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The Value of the Old Testament.

"Whatsoever things were written aforetime were written for our learning." He who accepts this apostolic statement cannot doubt the value of the Old Testament. When, again, the Apostle Paul wrote to Timothy about the "sacred writings" which were able to make wise unto salvation and to instruct in righteousness, he undoubtedly referred to the books which we include in our Old Testament. Another apostle declared that the prophets of the former covenant were borne along by the Holy Spirit, and so gave us their helpful words. Above all, our Lord Jesus Christ nourished his own soul upon the inspired Scriptures, and constantly made appeal to them in his teaching. "Beginning from Moses and from all the prophets, he interpreted to them in all the Scriptures the things concerning himself." Most Christians, we are glad to know, believe the Scriptures in which our Lord believed.

It is true that we must regard dispensational teaching. We are under the new covenant, and not the old. We cannot apply directly to Christians what was written specifically to Jews. We do not find "the plan of salvation" in Leviticus or Habakuk. He who desires the testimony which will lead to faith in Jesus as Son of God should read the Gospels; he who wishes an answer to the question, "What must I do to be saved?" will find that, not in the Psalms or the Book of Daniel, but in Acts of Apostles, God's book of conversions. Not Genesis, but the New Testament Epistles, will instruct us in characteristic Christian duty. But these facts do not detract from the value of the Old Testament. That, as truly as the New, came from God and revealed his will to men. It is most instructive to read of God's patient dealings with his people of old. From the blessings which he gave to an obedient nation, and also from the judgments and punishments which came upon those who sinned, we may gather valuable lessons. The character

studies it contains would by themselves make the Old Testament worthy of our attention. Its prophecies and types add to the value which it possesses as history. To the Christian who believes that "the Old Testament is the New Testament concealed, and the New Testament is the Old Testament revealed," there is no need to argue the comparative values of the two groups of Scriptures.

A critic's plea.

A considerable amount of discussion has taken place in England recently over an article written by Prof. George Jackson, who in the pages of the "British Weekly" set forth his views upon "The Church and the Old Testament." Briefly, Prof. Jackson, holding "advanced" views, urged that the results of criticism (the "assured results," to use the phrase which falls so glibly from the critics' lips) should be taught to the people in church and to the children in the Sunday Schools.

Prof. Jackson, we confess, reassures us by a lament he makes. We are glad to note his admission, though we do not share the fear, expressed in the statement: "We are afraid it is no exaggeration to say that probably five-sixths of the Old Testament

teaching given in the Sunday Schools of this country last Sunday was based on the presuppositions of fifty or a hundred years ago." So critics have not won the day to the extent which some of them would seem to imply, and which the rest of them would like!

Some critics of Prof. Jackson's article have sought for definite information as to what precisely are the "assured results" of criticism which should be taught. Till this information is forthcoming, little can be done; vague generalisations cannot be acted upon. When the exact information is given, then "the battle will begin."

In many quarters there is to-day a reaction against "advanced" (or, better, rabid) criticism. The growth of the "fundamentalist" movement in America is a symbol of this. The chief reason for the reaction, we think, is to be found in the fact that many of the critics, while rendering lip-service to the Lord Jesus, do not hesitate to convict Him of ignorance or error—they claim to know more of the truth concerning the Old Testament than did He who said He was "the Truth." It is not long since higher critics foolishly said that the critical results affected the Old Testament, but not the New. This was ere long revealed to be the absurdity it ever was. Then when the New Testament was attacked, it was said that the Christ remained the same. To-day, as all know, leaders of criticism are denying our Lord's miraculous birth, His miracles, His atoning death, His resurrection, His acceptance as final authority on subjects whereof He confidently spoke. He who accepts what critics declare to be "assured results" regarding Moses and his writings cannot also accept what Christ said about Moses as writing of Him.

Modern views and old-fashioned power.

One headmistress of a girls' high school, sympathising with Prof. Jackson, rather naively wrote: "In centres where the

We Go This Way But Once.

*We go this way but once, O heart of mine,
So why not make the journey well worth
while,*

*Giving to those who travel on with us
A helping hand, a word of cheer, a smile!*

*We go this way but once. Ah! never more
Can we go back along the self-same way,
To get more out of life, undo the wrongs,
Or speak love's words we knew but did
not say.*

*We go this way but once. Then let us make
The road we travel blossom and sweet
With helpful, kindly deeds and tender words,
Soothing the path of bruised and stum-
bling feet.*

—Florence Jones Hadley.

Biblical scholars are at once modern in their critical teaching and old-fashioned in their practical Christianity and their spiritual power it is found easy to give modern teaching in the schools. 'If it is good enough for them, it is safe enough for our children,' is the half unconscious judgment of Christian public opinion." So! But let the lady not forget that the folk with old-fashioned practical Christianity and practical power were brought up in a belief in the authority of Holy Scripture. Now unbelief will produce a very different type of spiritual character from that produced by faith in the Christ of the Scriptures and the Scriptures of the Christ. Humble Christians who decline to follow our headmistress may amend the lady's words. Not of any mere man, the highest of higher critics, but of Christ, who studied and used and commended the Old Testament Scriptures, they will say: "If it was good enough for Him, it is good enough for us."

Standing the test.

The venerable F. B. Meyer contributed to the discussion we have referred to a short letter which, presenting an argument from a different standpoint, is so pertinent and interesting that we venture to quote it for the benefit of our readers:—

"A few years ago I was travelling due north to Chicago from one of the Southern States, sitting on the platform side, so that I could easily see the stations as we passed them. On one knee was my time-table, on the other my Bible, which I was reading. An American came into the crowded carriage, and sat down beside me. After surveying the situation for a little, he said, 'I guess that old Book of yours is about played out.' 'What do you mean?' said I. 'Well,' he said, 'don't you know that the Old Testament is made up of a lot of stories and traditions that are what you might call folk-lore, and the New Testament endorses the whole lot. I'm through with it.'

"'Look here,' my friend,' I replied. 'When I left the depot this morning I bought this time-table. I didn't know who compiled it, nor the sources from which it was derived; but I have been watching and testing it for the last four hours. I have discovered that the list of stopping-places it gives tallies exactly with those which occur *en route*. The fact is, I am beginning to believe in this time-table, and feel sure that as it has proved true for the past I may trust it to get me to Chicago. I should also be prepared to take it as reliable where I can't test it.'

"'What has that got to do with the question?' he asked. 'This!' said I. 'This old Book has been tested by unnumbered millions. Above all, it has been authenticated by the use of the Saviour of the World. I have tested it myself from childhood. Take its prophecies! They have been literally fulfilled; and, as in the case of the Return of the Jews to Palestine, they are being fulfilled. It's the time-table of the human

Pilgrimage.' This led to a very straight talk with one who saw for the first time that experience counts.

"A young undergraduate said to me last week: 'I have gone through my first year

at —, and thank God! I still believe in the Bible. The map is true of the bit of coast which I have explored, and I'm going to trust it for the rest.'

The Spiritual Power of the Ordinances

Christianity, more than any other religion, is essentially spiritual. Its Author possessed the Holy Spirit "without measure." His chosen messengers, the Apostles, were not allowed to enter upon their world-wide ministry until they had received the Spirit, for their guidance and empowerment. The word they preached was "the sword of the Spirit." To those who accepted the gospel message was given the promise of the Holy Spirit, and the new life developed in them by His agency was known as "the fruit of the Spirit." Ours is a spiritual religion.

Necessarily, therefore, its ordinances are spiritual, and whatever power they possess pertains to the realm of the spiritual, and not the material. There are two ordinances in Christianity, Baptism and the Lord's Supper. Both of these are spiritual in their meaning and effects.

Spiritual meaning of baptism.

Christian Baptism is not a mere form, not simply an immersion in water. If that were all, it might well be dispensed with, perhaps, on the principle that our Lord seeks for heartfelt service, and cares comparatively little for merely physical acts. But baptism is spiritual, and its meaning and power are in no sense exhausted by the physical act of immersion.

Consider the antecedents of Baptism. "He that *believeth* and is baptised." "*Repent* and be baptised." Baptism is "not the putting away of the filth of the flesh, but the *appeal* of a good conscience toward God." (See American Standard Revision, Margin.) Such preparation for this ordinance stamps it as deeply spiritual.

The accompaniments of the ordinance are equally significant: "Baptising them in the name of the Father, and of the Son, and of the Holy Spirit." "Be baptised, every one of you, in the name of Jesus Christ." "He commanded them to be baptised in the name of Jesus Christ." That Name which is above every name, in which alone is there hope of salvation, is indissolubly bound up with this ordinance.

The consequents of Baptism are supremely spiritual. The remission of sins, the gift of the Holy Spirit, adoption into the Family of God, the fellowship of the saints, the bestowal of the new name "Christian"; all these witness to the spiritual character of the ordinance, and to its power of imparting spiritual blessings.

How natural, therefore, that the form of the ordinance should be what it is, a burial and a resurrection, an immersion. Its outward action becomes a true index to its inner purpose. Think of what is involved in

the baptism of a regenerated soul. Coming to the baptismal grave, as one who has died to sin, the candidate is led down into the water, and in the Name of the Father, Son and Holy Spirit, is buried out of the sight of men. For the moment he ceases to see, hear, or even breathe. Except for the beating of his heart, which is beyond his power to control, all the processes of life have ceased, and he is as a dead man. In a moment more he is raised from the grave, and lo, all the functions of life are resumed. Again he sees the world about him, with its glories and beauties enhanced by the joy of his new found fellowship with God in Jesus Christ. The voices of the world sound again, but how much more sweetly, in his ears, because they are mingled with the "Psalm of life" that his soul has learned to sing. Again he freely breathes the air of heaven, but how much more refreshing to his spirit, because mingled with the fragrant odors of the garden of God. He finds himself truly "a new creature," a "new man in Christ Jesus." Such is the spiritual power of the ordinance of Christian Baptism, when obeyed according to the will of the Christ who enjoined it both by command and example. When this holy ordinance is approached in such spirit, and obeyed with such understanding of its real character and purpose, it is not likely to be followed by a careless or worldly life.

A spiritual feast.

The Lord's Supper is equally potent in ministering to the life of the soul, when correctly understood and faithfully observed. Instituted on the very night of our Lord's betrayal, observed under the very shadow of the cross, followed immediately by the agony of Gethsemane, and the sacrifice of Calvary, it can never be to the intelligent believer other than of the deepest spiritual significance. "This is my body, which is given for you"; "this is the new covenant in my blood, which is poured out for you"; how can we ever forget these pregnant words?

This sacred feast keeps alive in our hearts the memory of Calvary. "Do this in remembrance of me," is the tender appeal of our Master. When long neglected, the fact of our redemption through the blood of Jesus fades away, and we "forget that we were cleansed from our former sins." The soul becomes absorbed with worldly aims and pleasures, and the spirit languishes and dies. It is nothing less than a tragedy to witness the common neglect of this heavenly privilege, in whose faithful observance we are permitted to "sit to-

...in heavenly places in Christ Jesus." It has power to keep alive within us, as nothing else can do, the sense of our infinite debt to the Saviour of men.

It also becomes an effective witness to our Lord and Saviour, both as to what he has already wrought in our behalf, and as to his final return for judgment and reward. It is a visible setting forth of our communion with Him here and now. "The cup of blessing which we bless, is it not a commemoration of the blood of Christ? The bread which we break, is it not a communion of the body of Christ?" We are partaking of the table of the Lord, and drinking of the cup of the Lord. This testimony to the world, given in the regular and reverent observance of the Lord's Supper, mightily reinforces the power of the Gospel, as it is proclaimed in words. And

this testimony looks forward, as well as backward, for, according to the Apostle Paul, "As often as ye eat this bread and drink the cup, ye proclaim the Lord's death till he come." So long as the death of our Lord Jesus Christ is faithfully set forth before the eyes of the world in this visible witness, faith will not die out, nor the Christian life be shorn of its power.

When, therefore, the believing soul surrenders to the will of Jesus Christ, and is buried with him in baptism; and when, during the years of his earthly following of the Master, he joins with his brethren regularly in eating of the loaf and drinking of the cup, he may be assured that he is pleasing the Saviour of the world, and rendering to him the truest spiritual service.—W. F. Richardson.

unto the day is the evil thereof." "Take no thought for the morrow." Certainly there is a preparation for the morrow, but it is by *living right to-day*. "With God there are no to-morrows." "To-morrow" beguiles us into careless or reckless living and steals from us the sweets of immediate victory. Happy the man who can rest contented with that each day brings, seeking in the spirit and power of the Most High to profit by the mistakes of the day that is past, fully determined that *this day* I live shall find me truer to my friends, nobler in my ideals, purer in my thoughts, holier in my aspirations—ever reaching out after the prize of the mark of my high calling which is in Christ Jesus my Lord; fully persuaded that he is able to keep me, guide me, and hold me just for to-day.

"Just for To-day."

I. A. Paternoster.

How little we really exercise our faith! How few are able to live "one day at a time." How very far some of us have to travel before reaching that point is best known to God and ourselves. That it is possible, one dare not doubt. That this little contribution may help some one to trust more fully in our prayer.

Lord, for to-morrow and its needs
I do not pray;
Keep me, my God, from stain of sin—
Just for to-day.

Life holds many temptations. Very many of them are so innocent. We gaze upon them and "take the risk." What need of fear that pleasure so harmless should prove undoing? And so we yield, *just for to-day*. Only this once, and never more! But the stain of sin has forever marred the whiteness of what would otherwise have been a purer life. It may not destroy life, but as a fruit stain on a linen cloth does not destroy the cloth, but it makes it less lovely. Let us daily pray for grace and strength to be pure in heart as we gaze upon the image about us; to resist temptation, and as far as possible keep out of the way of temptations which might leave a stain—not for to-morrow—just for to-day.

Let me do faithfully thy work,
And duly pray;
Let me be kind in word and deed—
Just for to-day.

Do faithfully thy work. Yes, the great work of God has been committed unto me. "Greater works shall ye do, because I go into my Father." Shall I fail God, or betray this confidence? Who, in the face of his talks of "nothing to do"? Just a word of kindness when the harsh word is uppermost. To refrain from saying the cruel thing, even when we might feel justification for so doing. That gracious act of "undisturbed generosity." But some will say he deserved all he got. True, but has

not God reserved some work to himself? "I will repay, saith the Lord." Just an act of mercy—a cup of cold water in the name of a disciple—shall not be lost sight of by him who has numbered the very hairs of our heads. Dear Lord, help me to be kind in word and deed, just for to-day.

Let me no wrong or idle word
Unthinking say;
Set thou a seal upon my lips—
Just for to-day.

For every idle word that man shall say he shall give an account. What a record some Christians are establishing! Most of us stand guilty here. Shall we not determine to sin less in the future? Why is it so difficult to converse on themes which should be dear to the heart of every Christian? A Christian business man was my cabin-mate on the night express from Auckland to Wellington, N.Z., on one occasion. The name of one of the foundation members of one of our churches was mentioned. He is a leading business man in an important city. My companion informed me he had done business with that brother for many years, and never even knew he was a professing Christian. Fault on both sides. Yes, "Then they that feared Jehovah spake one with another; and Jehovah hearkened, and heard, and a book of remembrance was written before him, for them that feared Jehovah, and that thought upon his name." How very foolish we become in our talk! Suggestive, disgusting, questionable, objectionable words are often heard, and passed without protest. O God, help me to be the Christ-man, gracious, chaste, thoughtful—set *thou* a seal upon my lips, just for to-day.

So for to-morrow and its needs
I do not pray;
But keep me, guide me, hold me, Lord—
Just for to-day.

To-morrow! Why should I not, with God, live from day to day? "Sufficient

Who Partook of the Lord's Supper in New Testament Days?

Thos. Hagger.

Sometimes our Christian charity may warp our judgment, and lead us into positions that are out of harmony with the Word of God, and the plea we make for a return to the ideal Christianity which Christ gave to the world. It is possible that such may be so in connection with the Lord's Supper. As this is a New Testament institution it cannot be wrong to ask, Who partook of this feast in apostolic days?

The church was established on the day of Pentecost (Acts 2), and of the converts made on that day we read: "Then they that gladly received his word were baptised; and the same day there were added unto them about three thousand souls. And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers" (Acts 2: 41, 42). Those who partook in these very early days of Christianity were those who had accepted the Word preached to them, and had yielded to Christ in the ordinance of baptism.

Paul's visit to Troas is recorded in Acts 20; in the seventh verse we read: "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them." From this passage we learn that those who partook at Troas were disciples, and in those days all disciples were baptised, according to the instruction of the great commission (Matt. 28: 18-20).

The New Testament clearly reveals that it was baptised believers in the Divine Jesus who met to remember his death in the breaking of bread. There is neither precept nor example in that guide-book for any others so doing.

All who have accepted Christ and his salvation in the way enjoined have a scriptural right to the table, and do not need the invitation of any man, or community. And no authority is given to invite others to partake.

Religious Notes and News.

"Easter Fire."

Writing to one of the home papers, a correspondent says: "Dear Sir,—In your 'Notes and Comments' you very rightly ask whether it is not true that the pretence of the descent of fire from heaven at the Easter Festival in Jerusalem was 'sawed by the Christian Church.' All who have witnessed this degrading and humiliating spectacle will be heartily with you in the desire. I was present as a spectator at the 'Confluence of the Easters,' where it is observed by the three religious sects who still believe in it—the Greek, the Syrian, and the Armenian. As it is well known, the Latin Church has disowned it, and taken no part in it since the sixteenth century, though one might well ask why they did not discover the fraud sooner. Two Roman Catholic professors (one French, the other German) were present with me, and gave vent to their feelings in strong language, the former asking me whether I had ever 'seen such a devil's dance in my life!' Jews and Mohammedans look on it with utter contempt and abhorrence. The Protestant churches might now, through our Government, make an attempt to secure its abolition. The Archbishop of Canterbury should move in the matter."

Scottish Bishops on "Modernism."

In a communication addressed to their clergy, the Bishops of the Episcopal Church of Scotland have sent forth a strong and faithful counterblast to the voice of the "Modern" Churchmen responsible for the conclusions of the Girton Conference. Those conclusions, the Bishops point out, are contrary, not only to the Nicene Creed, but also to the Gospel of reconciliation, redemption, and salvation offered through Christ Jesus on the Day of Pentecost. The bishops "welcome every earnest effort to commend to the mind of each succeeding generation the Faith by which the Church lives from age to age," but they are insistent in maintaining that "the Church has a duty to protest if her commissioned teachers, at the bidding of a temporary philosophy, put forward theories which deny that faith in her Lord and Saviour, upon which her life has ever rested, and through which alone it can endure."

The Curse of Betting.

A large employer of labor said recently that he made it a point to have the men who read the first editions of the evening papers carefully watched. "Sooner or later those men are sure to go wrong—they bet." Those who only see the later editions of such papers have little idea that these early issues—"evening" papers issued at half-past nine in the morning—are almost entirely different in contents. They consist of special articles on betting systems, betting tips, and comparisons of the "selections" of various papers. There is now hardly even the veneer of general "news." The one excuse or justification for their production is their appeal to the man or woman who is interested in betting. That their circulation is not small is proved by the fact that in a recent case before the Courts, in four days no less than 2215 betting slips were handed in to one bookmaker (hundreds of these by children), and that so large was the crowd on one occasion that it had to be ranged in a queue. No one but a lawyer pretends to understand the law which permits betting in one place and makes it punishable in another, but, as a highly respected country dandy recently pointed out, it is high time that the Government devised some means of prevention of an evil which is widespread, working untold mischief, and entailing incalculable misery. Very courageously this paper suggests that one of the remedies is to prohibit the publication of betting news, pointing out at the same time how largely the newspapers are involved in this question. It is certainly time that drastic measures should be taken, and the old trouble of one law for the rich and another for the poor must not be forgotten

in this connection. "If you have an employee who bets regularly, take the first opportunity of getting rid of him. He or she will inevitably let you down sooner or later—probably sooner. If he doesn't rob you he will be so absorbed by his gambling that he won't serve you properly. Clear out any of your staff who sends out regularly for the early editions of the evening papers. It's a safe rule, and I've tested it"—that is the judgment of the employer.—"British Weekly."

Family Worship.

Preaching at a service at Regent's Park Chapel, London, in memory of Sir Alfred Pearce Gould, the eminent surgeon, and a prominent member of the Baptist denomination, Mr. F. C. Spurr made reference to the decline of family worship, and its possible influence upon the formation of character. After remarking that Sir Alfred was nurtured in a Christian home, and that he always remained a zealous church worker, Mr. Spurr added: "At a time when the old-fashioned Christian household is passing away, being replaced by an establishment in which neither prayer nor praise resounds, it is pertinent to ask whether the youth, to-day soul-starved and jagan, will yield to-morrow a sterling manhood capable of meeting the stern demands of a rapidly changing world. I do not believe it is possible. Out of the rags and ribbons of a frivolous age we cannot weave the glories of a worthy humanity. Christian homes have begotten the great men of the past; to similar homes we must turn for the great men of the future."

Greek Opposition to Bible Distribution.

A determined opposition is being made by the Government of Greece to the sale of the Bible in modern Greek, says the "Southern Cross." The reasons for the hostility are not so apparent, but the fact of the hostility has many evidences. We are informed that the office of the American Minister in Salonica, the depository of the American Bible Society, was entered by the police, and after a thorough examination New Testaments in Greek were taken from the shelves and have never been returned, even though a strong protest has been entered at the Police Office. It is reported also that "Bibles have to be taken out of shipments at the Customs House on the charge that the Book was not a proper book for circulating among the people." And an instance is cited of a Christian young man giving out a few free copies of St. John's Gospel to his fellow soldiers, charged with circulating a Bolsheviev book, and imprisoned. A truculent and unlovely Bishop in Macedonia is declared to have advised his people to drive out with "sticks and stones" anyone coming into their midst to sell the Bible or to speak on religion. This amiable and gentle shepherd of souls added the enticing and encouraging sentiment, "And whatever you do, I will assume the responsibility of it all." Who can wonder that Greece presents the spectacle of a restive, ill-balanced, and revengeful nation, when its authorities in State and church reveal such ignorance of the Word of Life, and exhibit such stubborn and bitter antagonism to its circulation amongst the people. These foolish leaders would seem to be sowing the seeds of revolution with both hands.

Russian Famine Abating.

The Red Cross Committee, Dr. Nansen said at the Hague, is now feeding more than 1,200,000 persons. He was informed that the new crops, though of excellent quality, were insufficient in quantity for the needs of the population. At least 25 per cent. of the population would suffer extreme misery during next year unless help were still forthcoming. The South and South-Eastern districts of the Ukraine were still in urgent need of help. The relief organisation would be gradually withdrawing from the Volga from September 1, so that all the relief forces could be con-

centrated in the Ukraine. Mr. Hoover, of the American Relief Commission, has stated that the Commission is completing its work. It is believed that the actual deaths from starvation have been about half-a-million.

Governor-General's Views.

His Excellency the Governor-General, Lord Forster, in an address at Neutral Bay, N.S.W., on the occasion of a "Gift Sunday," said that the two great elements of the service of God were beauty and happiness. He did not think people realised the happiness of worship. He hoped that they would make a practice of coming to church. He knew the strong call of the sunshine and fresh air on the weekly day of rest, but he asked them to remember that that weekly day was a holy day as well as a holiday. "I think it is possible to combine both aspects," Lord Forster added, "You can find time to come to church once a day. We owe it, apart from duty, in gratitude to God." Lord Forster commended the effort to build a permanent church worthy of its object and the district. In the church all were one; there were no class distinctions or divisions, and the laymen were as much part of the church as the ordained ministers.

German Roman Catholics.

The denominational statistics of Germany show that the Roman Catholic Church is experiencing the influence of two conflicting currents. On the one hand her monastic orders are increasing their numbers. (And it is noteworthy, as probably a result of the war, that the increase is greater amongst men than amongst women, the figures showing an addition of little more than 6 per cent. to the nuns during the year 1920, but of 14 per cent. to the monks.) The really earnest Catholics seem thus to be growing more earnest. But, on the other hand, the merely nominal Catholics seem to be relinquishing Catholicism altogether. For, great as is the stress which the Church lays upon a sacramental marriage, 47,000 Catholics contented themselves in 1919 with a merely civil ceremony. And in the same year 44,000 children of Catholic parents were withheld from baptism. Of the children born in that year to Catholic families in Hamburg and Dusseldorf, little more than a quarter were baptised; and in Brandenburg and Saxony even a smaller proportion.

Mr. Ruth's "General Ministry."

At the morning service in the Collins-st. Baptist Church, Melbourne, last Sunday, Mr. W. Gordon Sprigg, church secretary, read a statement from Mr. T. E. Ruth, who has been the minister for the last nine years, referring to his future movements. Mr. Ruth handed in his resignation to the church officers in June. Mr. Gordon Sprigg stated that it was hoped to make an early announcement regarding Mr. Ruth's successor. Mr. Ruth's statement reads—

"Though my plans for the immediate future are by no means complete, they are sufficiently definite to be made known to the officers and members of the church.

"Early in the new year I purpose entering on a general ministry to the capital cities of the Commonwealth, beginning with Sydney.

"It seems advisable that I should withdraw from the Australian Baptist ministry, though I shall retain my personal membership of the Baptist Union of Great Britain and Ireland.

"It is not my intention to identify myself with the ministry of any other church, but I shall be free to use the best available church agency—independent of denomination—for the preaching of the particular message with which I feel I have been entrusted."

The Virtue of God's Book.

In the Republic of Uruguay a farm-hand employed at San Juan, near Conchillas, bought a Spanish Bible. He was so pleased with it that he went round recommending it to all his mates, saying, "This is the Book which makes men good."—"The Bible in the World."

Moulding the Nation.

A. J. Fisher.

This represents a valuable temperance work, and remembering that all are pledged abstainers, we see what an army of workers and voters is here being prepared. Allied to the army are children in Sunday Schools, who have signed the pledge.

A challenge for us.

Suppose we raise the number of pledged abstainers to 20,000 or 50,000, what then? There are 700,000 children in this State, and 365,000 in our State Schools. With the most optimistic view we can hardly say that more than one in ten of the children in our schools are pledged abstainers. Before we can hope for a proper understanding of the principles of Temperance and Prohibition we must more thoroughly undertake the task of reaching these children. One great need of the campaign for Prohibition therefore seems to be a big comprehensive crusade among the children, seeking to teach them the principles of abstinence, the value of Prohibition, and the need of law observance. Only then can we hope that the coming of Prohibition will be met by general approval, and with a national decision to obey the law of the land.

We are firm believers in the principle that if the youth of to-day is rightly trained, the nation of tomorrow will have nothing to fear. In order to visualize the future of the nation, we have recently made a survey of work among young people, and find much to inspire and also to warn us in the facts given herewith. To simplify the information the figures have been given in round numbers, but they are all based upon latest valuable reports.

Training the intellect.

Of a population exceeding two million, New South Wales has 700,000, or 35 per cent, under the age of 18. Of these 392,000, or 56 per cent are in educational institutions, including State and private schools. The balance are either below school age (250,000), or are in Orphanages, State Homes for Delinquents and Deficients. The best training possible is being given to these children, adapted as much as can be to the individual needs. Thus, from the intellectual side, the national future is being safeguarded.

Caring for the needy.

Owing to unemployment, parental neglect, disease, etc., many children need assistance even with the bare provisions for life. Much is being accomplished for child welfare, by organisations which deserve praise and support. The State Children's Relief Department, in addition to the orphanages and deficients, already mentioned, cares for 10,500 children, either granting relief or working them out; 3300 are in private orphanages, and 90,000 have received relief through the Benevolent Society. The City Mission and the Children's Clothing Fund are doing excellent work, the latter having clothed 10,000 last year. Numerous small organisations are also carrying an excellent work which is difficult to tabulate.

Medical relief.

Included in the Benevolent Society is the excellent work rendered by the Renwick Hospital and Scarba Children's Home. This Society has been medical relief to 50,000 cases. Nor must we overlook the valuable relief given by the Royal Alexandra Hospital for Children, the Coast Hospital, and, in fact, all hospitals throughout the State.

Just how much medical and benevolent assistance is made necessary through the existence of the liquor traffic is difficult to estimate, but we have on the one hand the statement of such men as Mr. Green, of the State Children's Relief Department, testifying of the fact that from 60 to 70 per cent of the cases dealt with are directly traceable to drink, and on the other hand we have the wonderful decrease in need among children in America since National Prohibition. Dr. Salinger says: "Dry America is the greatest country in the world in which to rear children. Prohibition is making America safe for motherhood and childhood."

According to C. C. Carstens, Director of the Child Welfare League of America, Prohibition has so decreased the number of dependent babies and improved conditions in the lower-class homes that there are not babies enough to go around among those who wish them for adoption. Mr. Carstens has sent out the warning, "If you want babies for adoption, get one now, for soon you won't be able to."

Moral and religious training.

The moral and spiritual development of children is being provided by such organisations as the Y.M.C.A., Y.W.C.A., Boy Scouts, Girl Guides, Girls' Friendly Societies, and societies. The above named organisations, and reach 24,700 children. Many miscellaneous sectional clubs, leagues,

etc., help to mould a healthy sense of citizenship in our youth.

The Sunday Schools carry on surprising work, denominational records showing that (not including the R.C.s, for which no figures are available) 1,400,000 children are taught in 2000 Sunday Schools by 17,000 teachers. Add to this the fact that 80,829 Scripture lessons (including R.C.) were taught in the State Schools. Remember that all the organisations mentioned first in this paragraph stand for Temperance and all Sunday Schools give temperance teaching either on World's Temperance Sunday, or more frequently. The R.C. children also have temperance teaching. Dr. Mannix, when confirming 350 children, touched on the drink evil, and asked them to take the pledge and abstain from intoxicants till their 25th year.

Temperance teaching.

What systematic temperance teaching is being given to the young?

In addition to that mentioned under the previous paragraph we present the following as the most complete and comprehensive figures given under this heading recently collected from official sources.

	Members.	Societies.
Rehabilites	8998	111
Sons of Temperance	312	6
Good Templars	534	13
"Y" and L.T. Legions (W.C.T.U.)	244	8
Bands of Hope	7476	129
	17,264	267

"Our Sun's Eclipse Is O'er."

J. I. Mudford.

The eclipse has come and gone. The sun still shines.

It needed no beating of Chinese drums to scare away the imaginary monster which, with voracious appetite, was threatening to swallow the world's great light. Matters certainly did look rather threatening in Melbourne at 4.7 p.m. to-day, but an hour later we looked for the monster, and lo! he was not; we sought him, but he could not be found. So let all *These* enemies perish, O Lord; but let them that love Thee be like Thee: as the sun when he goeth forth in his might.

The moon, we are told, is 2160 miles, the sun, 865,000,000 miles, in diameter. The moon is but 238,000 miles from us; the sun is some 93,000,000 miles away. Yet the near can eclipse the distant, and the small can obscure the great. Not a few and the world's history have there been striking parallels to to-day's occurrence. Many a Theudas has arisen, boasting himself to be somebody. Now it has been a blatant atheist; now, a scientific agnostic; now, a belligerent rationalist. Each in his turn has thrust his face between us and the great Sun of Righteousness; each in his turn has perished, and all, as many as obeyed him, have been brought to nought. Yet one great figure looms larger and larger before our eyes. Figure looms larger and larger before our eyes, and His countenance is still as the sun which shineth in his strength.

In olden time it was said of Him that "He could not be hid." The words are truer still to-day. It has taken nineteen hundred years to tell their meaning, and still we know it only in part. "Whatever may be the surprises of the future,"

Mourn Not the Dead.

Mourn not the dead that in the cold earth lie—
Dust unto dust—
The calm, sweet earth that mothers all who die,
As all men must;

Mourn not your captive comrades who must dwell—
Too strong to strive—
Within each steel-bound coffin of a cell,
Buried alive;

But rather mourn the apathetic throng—
The cowed and the meek—
Who see the world's great anguish and its wrong
And dare not speak!

—Ralph Chaplin.

said Ernest Renan, "Jesus will never be surpassed. His worship will grow young without ceasing; His legend will call forth tears without end; His sufferings will melt the noblest hearts; and all ages will proclaim that among the sons of men there is none born greater than Jesus." A greater than Renan has said, "His name shall endure for ever; His name shall be continued as long as the sun, and men shall be blessed in Him; all nations shall call Him blessed."

Let us not, then, be consumed with an "irreligious solicitude" for the things of God's kingdom. God's truth shall break through every cloud that veils and darkens His designs. "Stand out of my sunshine," demanded the sturdy old cynic of a would-be patron who condescendingly expressed a wish to confer a favor on him. Let no man stand between us and our Lord; for our part, let us not deny the light to souls that are benighted.

From the sixth hour of the world's darkest day there was darkness over all the land unto the ninth hour. But now the darkness is past, and the true light now shineth. With a deepened meaning and with power to thrill our souls anew the Easter hymn comes to our minds to-day:

"Christ the Lord is risen to-day;
Sons of men, and angels say:
Raise your joys and triumphs high,
Sing, ye heavens! thou earth, reply.

"Love's redeeming work is done,
Fought the fight, the battle won;
Lo! our Sun's eclipse is o'er;
Bright He shines for evermore."

The Second Coming of Jesus Christ.

Milton Vickery.

All Christians are agreed that Jesus will come again, but there is a strong difference of opinion as to how and when he will come. This division is largely caused by differences of opinion as to the position now occupied by Jesus Christ; whether or not he is now a king.

Those who think that he is not now a king are looking for him to return and set up his kingdom and sit down on the throne of his father David. What saith the Scriptures?

The angel who appeared to Mary said (Luke 1: 31-33), "And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." Matthew, speaking of the triumphal entry, said (Matt. 21: 4, 5, 9): "All this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Zion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. . . . And the multitudes that went before, cried, saying, Hosanna to the son of David; Blessed is he that cometh in the name of the Lord; Hosannah in the highest." Before Pilate, Jesus stated that he was a king, and after his resurrection declared that "All power is given to me in heaven and in earth." On the day of Pentecost Peter tells of the coronation of Jesus (Acts 2: 30-35) and in doing so, quotes Psalm 110, one of the strongest passages in the Old Testament dealing with the reign and return of Jesus Christ. Acts 2: 34-36: "For David is not ascended into the heavens; but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ."

The importance of this prophecy is indicated by the fact that it is five times quoted, and ten times referred to, in the New Testament. "Until I make thy foes thy footstool." The idea is subjection to authority. The footstool of a monarch is a place of doing homage, and not a place of punishment. Psalm 99: 5: "Exalt ye the Lord our God, and worship at his footstool; for he is holy." And so, Jesus must remain at the Father's right hand, until his enemies submit to his authority.

The purpose of this is made clear, when we remember that the Father's work is conversion. John 6: 44, 45: "No man can come to me, except the Father which hath sent me draw him; and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me."

So we have the Psalmist declaring (Psalm 2: 6-8): "Yet have I set my king upon my holy hill of Zion. I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

Jesus testifies (John 17: 6): "I have manifested thy name unto the men which thou gavest out of the world; thine they were, and thou gavest them me; and they have kept thy word."

The converted then become subjects of King Jesus. Col. 1: 12, 13: "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light; who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son."

The Son's work is judgment (John 5: 22): "For the Father judgeth no man, but hath committed all judgment unto the Son." But the Father must do his part before the Son returns.

Peter therefore (Acts 3: 19-21, 26) urges the people to "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. . . . Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities."

The writer of the Hebrews (10: 12, 13) declares: "But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool."

Paul in 1 Cor. 15: 24, 25, says: "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father, when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet."

Turning now to the teaching of our Lord concerning his return, we note that he speaks of his second coming; of the resurrection of the dead (good and bad); and the judgment of both, apparently as taking place at, or almost at, the same time. Certainly there is no mention of long periods of time between the different events. Matt. 16: 27: "For the Son of man shall come in the glory of his Father with his angels, and then he shall reward every man according to his works." Matt. 13: 40-43: "As therefore the tares are gathered and burned in the fire, so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear."

John 5: 28, 29: "Marvel not at this; for the hour is coming, in the which all that are in the 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 6: 39, 40: "And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day." Also Matt. 25.

In these passages Jesus teaches that when he comes again, the judgment will take place, that it will be at the end of the world; and that at the end of the world or the last day, the resurrection of all will take place.

Paul's teaching is in perfect harmony with this. Rom. 2: 16: "In the day when God shall judge the secrets of men by Jesus Christ according to my gospel." 2 Cor. 5: 10: "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Tim. 4: 10: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom."

In 1 Thess. 4 Paul speaks of the resurrection of the righteous dead and the translation of the righteous living, and in 2 Thess. 1 explains how that this will take place when he comes to punish the wicked.

It will be noted that all of the facts are not given in any one of the passages telling of our Lord's return. Sometimes we have the resurrection of both good and bad, at other times only the good

are mentioned, sometimes the judgment is spoken of, sometimes the return of Jesus to this earth, and so many have concluded that there will be different comings at different times for different purposes. This same line of reasoning would prove that Jesus came to the earth at different times and in different ways, and also prove that there were many different ways of salvation.

"Things Have Changed."

Yes, but wherein? Has God changed?
Has the Book changed?
Has the human heart changed?
Has man's need of a Saviour changed?
Have the awful facts of sin and death and hell changed?
Has the utter hopelessness of man apart from Christ changed?

Has Christ's willingness to save to the uttermost all who come unto God by him changed?
Charles G. Finney and Dwight L. Moody believed that Revival was necessary in their day. Wherem have the times so changed in a brief half century that Revival is not necessary in our day?

If God is the same, the Book the same, the human heart the same, man's need the same, sin and death and hell the same, man's hopelessness apart from Christ the same, his willingness to save the same—if all these are the same, then what is not the same?

Ah, it is the professing church itself which has changed. It has all but lost its consciousness of God, its literal interpretation of the Book, its keen sense of sin, its travail of soul over the sinner, its anointing of the Spirit, its piety in the home; it has lost its savor, its unction, its testimony, because it has all but lost him.

The professing church has changed. It needs reviving!

"Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent" (Rev. 2: 5)—"China's Millions."

The Lambeth Appeal.

Dear Bro.—I read with pleasure the reference to the Lambeth Appeal, and the Conference of November 30th last in your issue of August 26th. Some of this I had previously seen in the columns of "The British Weekly." But as the Lambeth Appeal was issued to all Christians, what I would like to see is the courteous reply sent by representative brethren in the Churches of Christ in this land. Has the Executive of the Federal Conference prepared such a reply? If not, should it not be done at once? If such has been prepared, should it not be published in your valuable paper for the benefit of all the brethren?

A people who plead for Christian Unity should be heard always when this subject is under discussion. Yours sincerely, Thos. Hagger.

"Our American Ambassador."

Under the above heading the "Clarion Call" refers to the good work being done in America by Mr. Gifford Gordon, representative of the Victorian Anti-Liquor League. "The photographs he is sending us are already proving one of the most educational influences in our campaign in Victoria, and the reports of his interviews with police commissioners, congressmen, business men, and U. S. leaders in all departments of American life are providing a great amount of splendid campaign material. Mr. Gordon, by means of collections taken at his meetings in the churches, is defraying the expenses connected with his visit, ready, as a direct result of Mr. Gordon's visit, our League is raising about £75 a week in pledges more than would have been possible had he not gone to America."

The Realm of the Bible School.

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

Glasgow, 1924.

When Mr. W. C. Pearce was in Australia he often referred to the next Convention of the World's Sunday School Association to be held in Glasgow in 1924, and urged that Australia be largely represented. The following excerpt, taken from the "Front Rank," shows that America is already far along in her preparations for representation at Glasgow:—

Now that the International Sunday School Convention at Kansas City has completed its work, the Sunday School workers are thinking toward the Ninth Convention of the World's Sunday School Association, which will be held in Glasgow, Scotland, beginning June 18th, 1924. James Kelly, Secretary of the Scottish National Sabbath School Association, has just returned to Scotland after having numerous conferences with the officers of the World's Sunday School Association in New York City. Mr. Kelly is also Secretary of the Scottish Convention Committee. He reports that St. Andrew's Hall has been engaged as the place of meeting. This great hall will now seat 3,000, and it is hoped that the capacity will be still greater following the remodelling which is now in progress. Some of the most distinguished among the nobility in Great Britain have accepted places on the various committees which are already working for the success and comfort of the Convention. Extreme courtesies have already been offered for the delegates who will attend. Those in charge of the great universities and religious bodies in Scotland have agreed to participate in seeking to make the Convention an even greater success than the one held in Tokyo in 1920.

Two thousand is now the number of delegates assigned to North America. From the number of advance inquiries it is certain that many more will wish to attend than can be accommodated during the Convention. As in the case of previous Conventions of the World's Association, it is possible to secure a reservation by making an advance deposit of 25 dollars. This money will be refunded in full up to thirty days before the time of sailing if the trip cannot be made by the delegate. All who send this initial deposit of 25 dollars before December 31st, 1922, will be given preference in the assigning of staterooms on the first ship chosen when the various itineraries have been formally announced.

A number of suggested tours have been arranged, and tentative prices given. Both tours and rates are subject to change, though the cost will doubtless be less rather than more. There will be numerous itineraries planned covering Scotland, England, and the Continent, which can be taken either before or after the Convention. One tour, before the Convention, will be arranged to include the Mediterranean Sea, with stops at Algiers, Italy, Athens, Constantinople, Palestine and Egypt. Requests for any information and the initial deposit of 25 dollars should be sent to the office of the World's Sunday School Association, 25 Metropolitan Tower, New York City.

Victorian Notes.

The Essendon church is wide-awake to the importance of holding the young people, and has a number of organisations which are helping effectively towards that end. A largely attended, growing, and well organised Bible School is the most important, but other organisations and clubs are also doing good work. Among these is the Girls' Gymnasium Club, with Junior, Intermediate and Senior Classes. Recently the club gave a public display in the Moonee Ponds Town Hall. There was a large attendance of members and friends. A most creditable programme of gymnastic exercises was provided, and one felt that splendid work was being done in developing and

training the physical side of life for these young folk. The Directress of the Club is Miss Lily Drew (Gold Medalist), who is a member of the Essendon church, and who takes a keen delight in the work among the girls, and in helping the church in this way. That her work is highly appreciated was evidenced by the words of thanks expressed by Mr. H. G. Clark, the preacher, and by the presentations made by members of the Club.

While the Melbourne City Council is so much concerned about the need of giving the people an opportunity of turning a "dreary Sabbath" into a day for sport by opening the parks and recreation grounds for the playing of tennis and cricket on Sunday afternoons, large numbers of our young men find time both for practice and playing cricket during the week and the Saturday half-holiday. The Churches of Christ Cricket Association is becoming more popular, and is an increasing factor for clean sport and for the development of manly Christian character. The Junior section of the Association, for Sunday School boys under 16, was formed for the first time last year, with six teams. They had a successful season, the Moreland Club being premiers. Already ten Junior Clubs have lined up with the Association for the coming season. The prospects for a good time at Junior cricket are bright. In the Senior section there are now 22 clubs, the South Suburban clubs having linked up with the Association for the first time. With so many teams one can safely predict a lively time in the coming season. W. C. Craigie, Esq., continues as the President of the Association, with Mr. Geo. Woodbridge as chairman of committees, and Mr. Alf. Hagger the live-wire hon. secretary and treasurer.

Federal Conference.

A Conference on Bible School work is being arranged to meet at the close of the forthcoming Federal Conference. It is hoped that representatives from all the States may find it possible to remain for the Conference, which will have its

first meeting on Friday, October 27, at 10 o'clock, in Swanston-st. church.

The Right Idea.

Mr. W. H. Dyson, who is superintendent of the High-st. Sunday School of Mt. Sterling, Kentucky, has the right idea about the graded lessons. He says that when they considered introducing them, they selected the very best teachers they could, and these teachers were instructed to make the lessons as interesting as they possibly could. They are always on the lookout for lack of interest, and to always keep little children looking forward to their Sunday School and enjoying it. He finds that when interest is lacking it is generally the fault on the teacher who has failed to spend the time in preparation of the lesson, and thus has lost the interest of the class because she has nothing interesting to present to them.—"Front Rank."

"Suffer the Children."

Jesus was jealous of the right of a child to come to him without hindrance. The rebuke which he gave to his disciples who hindered the children was strong, though courteous. Have we the mind of Christ toward the little children in the Sunday School?

Is the table around which they gather for their lesson story and lesson work just a comfortable height as they sit on chairs that are just right? Does the teacher speak distinctly as well as simply? Can they see her face, as well as hear her voice? Do the department songs mean much or little to the child?

How easy it is, therefore, to hinder a little child in his attempt to get near the heart of Jesus. How easy it is for us to choose for him the things that will divert his attention, rather than to take the great pains necessary to provide for him the fine things he needs. Most of our choices for the child are adult choices. The little one has no defence.

"Suffer the little children to come unto me, and forbid them not."—"Front Rank."

"Ready! Who is ready.

Without a word of excuse.

To go when there's need of one to serve—
Where he knows he can be of use?"

The Need of Solid Reading.

"Can't understand a word of it," said the young fellow blithely; and dropping the volume on the table, he picked up the evening paper. And soon his friend heard him chuckling over the cartoons.

Now the book he had cast aside was not written in a foreign tongue. It was not a technical treatise, abounding in technical phrases. It was one of the books denominated "solid reading." The thought it presented was no hairsplitting philosophy, and its language was clear, yet a high-school graduate felt no shame in declaring that he "could not understand a word of it."

While babies and invalids may live on a liquid diet, healthy people need something to chew on. Indeed, it is universally recognised that civilised people would be better off if their food was coarser and tougher. Our meat is too tender for our good. Our bread is too fine. Most of us would be tremendously benefited by doing more chewing.

Now, what is true of the body is equally true of the mind. Our manufacturers advertise predigested foods, and predigested mental food is offered in such abundance that we can be saved the trouble of thinking. A scientist discovers some important principle, and writes a book about it. A few students read the book, and then some clever newspaper man writes a clever article in which the scientist's discovery is reduced to its

simplest terms and made readable by a great deal of light and flippant talk. Of course that article is read by a hundred to one who reads the scientific book.

The brains deteriorate if they are called on to do no thinking. The young man who, when confronted with a book of solid reading, declared he "could not understand a word of it," probably spoke the truth; but this did not imply any congenital weakness of the brain, but only that it was unfit for work because it was unexercised.

As every day's bill of fare should include some food that needs grinding, so every day we should do a little hard reading. Keep a book on the living-room table for that purpose. If you do not read any more than ten minutes a day, take at least that. Do not try to read any more than you can read and understand, if it is only a paragraph. Fix your mind absolutely on what you are reading. Grip the thought and reiterate it till there is no danger of your forgetting it. Think it over to-day, so that when you take up to-morrow's reading, you will have a certain momentum to aid you. This continued for a year will bring about a very gratifying change in your ability to think, and when confronted with a book in straightforward English, you will be ashamed to say, "I can't understand it."—"The Acton Free Press," Canada.

The Family Altar.

J. C. Ferd. Pittman.

A NEW THEOLOGY.

The startling doctrine of the Beatitudes was, as it doubtless appeared to those who first heard it, a new theology, though not of the modern type. Note how diametrically its teaching is opposed to all preconceived notions. Hitherto, men had placed in the front rank of great and noble souls those who were bold in spirit, courageous in battle. C. A. Row, in his "Reasons for Believing in Christianity," has well said that "Christianity has revolutionised the order of the virtues," for the Beatitudes make this quite plain. Our Lord's judgment was not only opposed to the views of those who had lived prior to his day, or were then living, but is at variance with commonly accepted notions of many thousands of people to-day who, though they live in the full light of revelation, are slow to learn that there are special blessings for the meek, the merciful, the pure in heart, and the peace-makers. Yet it is so; for such as these there are untold blessings in this world, and a great reward in heaven.

OCTOBER 2.

In the Hour of Temptation.

Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.—Matthew 4: 1.

"How much strength is Jesus willing to give you to resist temptation?" was once asked of a little child, and she replied "All that he has."

Bible Reading.—Matthew 3: 1-11.

OCTOBER 3.

Seeing God.

Blessed are the pure in heart; for they shall see God.—Matthew 5: 8.

Florence Nightingale wrote of this passage, "Blessed are the pure in heart; for they shall see God—in all temptations, trials, and aridities, in the agony and bloody sweat, in the Cross and Passion; this is not the prerogative of the future life, but of the present."

"Blessed are the pure in heart, They have learned the angel part, While on earth in heaven to be, God, by sense unseen, to see."

Bible Reading.—Matthew 5: 1, 12.

OCTOBER 4.

Letting Our Light Shine.

Even so let your light shine before men.—Matthew 5: 16.

Wesley's father quoted this text when trying to persuade him to leave Oxford for the parish of Epworth, "God made us for a social life. We are to let our light shine before men, and that not barely through the chinks of a bushel for fear the wind should blow it out; the design of lighting it was, that it might give light to all who went into the house of God. And to this academical studies are only preparatory."

Bible Reading.—Matthew 5: 13-16.

OCTOBER 5.

They Have Their Reward.

Verily, I say unto you, they have received their reward.—Matthew 6: 2.

Dr. Johnson wrote, "The morality of an action depends on the motive from which we act. If I fling half-a-crown to a beggar with intention to break his head, and he picks it up, and buys victuals with it; the physical effect is good; but with respect to me the action is very wrong. So, religious exercises, if not performed with an intention to please God, avail us nothing. As our

Saviour says of those who perform them from other motives, 'Verily they have their reward.'

Bible Reading.—Matthew 6: 1-4.

OCTOBER 6.

The Touch of Christ.

And he stretched forth his hand, and touched him.—Matthew 8: 3.

"Oh! eyes that ache with the burden
Of tears that ye have not shed;
Oh! lips that close on cry of pain
For love and hope long dead;
There is One who knows the anguish
Of longing that will not sleep.
There is One that toucheth softly
Wounds that are lying deep."
—Hetty Bowman.

Bible Reading.—Matthew 8: 1-4.

OCTOBER 7.

Catering for Sparrows.

Are not two sparrows sold for a penny? And not one of them shall fall to the ground without your Father.—Matthew 10: 29.

Lord Tennyson wrote of his father: "A week before his death I was sitting by him, and he talked long of the Personality and the Love of God, 'that God whose eyes consider the poor,' 'who catereth even for the sparrow.' 'I should,' he said, 'infinitely rather feel myself the most miserable wretch on the face of the earth with a God above, than the highest type of man standing alone.'"

Bible Reading.—Matthew 10: 28-33.

OCTOBER 8.

My Yoke is Easy.

For my yoke is easy, and my burden is light.—Matthew 11: 30.

When upon his death-bed, Dr. A. H. Charters gave to his son characteristic advice which he never forget. "Perhaps mindful of a kind of preaching that magnified and harshly interpreted the terror of the Lord, while it failed adequately to mirror forth the kindness of His mercy, the old man said, 'Make it easy for them, Archie!—as easy as you can—when they wish to enter the kingdom.' "The schoolmaster of Wamphray was echoing Christ's words about the easy yoke and the light burden."

Bible Reading.—Matthew 11: 25-30.

PRAYER.

Gracious Lord, help me to cultivate those virtues thou dost delight to see in thy servants. May I hunger and thirst for righteousness, that my soul may be satisfied in thee. Give me grace to suffer patiently in the day of persecution. May I be amongst the meek and patient of thy children, that in the hour of sorrow I may be comforted, and in the time of persecution I shall rejoice, and great shall be my reward in heaven. For the Saviour's sake. Amen.

BIRTH.

BROWN.—To Mr. and Mrs. W. G. D. Brown, "Denbigh," 61 Bloomfield road, Ascot Vale, a daughter (Gwenda Myrtle), on Sept. 14, 1922.

THE ALBION UNBREAKABLE-BACK BOOT.

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WANTED.

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, 39 Leveson-st., North Melbourne.

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.

COMING EVENTS.

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 to 7.—Cheltenham Church Great Re-union Meetings. Sunday, Oct. 1, 11, 3, 7. Every Member Present. Tuesday, 8 p.m. Big C.E. Rally. Wednesday, 8 p.m., Home-coming Night. Thursday, 8 p.m., Great Men's Meeting. Saturday, 3 p.m., Kindergarten Demonstration.

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 5 (Thursday).—Public Farewell to Bro. and Sister Gilbert E. Chandler, Swanston-st. chapel, at 7.45. Bro. Chandler has rendered great service as a preacher, and the brethren are invited to join in this public expression of appreciation on the eve of his departure for America.

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 Rev. 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. Hurres. Wednesday, tea and public meeting in hall, near station. Speakers, Bro. Thomas and Hurres. Friends invited.

OCTOBER 8 & 11.—Cheltenham Sunday School Anniversary Demonstrations. Friends of Cheltenham church far and near invited.

OCTOBER 22 & 24.—The Church at Croydon will hold Bible School Anniversary Services and Opening of New Chapel, Sunday, October 22, and October 24, as previously advertised. Tea and public meeting, Tuesday, Oct. 24. Bro. T. Bagley speaker at all services on the Sunday.

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.

Foreign Missions.

Winning a Brahmin Boy.

A Brahmin boy came to Bro. and Sister Leach and asked if they would read the Bible with him. He had a revised copy which seemed much used.

"He asked many questions, and altogether he seemed most interested. One afternoon he came when I was selecting lantern slides, for we hoped if the carbide was sufficient to show some to the boys that evening. He asked what they were, then on being told they were views of Palestine, and particularly showing biblical towns, he looked astonished, and then said, 'But these towns do not exist; they are only names in a story.' We explained that they were not only names, and then we gathered from his answers that he thought our Bible merely a story, but wanted to know all about the lantern; then we explained that we intended showing the slides to our boys that night if our carbide was sufficient. He said no more, and the Bible reading was resumed.

"That evening at about 8 o'clock I was fixing some chairs for our head-master and his wife and some others who had come to see the slides. As I went from the rooms I saw some one standing near the back door, and asked who was there. To my surprise the Brahmin boy answered and said, 'I have brought some carbide for Mr. Leach, and I have a friend with me also, and we wish to see these slides.' I called Mr. Leach, and he came and spoke to the lads, and thanked them for the carbide. Then they came in, and those two Brahmins sat amongst our boys, who were almost if not altogether all of the lowest caste. After the slides had been shown, and our boys had gone to bed, the two visitors stayed and asked a few more questions, and helped Mr. Leach take down the lantern.

"We never saw our Brahmin boy again until we were leaving for our vacation, and then we met him on the Dhond station as we were hurrying for our train. He came and saw us off, and in the few seconds he was with us he said he had been sent on a sea voyage. We suggested to him that while we were away he could continue the reading of the Bible with Mr. Coventry. It would mean such a lot if only we could get this one lad. We feel sure that he could be almost another Saul, for he seems so keen, and so capable of being as true as steel to what he might believe. Will you pray for him, and pray that we may not lose sight of him?"

Tasmanian Home Mission Notes.

A. E. Heard.

During the month past the President has paid a visit to most of our churches throughout the State with the express purpose of enlisting greater sympathy and support for the work of Home Missions. During these visits Bro. Nightingale made special appeal for funds, a fairly good response being made; £60 to date being received in cash and promises. Most of this amount has been used up in paying off some of our past indebtedness, leaving but a small sum to meet expenses of the present month. It will be very helpful if church treasurers who receive offerings for Home Missions will kindly forward moneys regularly each month to State Secretary.

At Geveston, Bro. and Sister Warren have worked hard since their arrival, and have won the affection and support of the church members. A young men's club has been inaugurated with the object of keeping the young men in closer touch with the church. All departments of work are in a healthy condition. Some of the senior boys in the Bible School are now considering taking their stand for Christ.

Dover and Outposts.—The work in this field is proving exceedingly difficult. Bro. Stewart is faithfully preaching the word. Meetings have not

been as well attended during the past month. An addition by faith and baptism of an elderly sister at Southport is reported. At Leprena, Bible School is now held every Lord's day.

Ulverstone.—We regret to report the severe illness of our evangelist, Bro. Bowers. We ask your prayers. Meetings are being conducted by members, which is very much appreciated.

Peninsula.—Bro. Warren, of Geveston, has been conducting meetings. Planning to send an evangelist once a month to conduct meetings. Arrangements are also in hand for conducting a couple of missions, the first to be held at Tunnel Bay, prior to Southern District Conference in October.

Let us all be interested in the evangelisation of this State. Pray, work, give.

New South Wales Home Mission Notes.

H. G. Harward.

District Conferences during August were interesting, instructive, and inspirational. Members attended fairly well. It is not easy to get the average church member to think beyond self-interest and pleasure, or to look on the Lord's work from the view-point of others. The rallies of "our men and women folk" were helpful, and enjoyed by those who attended. The sisters had a larger attendance than the men, and gave a bigger offering toward the expenses. Both sections want other meetings of a similar character. These meetings will be arranged from time to time.

About 120 officers attended the gathering at the City Temple to meet the organiser. This was the kindly and generous thought of members of the committee. They listened patiently to an hour's address from the one whom they had met to honor. If officers of the churches are alive with passion for State-wide evangelisation, the churches soon will be.

The work is proceeding steadily in the churches subsidised by the committee. H. G. Payne, much to the regret of the church, is retiring from the work at Inverell, and returns to the work at Hornsby on October 1. The latter congregation is full of hope for the future. Rockdale church expect to begin work on their new building in a few weeks. Bro. Crossman, has begun his fourth year at Hurstville, where he has been doing a good work. The organiser has been conducting a short mission in connection with the Loftus Park church. Seven have confessed Christ. Bro. Mercer, with the colportage waggon, has done good work in this district.

Bro. Martin will conduct a tent mission at Newcastle from the middle of October. This will be followed by a campaign in Cessnock conducted by the writer. Prayer is desired for these efforts.

Some generous gifts have eased the financial situation, but there is still urgent need of weekly giving for State work. In the past it has been too weakly. Just alter the spelling, brethren, and get into line with the regular givers. We do not need new schemes so much as prevailing prayer for this part of the work. This we covet from all.

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New South Wales Sisters' Auxiliary.

The usual monthly meeting of the Executive was held at the City Temple on Sept. 1, President, Mrs. Arnott, presiding. Apologies were received from Sisters Farr, Clydesdale, Whelan, Flood, Cole and Morrison. A welcome was given Sister Logan, after her long absence and bereavement. Resolved to donate £2/2/- each to Home and Foreign Missions, also £1/1/- to the "Australian Christian." Correspondence read and received. Bro. Harward asked the sisters' help in providing coffee and tea for half-yearly Conference, to be held on October 2, charge to be 1/-. Decided to do our best to make it successful. Re the matter of a page in the projected paper, it was decided, on the suggestion of Mrs. Corbitt, to wait and see if funds would permit.

The sisters' rally at the City Temple was largely attended, presided over by the President and Secretary, Iren. Arnott, Forbes and Harward were the speakers, and Bro. Hrough led the singing.

A Foreign Mission meeting was held on Aug. 24. Miss Caldicott was the speaker. The garments for the box were also received. Afternoon tea was provided, and a happy time spent with the missionary, who told of some of her particular work in India. A large number of suitable goods, such as dresses, quilts, toys, books, etc., were received; 314 garments and 28 quilts, being 100 garments and 28 quilts more than last year, so the interest among the churches for India is growing.—Mrs. Bull, Supr.

Hospital.—Mrs. Potter reported 8 visits to the Sydney Hospital. Distributed a large number of books, tracts, flowers, etc. 1 visit to private hospital, and 22 visits to sick members of the church. Mrs. and Miss Butler also visited Sydney Hospital, and distributed 200 bunches of flowers, Newington, 3 visits, and the gospel message given by Iren. Plummer, Sixyer and Sister Corbitt. 39 sisters were also present. Distributed a large amount of comforts to the old people in the way of sugar, tea, lollies, biscuits, books, etc.

Isolated.—Mrs. Plummer reported for the three months writing 109 letters, and of these 13 letters have been returned, and 11 replies.

Durras.—Mrs. Corbitt reported visiting North Sydney and Belmonte.

W.M. Society.—Mrs. Fox reported that owing to being away she had no report beyond the announcement that the help Conference extended to Eskineville church for a year had expired last month, and asked if sisters were extending it or otherwise. Left for discussion till next month.

Syllabus arranged. Prayer meeting, no report, as superintendent ill.

Greetings to South Australian Sisters' Conference to be sent.

Devotional leader for October, Mrs. Bull. Business session closed, and Mrs. Fox led the devotional. Opening hymn, and prayer by Mrs. Potter. Psalm 66 was read by Mrs. Corbitt, after which Mrs. Fox gave an interesting account of her recent tour of New Zealand and Honolulu, and showed some fine pictures of buildings, flowery trees, and the Christian church at Honolulu, where they had fellowship with the brethren and sisters. Meeting closed with prayer.—Mrs. E. Morris, Rec. Secty.

Isolated Members.—During the past quarter we have written 109 letters to New South Wales isolated members; of these 13 letters have been returned, and 11 members have so far replied. The replies received show that these sisters have not lost their first love of the Church of Christ, and the following brief quotations may help us to realize something of the loneliness of isolation, and to something of the splendid spirit which enables these friends to rejoice in hope and triumph in tribulation.

One sister writes from Mungindi, "Though we live a long way from any church, we have the Lord's Supper every Sunday morning. Bro. Ennis was here a short time ago on his return journey from Queensland. He baptised two of my children. It is a great joy to know that my children have all accepted Christ, with the exception of the youngest, and we trust that they will continue their journey through life in Him. We never feel very lonely here, there is always plenty to do to keep one busy and happy."

The following, from one "exiled" at Dorrigo, should lead those who live in towns, and are thus able to have fellowship freely together, to value their privileges more:—"It is now 11 years since we came here from the City Temple, and we have only missed one meeting during that time—meeting together to break bread with our family. We have a neighbor or two along sometimes, and one young fellow has joined us. We did miss our fellowship and friends at first, but after all one can't help thinking it matters little where we live, so long as love we live."

Another sister "will be strengthened by remembrance in prayer," for she "feels the need of the heavenly Father's comfort and guidance ever near."

A fourth writes, "We only have church once a month, but I always go"; while a sister 78 years old teaches a class of girls in the local denominational church.

It will be a great forward step when we are able to penetrate into the country districts and reach our isolated members, say through a colportage missionary, even once a year. There is something of pathos in such extracts as the following: "We are cut off from all fellowship with the disciples of Christ, and we miss it very much. The nearest church is the — (denominational), and that is six miles away; we attend pretty regularly, but it is not like our own meetings."

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News of the Churches.

West Australia.

Maylands is enjoying good meetings and large attendances. Bro. Stirling gave a very able address on Sept. 10, on "Baptism." Sister Robinson, scmr., and her prayer meeting committee, visited Maylands on Tuesday, Sept. 12. A cottage prayer meeting was held at Mrs. Goss's, who has just returned from a serious illness in hospital. Miss Moody is in hospital; it is feared she may have to undergo an operation. The young people paid a surprise visit to Bro. and Sister Peacock's, presenting a silver flower vase as a recognition for their goodness in granting the use of their tennis court.

Subiaco reports splendid interest in all meetings. On Sept. 17 Bro. Stirling, of Maylands, delivered a stirring address on "Spiritual Release." The Bible School had a splendid attendance. The campaign is being strenuously carried on. The totals on Sunday were: Girls, 41; boys, 17. The gospel service was in charge of Bro. Rob. Ewers, of Lake-st., who delivered a splendid address on "What think ye of Christ?" Fine spirit in the meeting. On Sept. 20, the church was pleased to welcome home Bro. and Sister Clay, who are much refreshed after their short stay at Rottneat. Very fine addresses were delivered by Bro. Chas. Nelson and Ernest Black.

Queensland.

At Toowoomba on Sept. 17 the fellowship meeting was well attended, with good spiritual feeling manifest. Visitors were Sister Marriage, of MacLagan; Bro. and Sister Quire, Mt. Tyson; Bro. Alcorn, Boonah; Mr. S. Mitchell (organiser of the Prohibition League) and Mrs. Mitchell. Mr. Mitchell spoke in connection with his mission. Fair attendance at gospel meeting. The evangelist delivered the address. One Bible School scholar made the good confession. 14 scholars sat for the Bible School Union Examination.

Large meetings were held at Brisbane on September 17. Bro. Geo. Cane presided in the morning. Sister Mrs. Brewer was welcomed back after a severe illness. Bro. Rankine exhorted on "The Rejection and Hope of Israel." At night his theme was "The Coming Eclipse of the Sun." At the conclusion of an instructive address a young man confessed Christ. The annual examination in connection with the Sunday School was held during the afternoon; 24 scholars sat. The young men of the church, assisted by a few of the deacons, are busy renovating the basement of the chapel. The Brisbane church is proud of its young men. The offering for the day was a record one for this year.

Tasmania.

Launceston had a splendid meeting on Lord's day, Sept. 10. Two adult confessions at the close. Bro. Campbell is sounding out the old gospel faithfully, and his addresses are stirring the hearts of his listeners. The church is launching out into open-air work, and hopes for big results. Visitors during the month, Bro. Mitchell, of Swanston-st., and Bro. Emmett, of New Zealand.

Hobart Simultaneous Mission commenced on Sunday. About 150 members responded to the roll-call. Large gospel service, and one restoration. Audience small on Monday, but increasing each night, with two decisions on Wednesday. Bro. W. H. Nightingale is preaching. We regret to report that Milton Purden, one of our splendid young men, died on Thursday Island on Sept. 19. Bro. Chas. Hale reports several decisions at the Central Mission.

South Australia.

At Grote-st. there was a good attendance at the Lord's table on Sept. 24. Bro. and Sister Black, from New Hebrides, and Miss Elsie Caldicott, from India, were visitors. Bro. A. C. Garnett, M.A., exhorted. At night he preached a powerful address to a good congregation. One young woman responded to the invitation.

At Balaklava meetings are well attended. On Sept. 10 Mr. R. A. Roberts, representative of Alliance Field Day, gave an address at the meeting for worship; his appeal met with a good response. The Bible School children have contributed £3 toward the Starving Children of Europe Fund. Two have been received by letter. At the gospel service on Sept. 24 four young people decided for Christ.

At Kershbrook church anniversary services were held on Sept. 2 and 3, when Bro. R. Coventry gave interesting addresses, telling of the work in India. A large attendance present at the evening service in the hall. Bro. Morphett and Allison, from Adelaide, helped greatly with the singing. The work is going steadily on. Good attendance at all meetings. The help of Williamstown brethren is much appreciated. G. T. Walden conducts a men's class on Sunday afternoons. C.E. meetings are carried on, also week-night services.

At Glenelg steady progress has been made since last report. Death has removed Sister Mrs. Mary Douglas, as the result of an internal operation. She was a quiet, faithful member of the church for many years. Much sympathy is felt for the sorrowing relatives. Bro. Taylor conducted the service at the West Terrace Cemetery, where the body of our sister was laid to rest on Thursday afternoon in the presence of a large number of relatives and friends. Attendances on Sunday were fair. An appeal for the famine-stricken Christians of Armenia resulted in over £15 being raised, and additional amounts are expected.

At St. Morris the mission tent has been erected on a block adjacent to the church property, and facing Magill-road, in a prominent position. W. Garratt's work with the church closed on Sept. 23, and the mission with W. Beiler commenced on Sept. 24. In the afternoon a young man's service was held, and in the evening the missioner addressed an assembly of about 125. At the close of a vigorous and deep-spirited address on "Should We Attend Church?" the wife of Bro. Morris made the good confession. The singing was led by A. Moffatt, who also sang a solo. The prayers of the brotherhood are earnestly requested for the success of the mission.

On Sept. 24 Semaphore held its Bible School anniversary; full attendances morning and afternoon; overflowing attendance in the evening; 350 adults in the body of the church and more than 200 scholars on the gallery. E. J. Paternoster spoke to the children in the afternoon, and G. McKie spoke in the morning and evening. The children's singing was perfect, and the hymns were quite newly imported. The day was ideal as regards the weather, and the occasion proved to be one of the most successful ever enjoyed by this assembly. In the evening there was room for scarcely another in the chapel or in the vestibule, and a great many unable to get in had to reluctantly go away.

At Hindmarsh, H. R. Coventry addressed the church on Sept. 10, and gave a splendid message. E. J. Paternoster spoke in the evening. Good attendances. Both meetings on Sept. 17 were addressed by Bro. Paternoster, and many old friends were present and broke bread. Dr. Thomas Porter, of Sydney, preached a wonderful message on Sunday morning. It is over 50 years since Dr. Porter labored with Hindmarsh church, but he retains the eloquence and fervor which characterized his earlier ministry. A very large attendance and many old friends assembled to break bread. Bro. Paternoster concluded his series of addresses on "Christian Unity"; his subject for the evening meeting was, "Should Creeds be Mended or Faded?" Solo and anthem by the choir.

Mile End reports that at the close of the gospel meeting on Wednesday, Sept. 13, which was the last of the series, the church decided to repeat the June one offering in 1923, the objective to be the final payment for the land at Cowandilla. Boxes for the offering were distributed to the members. At the Conference C.E. demonstration Mile End

Juniors were awarded the honor banner from the Churches of Christ C.E. Union for the year ending Sept., 1923. Bro. W. G. Oram took the gospel service on Conference Sunday, and preached a fine message to a full chapel. About 100 men attended the men's meeting last Thursday. Mr. A. E. Clarkson spoke. Bro. E. G. Warren addressed the church on Sunday morning. At the close of the gospel meeting a mother and a little girl confessed Christ.

New South Wales.

Bro. Payne's final service at Delungra was held on Sept. 17. His last services in the Inverell circuit were conducted on the 24th. A baptised believer was received into fellowship on the 17th.

Enmore had good meetings all day on Sept. 22. Bro. Sivyer preaching. Two lads from senior department made the good confession. All departments of work are flourishing. The K.S.P. club has an attendance of 30. Bro. E. Hudson has been elected chancellor. Miss Widyer and the junior girls are having a fine time in their club.

Sept. 3 marked the commencement of the fourth year of Bro. Crossman's ministry with Hurstville church. At a social on the Tuesday following the Conference President presided. Greetings were given by Bro. Clydesdale, of Rockdale, and Bro. Winks, church secretary. On Sept. 10, Y.P.S.C.E. anniversary; good meetings. At the public meeting on Monday, 11th, Mr. Hilber, of N.S.W. C.E. Society, gave a splendid talk.

City Temple had bright and inspiring services on Sept. 24. Fine exhortation from Bro. Forbes in the morning. It being Bible School anniversary, the afternoon and night services were largely musical, the children being led in the singing by Bro. Brough, church choir conductor. Splendid address in the afternoon from Bro. Chapple, and at night from Bro. A. H. Webber, of the Bible Schools' Committee. Church building was nicely decorated by the girls and boys.

Chatswood J.C.E. anniversary was held on Sept. 24. Miss Webb has done splendid work among the children. Bro. Whelan was the speaker. At the morning service Bro. Verco spoke from Rom. 14: 7, 8. In the afternoon Bro. Whelan, on behalf of teachers and scholars, presented the secretary, Bro. Royall (who is going as a missionary to Sudan), with a camera. Sunday evening, Bro. Whelan preached. One sister was baptised, and a married woman made the good confession.

At Lismore on Sept. 10 Bro. F. R. Furlonger addressed the morning meeting, and Bro. A. W. Brown preached at night. Bro. P. J. Pond preached at Tyalgum, and two young people from Queensland, granddaughters of Bro. and Sister Stewart, confessed Christ. They were baptised the following night. On Sept. 17 attendances were back to normal, but there is still much sickness. Lismore was in totality some of the eclipse on Sept. 21, and the effect was weird and majestic.

At Petersham the concert on Sept. 13 was a great success. It marked the opening of the new piano, which has recently been purchased for the school and church. The programme was of very high order, and included bright and helpful items from the kindergarten and senior scholars. Rally going well in school; four new scholars. Another large attendance on Sunday night, Sept. 17, when Bro. Arnott delivered a most interesting sermon on "If Daddy would only Come to Church." Questions regarding the Sabbath day and baptism were answered.

The Paddington Bible School anniversary services were held on Sept. 17 and 19. On the Lord's day addresses were given in the afternoon by Bro. Eaton, Conference President, and in the evening by the Bible Schools' President, Bro. S. Stevens. Splendid singing by the children. On Tuesday a very fine programme of songs, recitations, dialogues, etc., was successfully rendered to a large audience. Distribution of prizes took place. Much credit is due to Bro. Norman Fell, leader of song, and to his assistant, Bro. Cregington; also to Sister Stockbridge, superintendent of the kindergarten department, and Sisters Mitchell and Walters.

Bro. Crossman, from Hurstville, addressed the Eskdale church, and Sister Mrs. W. Oldfield was received into fellowship on Sept. 24. At the gospel meeting Bro. Clydesdale spoke on John 3: 16. A brother and sister made the good confession.

Victoria.

Garden Vale feel the loss of Bro. Sissons, the former secretary, who is leaving for Queenscliff. He left the new building going under the greatest difficulties, and his services are much appreciated.

At Swanston-st. last Lord's day the meetings were excellent in spirit and in fellowship. Bro. Thomas gave an excellent address in the morning and in the evening Bro. Kingsbury delivered a splendid sermon. Good attention and interest.

Hawthorn church was addressed by R. K. Whately on Sunday morning. T. H. Scambler preached at night. Three new members were received into fellowship. The Ladies' Class held a handkerchief social on 10th inst., which resulted in a stock of 175 kerchiefs for the jubilee fete.

Emerald East had good meetings on Sunday, Bro. Bowen preaching. The C.E. and Sunday School are working together to support a native preacher in the Foreign Mission fields. Bro. Bowen has commenced gospel services in the hall at Coccolato. Meetings will be held there in the afternoon every fortnight.

At Ararat a very fine gathering met last Saturday week to welcome Sister Combridge. Bro. Hanschum, Brooker and Jackel were present, and Bro. and Sister Combridge were presented with a wallet of notes. Good meetings Sunday week, with one confession. All were delighted to have Bro. and Sister Lyall on Sunday. Bro. Lyall preached in the morning. Bro. Combridge preached at night. One confession.

Inspiring services have been held during the past fortnight at Moreland; splendid attendances. On Sept. 17 Bro. W. B. Blakemore addressed the church. In the afternoon he visited the Sunday School and its departments, and spoke to the children. In the evening Bro. Gale preached. On Sept. 24 Bro. Gale spoke at both services. The K.S.P. held their annual social on Sept. 23; a most successful evening was held.

Meetings continue good at North Williams-own. At Wednesday night's service our young lady confessed Christ, and was baptized. On Sept. 24 Bro. Webb, of Collingwood, gave an inspiring address. In the evening Bro. Johnson conducted a memorial service to the late Bro. Haskell. The church has lost a faithful church officer and Bible School worker. Deep sympathy goes out to Sister Haskell and family.

Harcourt church recently enjoyed addresses by Bro. H. Edwards, Turner, Funnis, and Blakemore. On Prohibition Sunday, Mr. John Chetm (of Manchester, England) gave a thrilling address. Bro. W. Thomson continues his good work and labors faithfully. Bro. J. Hogarth a few days ago met with an accident; he was thrown from a jinker and injured his shoulder. Sickness prevails amongst members and friends.

The church at Woorinen had visits from Bro. Blakemore and Abercrombie on the 10th, and Bro. A. J. Wilson on the 17th. A crowded house heard Bro. Abercrombie give a fine gospel message. It was a pleasure to listen to Bro. Wilson on the two services in connection with the Bible School anniversary. Bible School is growing under the management of Bro. Chris. Harrop and his fine staff of teachers. Application has been made for the use of portion of the State School to accommodate the growing kindergarten.

At Echuca on Sept. 17 Bro. S. R. Baker gave several addresses to large congregations. On Sept. 19, Bro. Baker and Sister Beer were married by Bro. C. Lang. The wedding breakfast was held at the home of Bro. and Sister De Arango, where previously a kitchen tea had been given by the friends of Sister Beer, also a linen tea by Mrs. De Arango. A monetary gift was made to Bro. Baker as a token of regard for over two years' faithful service with the church. Bro. Baker is to succeed Bro. Wakefield at Stawell, as resident preacher.

Kaniva had good meetings on Lord's day, Sept. 17. Bro. Davis spoke in the morning on "The Odd Sparrow," and at night on "Ruth's Choice"; two nice addresses. On Sept. 13, the church tendered a farewell social to Bro. C. Eastwood, who is going to reside at Geelong. He has been a member of the church for about twenty years, and an officer for most of the time. He will be greatly missed, especially at the morning meeting, where he regularly took his turn as president. Bro. Benn, on behalf of the church, presented him with a Bible and hymn-book, suitably inscribed.

Services at Lygon-st. were well attended on Sunday. The church mourns the loss of Miss Florence Johnson, one of the most valued workers. Horace Kingsbury presided and spoke in the morning, and made reference to our sister's beautiful life, and Jas. E. Thomas conducted an in memoriam service in the evening, which was largely attended. The funeral on Saturday afternoon was attended by 300 or 400 people, which was a great tribute to our sister's memory. Seven Bible College students conducted the Endeavor meeting very acceptably on Wednesday night.

South Yarra reports one decision during the month. Meetings are keeping up fairly well. The J.C.E. anniversary passed off very well. On the 10th, D. A. Lewis addressed the church, and R. Payne gave a suitable address in the evening, some of the J.C.E. taking part. On the 13th the public demonstration took place, W. Hinrichsen presiding. The mid-week meetings are fairly well attended. Last Wednesday, 20th, Mr. Barley, of British and Foreign Bible Society fame, gave an interesting lecture to a good gathering. Last Lord's day Bro. Mortimer exhorted, and Bro. Payne gave a fine discourse.

Northcote on Sept. 17 celebrated the ninth anniversary of the opening of this chapel. Sister Stevens, from Bet Bet, was received into fellowship. Splendid meetings all day. Bro. Hinrichsen's gospel message was on "The faith of a noble man." On Wednesday a special prayer meeting was held, in which quite a number took part. Bro. H. Kingsbury gave a very uplifting message. Good meetings on 24th. A number of visitors have been meeting with the church during the campaign. Bro. Kingsbury's message was "Which Church is Right?" All the church auxiliaries are in a healthy condition.

With deep regret the church at Carnegie report the death of Bro. F. W. Manning, after a short stay at Melbourne Hospital. A painful illness was borne with great fortitude, but the release came suddenly. A large company of friends gathered at Brighton Cemetery, when Bro. Saunders officiated. The Rehearse and Masonic services were also read. Sisters J. J. Smith and Connor have lost their brother in New Zealand, while Bro. J. J. Smith unfortunately met with a painful accident through a bale of wool falling upon him from a railway truck. To all whose hearts are sad at this time sincere sympathy is extended. Since previous report two sisters have been received into fellowship through faith and obedience, and a brother and sister by letter. Bro. Saunders is becoming very well known in the district, and is doing good work.

The recent anniversary services at Collingwood were a great success. The singing of the scholars and teachers reflected much credit on Bro. A. G. Harvey, conductor. The help of the Churches of Christ Orchestra was appreciated. The addresses given by Bro. A. L. Gibson, W. B. Blakemore, B.A., A. R. Main, M.A., and T. Bagley were helpful and inspiring. The attendances were the best for many years, there being about 600 present on the several occasions. All the auxiliaries of the church are working energetically for the sale of work on October 13 and 14. The new young people's hall will be built during the next few weeks. Several donations toward this building have been gratefully received. Another £50 will enable the church to open this hall free of debt. Brethren desiring to have a part in a worthy work are asked to forward their donations to Jas. E. Webb, 33 St. Phillips-st., Abbotsford, Vic.

At Swan Hill on Sept. 10 Sister Ella Anderson was received into fellowship upon faith and baptism. Fine united Conference service in the morning, Bro. D. A. Cockcroft presiding, and inspiring address from Bro. J. McG. Abercrombie. United Bible School rally at 3 p.m., comprising scholars, teachers and friends from Swan Hill and Woorinen Bible Schools. Masterly talk from Bro. W. B. Blakemore. Gospel meeting conducted by Bro. Blakemore; nearly 100 present. Monday, Sept. 11, District Conference all day in the Shire Hall. Delegates, members and friends present from Ultima, Woorinen, Lake Hoga, Tresco, Fish Point, and Swan Hill, assisted by Bro. Blakemore and Abercrombie. A fine, optimistic spirit prevailed, with great forward vision, and a Conference offering for district work amounted to just on £108. The catering was as usual in the hands of a sisters' committee, who, under the guidance of Sister G. Kilpatrick, contributed in no small measure to its success. Sept. 17, Bro. A. J. Wilson conducted the Bible School anniversary services at the Woorinen church, afternoon and evening. Sept. 24, fine attendance at worship. Sister Gillespie on sick list; Sister Jager returned, much improved in health after holiday. Appreciated address from A. J. Wilson, and a strong appeal on behalf of the Bible College offering. Splendid attendance, fine interest, stirring talk, followed by the confession of a daughter of Sister Gillespie, Bro. A. J. Wilson preaching.

IN MEMORIAM.

BURROWS—In loving memory of our only beloved son, Pte. J. Keith Burrows, 50th Batt., who was killed in action 20th Sept., 1918, aged 19 years, loved grandson of the late E. Amess, North Melbourne.

Dead, did you say? Nay, only heaven sped—
Just safe in God's home-port; he is not dead
Lost, did you think? How can such lives be lost?
Just gathered up His jewels rare of cost.
Gone? Nay, just waiting on God's shore-line,
The coming of life's vessels—yours and mine.
—W. and M. Burrows, North Melbourne.

JOHNSON—A loving tribute to our dear friend Florrie, who went to her eternal home on Thursday, Sept. 21, 1922.

"Asleep in Jesus, oh, how sweet
To be for such a slumber meet:
With holy confidence to sing
That death has lost its venom'd sting."
—Lygon-st. C.E. Society.

JUDD—In loving memory of our dear son, Pte. Cyril Egbert Judd, who left us for the heavenly home on September 25, 1915. Seven years to-day since Bert went away. That 25th of September we will long remember.

We hope to meet him, by-and-bye,
Under heaven's serener sky;
In the mansions over there,
In the city that lieth four-square.

—Inserted by his loving parents, Wm. and E. Judd, Mentone, Victoria.

KINSEY—In sad and loving memory of our dearly-loved only son and brother, Private George William Kinsey, 58th Battalion, killed in action in France, September 29, 1918. Sadly missed. A little while and we shall meet again those gone before;

A little while, tears, grief and pain shall be no more.

But ere we reach that land of endless day beyond the sun,

We must take up our cross and meekly say, God's will be done.

—Inserted by his loving mother, H. Kinsey.

MORRISON—In loving memory of Richard Morrison, who passed away on September 30, 1908.

—Inserted by his ever-sorrowing family, Lindfield, Sydney, N.S.W.

WINSOR—In loving memory of my dearly loved husband, William Winsor, and loving father of Kitty, Andrew, Myrtle (deceased) and Clare, who died 29th Sept., 1913; also Myrtle, who died 6th August, 1921. Father and daughter reunited. Still sadly missed.

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OBITUARY.

HEASMAN.—The church in Rockdale has lost by death one of its members, Sister Mrs. Heasman. Sixteen years ago, in Belmore, under the ministry of Bro. G. H. Browne, our sister made the good confession, and obeyed her Lord in Christian baptism, and since that day faithfully followed her Saviour, rejoicing in his salvation. During the past few years our sister suffered from consumption, and for the four months preceding her passing away was entirely confined to her bed. The writer, with other members of the church, visited her regularly, and her patience and hope cheered all. We laid her remains to rest in the Womora Cemetery, until the day dawns and the shadows flee away. Our love and sympathy is extended to the dear ones left behind, but who also follow the Lord their mother loved and served.—J.C., Rockdale, N.S.W.

SMITH.—On Lord's day, August 20, there passed into the presence of the King one of the early pioneers of the Church of Christ in Victoria, William Smith. He made the good confession in Buninyong about 1870, and was baptised by the late Bro. A. J. Hamill. For more than fifty years he has striven faithfully to follow the Lord and to advance his kingdom. From Buninyong he, with his wife and family, moved to the Horsham district, and was one of the first to meet and break the loaf with the Horsham brethren. He at once began a meeting for the breaking of bread in his house at Wonwondah, and soon a church was established there. After fourteen years there was a removal to Mandavale, Hepburn. Here the Lord's table was again set up in the house, and soon a church was formed, and fourteen happy years were spent. Once more the pillar of cloud lifted, and this time the guidance was to Warra, Queensland. Here again the Lord's table was honored in the house; and other isolated brethren joining in, eleven years of fellowship followed. Over the allotted age, he moved to Brisbane, and was a foundation member of the Church of Christ at West End, where his kindly advice and messages were greatly appreciated. At the age of 76 he passed to his reward. Only recently he walked a distance of five miles to remember his Lord's death and resurrection. While preparing to attend this service, his daughter found his lifeless body with hands held up towards heaven. He was laid to rest in the South Brisbane Cemetery, Bro. Coward, junr., officiated at the graveside.

The children are Edward and Albert, Mrs. W. Burgess, Mrs. H. B. Scoullar, Mrs. W. Evans, Mrs. P. Fagg, and Sister Grace (Bessie), of South Brisbane.—J.C., Brisbane, Qld.

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