights. It was only by the Calvary experience that the Saviour had the extended vision of the day when he should present to God the kingdoms of this world.

Besides the charm, challenge, and conquest of the green hill, there is revealed to him who climbs many secrets, many visions of coming world conquest, and many glimpses of the Celestial City.

The Regiment of God.

Every mason in the quarry, every builder on the shore,
Every woodman in the forest, every boatman at the oar,
Hewing wood and drawing water, splitting stones and clearing soil,
All the dusty roads of labor in the regiment of God,
March together toward his temple, do the task his hands prepare;
Honest toil is holy service, faithful work is praise and prayer.
—"Technical World Magazine."

Religious Notes and News.

A Parable for Modernists.

When Alexander the Great was plundering the palace of Darius, one of his soldiers found a leather bag, containing the crown jewels of Persia. The prize was worth millions of money, but the stupid fellow, ignorant of its value, shook out the glittering gems among the surrounding rubbish, and made off with vain boasting about the fine bag which he had found—thereafter to be used for the common purpose of carrying his daily food. Surely the story is a parable, says the "Christian." As Modernists and others have discussed the words of holy Scripture, they have been so preoccupied with the husk that the kernel has largely escaped their attention. In other words, by the process of Higher Criticism, the priceless treasures of the Bible, belonging to the King of Nations, have been virtually thrown away, while the mere verbal sacking has been retained, as though that were the spiritual content by which men live! We are not for disregarding letters and vocabularies, codices and versions, but at the same time we are for handling them with reverent care, seeing that they are the vehicle of the Spirit of God in revealing his will to men.

"Very Busy Bee."

"The Sun News Pictorial" of Monday contained a picture of the chapel in the course of erection at Balwyn, Vic., and under the heading of "Very Busy Bee," published the following description—"A busy bee at Balwyn improved both the shining and the showery hours of Saturday, and laid a new church in the day. The Church of Christ services have been held in a tent in White Horse-road, under the itinerant evangelist, Mr. Gilbert E. Chandler, since June, and often there have been about 100 persons at the services. There was an actual membership of about 40 when the mission set out to buy a section for £200 on the corner of White Horse-road and Cherry-st. The working bee, under Mr. T. Dovey, a builder, assembled in the morning thirty strong, and by noon the tiled roof was finished and the floor laid. Dinner was served by the ladies of the congregation. An additional thirty workers came along in the afternoon, and nearly all the weatherboards were up before night. The church will seat 250, and will be surmounted by a tower 23 ft. high and 16 ft. across. It is valued at £2000, and will be lined with blackwood. Lead-lined windows and a diagonal blackwood-lined ceiling are other features. Tennis courts will be built as soon as possible after the church is opened on October 7."

The Great Record of the Y.M.C.A.

The growth of the Y.M.C.A. is one of the romances of modern Christianity, says "The Christian Work" (undenominational), in calling attention to the "gratifying fact that 11,624 men and boys from the Association united with the church last year, an increase of four-fifths over the record of 1917. In the same period, we are told, the number of boys and men studying the Bible under the auspices of the Y.M.C.A. grew by more than one-half, the number now being 18,000. The number taking educational courses increased at a slightly greater rate, and is now close to 130,000, with 15,000 active students in the correspondence. In other words—More boys and men study under the auspices of the Y.M.C.A. than attend all the denominational colleges in the country or in the forty-two State universities. There are to-day four hundred United Y.M.C.A. schools, running in size from less than one hundred students to institutions with five thousand students in Boston and Detroit. Twenty of the Association schools have received the right to confer one or more academic degrees. The students themselves last year paid 94 per cent of the 3,500,000 dollars needed for the support of the schools. The work of the Association for colored men and boys is also growing rapidly. Twelve cities have already availed themselves of the standing offer of the

Jewish merchant prince, Julius Rosenwald, to give 25,000 dollars to every city which will raise 75,000 dollars for a Colored Christian Association. The colored membership of the Association has more than doubled in the last ten years. The Association has prospered remarkably in the acquisition of property. It almost seems at times to lay too great stress on the financial aspects of its success. But it is an impressive fact that the value of the Association's property is now worth 120,000,000 dollars, having multiplied nearly seven times since 1900.—"Literary Digest."

A Successful Bible College.

Under this heading the American "Christian Standard" has the question, "Has a school founded and supported for a special purpose a right to withhold the seal of its approval from those who seek the benefit of that approval while out of sympathy with that purpose?" Then follows that Pres. A. McKenzie Meldrum, of Spokane University (who is well known to many in Australia), had refused to sign a diploma. A graduate was going to the College of Missions, and he wanted to be sure that she had not imbibed the teaching current in the world to-day, so questioned her about fundamentals. At first the lady took kindly to this, later declaring that she would not take a diploma from any school that would condition the granting a diploma on anything other than her academic standing.

President Meldrum, in declaring the policy of the school, spoke in part as follows:—

"The primary purpose of the university is to train and educate men and women for the service of the church at home and abroad.

"Therefore we believe that the College of the Bible should be the centre of the university; all other colleges and departments should be made tributary to the thorough development of a strong College of the Bible.

"The ideal College of the Bible may not have been developed by our brotherhood, but we believe that a good, safe model is to be found in the College of the Bible as conducted by John W. McGarvey and his coadjutors at Lexington, Ky. There the Holy Bible was revered as the Divine Word of the living God. It was the central textbook of the college. And every teacher held that his first and most sacred duty was to set forth the deity and supreme Lordship and absolute pre-eminence of our Lord and Saviour Jesus Christ, to the end that young men and women might not only go out from them with their academic requirements fulfilled, but with their hearts aflame with evangelistic passion to make Christ the supreme Master of the world; and that is the most godlike passion that ever fired a human soul.

"The President of Spokane University is willing to sign the diploma of a graduate of the College of Music or the College of Fine Arts, or the College of Liberal Arts, upon the academic standing of the candidate, but the aspirant for a degree from the College of the Bible must possess a lively faith in God the Father, and in God's holy book, the Bible, and in Jesus Christ, the Son of God, plus his or her academic standing, before I will ever put my signature to his or her diploma."

Missionary Progress.

Our American United Christian Missionary Society reports splendid progress for last year's work. The number of contributing churches represented by the offering from one or more of the local organisations was 539. This is a gain of 108. The Sunday Schools gave \$85,083 to dollars. The Churches, 524,066.31 dollars. The Women's Societies, 541,733.64 dollars.

The reports from the Foreign fields include only nine months, but show that there were 313 baptisms during that time. During the last missionary year there were 3035, hence there is a gain this year in nine months over the twelve months of the preceding year.

This year marked the translation of the first Christian hymn book and book of Bible stories

for the Tibetans. Never before have the Tibetans in their own tongue had such Christian literature for their use.

In our thirty-one hospitals and dispensaries around the world, there were 277,513 treatments. All of the people who received treatment in these hospitals also had the gospel preached to them.

A Message from Mrs. A. L. Shelton.

To all the churches of our brotherhood and to all Christians the world over, whose love has often shadowed us through many weary days, this message is sent. I cannot think that you all forgot him as he went, alone and weary, back to the land and the people he so loved. That he was tired and worn and ready to rest I know full well, but the desire to work while yet he could was greater than the desire to stay at home. He wrote, "The going is so easy, it is only for those we must leave behind that makes it hard," and I cannot think yet he is quite happy to be away from us.

It was hard to leave the girls—for always we had been together—but they were young, and life was yet to be lived; but when he left me in Shanghai, life and heart went out of him. The journey across the sea had been a honeymoon, far happier than the one nineteen years before, for the shadow of the parting fell heavily. I did not send him, he went. I tried to keep him, but he could not stay. He seemed to desire one thing—to return.

Long ago we knew his life must go for Tibet. We had talked it all over, and he would have felt his whole work a failure had I kept him at home, and life had gone in this land. Always in America has he been eager that they should know of Tibet and its people and their lives and customs. For the souls there he sorrowed much, and perhaps he suffered much because he loved much. I knew his life must end there, but I did not mean for him to go alone. It is not so strange, the going, but the manner of it. The mystery is in the order to turn back from the Governor of Kham. A man who had been his friend over a period of years, and such an order had never been heard of before. In this man's house he had lived some two months when sent in by General Lu to make peace between the Chinese and Tibetans. There he lived and taught and doctored. This governor also invited Mr. MacLeod, the girls and himself to visit just before we came home, and they all went and were royally entertained. He sent to Batang over and over again for medicine and garden seeds; whose servant was wounded by robbers on one of his trips to Batang, and was carried to the hospital by Dr. Hardy and Mr. MacLeod, and cared for until healed. The servant said he was afraid he must die among strangers, but they were so kind to him, now he did not mind.

In August, the governor invited Mr. and Mrs. Ogden and the children to visit him before they came home on furlough last fall. To Chiamdo and in the Galon Lama's home there had been visited and looked after the wounded soldiers. One of the wounded men asked for an operation, and Dr. Shelton, knowing the man was not able to stand it, asked the Galon Lama if he should perform it, and he said, "No. You would do more harm by one man who would die under your hand than the good that would come from a hundred healed." And he didn't do it, and when he left, taking him by the hand, Dr. Shelton said, "There is one thing you and I can do, and that is work for the good of our fellow men, if our religion is not the same," and the Galon Lama said he could do that. In the fighting that occurred, no Chinaman was maimed or tortured as had been the custom before, but all were sent out of the country safely. Even the Dalai Lama at Lassa had sent to the hospital at Batang for medicine. Upon whose shoulders the blame should come I have not been able to decide.

To all the churches his message would be one of love, and that all small things be forgotten, that you all might be one. May his martyrdom and our Getsemane bring to the church that baptism of fire needed for the redemption of souls—and to the Tibetans all he hoped for.—Mrs. A. L. Shelton.

The Sacrifice of Calvary.

Robert Benzle.

The sacrificial death of our Lord Jesus Christ on the Cross of Calvary was the culmination of a series of events which, taken as a whole, constitute a baptism of sufferings unparalleled in the history of the world. The pathetic incident which took place in the upper room when our Lord foretold his own death in the memorials which he handed to his disciples, had given place to the anguish of the garden of Gethsemane; the anguish of the garden to the judgment hall with its insult, mockery, and scourging; the judgment hall to the moment of matchless love and deathless fame, destined to become enshrined for ever in the hearts of men. "But he was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one unto his own way, and the Lord hath laid on him—the iniquity of us all."

The sacrificial death of our Lord Jesus Christ

was the basis of God's pronouncement of reconciliation to a sin-stricken and dying world; it is also the basis of our acceptance of God's offer; as it is the basis of condemnation to those who reject it. The extent of sacrifice to which God has gone in the accomplishment of our salvation is our best assurance of the greatness of his love towards us, and of his deep interest in us, and anxiety on our behalf.

Such great and wonderful sacrifice points surely on the one hand to the destruction and death from which we have been delivered; and, on the other, to the resplendent glories of the spiritual world, and to the eternal bliss and supreme happiness of being for ever with our Lord.

"Jesus, Love and Life art thou,
Life and Love for ever.
N'er to quicken shalt thou cease,
Or to love us never.
All of life and love we need,
Is in thee, in thee indeed."

Second Coming of Christ.

J. Fraser.

This question is attracting the minds of many in the church to-day, and many conflicting theories are brought before the hearers. The theory of the personal reign of Christ has many attractions for the imaginative. It has visions of splendor about to open upon the world. To the sentimental, it promises a country where David sang and Jesus died. To the indolent, it gives a millennium without working for it. To righteous souls vexed with the filthy conversation of the wicked, it offers a speedy purgation of the earth. To those who cry, "How long, Lord?" it holds out a ready verdict for the saints. To those whose cheeks blush with indignation at the dishonor done to their Lord, it hastens his ascendancy. For the aspiring, it offers class distinctions and judicial authority. To the lover of the material, it provides a terrestrial paradise.

I am convinced that many of us will be disappointed if we are looking for a personal reign of Christ on this earth. I have given much study to prophecy, and found in my study of it such Scriptures as "Behold, the Lord rideth on a swift cloud, and shall come into Egypt; and the idols of Egypt shall be moved at his presence; and the heart of Egypt shall melt in the midst of it (Is. 19: 1, 2). The destruction of Babylon by the Medes and Persians is thus poetically described: "The stars of heaven and the constellations thereof shall not give their light. The sun shall be darkened in his going forth, and the moon shall not cause her light to shine" (Is. 13: 10). When Christ bade his disciples flee from city to city, that they might avoid persecution, he added, "Ye shall not have gone over the cities of Israel till the Son of man be come" (Matt. 10: 23). When Peter asked respecting John, "And what shall this man do?" Christ replied, "If he tarry till I come, what is that to thee?" (John 21: 21, 22). Now if Jehovah is represented as coming into Egypt, riding on a cloud, when an act of his power only is described; if the constellations of heaven are said to be darkened, and the sun and the moon refuse their light, when the overthrow of a nation is emblematised; if the Son of man promised to come before his disciples should have gone over the cities of Israel, and before the beloved disciple had left this world, and has never yet appeared personally on the earth—then would the strong language of the Saviour, uttered before the rebellious city, fitly describe his coming in power to inflict those dire judgments which ere long overtook the guilty nation. There is no argument more convincing of Christ coming than the overthrow of Jerusalem, and the setting aside of the former economy. The coming mentioned in Matt. 24: 3 alludes to this event.

First, Christ came in the flesh when born of Mary. Secondly, he came as the Christ at his immersion. Thirdly, he came in authority after his resurrection. Fourthly, his kingdom came in authority on Pentecost. Fifthly, he and his kingdom came in power at the overthrow of the city. Divine power sets aside a divine institution. Sixthly, he will come again in power to overthrow his Gentile opposers, and to re-establish his religion, and extend it over all mankind. Seventhly, he will come in person at the general judgment. "Marvel not at this, for the hour is coming, in the which all that are in their graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation" (John 5: 25-29). I have never read in all my reading, and I have read the authorised version many times, and other versions, of the third coming of Christ which some preachers are telling us of to-day.

Precious to us, O Lord, is the death of thy saints, which make us heirs of so great a wealth; which leaves us furnished with so great variety of examples, that every want is abundantly supplied—John Austin.

65 One Christ We Feed Upon.

1. One Christ we feed upon, one liv - ing Christ, Who once was
2. O feed me dai - ly on the Liv - ing Bread, He - fresh me
3. My life, my ev - er last - ing life art Thou, My health, my
4. Great All in All, e - ter - nal word made flesh, Al - jux and
5. Chief of ten thousand, lovely and be - loved, The flow of

dead but lives for us - er save; One is the
hour - ly with the liv - ing withe, O eat - is -
joy, my strength I owe to Thee, He came Thou
O - mo - ga, etc. a - tis - king, The Church's
Shar - on, ev - er fresh and fair, In Thee is

cup of bless - ing which we bless, True sym - bol
fy my fam - ished soul with food, And quench my
liv - est, I shall al - so live, And where Thou
Head, the Church's Bride - groom too; Those, bless - ed
all cre - at - ed beaut - y foun'd, All un - cre -

of the blood which from the cross did flow,
thirst with fruit of the e - ter - nal vine,
art in glor - y, there I too shall be,
Sav - our, Thee we cel - e - brate and sing,
at - ed ex - cell - ence is tru - ly there.

Suggested Hymn and Tune for Morning Worship, October 15.

Blowing Out the Birthday Candles.

How bonny the table with its heaped up goodies of every kind, the huge cake at the centre bearing the blazing little candles, in number corresponding to our years, and to be ceremoniously extinguished at the close of the feast, how bonny, I say—when we were young! Then birthdays clinked with jollities, and not a cloud was in the sky. How far can you go back in your recollections? To the cake with only seven candles, or eight, or nine, or ten? What fun to blow them out! How your cheeks puffed out with the laughing labor! How merrily you went about their extinguishment! What hand-clappings when the light of the last went out!

The number grew. The candles, like you, are in their early teens. The feast is as merry as were the first. Hearts are just as light, faces just as glad, laughter just as free. But you were a bit self-conscious when you came to blow the candles out. You were a trifle awkward about it. Were you conscious of the eyes of others being upon you? Conscious, in particular, of the watching eyes of a little boy on your right or a little girl on your left? Well, none the less merrily did you blow the candles out.

Seventeen of them now, eighteen! And you are a trifle patronising in procedures. There is just a hint of condescension in your food-partaking. Your appetite is still large, but it takes on a sort of apologetic tone. You blow out the candles as if you thought it a sort of good fortune for candles to be blown out by you. For were you not just home from the boarding school, my Miss that was? And was not my gentleman in his sophomore year?

Twenty-one candles! It is a real ceremonial now. The symbolism is becoming meaningful. But it was not of the twenty-one candles you were thinking; it was not of candle lights at all. You were thinking of the big sun's rising of your manhood. Just a bit awesomely you blew the candles out.

Thirty candles! This time the ceremonial means little. It means less than at any other time in your life. Childhood's freshness has gone. The mellowness of age is yet afar. You are busy, almost too busy to stop to celebrate a holiday. You neither look back nor forward. Immersed in the present, days dead and days to be are alike unreal. You do not sit down with memory, neither do you dream. Not merrily as in your six's or seven's; not self-consciously as in your early or patronisingly as in your later teens; not awesomely as when you stood on manhood's threshold at twenty-one, but mechanically you blew the candles out.

Forty candles! There's nothing mechanical about it now. Those forty candles stab you wide awake. You are definitely no longer young. At the very lag end of the thirties a man may fancy himself a young man still, a woman that she is yet in life's early morning; but at forty you must put aside all pretences. You are not yet old—far from it—but youth has gone. In large measure you realise that your place in the world is fixed. You may do and will do a better work in your forties and in your fifties than in your thirties, but none the less it is in the late thirties that we swing into life's determining strides. If in the thirties, you have well begun, the years that follow may make for large completions. But barren thirties usually spell life failures. If a man is conscious of his failures, not seldom at forty he

Lies like a hedgehog rolled up the wrong way Tormenting himself with his prickles.

Fifty candles! Forty and ten more; and was not the forty enough? Is not the candle business being slightly overdone? One maiden of our dreams means happiness; but when fifty maidens in moroson town, as Artemus Ward envisions it, place their fifty pairs of hands in the hand of the visitor, and chorus sweetly, "Wilt thou be ours?" it is natural to enquire, "Why this thinsness?" Fifty candles constitute a real embarrassment. Not that fifty candles spell old age; far from it.

Yet one time it was so regarded. Montaigne rescues these words from oblivion: "What," said the younger Cato to those who would stay his hand from killing himself, "am I now of an age to be reproached that I go out of the world too soon?" And yet he was but forty-eight years old! Montaigne himself puts the stamp of old age on a yet younger, "And therefore my opinion is, that when once forty years we should consider it as an age to which very few arrive." Now the actuaries' tables give the lie to this gloomy pronouncement. "Few arrive?" Your "expectancy" is quite considerable at forty.

And at fifty, too. Modern ways of living, say what you will of them, have, at least, added greatly to life's prolongations and pushed the shadows of the old age zone the further. Dr. Osler himself did his best work in his forties, his fifties, and what was given him of his sixties. There has been a great change in our thinking on this matter, even in our own generation. When you and I were children a man at fifty was old! Are we old at that age? At least, we do not think so, nor, in my opinion, does the world so now regard the half-century mark. Yet the word just used is a bit silencing—a half century!

But, at least, there is not heat of rebellion at the fiftieth milestone. We have too long ago bidden good-bye to youth to miss it sorely. There is no mistake about our status. We are at the noon of middle age. The stripes of the forties are cooling. We have as great strength as ever, but that strength must be conserved. The days of prodigal expenditures are over. Like thrifty housewives we must waste nothing. Youth is gone, but old age, decidedly, has not yet come. Life's blood may not be hot; neither is it cool. Fruitful days, too, come trooping in. The troop is not large; only an advance guard, yet heartening in its coming. Realisations must not be too long deferred. The presences of bright hopes still, also the presences of bright fulfillments. We are beginning to enter upon our own.

All in all a pleasant birthday. It is not so merry as those birthdays further back, but it is happier than were the birthdays of the forties. Your lungs are just as good as ever; blow the candles out.

At McLeod Settlement, French Island, Victoria, an honest effort to reform prisoners is being made by our penal authorities. Same methods are adopted. Locks and keys are dispensed with, and a gracious amount of liberty is allowed. Each prisoner has a cubicle—small room—to himself, and these rooms are models of cleanliness and tidiness.

The superintendent, Mr. Quirk, is remarkably suited to his job, combining as he does, the pity of a father and the tact and firmness of a general. A board, consisting of men noted for their moral worth, with Mr. S. Manger, administers the affairs of the settlement.

By invitation, the writer was privileged to spend a Saturday and Sunday with the prisoners. We began—after their work was finished for the day—by entertaining the men. We "caught them with gulsh." Being dubbed by them a "dinkum" fellow on Saturday, we had no difficulty on Sunday in getting the highest number that has ever attended a religious service to listen to the old, old story of Jesus and his love—Jesus came not to call the righteous, but *sinners* to repentance. The result was that six of them—some of them moved to tears—resolved to give up their sin and accepted Jesus as their Saviour. After the service, which was held at 2 a.m., we spent the whole of the afternoon in granting interviews privately to 13 different men, and learned much of their sad ex-

Sixty candles! A pleasant birthday also. If life be no longer strenuous it is seasoned. And we cannot mistake the significance of those three score candles. Old at last? Emphatically no, but at sixty, one is at least in the youth of old age. Yet youth of manhood and youth of old age lie far apart. As Stevenson has it, "It is decidedly harder to climb trees, and not nearly so hard to sit still." There is no use pretending; even the thrice royal game of hide and seek has somehow lost its zest. Yet there is zest in life for all that. The apples of early summer are seldom richly flavored, but Oh, the juiciness and the tang of the apples of the early autumn! Fall days are full-est. There is no longer riot in the pulses, but durable satisfactions are homing now.

Seventy candles! How still the air is. The winds have all slunk into their caves. Even the echoes of the storm have clean died away. There is so little of fret. Autumn glories. Time of harvest. Rarest skies of gorgeous hues. Dews dipping goes the sun. No concealments now. No evasions. We have come to the noon of old age. And strangest paradox—while we go slower at the time the faster go the years. Why it was only yesterday when there were only sixty candles. So be it. The faster we go the sooner we reach the journey's end, and it must be good to be there. Surely, the All-Father has very much laid up for us when travelling days are done. And, do let look about you, nearly all who sat with you 'round that table, in years ago, have reached that end already. There are few to watch you now as you extinguish the candle lights one by one. Small matter they watch you from afar, and always there is One who watches. Prayerfully blow the candles out.

Seventy-one candles, seventy-two, seventy-three, seventy-four, five, six, seven, eight, nine, ten, eighty? Eighty-one? Eighty-two? Eighty-three? Eighty-four?? —? —? Better still. O the softness of the afterglow, the slow unsetting, lest its brilliance blinds, of the sun that has risen in the west! Alone, alone, quite alone at the table, and none save the angels to see the ceremonial of the darkening of the candles. Too weak to blow the tiny candles out? Never mind. God will send a messenger to do it for you—the Angel of Death. All dark now. Nay, all light! —The Contributing Editor of "The Christian Evangelist."

Prison Reform.

periences, and there we realised the truth of those lines—

"Down in the human heart,
Crushed by the tempter,
Feelings lie buried
That grace can restore."

The writer knows a lively interest in these men, and intends spending much time in corresponding with and visiting them, but a crying need exists for books to form a library. Books of good moral character, of adventure, biography, etc., etc., as well as religious books, are sadly needed. A brother or sister who would like to have a hand in this great reformatory movement is asked please to send on a book, or books, to c/o Austral Publishing Co., 530 Elizabeth-st., Melbourne, and we shall see that they are duly delivered to the settlement.—"Inasmuch."

Our college provides many of the elements that make for the growth of the kingdom. It provides good soil and environment for the students, whose lives receive the best of cultivation, for the sowing of the imperishable seed; and they in turn go out and by means of the same seed, in good soil by the process of cultivation, reap a glorious harvest.—W. L. Ewers.

The Realm of the Bible School.

Conducted by W. B. Blakemore, B.A.

Some Resolutions for a Teacher.

I will be on time at the services, thus setting myself the right example, and having everything ready for an impressive, orderly opening. Whenever possible, I will be in my place ten or fifteen minutes early, so that I may greet the scholars as they arrive.

I will have my lesson properly prepared, and know exactly how much time I should spend on each section of it in order to cover all the ground. That I may accomplish this, I will begin to study next week's material at the first of the week.

I will make it my business to read and study everything I can lay my hands on which will make me a better teacher. There is much that I can learn from more experienced workers, and I will avail myself of this opportunity to increase my efficiency.

I will not be satisfied to stay in my rut, but will attend every available convention or teacher training class, where new ideas and methods are being exchanged.

I will plan more variety for my class sessions, so that the interest will never lag, and the scholars will hesitate to stay away for fear of missing something new.

I will lay out a definite plan for memory work and follow it, realising that what is stored up in the mind of the young is never lost.

I will give some regular instruction along missionary lines, with a view to stimulating interest and increasing missionary givings.

I will try to have a sympathetic understanding of my scholars, to know them personally, and their outside interests, and to join them in some out-of-school activity.

I will encourage my class in attendance at the church service.

I will aim to have my scholars become so familiar with the Bible that they will be able to use it intelligently and appreciate its true value.

I will pray earnestly that every scholar will be brought into a conscious relation with God as a personal Father and will make a definite decision to serve Him. Towards this end I will work collectively and individually.

I will try to be an enthusiastic, consistent, cheerful Christian, realising that the best teacher is "he who can best kindle hearts into enthusiasm by a spark of electric fire from his own soul"—"The Evangelical Teacher."

From a Carpenter's Shop.

A boy of twelve in old Jerusalem one day realised that he had reached the age when he must think for himself and make decisions. Without false ideals of independence he went back to his home and workshop and did the things his parents thought best, but he began that day to live his own life, and to make plans for helping the world.

He was not ambitious to be rich or famous, he would not fight, and he hated meanness, cruelty, injustice and hypocrisy.

When he grew to manhood, he healed sick people, comforted the sorrowful, pitied those who did wrong; divided his food with the hungry, strengthened the weak and made friends with the children.

He loved the sea and boats; the hills and fields, flowers and birds. He was brave in danger, patient when persecuted, heroic in temptation, pure in heart, and so loving and unselfish that millions of people who never saw him love him, and would lay down their lives for him.

He did not preach long sermons—he never wrote a book. You could easily commit all his recorded words.

He died poor, almost friendless, and yet we celebrate his birthday throughout the world; we date our letters from the year of his birth; we meet in Congress and Parliament prayers in his name.

The history of his life is printed in four hundred languages.

Kings and emperors, presidents and judges, statesmen and scholars, peasants and slaves, declare this to be the greatest and best of all books.

Thousands of magnificent buildings have been erected to him—abbeys, cathedrals and churches.

From his life and death painters, poets, orators, and musicians have gained their highest inspiration.

From this wonderful, perfect boyhood and the work it began, boys and girls of every land may learn kindness, courage, obedience, and devotion to duty.—"Everyland Magazine."

C.E. Convention.

The eyes of Christian Endeavorers are turned toward Brisbane, where the Australian Convention is to be held from October 5 to 12. There is promise of a large attendance, 450 delegates have already registered, and the number continues to grow. A large delegation is going from South Australia, and Victoria will be represented by a goodly number. W. B. Blakemore, Secretary of the Victorian Bible School and Young People's Department, has been appointed official delegate, representing the Churches of Christ Victorian C.E. Council. Miss McCormack, of Coburg, and Mr. Roberts and Miss Bayliss, of Brunswick, are also planning to attend the Convention.

Swan Hill—Woorinen.

In connection with the Swan Hill District Conference held September 10 and 11, there was a combined Young People's Rally on the Sunday afternoon. The older scholars of the Woorinen school, with their superintendent, Mr. C. Harrop, and teachers, journeyed to Swan Hill, a distance of nine miles, and united with the Swan Hill school in a very fine gathering. There was a large attendance of parents and friends of both schools. Musical items were rendered by each of the schools in turn. The Organising Secretary of the Victorian Bible School and Young People's Department was present, and had the privilege of addressing the meeting. It was a very fine gathering of young people. There are great possibilities for the work in that rapidly growing district.

"God of Heart and Hand,

Teach me to understand!

I know so little of the thought that lies

Back of the shining of those childish eyes,

I guess so little of the wonder there,

Under the curling of the sunny hair.

It is so very, very long ago.

Since I, too, knew the things that children

know;

Yet hast Thou given them to me to lead.

Out of Thy wisdom grant me all I need—

Patience of purpose, faith and tenderness,

Trusting Thy perfect love to lead and bless."

—Selected.

That the College of the Bible exists is a cause for rejoicing. The enthusiastic, enterprising and faithful brethren who originated the movement in Melbourne may now well glory in Glen Iris and its many earnest and capable representatives scattered through your Commonwealth and our little Dominion, pugnauciously contending against the forces of evil as manifested in an age of overpowering materialism, rationalistic complacency, and deadly indifference. May God continue to richly bless our college, with its self-sacrificing, capable staff. May they long live to nurture and develop the noblest proclivities of those the Lord has chosen as his instruments for the propagation of his revealed truth among this and future generations.—A. A. Creamer.

The College.

Probably the greatest need of the hour is young men, full hundred per cent. Christians, who, having heard the "Follow me" of the Master, Jesus, are prepared to lay all upon the altar of love and service and go all the way with the Lord in order to win men and women to Christ. But right alongside that same need is its counterpart, namely, brethren in the churches who having not heard the Master's "Follow me," in the same sense, and having been permitted to give themselves to business pursuits, recognise their stewardship for Christ, and up to the same standard of hundred per cent. Christians give as God has prospered them.—G. E. Burns.

An unselfish person cannot resist a worthy appeal made for the benefit of others. Who gain by these gifts? The students? Yes, but their aim is not personal gain, but the advancement of God's kingdom. Local churches? Yes; they are able to have men with the advantages that come from the life and training of the College. The world? It does—in having better opportunities to know and receive the gospel. Indeed, a blessing is for all, as a result of this giving, so let us give.—A. C. Killmier.

Familiarity is said to breed contempt, but an intimate knowledge of the College of the Bible cannot but create admiration and respect. The college has become such an identity in our Australian and Foreign work that we cannot now conceive our brotherhood without it. It seems as indispensable to our work as the eye is to the body. If we try and visualise the work bereft of the college, we will be constrained to value it more. We can hardly think of a church in Australia which has not cause to thank God for the College of the Bible. Long life, health, and continued prosperity to the college, its beloved Principal and Faculty is the prayer which rises from thousands of hearts to-day.—R. P. Arnott, B.A.

To those who are anxious for the preaching of the gospel in its simplicity and entirety, there should be no need of argument or persuasion to induce them to support the college. The college is her own best argument, and in a very wonderful way makes a mighty appeal to the liberality of a grateful brotherhood. Her past work and present glorious achievements are sufficient to convince the most sceptical of her intrinsic worth to the brotherhood. She is our one institution, in Australia, which stands for the efficient equipment of young men and women for effective evangelism. Therefore the college is worthy of our very best.—F. E. Alcorn.

To be well equipped is a great factor towards successful service. The ill-equipped are always more or less handicapped, and this truth applies to almost every phase of Christian service. The college, in providing young men and women with special opportunities to improve and more fully develop their intellectual and spiritual equipment, is playing a most important part in the great work of extending the kingdom of God.—G. D. Wright.

Is it possible to estimate the value of the college to the kingdom of God? We think of the magnificent work being done by men who were trained in our college, and realise that eternity alone will reveal its true value to the kingdom. The college will continue to be a very real value to the kingdom of God while it continues to prepare men to proclaim salvation through the Christ of Calvary.—C. Young.

The college is a wonderful incentive to our work. Great progress has been made by us since its inception. Hundreds of souls have been won for Jesus Christ in the Commonwealth, while others have been turned from heathenism to Christianity by the efforts of those who have been trained in this splendid institution.—H. M. Clifton.

"My love is thine to teach; teach it but how
And thou shalt see how apt it is to learn
Any hard lesson that may do thee good."

—Shakespeare.

The Family Altar.

J. C. Ferd. Pittman.

"SEEK, AND YE SHALL FIND."

The Gospels open with a glorious picture of the wise men's quest and query. Three men of considerable wealth, intelligence, and standing in society, left their homes to follow the call of heaven in searching for the promised Messiah. They spared no expenditure of time, effort, or money, counting not even their lives dear, that they might see and worship Him. As the shepherd sought the lost sheep, and the woman the lost coin; as a miner searches for gold or silver, a diver for pearls, or a student for knowledge, so these wise men sought for Christ. From them we can learn a valuable lesson. We are all ready to concede that life is not a lottery; that fortunes do not come, usually, as the result of lucky speculation, but as a reward of earnest, diligent labor—but, strange to say, men frequently forget that this applies also to the domain of religion. We do not stumble into the church, but take a deliberate step towards it. Religion does not strike men as a flash of lightning, but illumines the lives of those who walk out from the darkness of sin into the light and liberty of the kingdom of Christ. Spiritual blessings are not dispensed haphazard, but come to those who seek for them. If only a man will follow the star of divine revelation which God has lifted up to guide men amid the darkness and labyrinths of this world, he will surely be led to the Bethlehem manger and the Cross of Calvary. His night shall be turned into day, and he shall rejoice in the Saviour he has found.

SEPTEMBER 24

The Biography of Jesus Christ.

The book of the generation of Jesus Christ, the Son of David, the son of Abraham.—Matt. 1:1.

Writing of the New Testament, and especially of the Gospels, Erasmus thus expressed himself: "If the footprints of Christ be anywhere shown to us, we kneel and adore. Why do we not rather venerate the living and breathing picture of him in these books? If the vesture of Christ be exhibited, where will we not go to kiss it? Yet were the whole wardrobe exhibited, nothing could represent Christ more vividly and truly than these evangelical writings. Statues of wood and stone we decorate with gold and gems for the sake of Christ. They only profess to give us the form of his body; these books present us with a living image of his most holy mind. Were we to have seen him with our own eyes, we should not have so intimate a knowledge as they give of Christ, speaking, breathing, dying, rising again, as it were in our own actual presence."

Bible Reading—Matthew 1:1, and verse 17.

SEPTEMBER 25

The Birth of Jesus Christ.

Now the birth of Jesus Christ was on this wise.—Matthew 1:18.

"The Babe, whose Birth Was the great business both of Heaven and Earth."—Richard Crashaw.

Bible Reading—Matthew 1:18-23.

SEPTEMBER 26

The Wander-seeking Name.

And thou shalt call his name Jesus.—Matthew 1:21.

"The command given to Joseph is also given to you. Whatever others may call that dear Lord, thou shalt call his name Jesus. 'Jesus, be thou my Jesus' was one of the commonest of epitaphs in mediaeval times. Thou shalt call him so, O how earnestly in prayer! thou shalt call him so, O how earnestly and yearningly, by fixing thine eyes on the Cross, as the dying Israelite on the

brazen serpent; thou shalt call him so by clinging to him, of an entirely, as Peter on the surges of the sea, thou shalt call him so, by leaning on him, O how tenderly and confidently, as the bride coming up from the wilderness. 'Thou shalt call his name Jesus.'"

Bible Reading—Matthew 1:21-25.

SEPTEMBER 27

Born in Bethlehem.

Now when Jesus was born in Bethlehem.—Matthew 2:1.

"O little town of Bethlehem, how still we see thee lie!

Above thy deep and dreamless sleep, the silent stars go by;

Yet in thy dark streets shineth the everlasting Light;

The hopes and fears of all the years are met in thee to-night!

"O holy Child of Bethlehem, descend to us, we pray;

Cast out our sin and enter in—be born in us to-day!

We hear the holy angels, the great glad tidings tell—

Oh, come to us, abide with us, our Lord Immanuel!"

Bible Reading—Matthew 2:1-6.

SEPTEMBER 28

"The Star of Bethlehem."

And they, having heard the king, went their way; and lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.—Matthew 2:9.

Sir Edward Burne-Jones was asked by a young girl who watched him painting "The Star of Bethlehem," whether he believed that the story was true. He replied, "It is too beautiful not to be true."

Bible Reading—Matthew 2:7-10.

SEPTEMBER 29

The Wise Men's Gifts.

And opening their treasures they offered unto him gifts, gold and frankincense and myrrh.—Matthew 2:11.

"What can I give Him,

Poor as I am?

If I were a shepherd I would bring a lamb.

If I were a wise man I would do my part—

Yet what I can I give Him,

Give my heart."

Bible Reading—Matthew 2:11, 12.

SEPTEMBER 30

The Fore-runner's Appearance.

And in those days cometh John the Baptist, preaching in the wilderness of Judea.—Matthew 3:1.

"The last, and greatest, herald of Heaven's King, Girt with rough skins, hies to the desert wild; There hurst he forth—'All ye whose hopes rely On God! with me amidst these deserts mourn, Repent! Repent! and from old errors turn.'"

Bible Reading—Matthew 3:1.

OCTOBER 1

The Baptism of Jesus.

Then cometh Jesus from Galilee to the Jordan unto John, to be baptised of him.—Matthew 3:13.

"To Jordan's stream the Saviour goes

To do his Father's will;

His breast with sacred ardour glows,

Each precept to fulfil.

"Behold him buried in the flood

(The emblem of his grave),

Who, from the bosom of his God,

Came down a world to save."

Bible Reading—Matthew 3:13-17.

PRAYER.

Merciful God, I thank thee for all the blessings which may be mine for just asking and seeking. There are untold treasures yet awaiting me, if only I seek for them. I adore thee for the riches of thy Word, and the wealth of grace thou dost bestow in the ordinances and exercises of thy house, and in obedience to thy will. I praise thee that the half has not been told of what thou wilt yet do for all who humbly and diligently seek the Saviour, and do his will. Give me grace to follow the light of thy Word every day, and all the way. For Jesu's sake. Amen.

WANTED.

The church at Bordertown, S.A., invites the services of some preaching brother to fill the vacancy caused by the death of our late Bro. Edwards.

A good girl (from country preferred), for house duties, at the home of one of our church members in Melbourne. A good home. Apply in first place to T. Bagley, Home Mission Office, 14 Queen-st., Melbourne.

Haupton Church of Christ Cricket Club wishes to arrange one-day matches on home ground. For dates and particulars apply L. Allen, Abbott-st., Sandringham.

The Church at Swanston-st. require a caretaker. As the accommodation is limited, the position would suit a married couple. Apply to the Secretary, R. Lyall, 30 Leveson-st., North Melbourne.

Churches of Christ, Manning River, wish to secure the help of an evangelist. For particulars apply to the Secretary, Arthur W. Billingham, Victoria-st., Taree, N.S.W.

IN MEMORIAM.

COSH—In loving memory of our dear husband and father, George Wilson Cosh, who passed into rest, September 13, 1920.

"Until the shadows from this world are cast,

Until He gathers in His sheaves at last.

Until the twilight gloom is over-past—

"Good night!"

—Sennathere, S.A.

KEMP—In fond memory of Eva C. Acton, the beloved wife of W. A. Kemp, who passed to higher service, September 22, 1920. Very lovingly remembered.

"And there shall be no more pain."

"A morning without clouds."

He saw thou neededst rest,

And to say Good night was best,

So he gently closed thine eyes until the morning;

Thy brightness came from him,

And it shall not grow dim

Till the brightness of his glory crowns the dawn

Then—blended one with his [ing]

Thy royal part it is

With him, to shine resplendent in the morn'g.

—Inserted by W. A. Kemp.

KEMP—In loving memory of our dear daughter and sister, Eva C. Acton, beloved wife of W. A. Kemp, who passed to higher service, September 22, 1920.

At the gates of heaven she will meet us,

With the same sweet, loving smile;

We are only parted, dear one,

Just for a little while.

—Inserted by Mrs. and Mr. A. Burden and family.

McCLEMENT—In loving memory of our dear mother, who passed away at Port Melbourne on September 20, 1921.

With sad hearts we watched you

Going on your way

Although we loved you dearly,

We could not make you stay.

Some the weary days of suffering,

Sweetest rest has followed pain;

You are sleeping, good night, mother.

In the morn'g we'll meet again.

—Inserted by her loving daughters and sons, Mrs. Casey, Mrs. McMahon, Mrs. E. W. Peet, William and Roderick.

Here and There.

COMING EVENTS.

College Annual Offering, October 1. One decision at Malvern-Caulfield, Vic., on Sunday evening.

R. L. Woffenden, Duke-st., Northam, W.A., secretary of the church in that place.

F. E. Buckingham preached at Brookton, W.A., on Lord's day, Sept. 10, when two adults confessed Christ.

We hear of one addition by faith and baptism at Kalgoorlie, W.A., and two at Claremont, during the past few weeks.

Owing to inclement weather and practically impassable roads, H. G. Harward has been compelled to close the tent mission at Loftus Park.

A brief tent mission will commence at Northam, W.A., on October 23, when Thos. Hagger will assist the local church and C. P. Hughes.

Preachers and church secretaries throughout the Commonwealth are asked to do their utmost to create interest in the College offering this year.

A. J. Fisher has resigned as evangelist of the St. Peter's church, N.S.W. The platform will now be occupied by students from the Sydney Students' Training Class.

A. H. Webber, of Macquarie-st., Chatswood, is now secretary to the N.S.W. Bible Schools' Committee. All communications intended for the Committee should be forwarded to him.

Bro. T. E. Rofe returned from his trip abroad last week. During the whole of the pleasant journey he was in good health. Whilst in U.S.A. he had the honor of an interview with President Harding.

W. Wakefield is expected to arrive in Perth, W.A., on Wednesday, Oct. 4. A welcome meeting is being arranged at Lake-st. for Thursday evening. Bro. and Sister Wakefield will go on to Darwin in time to commence work on Lord's day, October 8.

Again the world is menaced by the threat of war, and our own country, which it was hoped would in our time be a land of peace, is likely to be involved. Christians everywhere should pray for the preservation of peace, and work, too, that the world may be brought to an acknowledgment of Him who came to earth as Prince of Peace.

Every State, it is hoped, will be well represented at the Federal Conference to be held in Melbourne from October 24 to 27. Concession fares may be obtained. The business is important. The presence of 16 or 17 foreign missionaries should tell prove an attraction so great as to assure large attendances.

The brotherhood is making a very generous response to the North Richmond church appeal, in the interests of a widowed sister and her family of eight. Cash received to date, £137. The fund will open, and further donations will be gratefully received by the treasurer, J. E. Allan, 41 Bennett-st., North Richmond.

Barrat East mission continues with unabated interest. Last Sunday night the two tents were again packed, and many were standing outside. The mission continues till next Sunday night. So the seventy-six have taken their stand for the Christ. Brethren everywhere are asked to pray for the concluding meetings of the mission.

Bro. J. Sage, of Ascog Terrace, Toowoong, Brisbane, has a small organ which he would be willing to present to any of our Queensland churches or Sunday Schools possessing no instrument and unable to purchase one. Any church or school desiring to take advantage of this generous offer will please get into direct touch with Bro. Sage.

Some few weeks ago the church meeting at West Subiaco, W.A., was, with the blessing of the Synod church, organised independently. Since then the church has more than doubled its contributions to the local work. It is apparently good to give people responsibility. Bro. Leslie Clay is leaving here while he continues his studies at the Perth University.

In a private letter from Bro. N. G. Noble, the preacher of Wanganni church, N.Z., we note with pleasure the following paragraph—"The work here is encouraging. I just concluded a mission in Hawera, 10 miles distant, and God 'added to the church' about 26."

The boxes of Christmas cheer from Victorian churches, societies, etc., for our mission stations, will be despatched about the middle of October. All boxes must be left at the Austral office not later than October 7. Owing to the difficulty and expense of sending goods to China, Christmas cheer for our missionaries at Yunnan should take the form of money, which the Committee will be glad to remit.

The W.A. Home Missionary Fund is sustaining more workers in the field than ever before; there are now eight men wholly or partly supported as evangelists. Other fields are awaiting help, and many new fields should be entered. Because of all this, every West Australian disciple should contribute willingly, regularly, and liberally to the Home Mission Fund. Hy. Wright, the Treasurer, National Mutual Insurance Society, St. George's Terrace, Perth, will be glad to hear from many of the brethren.

Acting on the suggestion of both Bro. A. M. Ludbrook and R. Lyall, we print on another page hymn and tune suggested for use in morning service of October 15. Bro. Lyall, referring to Bro. Ludbrook's letter, writes thus of the recommended music: "It is a good strong setting, and fits the metre well. I understand it is a favorite tune amongst our British brethren. If brethren responsible for selecting hymns for morning services in our churches will carefully study our own hymn-book they will find an excellent and varied selection quite equal to most other hymn-books available. Lock right through our book, and it will well repay careful attention."

H. G. Harward, our N.S.W. Home Missionary Secretary, writes—"Sept. 30 to Oct. 2 are the great days on the calendar of approaching events. Our half-yearly Conference, Harbor Trip, Young People's Rally, Conference Sermon, and a whole day of meetings. A great programme, with not a dull moment in it. And then the presence of our big Victorian Conference President, J. E. Thomas. With the power of the Spirit resting upon the meetings, this will be a great time, and it will be to the glory of our divine Lord. Brethren, pray for these meetings, and then plan to be present. It will be more refreshing to mind and body than the sea-side or a trip to the mountains. Try it!"

The Christian Endeavor Societies of the Victorian Churches have been asked by the Home Missionary Committee to raise £120 to pay for a new roof for the mission tent. The Endeavor Council has approved of the plan, and strongly recommends every Senior and Junior Society to make the best possible effort in order that the full amount might be subscribed. 500 souls were won for Christ last year through tent missions. It is a great soul-saving work. Church members throughout the State are asked to kindly co-operate and contribute through the Christian Endeavor Department, and thus help to keep a good tent equipment. When the matter was brought before the Lygon-st. Society, a few nights ago, the members at once decided that they would guarantee at least £10. Preachers and church officers would greatly help in the movement by making a good announcement, and by their general encouragement to the C.E. work.

FOR SALE.

Clearing Sale, Saturday, Sept. 30, 2.30 p.m., at the home of Gilbert Chandler, 45 Yerrin-st., Balwyn. Household furniture and effects, including oak dining-room suite, sideboard and hall-stand, also quartered-oak office table, with four drawers; bedroom suite; Singer sewing machine; linos; congoium, squares, etc. Jno. T. Mahony, Auctioneer, 317 Collins-st., Melbourne.

SEPTEMBER 30—A grand opening of the St. Kilda new church building, and a Thanksgiving Service, will be held Saturday, September 30, at 3 o'clock. Representative speakers. Special singing. All welcome. Come!

SEPTEMBER 30—OCTOBER 2—Half-yearly Conference, N.S.W. Churches, Saturday, Sept. 30. Harbour trip, 2.30—6.30; 1/-. "Young People's Rally," City Temple, 7.30—9 p.m. Lord's day, Oct. 1, Conference Sermon, City Temple, 3 p.m. Monday, Oct. 2, All Day Conference, City Temple. Special speaker, J. E. Thomas, President Victorian Conference.

OCTOBER 1 & 3—Anniversary of Boronia Church, October 1, morning, 11.30; afternoon, 3; evening, 7. Speaker, Bro. Gilbert Chandler. Train leaves city in time to reach Boronia for the morning meeting. Dinner and tea provided for all from a distance. Tuesday, Oct. 3, 8 p.m., social and farewell to Bro. and Sister Gilbert Chandler. Good programme. Representative speakers. We cordially invite all those who helped in the erection of church building to be present at all the meetings.

OCTOBER 1 & 4—Box Hill Church of Christ Bible School Anniversary. Services, October 1, meeting for worship, at 11; afternoon, 3 speaker, Reg. Clark; evening, 7, A. J. Weld. Special singing by children. Demonstration, Wednesday, October 4, at 8 p.m. Speaker, Horace Kingsbury.

OCTOBER 3—Mr. F. W. Boreham, Baptist minister and noted author, will deliver his lecture, "The House that Jack Built," under auspices of Young People's Society of Swanston-st. Church of Christ, Melbourne, on Tuesday, October 3, at 8 p.m. No charge for admission. All welcome.

OCTOBER 7 & 8—Saturday, Oct. 7, 3 p.m., Grand official opening of new church building at Balwyn by Hon. E.W. Greenwood, M.L.A. Chairman, A. R. Main, M.A. Speakers, the Mayor and Councillors of Camberwell, and representatives from various church committees, 8 p.m., Grand Concert by leading artists. Chairman, Jas. E. Thomas, Conference President. Oct. 8, Sunday, Opening Services. G. E. Chandler will deliver his farewell addresses, morning and evening, prior to departure for U.S.A. 11 a.m., G. E. Chandler, "In Remembrance"; 3 p.m., Opening of Bible School by Reg. Ennis; 7 p.m., G. E. Chandler, "The Needs of the Vision." Seats free. All welcome. Take Mont Albert electric car to Power-st.—John T. Mahony, Secretary.

COMMENCING OCTOBER 8—Great Tent Mission, conducted by Messrs. Hinrichsen and Brooker, in Union-road, Ascot Vale. The prayers and visitation of members of sister churches earnestly desired.

OCTOBER 8 & 11—Bayswater church and S.S. anniversary. Sunday, speaker, Bro. Hurren. Wednesday, tea and public meeting in hall, near station. Speakers, Bro. Thomas and Hurren. Friends invited.

OCTOBER 24 to 27, 1922.—The Federal Conference of Churches of Christ in Australia will be held in Melbourne on the above dates. Tuesday evening, October 24, inaugural and welcome meeting; President's address and welcome to interstate visitors, Wednesday and Thursday, business sessions, Wednesday evening, public meeting; "The Commission At Home," Teaching, Preaching and Social Service, Thursday evening, "The Commission Abroad," when returned missionaries will tell of their work in the fields. You cannot afford to miss these great gatherings.

OCTOBER 30—Victorian Women's Mission Band monthly prayer meeting, Carnegie church, at 3.30. All sisters welcome.

NOVEMBER 3 & 4—Hawthorn Church of Christ. Great "Jubilee Fete" in Marquee, Burwood-road (opposite Post Office), in aid of new Sunday School hall. Reserve these dates.

BIRTH.

TAYLOR—To Mr. and Mrs. W. B. Taylor, 76 St. Kilda-st., Elwood, a daughter, Lilian Joan (Poppy), on 20th August, 1922.

Foreign Missions.

Conducted by G. T. Walden, M.A.
(74 Edmund Avenue, Unley, South Australia.)

Our Orphan Boys in India.

Mrs. Leach, writing from Kashmir, during their furlough, says:—When school closed, our twenty big "sons" put their books away, and started off for a holiday to relations or friends. They told us before leaving that they would have the jullest times, so we must not expect letters. Within a week we had at least six post-cards, saying, "There is no fun, and nothing of interest here. Expect me home next Saturday." They duly arrived, but before coming to Baramati they all without exception stayed off at Shrigonda long enough to wash their clothes and themselves, and Miss Cameron says they needed washing. To entertain them during the remainder of their holidays we decided to let them have one of the rooms at the bungalow, where Mr. Leach and I fitted up some games. Some days they were almost too interested to hear Bai call them for meals. Then the games lost a lot of their freshness, and so our "sons" began to look round for fresh amusement. One day Mr. Leach went out to look for one boy, but not a boy was to be seen. He was returning to the bungalow, when he caught sight of a head just over the wall around our well. He went to the well, no one heard his coming, all were too busy, for they had made our well a swimming hole. It seems the gardener had dropped his bucket, and dared the boys to go down for it. As a punishment we dismissed the gardener, and made the boys do the garden work. After several days the boys said, "Sahib, you were very silly to give that lary gardener lots of rupees, for he did not take care of the garden at all." The boys had got so interested in the garden work that they asked to be allowed to do it in the future.

Letter from Sarabai.

I am very glad to receive your letter. Tried my best to send you a reply as soon as it was possible; I am sorry that I could not reply you earlier. I am glad to let you know that I am quite well by the grace of God, and hope the same for you. I am greatly helped in my work by knowing that you pray for me and my work, and I hope you will continue your prayer.

You know that Sister Thompson has come to her native land; and when I think of her absence, clouds of sorrow come over me. Not only I, but others among whom she worked, including the Hindus and the Mohammedans, all remember her. We all pray that she may safely return and work among us. Dear sister, she was my helper in all my undertakings.

I think you must be anxious to know something about our work. We work among the Hindus and the Mohammedans, chiefly among the Hindu women. There are many women whom we teach reading and writing. In India there are many things come in the way of their acknowledging Jesus Christ as their Saviour. They have to leave their husbands, children, and other relatives, as they can no longer live with them. We know that God can remove all these difficulties from the way; we hope that the time will come when many will flock together to get true comfort by recognising him as their Saviour.

When I go to their houses I see many rich families which are broken-hearted, and they are sorry. They try their best to console their hearts by fasting, or by going on pilgrimage. But when they return back they remain as they were before. We pray for such people that they may turn to God and be comforted by experiencing his love. There are many women who hear eagerly what we tell them, and a few even sing with us. We teach them small prayers, and they remember it. Many women say there is a great difference be-

tween them and us. They also say, "There are many sins which are not found among you." But I tell them, "Sisters, it will remain so up till we all do go to the True and Just Teacher. Our Teacher is very kind, and he leadeth us. He gives his nature to his followers. His followers get strength from him, and they daily grow in his love, and become stronger."

Dear sister, I have two daughters. One is married, and has three children; the other is a teacher in the Girls' School. I have also two sons. The elder is the pastor of the church at Harid, and the younger is studying in the High School. He has translated this letter, so please do not mind the mistakes which he made in writing it.

Now my love to you and your relatives, and to all those who pray for his work in this area, and for me.—Your sister in Christ, Sara Bai.

[Sarabai has been Miss Thompson's Bible woman for many years, and is a most gracious Christian woman, beloved by all who know her. The Federal Secretary had the joy of dining with her and her family in 1920. She has had much sorrow through several of her family dying of consumption.]

Miss Ethel Jones writes: "You will see that I am settled at Shrigonda, now, all ready to move into the little new home in the compound as soon as it is finished. There are two very nice Bible women here, and I have started work with them, visiting the villages outside Shrigonda. I am still studying the language, and have an hour a day with the pundit."

Foreign Mission Day Offerings.

Tasmanian Churches—Launceston, £19/16/6; Hobart, £18/13/3; Geelong, £11/10/-; Ulverstone, £9/5/-; Dover, £5/4/6; Northdown, £4/16/-; Kellieville, £4; Cavendish, £3/12/-; Nubeena, £2/15/-; West Hobart, £2/12/9; Koonya, £1/2/9; Mole Creek, 5/-; Isolated Members, £1/12/-; Total, £85/6/9.

Offerings for Foreign Missions may be sent to the following—

Victoria: J. E. Allan, 41 Bennett-st., North Richmond.
New South Wales: J. Clydesdale, 311 Rocky Point-road, Rockdale.
Queensland: H. W. Hermann, Railway Parade, Nundah.
West Australia: W. H. Clay, 6 Chester-st., Subiaco.
Tasmania: James Foot, 14 Balfour-place, Launceston.
South Australia: S. J. Southgate, Carlisle-road, Westbourne Park.

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14 Queen-st. (2nd floor), Melbourne.
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Our expenditure is £400 per month. £200 comes from assisted churches, and £200 per month is required from individuals and churches. Home Missions should receive first consideration apart from local work. We solicit the prayers and generous support of the brethren. Write to the Organising Secretary.

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Victorian Women's Executive.

The monthly meeting of the Women's Conference Executive was presided over by Mrs. B. J. Kemp. Attendance, 96. Devotional exercises were led by Mrs. Gill, who gave a thoughtful paper on "Our Work in the Home Fields." Mr. L. C. McCallum spoke of the present, and spoke of the Federal Conference. The sisters will take charge of the meals on October 25 and 26. Apologies from Sisters Ray and Fordham. Additions from Bible Schools.—Lygon-st., 1; Prahran, 5; North Richmond, 1; Surrey Hills, 2; Oakleigh, 6; Moreland, 2.

Home Mission Committee paid a visit to Middle Park. Mrs. Wakeley leading devotional exercises. Mrs. Patman spoke on "The Need of the Home Land." Mrs. S. Wilson gave a thoughtful paper. Mr. McMaster accompanied at the organ. A happy and profitable time had been held in encouraging one another in the work of the Lord. A collection of 12/- was taken up for Home Missions. Next visit, Sept. 19, to Box Hill.—N. Lyall, Supt.

Prayer Committee visited Swanston-st. and Prahran W.M. Bands. Most interesting meetings were held, several sisters taking part in the prayers, and giving papers and readings. Mrs. Pang gave a nice talk on her trip to China. These meetings are very helpful, and we feel strengthened.—I. Swan, Supt.

The Benevolent Home was visited by members of Hawthorn church. Wards were visited, and gifts distributed. A service was held, at which 30 inmates were present. Mr. Nankivell spoke on "The great home coming and reunion in the home which Christ has gone to prepare." At the conclusion of the service the soloist sang in the several wards, and delighted the bed-ridden folk.—E. M. Tuck, Supt.

A very fine meeting was held at the opening of a new Mission Band at Malvern. A good programme was arranged, the speaker being Miss Kay Thompson, our pioneer missionary. Visited to Carnegie and Hawthorn, where good meetings were held. Letters received from some of our missionaries, asking for prayers in their work.—A. Baker, Supt.

General Dorcas did a splendid day's work. Many parcels sent out for distribution. A collection was taken for needy cases. A fine lot of left-off clothing has been sent in. We are thankful for all parcels, including 30 yards of flannellette. We specially thank Bro. Webster for attending to our more to our machines.—A. M. Moysiey, Supt.

Y.W.M. Circles.—The Hawthorn Circle held a special meeting. There was a fine attendance. Mr. Scambler presided. Miss Baker gave an interesting talk on "Canton." At the close of the meeting articles made by the girls for the missionary box were on view. Brighton Circle had a display of the articles made for the Leper Mission.—J. E. Huntsman, Supt.

Hospital Visitation Committee.—Mrs. Cameron, Mrs. Ferguson, Mrs. Meyer, Mrs. Lee, and Miss Kemp have paid 28 visits in all to the various hospitals, and distributed eggs, flowers, fruit, magazines. Bed jackets, flannels, one wrapper sent to Melbourne and Women's Hospitals. Thanks to Dorcas Class for eggs, fruit, and flowers.—S. Meyer, Supt.

Next meeting of Executive will be held on Friday, October 6, when Miss Hillford leads devotions. A paper will be given by Mrs. Zelius.—L.R.

Treasurer's Statement, Women's Mission Band, March to August inclusive.—Receipts: Bambra-road, £1/15/-; East Camberwell, £4/13/6; Carnegie, £2/6/-; North Richmond, £5; Swanston-st., £2/2/-; Berwick, £1; Middle Park, £1; S. Yarra, £12/6; Windsor, 19/6; Hawthorn, £5/9/-; Lygon-st., £3/15/-; Gardiner, £1/10/-; Prahran, £1 1/2; Emerald, 15/-; South Melbourne, 6/6; Total, £47/13/-. Expended: Paid to Mr. Bagley, for Home Missions, £18/7/-; Paid to Mr. Lyall, for Foreign Missions, £14/13/-; Paid to Mr. Ennis, for Bible College, £3/13/-; Total, £36/13/-—G. Hayward, Hon. Treasurer.

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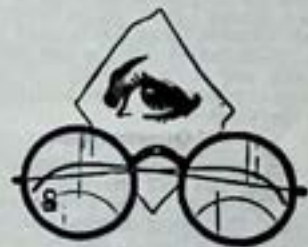
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News of the Churches.

Tasmania.

The annual sale of gifts on behalf of Hobart building fund yielded over £50. The Junior C.E. celebrated anniversary on Sept. 10 and 12, with a grand display. The membership increased from 26 to 50 for the year. The Juniors presented Mrs. Nightingale, their superintendent, with a gold C.E. brooch and photo. frames. Mission was due to start on Sept. 17.

West Australia.

At Northam one gentleman confessed his faith recently. Sunday, Sept. 10, a special men's service was held, the men forming a choir and singing well. The church is holding a tent mission in October, with Bro. Hagger as evangelist. A choir has been formed, and is doing well. Bro. and Sister Pallot and Sister Menzies are leaving Northam for Yarloop. The church will feel this loss, Bro. Pallot being church secretary, and Sister Pallot organist. Bro. Wolfenden is church secretary; Bro. Paine, envelope secretary; Sister Hughes, reporter.

The mission at Fremantle is proceeding satisfactorily. Bro. Mudge both as song leader and preacher is doing excellently. Attendances have been splendid. Six young people, including two sons of the preacher and the youngest daughter of the school superintendent, confessed their faith in Jesus. On Sunday morning, Sept. 1, Bro. Sterling, of Maylands, gave an eloquent and informative address. At the evening service the seating accommodation was taxed. Reference was made to the deaths of Bro. Allen and Sister Mrs. Crofts. Bro. Henry Wright, of Perth, sang very beautifully. The Blue and Gold rally is increasing in enthusiasm. Marks are recorded on a railway map; Fremantle to Kalgoorlie. Last Sunday Gold was leading by twenty miles.

Lake-st. church is holding an attendance campaign during September. Meetings are keeping up well. A girl from the Sunday School who confessed Christ on Sept. 3, was baptised at the close of the school on 10th. On Sept. 10 the school was visited by Dr. Werte, who gave a very interesting talk on the Armenian children. On Sept. 7, Bro. Hagger entertained the ministers of the metropolitan churches at tea, which was followed by a combined prayer meeting. Mr. Williamson-Legge, of the Congregationalists, and a Salvation Army officer gave fine addresses. The Junior Endeavourers held a successful orange day for the Children's Hospital. A jumble sale conducted recently by the Loyal Daughters realised over £11 toward the church hall.

The Bible School at Subiaco is engaged in the new scholar campaign. The teachers and senior members of the school are canvassing the district. Nineteen new scholars attended as the result of the first week's effort. Sept. 5 was question night at the Girls' Club. The questions were clearly and interestingly dealt with by Bro. Clay. On Sept. 3, Bro. Lucraft delivered a thoughtful address. Bro. Watson, of Eastern States, present. One who was previously baptised was welcomed. Bro. Clay preached a stirring sermon at night. One man confessed Christ. Bro. and Sister Clay are at present enjoying a short rest at Rottnest Island. Sept. 10, an impressive service around the table. Bro. Leece gave a helpful address. Bible School rally, 34 new scholars for the girls' side, and 11 for the boys. At night the service was conducted by Bro. Les. Clay, who was much appreciated.

Queensland.

On Aug. 27 the morning meeting at South End, Toowoomba, was well attended. Bro. Adeock exhorted. The Bible School added another teacher to its staff. The gospel meeting was in Bro. Stitt's care. On Sept. 3, Bro. A. Day spoke in the morning, and at the gospel meeting Bro. A. Coleman gave a splendid address. Sept. 10, morning, Bro. C. Day exhorted. Open-air meeting was encouraging. Bro. Adeock spoke to a good crowd. Gospel meeting very bright. Bro. Stitt's subject,

"The Enthusiasm of Inquisitive Curiosity," was edifying.

Evangelist Anderson recently visited Elliott and Urraween. At the latter place a young man confessed Christ and was baptised. It is proposed to start gospel meetings immediately at Sunbury, on the outskirts of Maryborough, where a Bible School has been conducted successfully by Bro. J. C. Wilson during the past year.

Good meeting at Brisbane on morning of Sept. 10. Bro. A. C. Rankine delivered an excellent exhortation. Amongst the visitors were Mrs. Wallace and Mrs. Pearce, from Enmore and Petersham respectively. In the evening members of the Women's Christian Temperance Union were present. Bro. Rankine, by special request, delivered their annual convention sermon, subject, "The Church and Her Mission." It was a masterly address, to an audience that filled the chapel. The officers have again granted the Union the use of the chapel for this year's convention.

Toowoomba on Sept. 10 had a good attendance at breaking of bread. Meeting in fellowship were Bro. and Sister Thornber, Bro. Hodges, Mt. Tyson, and Bro. Grestie, of Brisbane. Bro. S. Vanham was back after illness; and all appreciated his exhortation. Gospel meetings in the "Strand" are increasing in numbers and interest. The evangelist spoke on "The Sins of the Church—Indifference and Worldliness." Two Bible School scholars confessed Christ. Interest is reviving in mid-week prayer meeting. Lord's day morning Bro. Burns and W. Skerman conducted fellowship meeting at Merungandan; good attendance reported. One added to Bible School at Harlaston.

Bro. E. Arnold began his work as evangelist in the newly-formed Boonah-Mt. Alford-Silverdale circuit on August 6 at Boonah. Services were well attended. Sister Harding, from Inverell, N.S.W., was present at Silverdale on Aug. 13. Mutual Improvement services are held in Boonah on Wednesday evenings. Sickness is prevalent. Sisters Norwood, sen., of Taronee, and Smith, of Mt. Alford, suffering severely. Sister Willey, of Boonah, has almost recovered. A welcome social was extended to Bro. Arnold on Sept. 6 when representatives from Boonah, Mt. Alford, Silverdale, and Rosevale in the West Moreton circuit, packed the Boonah building. Bro. McNay (chairman) and Stubbin, of Boonah, and Bro. J. Lobegeiger, of Silverdale, spoke words of welcome, and Bro. Arnold responded. Representatives from different centres contributed to a good programme. Splendid meeting on Sept. 10. After Bro. Arnold's address a young man took his stand for Christ.

Victoria.

On Sept. 10, Brim had a splendid morning meeting. Bro. Eagle delivered a most helpful exhortation. The church was glad to welcome Sister Cunningham. Good meetings at Dunsunkle and district on Sept. 3, and a bright interest among the members.

Castlemaine business meeting was well attended, and a motion was carried asking the secretary to continue his efforts to get a missionary to hold a mission in the near future. Last Sunday being "Father's Night" there was a large attendance. Bro. Clipstone gave an appropriate address.

The church at Cheltenham on Sept. 17 had much pleasure in welcoming home Bro. and Sister Wm. Wolf, who have been on an extended visit to their son, Mr. Cyril Wolf, of Sunnybank, Qld. Preparations are well forward for the great home-coming and school anniversary gatherings during the month of October.

Five mid-week prayer meeting at Geelong last week. Three young ladies were baptised. Attendance at the meetings last Lord's day was good. Three received into fellowship. Sister Meehan, of Williamstown, Vic., was present. Bro. Dawson was the speaker for the day. Sister Mrs. McIlwain is making good progress after a most serious operation.

Rochester continues to have good meetings. A young lad from the Bible School was baptised, and received in on Sunday morning. At the close of the evening service a young man confessed his Lord. A violin quintet by Sister Gardiner, Mrs. Horne, Moyle, and Hall, and Sister Horne as organist, was much appreciated.

The church at Croydon had good meetings last Lord's day. Bro. Saunders delivered able addresses. The Bible School is practicing for the anniversary on Oct. 15. Bro. Saunders, with a band of voluntary helpers, is working hard on the new chapel, and it is hoped to open the building with the Bible School anniversary services. Sister J. Ammon is now secretary of the Young People's Society.

The various departments of Coburg church are making favorable progress. The Bible School, kindergarten and J.C.E. are increasing in numbers, while the Tuesday evening service is of great help. Bro. J. C. P. Pittman is giving a brief outline of the history and chief events of each book in the Bible, much to the edification of all. On Sunday night, after a splendid address by Bro. Pittman, a young man took his stand for Christ.

At Maryborough alterations in the railway loco. sheds are responsible for the loss of several families, and thus the Bible School loses 15 to 20 scholars, while the church loses some good members. Keen interest in the young people's rally. Over 120 in the Bible School. Sept. 17, splendid meetings. Church well filled in the evening. Bro. Young's subject, "Does God Care?" was most helpful. Much sickness; many members laid aside.

The Balwyn church continues to prosper. Fifty broke bread on Sunday morning last, and two were received into fellowship. The Bible School is growing rapidly. The kindergarten especially is making great headway. The working bee on Saturday, 16th, advanced the building another stage, and it now seems certain that it will be completed by Oct. 8, the date set for the opening. A generous sister has purchased a fine new organ for the use of the church.

Good meetings at Horsham. The Bible School anniversary held on 3rd inst. was very successful. Bro. Ingham conducted the services, and distributed the prizes the following evening. Bro. and Sister E. W. Gray, who are leaving, were presented with useful presents at a social held last Wednesday night. Eulogistic references were made regarding their assistance in various departments of church work. Since last report a lad from the Bible School has been baptised and two adults have been restored.

Good meetings on Sept. 3 at Montrose. Bro. Greeness, of Croydon, gave a fine exhortation. At night Bro. Hughes preached to a good audience. On Saturday, Sept. 9, Sister Caldwell gave an excellent address (illustrated by pictures) on missionary work in India. There was a very fine attendance. Bro. Chandler, of Boronia, operated the lantern. On Sept. 3, Sister Caldwell addressed the church, and was greatly appreciated. In the evening there was a fine meeting, and two baptisms. One candidate was a fine young man, and the other one of the senior scholars in the Sunday School, Josie Bell.

At Brighton, in connection with the mid-week service, a most successful missionary meeting was held, at which Sister Miss Mary Thompson was the speaker. The ladies of the Mission Band had arranged the programme, and secured the co-operation of all departments of the church, so that each rendered a special item. It proved an excellent plan, resulting in a large congregation and a most enthusiastic meeting. The address of Sister Thompson was greatly appreciated. The men of the church gave the sisters a splendid tea last Tuesday evening. All of the arrangements and service were in the hands of the men. Over 100 sisters were seated at the tables. After musical items, Bro. Dick, superintendent of the Sunday School, spoke concerning the approaching anniversary, and Bro. T. R. Morris, on behalf of the officers, showed and explained the plans which have been prepared for a new building. Altogether it was a novel and happy occasion.

Teacher-road reports splendid interest. Record attendance at Sunday School; total of 195 scholars. Powerful address by Bro. Haddon in the evening to a large audience. One lady confessed Christ. With a view to the future, the trustees have purchased a splendid block of land opposite the church building (95 feet). K.S.P. celebrated its second anniversary, and held a successful social gathering. The question box is freely used at chapel meetings, and very able answers are given by Bro. Haddon. Miss Jermyn and an able staff are doing splendid work in the kindergarten. Young people are working hard at tennis court.

On Lord's day, Sept. 10, at Windsor, Bro. Dawson delivered his two closing addresses. The church is sorry Bro. Dawson is leaving. On Thursday the church met in a social gathering to bid God-speed to Bro. Dawson. One of the foundation members, Bro. McLeod, was present from Queensland. Bro. Bagley, on behalf of the church, presented Bro. Dawson with a travelling-rug and a book, to which the brother suitably responded. A hearty welcome was given to Bro. and Sister Robbins and family, by the secretary, Bro. Patrick. On Sept. 17, Bro. Robbins opened his work with a consecration service. In the evening he spoke on "A new creature" to a good audience.

At Carlton, last Lord's day was observed as "Interchange Church Campaign Sunday." A. J. Whitbourn, of the North Carlton Baptist Church, spoke at Lygon-st. in the morning, while Jas. E. Thomas addressed the church there. At night Bro. Thomas took for his topic, "Does God Work Miracles To-day?" A young lady stepped out for Christ. The chairs on the platform, which have been in constant use for nearly 57 years, have been supplanted with new ones through the generosity of the Dorcas sisters, who have always taken a keen interest in the offering of the church. The gift is another added to the many good things in which they have had a part.

The annual business meeting of the Bendigo church was held on Aug. 30. Bro. Gibbins presided. Secretary's report showed that Lord's day morning and evening meetings were only fairly well attended. Mid-week prayer meetings had greatly improved, and were a great spiritual help. The Bible School, under Bro. F. Collins, was going on nicely; a school library had been established. Bro. Gibbins conducts services at the Deane-Asylum, and classes for religious instruction at the State schools. The treasurer, Bro. Helms, reported receipts for the year, £320/11/8; expenditure, £311/6/10; cash in hand, £9/6/10. The Dorcas Society reported a great amount of work done, and a credit balance of £2/6/5. The J.C.E. is doing a fine work. The church choir has done magnificent work. The election resulted as follows: Deacons, Bren. Joyce, Radford, A. E. Strader, Ellis, Collins, Duns and Helms; secretary, A. E. Strader; treasurer, A. Helms; editor, Bro. Sims; deacon for Derby, Bro. A. Black; organist, Sister Jean Turner; assistant organist, Sister Duns; choir leader, Bro. Strader. Sunday's meetings well attended.

The mission at North Williamstown was concluded by a thanksgiving social held on Monday, Sept. 11. There was a large attendance, including a contingent of North Melbourne members. Opportunity was given to those present to testify of blessings received during the mission. Many did so. Bro. D. Chandler, on behalf of the church, presented Bro. Hurren with a purse of notes as a token of appreciation for his services as missionary. The programme was wholly of a spiritual character, and a lady confessed Christ as Lord. Throughout the mission 16 persons confessed Christ, and the church received a great uplift as a result. While the social was in progress, word was received of the passing away of Bro. T. Haslam, an esteemed officer of the church. Bro. Johnson, after announcing the fact, led the audience in prayer for the bereaved. Last Sunday Bro. Johnson was the speaker both morning and evening. In the morning three who had been baptised during the previous week were received into membership, together with a sister who had been baptised in the old country, where she had been working on a big work for Christ. Bro. John-

ston spoke to a large audience in the evening on the topic, "The Best Place to Carry Your Bible."

Three who previously had confessed their faith were immersed by Bro. Whately at Surrey Hills last Sunday evening. Despite transfers, the total membership is now higher than it has ever been. Interest gradually manifesting itself. Any who are moving out to the district are urged to get into touch with Bro. Whately as early as possible.

Hawthorn Men's Brotherhood held their annual banquet on 12th inst. Prof. Woodruff (Melbourne University) addressed a fine gathering of men. On Sunday, T. H. Scamilder, B.A., preached morning and evening. A young man was received into fellowship on faith and baptism, and at the evening service another young man and a young lady came forward to confess Christ.

Burnley had very fine meetings on Sept. 17. Bro. Priestly exhorted at morning service on "Christianity and Religion." Five were welcomed into fellowship, sixty-seven partaking of the Lord's Supper. In the absence of Bro. Stephenson at Daylesford, Bro. Eaton occupied the evening platform, his subject being "Does God Work Miracles To-day?" There was a good attendance. Sister Miss C. Haywood rendered a fine solo.

There was a splendid congregation at Footscray last Wednesday evening to bid farewell to Bro. and Sister E. G. Warren. Bro. A. Ley presided. The kindergarten and J.C.E. presented Mrs. Warren with two baskets of flowers. J. E. Thomas, Conference President, gave a farewell greeting. Commandant Wiffen represented the Ministers' Association and Salvation Army. He also gave a very fine, appreciative address on Bro. Warren's work among the State school children. Mr. Butler (Presbyterian), Mr. T. Trewin, M.A. (Anglican), Mrs. Bright (W.C.T.U.), Mr. G. Tregear (Methodist), Mr. A. Hurren (C.E. Movement), Mr. G. Roberts, B.A. (Congregational) also spoke eulogistically of Mr. and Mrs. Warren. Miss V. M. Plunkett, on behalf of the women and girls of the church, presented Mrs. Warren with a beautiful gold token. The secretary, on behalf of the church and Sunday School and C.E., presented Bro. Warren with a wallet of notes and testimonial. Bro. and Sister Warren closed their ministry last Sunday with fine meetings all day.

South Australia.

The work at Grote-st. is going along steadily. The attendance has been good, Bro. A. C. Garnett, M.A., preaching with power at all meetings. On Lord's day, Sept. 17, Bro. Garnett exhorted in the morning. At night the chapel was well filled, when it was the joy of the church to have Dr. Porter, from N.S.W., as the preacher. One man took his stand for Christ.

The eight days' mission at Barmera closed on Sunday, Sept. 10. Services on the whole were fairly well attended. It is believed much more good would have been the result had the mission been longer. Mr. Beiler's faithful messages were well received. On Sunday night there was a crowded meeting, many from Cobdogla being present. The visible results of the mission were six from the school at Barmera, and four from the Sunday School at Cobdogla.

At Gawler a most successful social has been held in connection with the Training Class, when prizes were presented to those winning them at an examination in their studies. A good programme was presented, and a very happy and profitable time spent. Opportunity was taken to make a presentation to Sister Linda Killmier, from the church, in appreciation of services rendered as pianist at church services and during the mission. All meetings continue good, especially the morning; this is most encouraging.

Maylands choir and Junior Grade tendered a social to Miss G. Fry and Bro. A. P. Blandin, and there were wedding bells last week. The choir competed at Balaklava, and secured second honors. The Norwood choir, together with Maylands members, rendered the cantata, "David, the Shepherd Boy," with much acceptance. The Conference visiting speakers on Sunday were: Bren. Smith, Port Pirie; Marshman, Strathalbyn; and Coventry, India. Bible School festival is being

arranged for October 8, 9, 12 and 11. The C.E. is doing better service, and won the Union banner.

Since last report from Cottonville Sister Hunt, George Hunt, and Bro. and Sister Rowan have been received into membership by transfer. Five new scholars at Sunday School, Teachers' Training Class proving helpful. On 17th, Bro. Chas. Hunt gave good address at morning meeting. Bro. Southgate preached most powerfully at night.

Long Plain anniversary was held on Sept. 10. Bro. W. L. Ewers, of Balaklava, was the speaker. He gave a splendid exhortation in the morning. Afternoon and evening the building was crowded. Bro. Ewers again spoke with great force. The tea on Monday was well attended, and at night the building was again packed. Bren. Ewers and Taylor gave fine addresses, Bro. S. Duck presiding. A collection for the starving children of Europe amounted to £9/3/-, making a total of over £66 from Long Plain.

Good meetings at Cowandilla on Sept. 10. Bro. G. A. New preached in the evening. Two girls confessed Christ, and were baptised on Thursday evening. Sept. 17, the fellowship of a number of Conference visitors was enjoyed. Morning service, about 45 broke bread. The two baptised on Thursday evening were received into fellowship. Bro. W. G. Oram, of Moonta, gave a most helpful exhortation. Evening service, Bro. B. W. Manning preached, 140 present. One lady confessed Christ. All departments of the work are growing.

New South Wales.

At Paddington, on Sept. 10, Bro. Whelan, from Chatswood, gave a moving exhortation on "The Supreme Seat of Authority." At the evening service Bro. Stevens preached impressively to a large audience. In the B.S. exam, fourteen out of fifteen passed, ten with honors, two prizes.

Inverell reports good meetings on 10th. Bro. Payne's last Sunday here will be the 24th. In view of his approaching departure the Orange Lodge has presented him with a gold-mounted fountain-pen; the Spencer's Gully Band of Hope with a safety razor, and the Parents' and Citizens' Association with a pair of silver vases.

At Chatswood on Sept. 17, Bro. and Sister Wilson were received into fellowship. Visitors included Bro. McKay, N.Z., and Sister Gilmore, who has come to live in the district. Sisters Woodward and Burgess were present, after their recent illness. Bro. Whelan addressed the church, and at the gospel service spoke on "The Unknown Christ." Mrs. Watson confessed Christ.

An inspiring time was spent Saturday's Conference of the churches, viz., Chatswood, Mosman and North Sydney, at the North Sydney chapel. Five brief, but magnificent addresses, were delivered in the afternoon by Bren. Forbes, Crossman, Welser, Whelan and Plummer, after which 58 persons stayed for tea, provided in the primary room by the sisters. The evening meeting continued to be uplifting, addresses being given by Bren. Eaton, Harward and Verco.

Belmore reports additions since last report of a young man received as a baptised believer, and another by faith and baptism. All the scholars who sat for the S.S. examination passed, and one gained a third prize. The Dorcas Class is doing good work, under the leadership of Mrs. Cheate. They held a special meeting recently to welcome Sisters Corbett, Clydesdale and Gordon, representatives of Sisters' Conference. Mrs. Corbett gave an address on the Lord's Second Coming. Good services on Sept. 17. Bro. Crisp exhorted, and Bro. Hutson preached to a large evening congregation.

Good meetings at City Temple on Sept. 17. A splendid exhortation from Bro. Crawford, Conference Vice-President, in the morning. Miss Flavell, from Subiaco, W.A., was received into fellowship. Gospel address at night by Bro. Eaton on "The Ten Virgins." Men's church welfare meeting was held on Wednesday; tea at 6.30; general discussion after, till 8; then Bro. J. Fox gave an account of his recent trip. Mrs. Goode, one of the old members, passed away on Thursday, aged 71. Church's sympathy goes out to the sorrowing ones.

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