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The Church's Task: To Coddle Saints or Collar Sinners?

HUGH PRICE HUGHES, as readers of or beyond middle age will recall, was in his day one of the great religious forces of England. An Anglican church dignitary some time ago made a point by quoting one of his pithy sayings: "The church exists not so much to coddle the saints as to collar the sinners."

We are aware that the language is not very elegant, and some ecclesiastical ears may have been offended by it. But the thought behind the words is important, and the manner of statement is arresting. Both Hugh Price Hughes and the Anglican divine may have felt that those who sit at ease in Zion are in need of a jolt. Saints to whom conventional phrases are as a soporific may be forced to think and to act when pertinent truths are vigorously expressed in unusual language.

The church and the saints.

Of course we agree that the church does not exist "to coddle the saints." We would add that real saints do not need coddling. But it is unfortunately true that a large number of church members need much humoring and demand much attention. Probably an undue amount of every preacher's time is taken up with visiting church members who are in good health and free from real troubles. Some, if they are not visited with sufficient frequency, go off in a huff. They hold aloof from church activities. They rarely appear at week-night meetings. They help not in school, club or mission band. Yet they wonder why they are not appreciated more. When they attend on Sundays they come late, sit by the back door, and hastily depart when the benediction is pronounced; then they wonder why the preacher and preacher's wife, the officers and members generally do not greet and fuss over them. Oh, yes, some so-called saints take a lot of coddling. They are in the position of those rebuked in the Scrip-

tures for never having grown up—needing to have a bib on and to be fed with a spoon. That is not exactly how the epistle puts it, but no violence is done to the sense.

And yet—may we not err by going to an extreme? We may be so bent upon proving that the saints should not need coddling that we neglect the important truth that it is a great part of the church's work to develop Christian character. The flock must be shepherded and fed. The church may and should help to grow saints if not to coddle them. It is as important and necessary a work to keep disciples as it is to make them. The church's work upon its members is not finished when it puts their names upon the roll. To train and instruct, to enable disciples to grow in grace and knowledge, to bring up young Christians in the nurture and admonition of the Lord—that is as truly the church's task, and is as great a work, as is the winning of men and women to initial obedience and discipleship.

The writer would be the last person on earth to withhold due credit from the evangelist who wins numbers to Christ. But the church will continue to suffer until we learn more the duty and method of conserving the results of evangelism. It will be a great day for churches of Christ when we

all learn that the preacher or pastor who can hold the converts when they are made, and who can help to build up Christian character, is just as much worthy of honor as is the most successful evangelist. In the church of God, qualitative and not merely quantitative standards must be employed.

"To collar sinners."

Nothing in the foregoing is out of harmony with Hugh Price Hughes' desire to encourage an evangelistic spirit in the church. Without it, a church must die. It was certainly our Lord's intention that the church should be his agent in the conversion of mankind. The church exists not for its own sake alone, but for the good of the world.

It is easy for Christians to forget this. We can regard the church as a kind of social club. We may think, because we have nice meetings, beautiful services efficiently conducted in all their parts, and enjoyable Christian fellowship, that therefore the church has realised its ideal. Not so; Christ established his church as a means to the salvation of men.

Theoretically, members of Churches of Christ believe that it is the privilege and the duty of every Christian to tell forth the good news of salvation. But do we do it? Some few use the argument that because all members should do this therefore we need not support preachers who devote their lives to the work. Not many are so foolish as to reason thus; but, alas, very many refrain from supplementing the work of our evangelists by their own personal efforts.

In one of our religious journals, we found the following significant paragraph:—

"Attending church services and contributing to funds are important matters, but they are among the easy and pleasurable things of the Christian life. A far more vital question is that of personal propaganda. The really essential things are not the easiest. The majority occupy the

The Weaver.

God fills the world with loveliness and wonder.
From thread of heavenly dyes
He weaves a web of gold across the meadows,
Of stars across the skies.

But when he bids me set my loom in action,
I stand with drooping head.
I have no heart to weave, so neutral colored
And short my bit of thread.

Let me begin, and trust him for the future.
Who knows what shining strands,
Twisted from jade and sunbeams, he is keeping
To give into my hands?

—Claribel Weeks Avery.

Obeying Christ in Baptism.

A. W. Connor.

pews, and practically everyone puts his hand into his pocket, but if every professing Christian up till now had won annually another soul for Christ (and that does not seem too much to expect) the face of the moral creation would have been completely renewed by this time. Effective membership involves therefore not only a regenerated personality, but a consecrated life, a life the main business of which is to spend itself in season and out of season for the establishment of the kingdom of God on earth. To a careful reader of the New Testament the position is obvious, and yet there are multitudes who are saying by their action—or in action—"This is too high; we cannot attain unto it." Now, if we are satisfied that what is really the 'minimum' demand of Jesus Christ is beyond us, how far can we expect to advance the great cause to which we are nominally attached? Mere membership makes no man an enthusiast. It is the man who is in earnest that seeks membership. He finds it good for himself and good for the community that he enters. To crowd our rolls with names that represent little spiritual experience, and still less Christ-like self-denial and evangelistic passion, is to deceive ourselves and mislead others."

This was not written of our people, but where is there a body of professing Christians to whom the words convey no needed lesson or warning?

We have recently had occasion to look up the Conference returns setting forth the progress of Churches of Christ in Australia. We have examined the figures supplied by five of the States this year or last, and find the following tragic record. In one State 13 per cent. of the churches had no baptisms for a whole year. As we read that record we were shocked, but we looked at other States and found a worse condition. In a second 16 per cent., in a third 20 per cent., in a fourth 26 per cent., and in the fifth over 35 per cent. of the churches which sent to Conference a report of a full year's work had not one single addition by faith and baptism. Many of the churches were small—but who can put that as a valid reason? Some of the churches were long established and fairly strong numerically. Many churches had reported only one baptism. These things ought not so to be. We dare not be content with a general advance and increase in numbers if in any congregations we are not giving the due witness of the gospel.

The paper in which we noted the reference to Hugh Price Hughes had the following excellent comment: "The church must be aggressive and evangelistic. It must go out, and reach out, and search out, in order that it may save some. And the 'saints' that look for coddling would be all the better for employing themselves in the 'collaring.' They would. Their works would save them!"

Let Me Grow Lovely.

Let me grow lovely, growing old—
So many fine things do:
Laces, and ivory, and gold,
And silks need not be new;

And there is healing in old trees,
Old streets a glamour hold;
Why may not I, as well as these,
Grow lovely, growing old?"

—Karle Wilson Baker, in "Unity."

"If you love me, you will obey my commandments."—John 14: 15-24.

This searching word of Jesus reveals that love and obedience find God, and lead to the richest blessing of divine fellowship. This present message is written for those who know Christ, love him, and revere his word. It is not written concerning obedience in general, but of obedience to Christ in the sacred institution of baptism. Perhaps you have thought of it as being only of minor importance, and not worthy of much thought, or as having been settled for you by the act of others in your infancy. As to its relative importance, ought we not to be solicitous to obey him in all things? As to others settling it for us, each must accept his own responsibility. The writer subsequent to his conversion to Christ came to see that baptism as a believer was both an obligation and privilege, and would fain help others

hesitancy gives a striking witness to the importance of baptism: "Thus it becometh us to fulfil all righteousness." The importance of it is further seen in the fact that after Jesus was baptised, the divine voice said, "This is my beloved Son," and the Holy Spirit came upon him. What Jesus so loyally observed, what God so highly honored, what the Holy Spirit so graciously sealed, must call for deepest reverence. In this, as in all his actions, the Lord is our great exemplar. If he has appointed it for his disciples, we cannot treat it lightly, or disregard it without impugning his wisdom. But has the Lord thus appointed it, or is it among the things that have passed away? There is no doubt as to the answer. So we ask you to consider this:

II. Baptism is a command for believers based on the authority of the risen Lord.

Read Matt. 28: 18-20.

The great commission was given by him who claimed "all authority," and was to continue in operation till "the end of the age." Do you think that in such an hour the Lord would speak of anything that was unnecessary? Would he have placed upon baptism the Name of Father, Son and Holy Spirit, if we were to be at liberty to neglect or alter it? The words, "Into the Name," etc., are more than a formula; they express the fact that it was a solemn induction into a new covenant relation with God. All the gospels associate baptism with the preaching of the gospel. The words of Mark 16: 15, 16 are clear and precise: "Preach the gospel . . . he that believeth and is baptised shall be saved." No room is left here for two laws on baptism, one for those who hear, believe, and accept the gospel, and one for infants. The necessary qualification for baptism is expressed in the Lord's word, "He that believeth." The words "and is baptised" imply the *voluntary* act of the one to whom the command applies. Can we, dare we, set aside the order laid down by the law of the Lord? But we are not left to the bare law. The practice of the apostles expresses the mind of their Master. To deny this is to deny any real inspiration.

III. Baptism in the practice of the apostles is uniformly of believers.

A number of Scriptures should be read: Acts 2: 36-41; 8: 12; 8: 35-40; 16: 31-34; 18: 8

The order on Pentecost was "Repent and be baptised." The "men and women" of Samaria are distinctly mentioned but no others. The case of the Ethiopian seems to have been written on purpose to show that "if thou believest with all thy heart thou mayest," is the essential condition precedent to baptism. Its detailed description of the baptism, "They came to a certain water . . . they both went down into the water . . . and when they were come up out of the water," makes its form as immersion quite clear. The story of the jailor, and the case of the Corinthians who "hearing, believed and were baptised," reaffirm that faith was the indispensable qualification for baptism. Can that be rightly called baptism which is not of faith, and of which the subject has no personal knowledge, and must always depend on others for knowledge, as to whether he has been baptised?

As to the so-called 'household baptisms': households then and households now may be baptised, but only when all their members have the spiritual qualifications. Yet even then it is the individual—each for himself—that is baptised (see 1 Peter 3: 21). All this is confirmed when we study the spiritual significance of baptism as revealed in the apostolic epistles.



Dr. W. A. Kemp.

(See page 609.)

to conformity to the Scriptures. Such an obligation—if, indeed, it be such—must surely be clearly revealed in the Word of God. But where, in that Word, ought we to look for guidance? Is God's will in this matter to be sought in fanciful analogies to Old Testament rites, or in meanings of types and shadows largely conjectural, or in Scriptures which deal with other subjects? Surely it is common sense to say that the will of the Lord is to be found in those Scriptures which speak of baptism itself; the record of its institution by the Lord himself; the story of its observance by his holy apostles; the unfolding of its spiritual significance by the Holy Spirit, should surely guide the earnest believer into the truth. In the light of such Scriptures each ought to answer the question, "Have I been baptised?" Will you patiently and prayerfully follow me in this plan? You will need only your New Testament. Let me state the matter in a series of propositions and present the Scriptural basis for them.

I. Baptism has behind it the personal example of our Lord Jesus Christ, who was baptised by John.

Read Matt. 3: 13-17.

Here we see that, in the experience of Christ, baptism was an act deliberate, prayerful and divinely honored. The Lord's answer to John's

IV. Baptism is associated with the great basic facts of our redemption, especially with the resurrection.

Romans 6: 1-4; Col. 2: 12; 3: 1-4.

That Christ died for our sins and rose again is declared by Paul (1 Cor. 15: 1-4) to constitute the basic truth of the gospel. Apart from the cross and resurrection there is no forgiveness nor hope of eternal life. It is this which gives spiritual significance to baptism. We are "baptised into Christ," "baptised into his death," "buried with him in baptism." These words do not describe an act devoid of deep solemn import. The whole passage assuredly teaches that baptism is only for those "born from above." All others are incapable of "walking in newness of life" and hence are excluded. Baptism represents the grandest work of God in which we behold "the exceeding greatness of his power," the resurrection of Christ. Apart from the resurrection baptism is meaningless. Whatever difficulties are in 1 Cor. 15: 29, the association of baptism with Christ's resurrection is very clear. Col. 2: 12 and 1 Peter 3: 21 both connect baptism with this glorious event. We would say in all love that the sprinkling of babies, and calling that baptism, makes of non-effect all these Scriptures and nullifies a plain command of the Lord. Can we take the responsibility for such a course?

V. Baptism is associated with the proclamation of forgiveness in the Name of Christ.

Acts 2: 38; 22: 16; Titus 3: 5.

On these texts a dogma of baptismal regeneration has been based, but we need take no space here to prove that the act of baptism could not confer spiritual life, or wash away sin. Yet we need not be surprised at the association in the texts. Baptism—the only baptism in the New Testament—was of a soul that confessed its great sin, and accepted its great Saviour. "Calling upon the Name of the Lord" is an essential element in Scriptural baptism. It is to such obedient believers a profound spiritual experience and a formal pledge that the old past is gone. Paul appeals to this experience in Titus 3: 1-7. Such an appeal would be meaningless if baptism be emptied of its spiritual content as an act of faith and surrender. Pardon and life flow to the believing soul through Christ's obedience unto death—his baptism of suffering. "In him we have redemption through his blood." Shall we then hesitate to obey him by being "baptised into his death"? The immersion of the penitent believer is the only baptism that has clear Scriptural sanction, and fulfils the requirements here laid down.

VI. Baptism in water remains the duty of the believer even when special tokens of acceptance have been received.

Acts 10: 44-48.

Peter had come to Cornelius by divine direction. He had proclaimed to him that "through his [Christ's] name, whosoever believeth in him shall receive the remission of sins." Just then the Holy Spirit fell on all that heard. Without discussing the full significance of this event, the fact that the "gift of the Spirit was poured out on them" did not do away with the necessity of baptism in water, is very plain. On the contrary Peter said, "Who can forbid the water that these should be baptised who have received the Holy Spirit as well as we?" Whatever this special gift, and its purpose, yet Peter "commanded them to be baptised in the name of the Lord Jesus." No claim for ultra-spirituality, nor token of blessings received, can justify neglect of the plain command of Jesus to be baptised. Baptism is "the interrogation of a good conscience toward God through the resurrection of Jesus Christ."

VII. There is one baptism.

Ephesians 6: 1-4.

"There is one Lord, one faith, one baptism." The fact that Paul assigns baptism a place in "this great hierarchy of spiritual realities" cannot fail to impress the thoughtful inquirer. Its place

among these seven great elemental things on which the church was one should save us from degrading it to the level of an empty rite, as well as from ascribing to it magical efficacy. Nor yet will we dare to dispense with it with a gesture of professed superior spirituality. Ephesians 6: 25, 26 will forever hinder us from separating the water from the word, or from ascribing to the water alone that which comes from the word. Each has its place. But laying aside such questions, what is this *one baptism*? The sprinkling of infants, either with or without faith on the part of those who bring them, and the immersion of penitent believers are not two forms of the one thing, but two things totally and strikingly different. Which is the one baptism? Which accords with Scriptural precept and practice? Which corresponds to the baptismal law of Jesus, our only law-giver? Which harmonises with the baptismal practices of the apostles? Which agrees with the spiritual significance ascribed to baptism in the epistles written to the primitive churches? In which can we truly say, "We are buried with

Christ in baptism" and declare that we are "risen with Christ to walk in newness of life"?

My effort has been to let the Scriptures in which the Holy Spirit has left us his witness on baptism answer these questions. From these we conclude that the immersion of the believer in the Lord Jesus Christ is that one baptism. Such a baptism answers all the descriptions and circumstances in the book. It has never been questioned as a valid baptism. It always satisfies, and leaves no questionings of conscience. But my method in writing has been to lead you to "search the Scriptures" yourself, and base your conclusions on them. Let us dare to be in accord with the will of the Lord, and neither wish nor attempt to reverse or revise his own baptismal law. Be assured that richest blessing waits upon loyal obedience.

My last word will be my first repeated, and it is not mine: "Thus it becometh us to fulfil all righteousness." "If ye love me, ye will keep my words."

Cross-Bearing.

"If any man will come after me, let him take up his cross daily."—Luke 9: 23.

When the Romans crucified a criminal, not only did they hang him on a cross. As a last terrible indignity, they made him carry the cross upon his back. Probably Jesus, when a lad, had been a witness of that dreadful spectacle. How it would sink into his boyish mind the dullest imagination can conjecture. And that was why, when he became a man, he used the imagery of cross-bearing to describe all that is bitter in life. The cross is anything difficult to bear; anything hard, galling, uncongenial; anything that robs the step of lightness and blots out the sunshine from the sky. And one of the primary secrets of discipleship is given in our text: If any man will come after me, let him take up his cross daily.

The first implication of our text is that cross-bearing is a *universal thing*. If any man will come after me—then no one is conceived of as escaping. In the various providence of God there are things we may escape in life. There are many who have never felt the sting of poverty; there are some who have never known the hour of pain. But if God has his providences which distinguish us, he has also his providences which unite us, and no man or woman ever escapes the cross. There is a cross in every life. There is a crook in every lot. There is a bitter ingredient in every cup, though the cup be fashioned of the gold of Ophir. Our Lord knew that everyone who came to him, in every country and in every age, would have to face the discipline of cross-bearing. The servant is not greater than his Lord.

The next implication of our text is that cross-bearing is an *individual thing*. If any man will come after me, let him take up *his* cross. From which I gather that crosses are peculiar; separate as personality; never quite the same in different lives. When coins are issued from the Mint, they are identical with one another. Handle them; they are alike: there is not a shade of difference between them. But things that issue from the Mint of God are the very opposite of that: *their* mark of God are the very opposite of that: *their* mark is an infinite diversity. Some crosses are bodily and some are mental. Some spring from unfathomed depths of being. Some are shaped and fashioned by our ancestors, and some by our own relationships of life, sins. Some meet us in the relationships of toil, often in the frequently in the relationships of home. Were crosses like coins issued from the Mint, we should ask for nothing less than human sympathy. That would commend us, were we all alike. That would appreciate and understand. But in every cross, no matter how it seem, there is something nobody else can understand, and *there* lies our utter need of God.

No one was ever tempted just as you are, though every child of Adam has been tempted. No one ever had just your cross to carry; there is always something which makes it all your own. And that is why, beyond all human kindness, we need the eternal God to be our refuge, and underneath, the everlasting arms.

The third implication of our text is that cross-bearing must be a *willing thing*. If any man will come after me, let him *take up* his cross. Probably our Lord, visiting Jerusalem, had seen a criminal led to execution. He had seen the legionary take the cross and lay it on the shoulders of the criminal. And the man had fought and struggled like a beast, in his loathing of that last indignity—and yet for all his hate he had to bear it. Our Lord never could forget that. It would haunt his memory to the end—these frenzied and unavailing struggles against an empire that was irresistible. Did he, I wonder, recall that horrid scene when he forbade his follower to struggle so? Let him *take up* his cross. I had a friend, a sweet and saintly man, whose little girl was dying. She was an only child, much loved, and his heart was very bitter and rebellious. Then he turned to his wife and said: "Wife, we must not let God *take* our child. *We must give her.*" So kneeling down beside the bed together, they gave up their baby—and their wills. My dear reader, I do not know your cross. I only know for certain that you have one. And I know, too, that the kind of way you bear it will make all the difference to you. Your cross may harden you; it may embitter you; it may drive you out into a land of salt. Your cross may bring you to the arms of Christ. Rebel against it, you have still to carry it. Rebel against it, and you augment its weight. Rebel against it, and the birds cease singing. All the music of life's harp is jangled. But take it up because the Master bids you, incorporate it in God's plan for you, and it blossoms like the rod of Aaron.

The last implication of our text is that cross-bearing is a *daily thing*. If any man will come after me, let him take up his cross *daily*. There lies the heroism of cross-bearing. It is not a gallant deed of golden mornings. You have to do it, cheerfully and bravely, every dull morning of the week. Some disciplines are quite occasional. They reach us in selected circumstances. Cross-bearing is continuous. It is the heroism of the dull common hour. Thank God, there is something else which is continuous, and that is the sufficient grace of him, whose strength is made perfect in our weakness, and who will never leave us nor forsake us.—Dr. G. H. Morrison in "British Weekly."

Religious Notes and News.

If You Want Statistics.

There are now 28,000 Protestant foreign missionaries in non-Christian lands and 2,408,900 adult communicants, with an enrolled Christian community of 5,145,236 persons. In 36,610 Sunday Schools there are 2,000,000 pupils; 703 hospitals and 1,234 dispensaries treating over three million patients a year; a total of 245 orphanages, 25 institutions for the blind and deaf-mutes, 39 leper asylums, 21 homes for untainted children of lepers, 21 rescue homes for fallen women. The educational work includes 109 colleges and universities, 2,114 boarding and high schools, 36,478 elementary schools, 376 kindergartens, 30 medical colleges, 98 schools and classes for nurses, 406 theological and Bible training schools, 209 industrial schools and 240 normal schools.—Dr. Arthur J. Brown.

Bible Institute at Balaklava, S.A.

A successful Bible Institute was held at Balaklava on Tuesday, Wednesday and Thursday, Aug. 25 to 27, under the auspices of the Adelaide Bible College, who offered to pay all expenses.

The Institute is the outgrowth of a discussion which took place at a Northern District Conference on "Training Leaders for our Work."

It has proved many young people are anxious to train for service, and that the institute plan is an excellent method of training them.

J. Wiltshire, as Bible Schools organiser, did the preparatory work, and with Bren. F. Collins and G. McKie drew up a syllabus. Three brethren acted as instructors at all sessions.

The sessions were held each day from 10.15 to 12.30, 2.15 to 4.30 and 7 to 7.45, with night public gatherings at 8 o'clock. Bright hearty singing and helpful devotional exercises led by Bro. W. L. Ewers opened each session.

The lectures were all of a most practical nature, fitted for young folk who had had little previous training. Mr. Wiltshire dealt with homiletics. Mr. F. Collins lectured on Bible study and Bible research. Mr. G. McKie had church history as his theme.

Owen and Balaklava churches were represented by students. Attendances averaged about 24 in the mornings, 30 in the afternoons, 40 in the evening, with good audiences at night.

The Balaklava sisters in addition to providing accommodation for visiting students also provided tea each day.

The students expressed their hearty appreciation for the help received, and voted unanimously that it be an annual fixture at Balaklava, and urged that similar institutes be held in as many places as possible throughout the State. The work of the instructors was exceedingly well done.

—W. L. Ewers.

Council of Religious Education.

"The Sydney Morning Herald" of recent date published a photograph of Mr. A. L. Haddon with accompanying letterpress as follows: At the annual meeting of the Council of Religious Education, Mr. A. L. Haddon, M.A., organising secretary of the New South Wales Churches of Christ Bible School and Young People's Dept., was elected president. The Council of Religious Education is representative of all the Protestant Churches, and during its three years' existence has done invaluable work in organising the religious forces of the community, principally devoting its efforts in the direction of the training of the younger generation.

A native of Goulburn, Mr. Haddon entered the Public Service as a clerk in the Immigration and

Tourist Bureau at Sydney. He decided to enter the ministry, and took a four years' theological course at the College of the Bible, Melbourne. Each year he was at the head of the College, gaining five scholarships. He graduated at the Melbourne University, winning the Hastie exhibition on two occasions and the Dwight prize. Whilst at the University he was in charge of the Caul-



Mr. A. L. Haddon, M.A.

Pioneering in Yarrawonga, Vic.

The Hinrichsen-Pratt mission at Yarrawonga came to a close on Aug. 30, when seventeen made confession of Christ. The mission started under many disadvantages. There were at most only about ten people to be depended upon for a congregation. The weather was wet and cold, and the streets thick with mud. The townsfolk were distinctly conservative, and by no means easy of approach, while from the outset there was organised opposition to the effort. For eighteen days the total visible result was but one soul, and it needed no small supply of courage and fortitude to continue the work. The chapel building, commenced a week ahead of the mission, gave promise of being more than large enough for the prospective congregation. At this stage the local newspaper somewhat facetiously suggested that the building in course of erection was large enough for more than one sinner that repented. But the seed continued to be faithfully sown, and fervent prayer ascended for the blessing of God. Then the break came, and confessions were witnessed night after night, until at the conclusion of six weeks, more than 60 had enlisted for Jesus Christ.

For September 6 the writer journeyed to Yarrawonga for the official opening of the new building. This has been faithfully built by Bro. Purton, the builder of the Ormond and Doncaster East chapels, and reflects great credit upon him. The main building comfortably seats 100, while the kindergarten hall, which by the opening of another 50. The plan is a model for effective service, and the inside appearance most pleasing. Crowded meetings marked the opening, more than 80 breaking bread at the morning service, and three adults confessing Christ. A noticeable thing in this new church is the number of adult members, there being but very few who have not

field church, being its first minister, and three years after commencing his ministry the Sunday School had a membership of more than 200. Three years ago he was appointed to his present position. For two years Mr. Haddon was convener of the Joint Council of Religious Education, and he is secretary of the "Children's Year" committee.

Dead Consciences.

Popularly everyone is supposed to possess a conscience. It would seem that the idea is open to question. Some people appear to have no more idea of letting slip an opportunity of taking what they want, than a dog has of abstracting a piece of meat when he gets the chance. A series of articles illustrating this has been appearing in "The Argus." The subject was "Shop-lifting," which apparently does not mean "lifting a shop" as the uninitiated might think, but "lifting," that is stealing, things from a shop. Women especially seem prone to this practice. Cases, numerous ones, appallingly numerous are given by Melbourne retail merchants. Five women were detected on one floor of a drapery warehouse, in one afternoon. They had £60 of stolen goods in their possession. It appears that there is a regular traffic along these lines and the goods are not stolen only for the thief's use, but to sell to "receivers." Despite house detectives much thieving takes place. Some women are known and shadowed and they show a diabolic cunning in method. In appearance they are usually respectable women. A few get caught and fewer still get adequately punished, the worst of them usually being able to "put up" the most pathetic lie to the sympathetic bench. There seems no way to meet this evil which is not kleptomaniac, but plain thieving. If we do not educate the conscience of the child we pay for it even with our goods.

reached maturity. Included in the membership are farmers, business people and artisans. Many live in the town, some are miles distant in the country, while quite a few to reach their homes cross the Murray to New South Wales. For the time being, at least, Bro. C. H. Pratt remains in charge of the work. He has a fine band of officers to support his efforts.

The work at Yarrawonga represents the latest venture of the Victorian Church Extension and Home Missionary Committees. Less than six months have passed since the writer first visited the town to spy out the land. To-day there is a beautiful building, and a membership approximating 80. The church property will cost about £800 including land, building and furnishings. Allow-ing for money already contributed and promised the total debt should not exceed £700. The work will continue under the supervision of the Home Missionary Department, and will be a charge upon Home Mission funds. Brethren everywhere will rejoice at this evidence of the power of the gospel message, and will be encouraged to further enterprises for God.—R. Enniss.

Bro. F. Cowper, secretary, expresses the appreciation of the church of the mission and the missionaries. He writes: "We thank God for these wonderful men, for their fearless denunciation of evil of all kinds and their loyalty to the truth, and pray that God will richly bless their future life and work. We thank also the Church Extension Committee and Home Missionary Committee, who have stood behind this work and made it possible. Also Mr. Enniss, for his great labor in carrying out every detail so carefully. Bro. Purton, the conscientious builder, and Mrs. Purton, who fulfilled her position as pianiste so acceptably."

Foreign Missions.

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

Work Among Women at Hueili.

Mrs. Anderson, our brethren will remember, is a qualified State school teacher of Victoria, and so naturally has a great deal to do with the educational part of our mission at Hueili. She also takes a great deal of the oversight of the work among the women, and in a letter written May 20, she says, "At the beginning of the year, we were able to secure two more of the lady teachers from Ningyuen. You will remember that last year we had a Miss Chu as our principal, and we were extremely satisfied with her work in the school. But this year, as there will soon be no foreigner in Ningyuen, the Baptists are finding it necessary to close the schools there, and offered us two extra lady teachers if we cared to take them. We gladly accepted their offer. We now have three very capable Christian girls, and the reinstated evangelist in the girls' school. One of the new teachers is the elder sister of our last year's principal, and as she is a much more capable girl than the other, we have made her the principal this year. I think that we are most fortunate to get a staff of lady teachers like these, and more especially as they are all Christian girls. All three are able and willing to help me in the preaching, so I am well off this year for workers."

"We still have the children's meeting on Sunday morning before church, and this I have given to the charge of the principal of the girls' school. I always try to be present at the meeting if possible."

"Twice a week I have lessons at the school, one morning Bible, and the next singing and English. The teachers and scholars seem to think that a little English is necessary to the good name of the school, and who am I to say it is not so? So every Wednesday morning finds me teaching English. The school seems to be getting along nicely."

Home Visiting Missionary Makes Church Visiting Women.

"For a while, at the beginning of the year, the women's meetings were rather discouraging. Just after the Chinese New Year there are so many heathen customs to be carried out—there seemed to be one or two every week this year—that the women did not seem to have time to come to the meetings. However, we prayed much about the meetings and the women, and thought of every plan we could to get the women in. We thought that perhaps the best plan would be to visit some of the homes, and see if it were possible to rouse a little interest. We are first trying to visit the members' homes. We have no women members apart from the lady teachers. I have found in all the work here that the women seem ever ready to welcome us into the home, and so we have found when visiting that we have always been welcome. This may not seem a very big thing, but when one knows of the difficulties that others in other cities have encountered, well, I just rejoice that we have not that difficulty to overcome. It is most interesting work, too. Now that I have a Chinese helper to go with me, I can quite easily visit. We are finding this plan is working well. Almost all of the families we have visited have come along to church. We go out Tuesday afternoon, as our meeting is Tuesday evening, and we find it is best to remind them of the meeting the day that it is to be held. Several have been coming regularly ever since we have been to call on them, and the meetings have grown wonderfully. We hope that these may all continue to come, till they have the desire to really leave their old life and begin anew in Christ. After we have visited the members' homes, we shall probably then visit homes where we see there is

any interest at all. I am enjoying the work immensely. This year, I am glad to say it is not quite so hot as last, though hot enough. We are better able to cope with it this year, as we have a cooler house to live in now. We are all in much better health this year."

The Most Important News.

"Of course, you will have heard of the coming of little Neville. He is a lovely baby, and has brought joy into more hearts than those of his parents. He is growing wonderfully. I am sure you will hear all about his good qualities from his good parents, and you can believe all that they say about this wonderful baby. The Chinese think (those who have seen him) that he is a wonderful baby, too. Our little U long is a great comfort to us, and is growing a fine girl. We are a very happy group here, I can assure you."

Other Hueili Workers.

"We were sorry indeed that Miss Bache was not able to come out to China, but we hope that later she may either come here, or be sent to India. We are looking forward to the coming of our two new workers, Miss Dorothy Ludbrook and Mr. H. A. G. Clark, both of whom we know personally. We hope they will be very happy in their work here when the time comes for them to enter the field."

"It will soon be a year, too, since we lost Bro. and Sister Waterman from the field. Their loss has been a great one to the work here. We hope that Will's health will improve."

Miss Caldicott's Encouraging Medical Report.

Miss Caldicott sends a three months' report on medical work at Baramati. New patients—May, 130; June, 200; July, 180. Re-treatments: May, 242; June, 485; July, 745; total, 1,472; a grand total for the three months, new patients and re-treatments, 1,982. Receipts for the three months: 253 rupees, 4 annas, 9 pice; equal to £18/19/7. Miss Caldicott writes: "During July we have had a record month for the year, having treated and re-treated 925 cases of all kinds of diseases. This month there has been an exceptional number of eye cases to treat, but we are thankful to say very few were among our own Christians or orphan boys. The fees also are a record amount for the year, and they more than cover what was paid out for doctor's, assistants', cleaner woman's and Bible woman's salary. If we could only get this amount each month, our medical work would be half self-supporting. We were called out to three cases in distant villages. The Bible woman Nurse Bai proved a great help and blessing to me on these trips. On one journey we had to travel in no less than three different ways; first, for about six miles in a tonga (horse trap), then across a river in a row boat, then on the other side of the river we had another three miles in a bullock cart. We were just about knocked out when we got there, for it was a hot, dusty, dirty day. Our little patient was in a serious condition. I gave medicine and tried all sorts of external treatment without much success. The people were getting impatient. There were quite a number of women of the village gathered together in that little house. I knew I could do no more unless prayer was answered; I told my Bible woman to pray, which she did audibly, so that all the other women could hear and understand. The Lord answered: help was given; the little woman was relieved and lives to-day. Praise his name."

Miss Caldicott also writes about the rainfall. "I am glad to tell you that to-day we have had

most glorious rains. The only real rain we have had this year so far. It rained for more than two hours a real heavy general rain. Praise God, it was needed so badly."

VICTORIAN FOREIGN MISSIONARY COMMITTEE.

MISSIONARY FAREWELL RALLY,

Next Monday,

September 28, 8 p.m., Lygon-st. Chapel.

The Brotherhood's Goodbye to outgoing Missionaries—

Nurse D. LUDBROOK, and H. A. G. CLARK, M.A., Dip. Ed.
for Hueilichow, West China.

Dr. G. H. OLDFIELD, for Dhond, India.

Representative speakers. Responses by Missionaries-elect.

Musical items by students of College of the Bible
Fill Lygon-st. on this memorable occasion.

COMING EVENTS.

SEPTEMBER 27 and 30.—South Yarra J.C.E. Anniversary. Special addresses. 30th, Great Demonstration by Juniors in Chapel, Cliff-st. Endeavorers and all friends invited; admission free.

OCTOBER 4 and 6.—Malvern-Caulfield Bible School Anniversary Services. Sunday, Oct. 4, at 11 a.m., 3 and 7 p.m.; Speakers, L. C. McCallum, M.A., B.D., R. P. Clark, A. E. Illingworth. Concert, Tuesday, Oct. 6, 7.45 p.m.

OCTOBER 4 and 7.—North Fitzroy Fifty-second Anniversary Services will be held on Sunday, October 4. Speakers, A. G. Saunders at 11, J. W. Baker at 7. Wednesday, October 7, Reunion Social Evening. All old-time members of North Fitzroy will be heartily welcomed at all meetings.

OCTOBER 5-8.—South Yarra Chapel, Cliff-st. Combined series of meetings for deepening of spiritual life will be held from October 5 to 8 inclusive, including Prahran, St. Kilda, Windsor and South Yarra churches. Speakers, 5th, A. G. Saunders, B.A.; 6th, W. Andrew, R. Geyer, H. Rasmussen; 7th, A. L. Gibson; 8th, Chas. Schwab; Wednesday, 7th, 3 p.m., Women's Rally, leader Mrs. F. Lee. Community singing 7.45 p.m.; leader, F. C. Lewis.

OCTOBER 11 (Sunday).—Our Day at Home at Albion (Qld.). Ethelbert Davis, of Sydney (formerly of Albion), will speak at 11 a.m., 3 p.m., and 7 p.m. Old members invited to spend the day at Albion. Lunch and tea provided for visitors from a distance.

OCTOBER 11.—Malvern-Caulfield Church of Christ, Cor. Alma and Dandenong-rds. A Gospel Tent Mission commencing Lord's day, October 11. Missioners, evangelist, Arthur E. Forbes, from Adelaide, S.A.; song-leader, Harold Feary, from Ballarat, Vic.

OCTOBER 18.—Dandenong church Anniversary Services. An invitation is extended to all former members and friends to come home to Dandenong for the day. Hospitality will be given by the members to all visitors. 11 a.m., Service in the Chapel. Aim, Every Member Present. 3 p.m., Service in the Town Hall. Special singing and messages. 8 p.m., Service in the Town Hall. Those friends unable to be present are invited to send greetings to A. Toyne, Rodd-st., Dandenong.

NOVEMBER 1.—Swanston-st., Melbourne. Lord's day, November 1, Special Home-coming and 60th Anniversary (Diamond Jubilee) Services. Morning, 11 o'clock; afternoon, 3 o'clock; and evening, 7 o'clock. Former members and friends cordially invited. Letters invited from those unable to be present, addressed to Robert Lyall, 39 Leveson-st., North Melbourne.

WATCH THIS SPACE
FOR DATE OF OPENING
NEW CHURCH BUILDING AND
KINDERGARTEN
AT BURWOOD, VIC.

The Home Circle.

Conducted by J. C. F. PITTMAN

Whate'er Befall.

O Maker of the Mighty Deep,
Whereon our vessels fare,
Above our life's adventure keep
Thy faithful watch and care,
In thee we trust, whate'er befall;
Thy sea is great, our boats are small.
We know not where the secret tides
Will help us or delay,
Nor where the lurking tempest hides,
Nor where the fogs are grey.
We trust in thee, whate'er befall;
Thy sea is great, our boats are small.
When outward bound we boldly sail
And leave the friendly shore,
Let not our hearts of courage fail
Until the voyage is o'er.
We trust in thee, whate'er befall;
Thy sea is great, our boats are small.
When homeward bound, we gladly turn,
Oh! bring us safely there,
Where harbor-lights of friendship burn
And peace is in the air.
We trust in thee, whate'er befall;
Thy sea is great, our boats are small.
Beyond the circle of the sea,
When voyaging is past,
We seek our final port in thee;
Oh! bring us home at last.
We trust in thee, whate'er befall;
Thy sea is great, our boats are small.

—Henry Van Dyke.

The Wood Thrush.

The thrush family is noted for its gift of song. Among all the wild birds it is considered the sweetest singer. John Burroughs, who was a lover of birds and knew their habits and their singing, thought the hermit thrush the sweetest of all the feathered songsters. But not many ever see or hear this bird. It is very shy and seems to like the stillness and loneliness of the far, deep, silent woods. Why it sings to itself thus we do not know. It is happy with its mate and maybe it sings to God alone.



The wood thrush comes nearer to where people live. It may be heard even in cities where there are clusters of trees or parks. It seems content amid the great leafy bowers of sycamore and maple trees. It, too, is modest and is not easy to see. Early in the morning about day-break, and late at evening as the sun goes down its sweet, clear, flute-like notes fill the air with lovely notes that make one glad. But the singer is always hidden. It seems to sing to give people pleasure and not to get itself admired—which makes it even more lovely and interesting.

The bird world is one of the happiest we know. We hear them holding concerts in nearly every thicket, especially early in the spring and summer. They like beautiful things. We can find them in meadows and gardens. It is possible to make friends with them, they would come much nearer to everybody and especially to little children if we did not frighten them, by trying to catch them or throwing stones at them. They are not only beautiful and make life cheerful, and put gladness into the day, but they are useful. Strange as it may seem they help the farmer to raise his crops and the gardener to grow his vegetables. They help to keep the flowers more beautiful in the yards. Can you tell how they do this?

Once there was a gentleman spending a week in Bethlehem. That was the town where our Saviour was born, far away in Palestine. It was early in the spring and he was in an old church and heard the bells ringing. But he heard also the singing of the birds and liked that much better. He wrote a poem about the birds of Bethlehem, the last stanza of which is as follows:—

I thought Child Jesus, were he there,
Would like the singing birds the best,
And clutch his little hands in air
And smile upon his mother's breast.

Keep Personalities Out of your Talk.

Keep clear of personalities in conversation. Talk of things, objects, thoughts. The smallest minds occupy themselves with persons. Do not needlessly report ill of others. As far as possible, dwell on the good side of human beings. There are family boards where a constant process of depreciating, assigning motives, and cutting up character goes forward. They are not pleasant places. One who is healthy does not wish to dine at a dissecting table. There is evil enough in man, God knows. But it is not the mission of every young man and woman to detail and report it all. Keep the atmosphere as pure as possible, and fragrant with gentleness and charity.—John Hall.

Listen to the Rain.

Listen to the rain!
Hear the merry sound it makes
As it falls and slides and shakes
From the eaves into the street,
Where its million tiny feet
Hurry, hurry past the door,
Followed by a million more!

Listen to the rain!
How it gurgles with delight,
Hurling from its dizzy height,
Falling straight and falling true,
Faster now and louder too,
See! the tardy drops and small
Can not keep the pace at all!

Listen to the rain!
Ah! it's angry now! I fear
'Tis a scolding voice you hear!
How it scolds the drooping trees;
How it scolds the languid breeze;
How it scolds the birds, poor things,
For the dust upon their wings!

Listen to the rain!
If you listen hard, you'll hear
How the skies grow cool and clear,
How the primrose lifts her head,
How the mountain brooks are fed,
How the earth grows sweet again
With the coming of the rain.

—Isabel Ecclestone Mcakay.

A French lady, on her arrival in England, would eat only such dishes as she was acquainted with, and being on one occasion pressed to partake of a fish new to her, she politely replied, "No, I thank you; I eat only my acquaintances."

Jack—"So your father demurred at first because he didn't want to lose you?" May—"Yes; but I won his consent. I told him that he need not lose me. We could live with him, and so he would not only have me, but a son-in-law to boot." Jack—"H'm! I don't like that last expression."

The Family Altar.

J.C.F.P.

SUNDAY.

Bear ye one another's burdens, and so fulfil the law of Christ.—Gal. 6: 2.

"Didst thou not make us one,
That we might one remain,
Together travel on,
And bear each other's pain;
Till all thy utmost goodness prove,
And rise renewed in perfect love?"
Reading.—Gal. 6.

MONDAY.

In whom we have our redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace.—Eph. 1: 7.

"Extol the Lamb of God,
The all-atonement Lamb;
Redemption in his blood,
Throughout the world proclaim."
Reading.—Eph. 1.

TUESDAY.

For by grace are ye saved through faith; and that not of yourselves, it is the gift of God.—Eph. 2: 8.

"God cannot believe for us. We must believe or we shall be damned. Still this does not conflict at all with the opinion, that if we exercise faith, the inclination to do it is to be traced to the agency of God on the heart." So Albert Barnes writes, and adds as his view, "it accords better with the obvious grammatical construction, and with the design of the passage, to understand the word 'that' as referring not to faith only, but to salvation by grace. So Calvin understands it, and so it is understood by Storr, Locke, Clarke, Koppe, Grotius, and others. Salvation by grace is his gift. It is not of merit; it is wholly by favor."

Reading.—Eph. 2.

WEDNESDAY.

Unto me who am less than the least of all saints was this grace given, to preach unto the Gentiles the unsearchable riches of Christ.—Eph. 3: 8.

"Stronger his love than death or hell;
Its riches are unsearchable;
The first-born sons of light
Desire in vain its depths to see,
They cannot reach the mystery,
The length, and breadth, and height."
Reading.—Eph. 3.

THURSDAY.

And be ye kind one to another, tenderhearted, forgiving each other, even as God also in Christ forgave you.—Eph. 4: 32.

"Benignant, mild, courteous, polite. Christianity produces true courteousness, or politeness. It does not make one rough, crabbed, sour; nor does it dispose its followers to violate the proper rules of social intercourse. The secret of true politeness is benevolence, or a desire to make others happy; and a Christian should be the most polite of men. There is no religion in a sour, misanthropic temper; none in rudeness, stiffness, and repulsiveness; none in violating the rules of good-breeding." The Christian should also be tenderhearted, forgiving others even as Christ forgave him.

Reading.—Eph. 4.

FRIDAY.

Redeeming the time, because the days are evil.—Eph. 5: 16.

"Redeem thy mis-spent moments past,
And live this day as if thy last."
Reading.—Eph. 5: 1-17.

SATURDAY.

Speaking one to another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord.—Eph. 5: 19.

"The younger Pliny says that the early Christians used to meet before daybreak to sing a hymn to Christ as their God, 'Carmen Christo, quasi Deo, dicere.'" (To sing a song to Christ, as if to a god.)

Reading.—Eph. 5: 18-33.

Prayer Meeting Topic.

October 7.

Conquering Evil.

(Ephesians 5: 1-21.)

F. J. SIVYER, B.A.

In his well-written booklet, "The Safeguard of a Great Desire," S. D. Gordon speaks of what he calls, "the expulsive power of a new affection." The phraseology is new but the idea is a very old one. Paul used it as the underlying thought in combatting the evil that beset the Christians at Ephesus. That city, famous for its massive theatre and for its splendid sanctuary to Diana, was infamous for the prevalence of sensual vice. "To the apostle," says "The Pulpit Commentary," "this sin was as one of the worst rags of the old man, a rag to be wholly and forever cast away. Paul's method in dealing with this evil was to bring to bear upon it the allied motives of the love and the wrath of God."

LOVE AS GOD DOES.

"Be ye therefore imitators of God, as beloved children": this seems at first glance an impossible and discouraging exhortation. But there is one way open to all men in which they may copy God. It is a way both natural and easy: "as beloved children" it should follow that we love in return. We are reminded of the proof of God's love—that Christ gave himself up for us. The greatest safeguard against impure thoughts and unholy desires is to vividly remember and freely respond to the altogether wonderful love of God.

FEAR GOD'S WRATH.

Fear as a motive to purity is both Scriptural and reasonable. "Fear him," said Christ, "who is able to destroy both body and soul in hell." Fear of displeasing the God who loves us so greatly, and fear of his terrible wrath should be a very strong motive in helping us to renounce sin. Paul's message here is explicit and emphatic: "Never let any sexual vice or impurity or lust be so much as mentioned by you—that is the proper course for saints to take; no, nor indecent, silly, or scurrilous talk—all that is improper . . . these are the vices that bring down God's anger on the sons of disobedience."

BE OCCUPIED WITH THE GOOD.

"Walk as children of light," says the apostle. This, he explains, means to abound "in all goodness, and righteousness, and truth." Christina Rossetti, when she set herself in one of her books to write about the seventh commandment, began with these suggestive words: "One legitimate mode of treating our present subject, and it may not be the least profitable mode, is to turn our hearts and thoughts away from it." To be positively occupied with the good is a much safer course than to be occupied in condemning evil things. "So strange a thing is human nature," says Dr. R. H. Fisher, "that a leering delight can be found in the exposure and punishment of wickedness, and a man be a satyr in the guise of a militant saint. For most people, it is better to occupy themselves more with positive good than with attacking wickedness. 'Whatsoever things are pure . . . think on those things.' The way to a pure heart is by the road of absorption in unselfish duty." The apostle urges us to "buy up our opportunities" of pursuing the good "because the days are evil."

BE FILLED WITH THE SPIRIT.

After all has been said concerning our own willful efforts to overcome evil, we will fail miserably, if we depend only upon our own efforts. Christ has made available the mighty power of the Holy Spirit who by our co-operation is able to produce in us those Christian graces which are the best evidence of victorious living—love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control.

TOPIC FOR OCTOBER 14.—CONSECRATION.—Philippians 1: 21-30.

Victorian Bible School Examinations

1925

Explanatory.—In order to secure a pass one must gain not less than 50 per cent. of the maximum marks obtainable; to a certificate not less than 60 per cent.; a certificate of merit not less than 75 per cent. Prize winners must be of merit standard; but only the highest four in the scholars' divisions, the highest three in the teachers' divisions 8 and 9, and only the highest two in the teachers' division 10, or the highest if there be less than four competitors in that division, shall become entitled to prizes. A fourth prize shall not be given in any division unless there are at least 12 competitors, a third prize will not be given unless there are at least 8 competitors, and a second prize will not be given unless there are at least 8 competitors. The scholarships offered by Mr. McIntosh are awarded to those who have gained the highest marks in their divisions, and who have, or will have, their merit certificate from the Education Department by the end of the year. There are 690 scholars and teachers included in this year's list. These represent 65 schools. 37 gained prizes; 132 merits; 203 certificates; 143 passes; 175 failed. Any correction in the spelling of names should be sent to the secretary, Leslie C. McCallum, Kyarra-rd., Glen Iris.

The Bible School Committee cordially thanks Mr. J. S. McIntosh for his generous gift, and also those who have so kindly acted as examiners.

DIVISION I.

First prize, Edith Lilian Hooper, Oakleigh, 96.
Second prize, Jean Muriel Brodie, North Richmond, 92.

Third prize, John Keith Smith, Fairfield, 90.
Fourth prize, Oswald John Jenkin, Brunswick, Eveline Kent, Oakleigh, 86.

Merit Certificates.—Lloyd Russell, Bet Bet; John McCann, Gardiner; Allan Tinkler, Hampton; Betty Mitchell, Malvern.

Certificates.—Frank Chipperfield, Cheltenham; Alice Wyatt, Middle Park; Betty Baird, Windsor.

Passes.—Beryl Hume, Ballarat; Ray Burdeu, Bamba-rd.; Alice Scantlebury, Bet Bet; Minnie Libburn, Gardiner; William Costelloe, Ronald Middledin, Hampton; Marjorie Oakleigh, Lygon-st.; Don Kerley, Malvern; Clive Beddome, Arthur Simpson, North Richmond; George Atkins, Oakleigh; Roy Cox, South Yarra; Jean Hosa, Warrnambool.

DIVISION 2.

First prize, Marion Sarah Chamings, Stawell, 96.
Second prize, Howard Edwin Stewart, Shepparton, 93.

Third prize, Myrtle Elsie Perry, Stawell, 91.
Fourth prize, Ruby Phillipson, Burwood, 90.

Merit Certificates.—Jean Baker, Joyce Gladman, Ballarat; Doris Eckart, Mavis Purton, Donald Thomas, Keith Sharp, Marjory Hare, James Hare, Balwyn; Allan Meyer, Berwick; Jean Kerr, Florence Scantlebury, Bet Bet; Linley Jenkin, Brunswick; Verna Galley, Burwood; Frank Lancaster, Raymond Jermyn, Castlemaine; Kenneth Smith, Chelsea; Victor Anderson, Veta Jackson, Essendon; Joyce Brown, Joyce Tattersson, Leonard Purves, East Camberwell; Gwendolen Rowe, William McCann, Gardiner; Eric Littlejohn, Elsie Brown, Keith Barnes, Moreland; Jean Hancock, Thora Smith, Charles Thomas, Ellen Chipperfield, North Richmond; Jean Lewis, Oakleigh; Dulcie Kenner, Max Collyer, Parkdale; Claude Boothman, Prahran; Evelyn Wurlo, Francis Field, Red Hill; Elsie Morgan, Ringwood; Doris Bates, Bertha Gent, South Yarra; Ronald Knight, Jean North, Shepparton; Norman Bramstedt, Warra-gul; Pearl Shields, Warrnambool; Doreen Wheat, Windsor.

Certificates.—Violet Emmett, Ararat; Jean Milnes, Bonnie Donaldson, Lily Neeson, Linley Nicholls, Bamba-rd.; Harold Berry, Balwyn; Elsie Clark, Wilbur Courtis, Brighton; Ernie

Chiswell, Voila Sewell, Bet Bet; Lillian Casley, Bendigo; Margary Beaumont, May Galletly, Carnegie; Gladys M. Johnstone, Sydney Smith, Castlemaine; Phyllis Lightowers, Collingwood; Jean McLure, East Camberwell; Mable Washbourne, Frank Washbourne, East Kew; Reginald Watson, Richard Lovell, Gardenvale; Albert Cartmel, Daryl Hawke, Howard Brown, William Thompson, Enid Smith, Gardiner; Carson Stevens, Ena Barnes, Geelong; Peggy Schooling, Hampton; Myrtle Goode, Joyce Good, James Ellis, Hawthorn; May Pettigrove, Ivanhoe; Stanley Prittie, Alma O'Malley, Lygon-st.; Geoffrey Stanford, David Kemp, Jack Holloway, Jack Kerley, Malvern; Claude Mewburn, Maryborough; Willie Hill, Dulcie Newham, North Richmond; Keith Smethurst, North Fitzroy; Maisie McCahan, Parkdale; Ronald Quaife, Preston; Fred Gardiner, Walter Drysdale, Prahran; Verna Daly, South Melbourne; Margaret Murray, Surrey Hills; Mena Trask, Jean Dennis, Rosa Davies, South Yarra; Dulcie Lacy, Warracknabeal; Jack Elliot, Warrnambool, Dora Baird, Windsor.

Passes.—Marie Wood, Bamba-rd.; Elsie McKenzie, Lenore Thompson, Wallis Pritchard, Brighton; Gwendolen Cooper, Gwendreth McCoughtry, Box Hill; Alfred Woodman, Brunswick; Florence Johnston, Carnegie; Anabella Hunter, Dandenong; Eileen Allen, East Camberwell; Gwenda Strongman, Ronald Chipperfield, Gardiner; Phoebe Staggard, Hawthorn; James Scott, Sydney Carmie, Malvern; Harold Ashton, Maryborough; Lancelot Fisher, Moreland; Jessie Thomas, North Richmond; Doreen Watson, Nancy Davis, Ivan Roddick, Shepparton; Ronald Gray, South Melbourne; Florrie Best, Lloyd Hosa, Warrnambool.

DIVISION III.

First prize, Enid Mabel Gray, Bamba-rd., 87.
Second prize, Olive Lilian Watson, Fairfield, 86.
Third prize, Jessie Seaton Morgan, Parkdale, 85.
Fourth prize, Kenneth A. Pratt, Stawell, 84.

Merit Certificates.—Ross Bailey, Jack Gladman, Lloyd Morris, Ballarat; Ruth Thomas, Elsa Eckart, Herbert Smartt, Balwyn; Lila Hargreaves, Berwick; Hilda Sewell, Bet Bet; Winnie Smith, Cheltenham; Phyllis Kingsford, Eunice White, Edna Anderson, Gordon Munro, Fairfield; Albert Barnes, Geelong; Janson Holloway, Hampton; Laurence Miller, Horsham; James McKean, Dora Stewart, Ivanhoe; Donald Williams, Kan-iva; James Murray, Jean Holloway, Betty Stainforth, Malvern; Clifford Menhennitt, Norman Reaburn, Alan Cleaves, Moreland; Ethel Chipperfield, Ruby Gray, Marjorie Chipperfield, North Richmond; Mavis Sutherland, Oakleigh; Edna Sumner, Port Fairy; Bernard Ratcliffe, Preston; Robert Holland, Florence Bowring, Evelyn Holmes, Red Hill.

Certificates.—Winifred Melhuish, Jack Bunting, Ballarat; Joyce Lee, Walter White, Arthur Hancock, Bamba-rd.; Winifred Deslandes, Eric Mahony, Leslie Peake, Muriel Purton, Balwyn; Margaret Webster, Bendigo; Molly Funston, Berwick; Olive Alderson, Bet Bet; Ernest Meyer, Boronia; Elma Chapman, Fred Buller, Box Hill; Harold Kelly, Burwood; Constance Ross, Castlemaine; Margaret Galletly, Carnegie; Alan Lowe, Alan Jones, John Kendray, Cyrus Kaaden, Myrna Aked, Collingwood; Gilbert Tully, Doncaster; Charlie Watt, Jean Collins, Harold Jeffery, Hilda Jeffery, Irma Watts, East Kew; Kenneth Tucker, Essendon; Edward Clarke, Marjorie Park, Dorothy Brown, East Camberwell; Audrey Worrells, Fitzroy; Jack Kelson, Alice Tidd, Gardenvale; Ronald Strongman, Harry Warrell, Gardiner; Reg. Rose, Leslie Wallis, Hampton; James Manning, Maie Baldry, Hawthorn; Dorothea Lang, Ivanhoe; Douglas Price, Kyneton; Austin O'Malley, Lygon-st.; Gwen Mitchell, Hazel Elder, Malvern; Eileen Lacy, Thomas Bagley, Ivan Morris, Middle Park; Ivan Cameron, Mildura; Gor-

don Coutts, Theodore Fisher, Moreland; Allan Camfield, Charles Roach, North Fitzroy; Ellen Ley, Robert Winstone, Thelma Payne, North Richmond; Florrie Kent, Oakleigh; Gertrude Kelly, Port Fairy; Don. Davies, Jack Thornton, Iela Smith, Prahran; Geoffrey Bryce, Parkdale; Edna Bice, Preston; John Dickson, Jean Inglefinger, Netta Burns, Surrey Hills; Leslie Fox, Joyce Davies, South Yarra; Doris Parker, May Young, South Melbourne; Stanley Johnston, Shepparton; Roy Plymin, St. Kilda; Nancy Davies, Marjorie Hillman, South Richmond.

Passes.—Mavis Rundle, Ballarat; Mabel Fox, Balwyn; Bert Chiswell, Harold Alderson, Bet Bet; Harry Reah, Alfred Byers, Boronia; Arthur Russell, Box Hill; Stanley Johns, Mavis Neil, Brighton; Alice Shearman, Winifred Jermyn, Castlemaine; Minnie Withers, Coburg; Winifred Hall, East Camberwell; Phyllis Latham, Freda Champion, East Kew; Alice Kelson, Gardenvale; Ivan Reid, Fredrick Payne, Geelong; Winifred Stevenson, Ivanhoe; Vernon Hall, Middle Park; Jessie Murray, Hazel Elder, Phyllis Scott, Malvern-Caulfield; Evelyn Witney, Thomas Brodie, North Richmond; Doris Atkins, Oakleigh; Eric Meredith, Parkdale; Peggy Cathie, Kenneth Luke, Surrey Hills; Nellie Strachan, South Yarra; David Parsons, Marjorie Lacy, Warracknabeal.

DIVISION IV.

First prize, Joyce Irene Miller, Horsham, 90.
Second prize, Constance Leng, Horsham, 87.
Third prize, Jean Lilian Gray, Bamba-rd., 85.
Fourth prize, Gladys Jean Dare, Ararat, 83.

Merit Certificates.—Robert Nicholls, Gwendoline Tydell, Ararat; Murray Wynne Morris, John Lucas Price, Annie Baker, Ballarat; Winnifred Smartt, Oswald Ratford, Annie Ratford, Balwyn; Erica Doering, Thelma Gear, Jean Collings, Bamba-rd.; Donald Anderson, Box Hill; Eunice Streader, Bendigo; Freda Thompson, Gardiner; Melba Toy, Hawthorn; Ernia Brown, East Camberwell; Richard Williams, Kaniva; Marjorie Mitchell, Malvern; Nellie Morgan, Parkdale; Annie Kelly, Port Fairy; Marjorie Stewart, Shepparton; Horace Lee, South Yarra; Leonard Butler, Red Hill.

Certificates.—Geoff. Emmett, Ararat; Sophia Cox, Jean Payne, Balwyn; Edward Price, Alan Speedie, Ballarat; Ethel Prescott, Helen Clark, Brighton; Richard Vines, Burwood; Ada Dickason, Chelsea; Ivy Aked, Collingwood; Bessie Rose-vear, Coburg; Leila Cameron, Russell Tully, Doncaster; William Assender, Essendon; Clifton McCallum, Gardiner; Kitty Pittman, Hampton; Elsie Ellis, Hawthorn; Winnifred Bishop, Ronald Hodges, Lygon-st.; Nance Mitchell, Malvern; Margaret Brown, Maryborough; Jean Findlow, Ruby Candish, Moreland; Gordon Bardwell, Northcote; Myrs Sey, Alexander Beddome, Bessie Chipperfield, Laura Vinall, Campbell Payne, North Richmond; Russell Boak, Oakleigh; Bernard Greenway, Preston; Morgan Morgan, Ringwood; Flora White, South Yarra.

Passes.—Thelma Green, Edmund Lee, Mavis Lockwood, Bamba-rd.; Dorothy Barr, Freda Thompson, Brighton; Leiton Sharp, George Breman, Balwyn; Elsie Allan, Box Hill; Edward Meyer, Berwick; Lois Ryall, Carnegie; Elaine Smith, Arthur Brammer, Alice Harris, Roy Johnstone, Castlemaine; Mary Roberts, Ian Gillespie, Cheltenham; Jessie Lightowler, Olive Jones, Edna Wimpney, Minnie Wimpney, Ethel Dolling, George Jobe, Thomas Daniel, Collingwood; Yvonne Anderson, Essendon; Reg. Goddard, Kew; Bonnie Sanders, Echuca; Ronald McPherson, Camberwell; Dorothy Cousins, Fitzroy; Alma Atkinson, Fairfield Park; Ethell Tidd, Gardenvale; Alwyn Griffiths, Gardiner; Frank Simpson, Horsham; Leslie Rodgers, Ivanhoe; Cecil Gorgensen, Sylvia O'Malley, Lygon-st.; Mavis Taylor, Maryborough; Nancy Skelton, Jean Knyvett, Mildura; Audrey Thomas, Gordon Lees, Malvern; Dorothy Aghan, Middle Park; Edna Saunders, Moreland; Rita Hannaford, Northcote; Jean Harrison, Port Fairy; Elva Garth, Preston; Robert James, Norman McLure, Prahran; Elizabeth Cox, Marian Barrett, South Yarra; Jean Schoof, Peter Peter-

sen, Thomas Adams, South Melbourne; Grace Waters, Surrey Hills; Merley Corin, Maisie Davis, May Robertson, South Richmond; Lily Davies, Constance Thompson, Warragul.

DIVISION V.

First prize, Robert Stanley Bardwell, Northcote, 92.
Second prize, Ivy Dulcie Everett, Warracknabeal, 87½.

Third prize, Olive Flood, Essendon, 86.

Fourth prize, Marjorie Warrell, Gardiner, 81½.
Merit Certificates.—Norman Peake, Allan Smartt, Balwyn; Eva Baker, Ballarat; Donald Ferguson, Essendon; Jean Lilburn, Gardiner; Winifred Meredith, Parkdale.

Certificates.—Edna Tydell, Ruth Witton, Ararat; Colin Thomas, Grace Amy, Balwyn; Ronald Wilkie, Ballarat; Nellie Petterd, Maisie Everett, Evelyn Gairns, Bamba-rd.; Daphne Meyer, Berwick; William McDonald, Bet Bet; Violet Pettigrove, Collingwood; Noni Rainsford, Gardiner; William Leng, Horsham; Marjorie Mitchell, Malvern; Constance Davies, Mildura; Dorace Cooper, James Smith, Prahran; Stanley Chipperfield, Irene Gray, Alma Chipperfield, North Richmond; Linda Garth, Preston; Edna Luke, Surrey Hills; Ivor Chivill, Warracknabeal.

Passes.—Edith E. Green, Balwyn; Beryl Dillon, Bamba-rd.; Thomas Vines, Burwood; Lila Brown, Charles Tranter, East Camberwell; Elma Griffiths, Gardiner; Doris Seater, Horsham; Eva Casson, Lygon-st.; Francis Russell, Moreland; Dulcie Knyvett, Mildura; Alma Wentworth, William Newham, North Richmond; Dorothy Keen, Warragul.

DIVISION VI.

First prize, Frederick Norman Lee, South Yarra, 100.

Second prize, Eva May Abernethy, Ararat, 96.
Special second prize, Alex. Mitchell, Malvern, 97.

Third prize, Alan James Verco Thomas, Balwyn, 92.

Fourth prize, Anne Elizabeth Wylliams, Cheltenham, 90.

Merit Certificates.—Nellie Corrigan, Dandenong; Jessie Mill, Middle Park.

Passes.—Eddie Andrews, Fitzroy; Marjorie Thompson, Horsham; John Morgan, Ringwood; Violet Thompson, Warragul.

DIVISION VII.

First prize, L. Jean Gillespie, Cheltenham, 83.

Second prize, Gertrude Matheison, Prahran, 80.

Third prize, Rose Cowe, Berwick, 75.

Certificates.—Rose Lancaster, Margaret Lovelace, Castlemaine; Bride Vernon, Dunolly; Otto Kruger, Gardiner; Ernest Blair, Horsham; Thomas Stevenson, Malvern.

Pass.—John Humphreys, Dunolly.

DIVISION VIII.

First prize, Merlyn Clay, Doncaster, 94.

Second prize, Cecil Ernest Watson, Moreland, 93.

Third prize, Milligan Vernon Roy, Lygon-st., 92.

Merit Certificates.—Louisa Lang, Ararat; Lillian Halliday, Rita Toyn, Dorothy Wangman, Dandenong; Emily Freeman, Echuca; Maud Bowman, Maryborough; H. J. Cook, Ruby Chipperfield, North Richmond; Myrtle Lindsay, Ringwood; Ivy Sear, Cecelia Carr, Lillian Greenhill, South Yarra.

Certificates.—Constance Petterd, Bamba-rd.; George Funston, Berwick; Graham Collings, Hawthorn; Rita Cemm, Parkdale.

Pass.—Mabel Jones, Bamba-rd.

DIVISION IX.

First prize, Emily Tyra Hatley, Horsham, 96.

Second prize, Daisy O'Neill, Middle Park, 93½.

Third prize, Grace Jean Skurrie, Ararat, 91.

Merit Certificates.—Margaret Walters, Castlemaine; Ethel Crooke, Garden Vale; George Argo, Ida Graham, North Richmond; Elizabeth Dixon, Prahran.

Certificates.—Alice Kerr, Bet Bet; Edith Smith, Cheltenham; Vera Brown, North Richmond.

DIVISION X.

First prize.—James Henry Sunderland, South Melbourne, 93.

Second prize, Mabella Pascoe, Bamba-rd., 92.
Merit Certificates.—James H. McKean, Ivanhoe; Alison E. Murray, Malvern-Caulfield.

SCHOLARSHIP WINNERS.

These scholarships offer tuition in the Commercial Department of the Working Men's College, Melbourne, the full scholarship being worth £15, and the half scholarship £7/17/6. Full scholarship, Jean Lilian Gray, Bamba-rd. Half scholarships, Ruth Hilda Verco Thomas, Balwyn; Freda Bessie Thompson, Gardiner.

Keep These Days Free
OCT. 11th, 13th, 14th, 15th & 18th
GREAT SERVICES
AT LYCON ST.
TO CELEBRATE THE
DIAMOND JUBILEE

UNITED SPECIAL SERVICES

to commemorate 60 years of church work in Melbourne, will be held by

Churches of Lygon St., Carlton and Swanston St., Melbourne, as under:—

Sunday, Oct. 25, Morning 11 o'clock at Lygon Street Church, Carlton.

United Worship and Communion Service; Preacher, J. E. Shipway.

Evening, 7 o'clock, Evangelistic Service; Preacher, A. G. Saunders, B.A.

(Swanston-st. Church will be closed on Oct. 25.)

Monday Evening, Oct. 26, at Swanston Street Church, Melbourne.

8 o'clock, Great Public Thanksgiving Service. Subject, "Sixty Years of Church Work Reviewed."

Speakers: "Evangelistic," "In Our Homeland," Reg. Ennis.

"Publication and Education," A. R. Main, M.A.

"Evangelistic," "In Regions Beyond," A. G. Saunders, B.A.
"Looking Forward," J. E. Shipway.

United Choirs of Lygon-st. and Swanston-st. Churches will render anthems at all meetings.

SPECIAL CONGREGATIONAL SINGING.

FOR SALE.

Organ, Wilcox and White, 11 stops, knee swells good order and tone; £15. F.M.S., 36 Hastings rd., Auburn, Vic.

Five blocks of land St. Albans; owner desirous of entering college. For particulars communicate this office or G. J. Fullwood, Yallourn, Vic.

FOR SALE OR TO LET.

Comfortable 5-roomed furnished cottage, ideal position, near sea, shops and buses. Oct., Nov., part Dec., low rental; holiday rental £3/10/- per week. Apply F. C., Dromana.

WANTED.

A. C. Mudford, of Barmora-Cobdogla churches, South Australia, is now open for an engagement with another church. Any church, desiring his services should write without delay.

Here and There.

Oct. 4.—Annual offering for College of the Bible.

A telegram from Harlaxton, Qld., reports six more confessions on Sunday. Total, 19 in fortnight.

The following telegram reached us on Tuesday: "Baker-Clay mission, Rockdale, closed; 73 conversions. Thankoffering, £90. Church advancing towards self support.—Sainty."

Until October 18, Dr. G. H. Oldfield may be addressed c/o Mr. W. R. Hibbert, 140 Barrack-st., Perth, W.A. After that, c/o Mr. Watson, Shrigonda, Poona District, Bombay Presidency, India.

Funds are most urgently required for the College of the Bible. The Board of Management makes a very special appeal for a liberal offering on Oct. 4. Will officers and preachers please help to secure a worthy response from every church?

Bro. C. G. Orford, who three months ago was sent by the Victorian Home Missionary Committee to the work at Colac, will continue in that field. The Home Missionary Committee has undertaken to subsidise the Colac work in order to the securing of Bro. Orford.

Bro. Alf. Hinrichsen commenced work with the church at Bendigo on Sunday last. The work at Bendigo has been taken over by the Home Missionary Committee. It is hoped and expected that considerable development will take place under this new arrangement.

We have heard many appreciative remarks concerning the group of photographs which appeared in our Education Number of last week. All the pictures of the students were taken by Bro. W. C. Craigie, the treasurer of the College Board, to whose kindness we have been indebted for many years.

Iris Forbes, daughter of Bro. A. E. Forbes, of Croydon, S.A., recently won first place in the Adelaide competitions in the under thirteen violin solo section. The adjudicator highly praised her performance. Iris has now gained three gold medals in three attempts at the Adelaide competitions.

Arrangements have been made by Ivanhoe church for Bro. Arthur Withers to do full-time work as preacher from the end of the College year. The work at Ivanhoe, which has for some time past been subsidised by the Victorian Home Missionary Committee, will continue to receive financial help from Home Mission funds.

A. G. Saunders has been asked by a Filipino preacher for books. The Filipino preachers are very poor, and therefore handicapped in buying books. There may be some of our readers with useful books they need no longer. Bro. Saunders will be glad to send them on. The Filipino preachers know English. To send them good books is to render a valuable service.

The tent mission at Bundaberg, Q., had a great opening. 115 adults at morning service. Great crowd at night, many men standing around the tent, paying great attention. One lady confessed Christ on the Thursday night. On Tuesday we received the following telegraphic message: "Great interest in Hinrichsen-Brooker mission Bundaberg. Hundreds unable to get into enlarged tent Sunday night; three confessions at close.—Combridge."

Members of Melbourne and suburban churches are reminded of the farewell meeting next Monday, at 8 p.m., in Lygon-st. chapel, to bid God-speed to our out-going missionaries, Sister Nurse D. Ludbrook and Bro. H. A. G. Clark, M.A., who leave for Hweili, W. China, by the "Tanda," on Oct. 3; and Bro. Dr. G. H. Oldfield, our first medical missionary for India, who sails by the "Mooltan" on 20th inst. Musical items will be rendered by the students of the College of the Bible.

On Aug. 29 Bro. H. G. Harward commenced a two weeks' mission in Wagga chapel, N.S.W. The attendance and interest throughout were exceptionally good. Bro. Harward's addresses were of a high order, and were delivered with power. A number of strangers were drawn to the meetings, and as a result our position is much better known amongst them. Eleven made a decision for Christ, ten of whom have been baptised and received into fellowship. Without any special appeal being made, the members subscribed £16/11/6 as a thank-offering. It is the desire of many that Bro. Harward should return later with a tent for a more prolonged effort. The church has been greatly helped as a result of the mission.

The sisters of the Victorian churches are reminded of the women's special gift collection arranged for the furnishing of the proposed new chapel at North Geelong. It is expected that very shortly the building will be commenced, and the committee would like to have all moneys for furnishing in hand in good time. In starting a cause in North Geelong, the Home Mission Committee is breaking new ground; consequently there are no members there to themselves bear the cost of building and furnishing. It is desirable that the Victorian sisters will realise that this is an opportunity for them to have fellowship in the opening of the cause we love in a new locality. Will all sisters who have money in hand please forward to Mrs. A. R. Main, College of the Bible, Glen Iris?

Lake-st., Perth, church anniversary was concluded with a tea and public meeting on Sept. 10. A goodly company sat down to an excellent tea prepared by the Dorcas class and other ladies. The public meeting was presided over by Bro. Albany Bell, and the speakers were Bren. D. M. Wilson, W. H. Clay, A. J. Ingham, and Thos. Hagger, while music was provided by the Conference double male quartette party, the church choir, Mrs. J. A. Ewers, and Bro. Hy. Wright. Miss Alma Berry was at the organ, and Mrs. D. M. Wilson at the piano. It was a largely attended and very happy meeting. In the course of his address Bro. Wilson showed that over 1,300 people had passed through the church since the beginning of 1898, and that during the past five years the church had contributed £1,727/11/9 for Home and Foreign Missions, an average of £345/8/4 per year. There were two more confessions on Lord's day evening, Sept. 13, by a young man and a girl from the school.

The South-west Conference of the Churches of Christ in Western Australia was held at Collie on Aug. 31. Delegates came from Perth, Harvey and Bunbury, and had a splendid time. Bro. Albany Bell, acting president, occupied the chair, and gave a splendid account of the possibilities of the S.W. Addresses and solos were given by visiting brethren, and all sat down to a splendid dinner and tea provided by Collie sisters. Bro. F. Youens followed up the Conference with an 8-day mission which has stirred the people, and many are searching to see whether these things are so. The question box was freely used, and questions were answered in an able manner by the missionary. One lady made the good confession and was immersed. Two brethren were restored to fellowship. The mission was carried on for four nights extra on account of increased interest. Bro. Youens has earned the gratitude of the Collie brethren for the way the Scripture was placed before the people.

On Sept. 20 at Unley, S.A., a basket social was held to welcome Mr. and Mrs. P. R. Baker and Mr. and Mrs. I. Barber, who had come from Victoria to conduct a tent mission. After representative brethren had spoken words of welcome, Mrs. Barber sang two songs, and Bro. Baker suitably responded. Last Lord's day will long be remembered. In the morning six were received into fellowship, and 250 observed the Lord's Supper.

An offering for mission expenses brought the total received to date for this purpose to nearly £60. Bro. Baker gave a splendid address. There were 220 present at Sunday School, at the close of which Bro. Webb baptised three who had previously confessed Christ. At night every seat in the large 60 ft. Victorian H.M. tent was occupied, and a number were seated outside, while others stood right through the service. Bro. Barber proved an excellent song leader, and after a beautiful solo by Sister Mrs. Barber Bro. Baker gave a powerful address on "The Worst Sin in All the World." A rich ingathering is expected.

On Sept. 7 Kadina, S.A., had a visit from Bro. Dr. Oldfield, who delivered an interesting message to a good gathering. Bro. Bowes spoke on Sept. 9. A great company sat down to tea provided by sisters and friends. At the public meeting Bro. Filmer presided over a splendid gathering. Musical and elocutionary items were rendered, and addresses from Bren. Eagle, of Moonta, and Bowes, of Pt. Pirie. It was an inspiring anniversary. Sept. 13, good meetings; 56 at J.C.E. At worship Bro. N. Barck gave a helpful address on "Prayer." At night the choir and male quartette party were appreciated. Good meetings on Sept. 20, with two new scholars at Bible School. Bro. Filmer spoke morning and evening.

The following letter explains itself:—"Dear Brother,—In your issue of Sept. 3 Bro. W. Townsend, of Winkleigh, Tasmania, writes concerning the erection of a chapel at the Federal Capital. I am glad that he is interested in the matter. But is he aware that a site has been chosen, and that the Federal Committee has already opened a fund for the work there? The Federal Executive has called it a Crown Fund, and has invited brethren throughout the Commonwealth to contribute one or more crowns each for this purpose. Contributions are coming in. We cannot well establish a second fund for this work, and so it would be wise for Bro. Townsend to send on his 20/-, and while he cannot now be the first contributor it is still possible for him to be the first Tasmanian contributor as no response has yet come from the island State. Bro. Townsend may call his contributions twenty bricks if he likes, while we will call it four crowns, but that does not matter as long as the means is forthcoming to do the work. Our treasurer is Bro. A. C. Stapleton, 73 Cleaver-st., West Perth, W.A. Our good brother may send to the treasurer, or to me, at 119 Aberdeen-st., Perth, W.A. Trusting to hear from him, and from many others, and that very soon. Yours in the King's service, Thos. Hagger, Hon. Secretary, Federal Conference."

A big number of relatives and friends greeted Dr. and Mrs. W. A. Kemp on their arrival from Scotland on Monday, Sept. 14, by the "Port Wellington," to which ship Dr. Kemp is ship's surgeon. The doctor has completed a very successful course at Edinburgh University, and is now visiting his father, Mr. B. J. Kemp, of Braemar-st., Essendon. On the following evening the young men of the Essendon Church of Christ K.S.P. club tendered these guests a very happy banquet, when over 60 sat down to a sumptuous dinner provided by the young ladies' club of the church. Some 15 years ago Dr. Kemp started at Ascot Vale the first K.S.P. club in Australia. There are now 140 of these organisations in the Commonwealth. Most of the original members of the first club were present at the banquet, which was presided over by Mr. B. J. Kemp, jnr., the Essendon club's chaplain. On Wednesday evening the church building was packed, when Dr. and Mrs. Kemp were again entertained by members and friends of the church. Mr. F. J. Sivyver was chairman, and speeches of welcome were made by Messrs. C. T. Anton, H. McGregor, E. A. Jackson and Thos. Ryan. Mrs. Sivyver, on behalf of the ladies of the church, presented Mrs. Kemp with a beautiful bouquet. In acknowledging the welcome, Dr. Kemp intimated that he and his wife would be returning to Scotland for a time, but probably would be coming back to Victoria at no very distant date. Splendid musical and elocutionary items were contributed at both of these functions.

South Australian Sisters' Conference.

The twentieth annual conference of the South Australian Sisters' Auxiliary was held on Sept. 11. A good attendance assembled in Grote-st. chapel. Conference opened with a devotional session led by Mrs. Warren, of Wallaroo.

The president, Mrs. Collins, presided over all the business sessions. Greetings were read from Victoria, Tasmania, Western Australia, Executive and H.M. Department, and F.M. Board; also from Sister Cameron, Lyall Orphanage, Shrigonda.

The response to the roll call of delegates from city, suburbs and country was very satisfactory. Mrs. Blight in her obituary report stated that 29 sisters had been called to higher service during the year.

Mrs. Moseley reported 20 prayer meetings had been held during the year, some in churches, and some in the homes of the "shut-in" ones.

Mrs. Young in her report showed that she and her committee had paid 540 visits to inmates of our hospitals and other institutions. Flowers and sick comforts had been freely distributed.

Mrs. Cant reported that the various Dorcas Societies are working faithfully in relieving cases of distress in their own districts, besides working for inmates of Children's Hospital and "Minda" and Home for Incurables. Country societies had helped city poor.

Mrs. Sargent reported having sent books and toys to the mission station at Tarcoola, and to Mr. Mudford, Barmera, and also books to the seamen's mission, Pt. Adelaide. Library books had been sent to Sunday Schools at Brooklyn Park and Forestville.

At the beginning of the conference year Mrs. Messent and her committee resolved that £100 should be their objective for Foreign Mission contribution for the year, and the aim was realised. Mrs. Messent had the joy of handing to F.M. Secretary a cheque for £101. During the year five churches have been visited, and one evening meeting held at Unley. Mrs. Messent and Miss Tonkin held a joint exhibition of pictures and Chinese curios at Unley, which financially proved a success, £40 being realised.

Mrs. Cherry reported having written 40 letters to the churches. In April a Home Mission rally was held. A loving tribute was paid to our late esteemed Sister Barr, to whom Home Missions were very dear. Mrs. Cherry referred to the work on Eyre Peninsula, the River Murray districts and in mining towns. At the close Mrs. Cherry handed Bro. Horsell a cheque for £85/7/-, which was gratefully acknowledged.

The financial statement of the treasurer (Mrs. E. S. Bond) showed the following:—*Home Mission Fund*.—Receipts (including balance of £96/3/- from last year), £183/0/10; paid to Home Mission treasurer, £105; balance, £78/0/10. *Foreign Mission Fund*.—Receipts, including balance of £76/2/5 from last year, and £29/4/6 from sale of Mrs. Messent's paintings, £163/13/8. Paid to F.M. treasurer, £82; balance, £81/13/8. *General Fund*.—Receipts (including last year's balance of £7/2/8), £26/14/-. Sundry donations and expenses, £17/6/0; balance, £9/8/0. The *Luncheon Fund* has a present balance of £15/16/4, and the *Temperance Fund* one of £4/3/3.

ELECTION OF OFFICERS.

President, Miss Norman; vice-president, Mrs. A. E. Forbes; secretary, Miss Thompson; assistant secretary, Miss Grant; treasurer, Mrs. Bond; pianiste, Mrs. Hart.

Home Missions.—Superintendent, Mrs. Collins. Committee: Mesdames Horsell, Riches, Leaney, Bond, Cherry, McNicol and E. J. Paternoster.

Foreign Missions.—Mrs. Messent, superintendent. Committee, Miss Tonkin, Mesdames Corbett, Sage, Fischer, Downs, I. A. Paternoster.

Temperance.—Mrs. Green, superintendent. Committee, Mesdames Ewers, Killmier, Rootes, House, Hart and Kempster.

Prayer Meeting.—Mrs. Oram, superintendent. Committee, Mesdames Dalwood, Moseley, Morgan, Collett, Selway, Uncle, Norton.

Dorcas.—Mrs. Cant, superintendent. Committee, Mesdames Storer, Castles, Blight, Rich, Arthur and Miss Garland.

Hospital Visiting.—Mrs. Young, superintendent. Committee: Mesdames Rootes, Butcher, Thomas, Bond, Uncle, Brown, Cooper, Moseley, Tavender, Burford, Morgan, Selways, Greenfield, Pritchard, Allen and Miss West.

Literature.—Mrs. Sargent, superintendent. Committee, Mesdames Read, Vaughton, Greenfield, and Wheeler.

Obituary.—Mrs. Blight.

Catering Committee.—Mesdames Bond, Mauger, Riches, Redman and Miss Garland.

AFTERNOON SESSION.

The devotional session was in the hands of Mrs. A. E. Forbes, who gave a helpful address on "Gleaners in the Harvest-field of the Master." Several country churches responded to the roll-call. Miss Norman welcomed interstate and country visitors. Mrs. E. W. Pittman, of Mt. Compass; Mrs. Hayward and Miss D. Ludbrook, of Vic., responded. The Misses Bond and Paternoster favored with solos. Dr. Oldfield, medical missionary-elect for India, gave an interesting address on the position of women in India, and Mrs. W. Morrow, lately returned from America, gave in a pleasing style incidents of her travels, especially dealing with "Woman's Work in the Churches of the United States of America."

An offering was taken up, totalling £5/0/3.

A few reports from country churches were read by the secretary. Moonta organist has been at her post with unflinching zeal for 22 years. Aldgate Valley and Stirling East sisters interest themselves in the convalescent children at Mt. Lofty Hospital. The sisters of the northern churches hold monthly sisters' executive meetings. The sisters at Port Pirie also work well. They are preparing a box of clothing for India, and several letters have been written to students at Glen Iris College.

The President's address on "Women and the Missionary Spirit" was greatly enjoyed and was most helpful.

Miss Grant read the executive report. Eleven meetings have been held during the year. Only once has the attendance been under 60, and occasionally 100 have been present. The various committees have worked well, and accomplished much. During the year our president celebrated her silver wedding, and Mrs. Mauger her golden one. Both received hearty congratulations and good wishes. After the introduction of officers, and closing exercises, an adjournment was made for tea.

EVENING SESSION.

The evening service commenced with a song service conducted by Bro. Wright.

Mrs. Green read her temperance report. At the beginning of the year they amalgamated with the Social Problem Committee, and Mrs. Fischer was appointed a representative of the committee. Meetings were held in five churches. World's Temperance Sunday was emphasised in all our Sunday Schools, special addresses were given and pledges taken. It is to be regretted that throughout this State less than a dozen churches are engaged in band of hope work. The committee are working zealously to get the liquor bars closed on Saturday at noon.

Prizes were distributed to the successful essay competitors.

Thrilling addresses were delivered by Pastor E. M. Hall, of Wayville Baptist church, on prohibition, and by Bro. I. A. Paternoster on social problems of the day. Vocal items were rendered by Mrs. L. V. Mathews and Miss M. King. Mrs. Bartlett, of Croydon, proposed a very comprehensive vote of thanks to all who assisted in making the Conference a success. The President of the General Conference, Bro. S. J. Weir, closed the meeting with prayer.—V. E. Thompson, Sec., 12 Kintore-st., Mile End.

Victorian Women's Conference Executive.

The monthly meeting was held on 4th. President, Mrs. F. Lee, occupying the chair. Mrs. Gill conducted devotions and spoke on "The Challenge of Life." Mrs. Beresford Jones, State superintendent of prison work, was accorded a hearty welcome. She voiced her appreciation of the efforts of our women in the work of prohibition, and gave an interesting address on her work amongst the women at Pentridge.

Treasurer's statement was received. The afternoon collection (£2/10/-) was given to prison work. Greetings sent to South Australian Women's Conference. Additions from Bible Schools: Coburg, 2; Malvern, 1; Cheltenham, 2.

Women's Home Mission Committee visited North Fitzroy. There was a splendid attendance. The meeting was entirely Home Missionary in character. The special gift was stressed.—V. R. Main, Supt.

The Foreign Missionary Committee visited Coburg. There was a nice meeting, and a very enjoyable and profitable time was spent. Our missionaries will be leaving on October 3. Their farewell meeting will be Sept. 28.—L. Lyall, Supt.

The benevolent home received a visit from members of Parkdale church. Gifts of cheer were distributed. About 90 inmates were present at the service in the hall, at which Mr. Earle gave a very helpful address. Members of Parkdale are thanked for their interest in connection with the benevolent work. Swanston-st. church will visit the home this month.—E. M. Tuck, Supt.

The girls' circle at Ascot Vale was visited. There was a good attendance. A number of articles have been made for the Indian box. Individual gifts will be sent to all missionaries, also £1 towards the hospital at Dhond, and contributions to the support of a bed. Brighton girls have been preparing a number of articles for Miss Ludbrook to take to China. Carnegie have promised £2 toward the equipment of hospital.—M. J. Smith, Supt.

Hospital Committee have paid several visits to the various institutions, and distributed gifts. Thanks are accorded to all who have donated goods.—S. Meyer, Supt.

To isolated sisters 21 letters have been sent during the month.—P. Ellis, Supt.

General Dorcas had a good attendance at their monthly meeting. A very fair contribution of garments made for Indian box—24 suits, 21 scarves, 3 quilts and numerous small garments and presents for the children. Parcels sent to needy cases, to the hospitals and Burnley Mission. Thanks are extended to Middle Park Dorcas class for parcel, and Mr. Alford for samples, etc.—E. Hunter, Supt.

Next meeting of executive will be held on Friday, Oct. 2, at 2.30. Mrs. A. R. Lyall will lead devotions. The afternoon will be social.—Miss Rometch, Secretary, 240 Graham-st., Port Melbourne.

"If only myself could talk to myself
As I knew him a year ago,
I could tell him a lot
That would save him a lot
Of things he ought to know."

Federal Notes.

Bro. W. H. Nightingale, whose work is subsidised by the Federal Executive, is moving round Tasmania. He travelled over 1,800 miles in three months, visited nearly all the churches in the Island, and most of them twice, visited the members in their homes, preached the gospel, and had the joy of seeing the obedience of four to the gospel. He has had some rough experiences with flooded rivers, snow-storms, frost, and bad roads, and managed to damage himself somewhat by an accident with his motor-cycle.

A. J. Fisher in Queensland is also subsidised by the Federal Fund, and he writes of a proposed visit to Northern Queensland, in which vast territory we are poorly represented. It is hoped that his visit will pave the way for extension work.

The work at Kalgoorlie, W.A., where Bro. C. H. Hunt labors, which is also helped by Federal Funds, prospers abundantly. There are frequent additions to the number of the saved, and the school is growing splendidly. There are now 120 enrolled in the school, and the other Sunday 116 were present. Can any school beat that?

It takes £35 per month to do the above work, and only in one month since taking office have we received sufficient to meet the outlay. If further contributions are not received some or all of this will have to stop. The brotherhood can prevent this catastrophe by sending promptly contributions to the Federal Fund. Let us have some big gifts, but let us also have a multitude of small ones. Send to A. C. Stapleton, 73 Cleaver-st., West Perth, W.A., or Thos. Hagger, 119 Aberdeen-st., Perth, W.A. Every church in the Commonwealth should make a gift to this fund. Some have done so for which we are thankful, but most have so far not done it.

The States have contributed as follows to the Federal Evangelistic Fund since we took office, viz.:—N.S.W., £60/13/2; Victoria, £59/0/3; W.A., £55/17/9; S.A., £35/10/-; Queensland, £11/17/7; Tasmania, £2/10/-.

The appeal for crowns for the work at Canberra, the Federal Capital, has been responded to as follows up to date:—

Victoria, 6; W.A., 6; S.A., 2; Queensland, 2. Two States are as yet missing from the list. This is a national work, and so contributions should come from all the States. And every individual in the brotherhood should have a hand in it. It is reported that the Commonwealth Government will expect the religious bodies to build there within two years, and so we must get busy in securing the necessary money; it will never do to leave it till the moment it is required.—Thos. Hagger, Hon. Secretary.

OBITUARY.

BARR.—Sister Barr was called home at the age of 71 years. She was loved by a very wide circle of friends. Sister Barr (often referred to as Nellie Gilbert) was baptised by our late Bro. T. J. Gore at Two Wells in 1872. She was born at Surrey, England, and was five years of age when she came to Australia. Our sister had membership at Mallala, Long Plain, Wild Horse Plains, Bews, Kadina, Norwood, Butler, Cottonville and Mile End. She was consistently present at the monthly sisters' executive, and worked on the prayer meeting committee. She was greatly loved because of her radiant life. Like her late husband, Mr. Robert Barr, she went to the West Coast somewhat hurriedly, and died suddenly. Her remains were thus laid unexpectedly side by side with those of her husband in the Tumby Bay cemetery. Her sons and daughters are God-fearing, and were a great joy and comfort to our late sister.—B. W. Manning.

WARDLAW.—Surrendering her life to Jesus Christ during the ministry of Bro. Hutson at North Melbourne, Sister Wardlaw afterwards transferred to Lygon-st., where she spent several years of happy fellowship. Failing health and distance compelled her a few months ago to link

(Continued on page 61A.)

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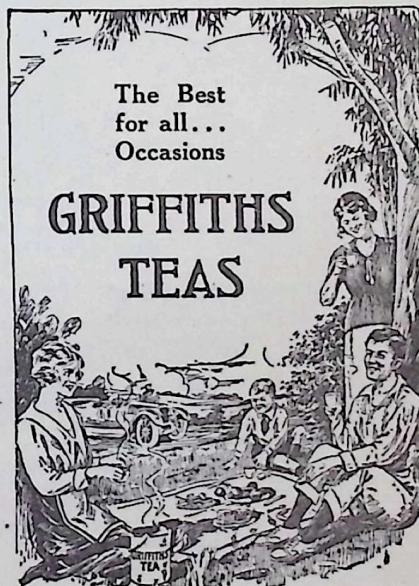
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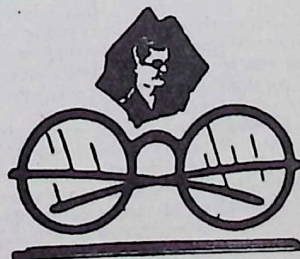
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News of the Churches.

New Zealand.

At Gisborne on Aug. 30, Bro. H. Bacon exhorted in the morning. In the evening two were baptised, and Bro. Riches spoke on "The Importance of Baptism." At the conclusion, another confessed Christ. On Sept. 6 Bro. Riches spoke at both services. At 7 p.m. a baptismal service was held, after which Bro. Riches preached on "How Should we be Baptised?" The triangle club gave an entertainment at the Old People's Home on Sept. 3.

Tasmania.

Work at Caveside goes on, interest being well maintained. The church at Mole Creek deeply regrets the sudden passing away of Mrs. J. Byard, senr., after an illness of a few hours' duration. Sincere sympathy is felt for Bro. Byard and family.

Fair attendance at Devonport on 6th. Bro. M. Byard exhorted the church, and Bro. R. Revelle preached at night. Both services by these local brethren were enjoyed by all. On 13th Bro. Nightingale suitably addressed the church and also delivered a very instructive gospel message. The State Organiser has taken the work of two fields for some months. Bro. Nightingale's youngest son was very ill on Sunday evening.

At the baptismal service conducted by Bro. Noble on Sept. 9, another young man confessed Christ. On Sept. 13 Bro. Noble received into fellowship an immersed believer. Eleven have received the right hand of fellowship during the last two weeks. The church has had fellowship with Bro. Frazer Ludbrook, from Brighton, Vic. Bro. Noble conducts a new-converts class after Sunday School. The C.E. Societies are distributing Home Mission boxes to each home in Launceston membership for the December offering. The sisters held a successful remnant social on 14th; Bro. H. L. Bawden in the chair. On Sept. 19 Bro. Noble conducted the funeral service of the aged Bro. Alexander, of Invermay church. Sympathy is expressed for the loved ones.

Western Australia.

At Bassendean all meetings have been well attended. On Sept. 12 a happy social was held under the auspices of the Girls' Mission Band. On Sept. 13 Bro. Hughes spoke both morning and evening. A solo was rendered by Miss Frew. The Bible School is in a healthy condition, and much preparation is being made for the anniversary.

The Welcome Home services of Cottesloe church were very successful. There were 130 present at Gospel service. A lad confessed Christ. Mr. Thos. Hagger was the speaker all day. A lantern lecture entitled, "The Rise and Progress of the Restoration Movement," was greatly enjoyed. The church owns a large block of land, and hopes to erect a building as a First Federal Conference Memorial. The brethren look forward to the coming of Bro. W. J. Thomson as evangelist for West Subiaco-Cottesloe circuit, also to the Hinrichsen-Brooker mission.

Queensland.

Since last report meetings have been well attended at Ann-st., Brisbane: four additional converts and ten have been received into membership. Bro. E. C. Hinrichsen preached on Sept. 13.

At New Veteran on Sept. 13, Bro. C. Trudgian preached on "What Think ye of Christ." One new scholar at Bible School. Recently Bro. C. Trudgian delivered a lantern lecture on "A Simple Solution to a Difficult Problem." The building was filled with interested people.

Meetings at Maryborough are being well maintained; a number of visitors attend the gospel services. Bro. E. Snow was married to Sister Olive Price in the chapel on Sept. 11 by J. R. Combridge, of Bundaberg. Bro. Combridge held a gospel

service on Sept. 12; fair attendance. Bro. and Sister Gill, from Enmore, N.S.W., were visitors on 13th. Bro. Gill acceptably spoke at both meetings. His visit was much enjoyed.

Gympie meetings are keeping up. Two additions to Bible School since last report. The church is looking forward to the assistance of Bro. Vanham, from Chinchilla district. On Sept. 13, Bro. E. Trudgian preached on "Our Sins Laid Bare." Bro. C. Trudgian exhorted in the morning on "Marking Time." The annual business meeting of the church was recently held, and most encouraging reports were read, 30 having been added by confession and baptism since last annual meeting. A new centre was established; Bible School is well attended, and prospects are very bright.

The 42nd anniversary of Zillmere church and Bible School was held on Aug. 30. Bro. Aderman, B.A., gave a fine address to the scholars. He also exhorted the church, and preached the gospel at night. On September 4 a concert was held and a very enjoyable programme was presented. Bro. A. J. Fisher gave a good blackboard talk on "The Alphabet of the Gospel." On September 6 Bro. Suchting, of Brisbane, exhorted most acceptably, and Bro. Stabe preached at night. On Sept. 8 a social evening was held to Bro. Aderman on the occasion of his entering into his fifth year of labor with the church. A large number of members and friends from Zillmere and Boondall met to do him honor. Words of appreciation were spoken by several members, and Bro. Aderman responded. Bro. Aderman was presented with a gold pencil. Bro. Aderman exhorted on Sept. 13, and Bro. Herman preached at night.

Victoria.

Hawthorn morning meeting was addressed by Bro. Geo. Hughes. Bro. Scambler conducted the evening meeting, and there was one confession.

At Swanston-st. last Lord's day morning week the visit and message of Bro. Hurren was much appreciated. Last Lord's day Bro. Shipway's sermons were very good. Increased attendance at evening service.

Since the mission, meetings at Ringwood have been largely attended. On Sunday, 20th, five new members were received into fellowship, making 22 to date. Over 70 broke bread during the day. Bro. Hartley Gray's topics were "The Lord's Supper," and "The Only Cure." There is some talk of building extensions.

At Boronia on the 13th Bro. E. W. Chandler addressed the church. The evening meeting was the largest for some time. Nice meetings last Lord's day, with Bro. Arnold speaking at both services. Last Saturday evening the members of the K.S.P. were delighted with a brief visit and message from Bro. Dr. W. A. Kemp.

At Gardiner the church has enjoyed the exhortations of Bren. R. P. Clark on Sept. 13, and J. W. Enniss on the 20th. Bro. Main preached at the night services, and one young lady made the good confession. There were over 40 at the mid-week service when Bro. J. E. Shipway commenced a group of three Wednesday evening addresses.

At Cheltenham for six Mondays a combined Bible School teachers' conference is planned. Other activities of the church are interesting. The C.E. Society has W. Follett as secretary. K.S.P. sessions are held on alternate Wednesdays. The midweek service is conducted by Bro. Wakeley. The choir shows increased interest. Meetings on Sunday were large and inspiring.

At Montrose for several weeks sickness in the homes of members resulted in small meetings. Bren. Hilford and Greenhalg have given helpful addresses. Very fine meeting at Lord's table on Sunday. Bro. Gray gave a nice talk. Bro. Banks, the regular speaker, faithfully carries on

the good work. Sunday School work is interesting, and attendance good. A mission is proposed for November.

Meetings at South Melbourne on Sunday were bright. Bro. J. R. Waterman spoke at both services, and extended the right hand of fellowship to two young sisters. Under Bro. Morgan's supervision, the Junior Endeavor is moving steadily. The K.S.P. have arranged another gift evening. The K.S.P. won the K.S.P. football premiership. The P.B.P. finished as runners-up in the basketball association.

Bro. F. Cowper presided over a splendid morning service at Yarrowonga on Sunday, 20th. The morning message was "Prayer in Relation to the Christian Life." At night the building was well filled. The gospel message was the "Scripture's Conclusion to All under Sin." Three adults were welcomed to the church; five scholars to the Bible School; one man (local bandmaster) confessed Christ; three men were immersed.

Middle Park meetings were fairly well attended on Sunday. "The Joy of the Shepherds" was the title of Bro. C. Williams' enjoyable address in the morning. Bro. Robinson's gospel message, "Escape the Hunter," was much appreciated. In the evening Bro. C. Adams rendered a fine solo. Bro. Jack King, who has been absent for some time, was present in the evening. On Tuesday night the young women's club entertained several members of St. Kilda club.

Stawell had fine meetings on Sept. 6. Bro. and Sister Pratt sang a duet. At the close of a stirring sermon by Bro. Pratt, a Phi Beta Pi member made the good confession. Much illness prevails. Bro. and Sister Pratt visited Melbourne on the 15th to attend the British and Foreign Bible Conference as delegates from Stawell auxiliary. A farewell was given to Bro. and Sister Jenkinson on the 17th. Bro. Pratt, on behalf of the church, presented them with tokens of remembrance and wished them God-speed.

A social evening was held at the Chinese mission on Thursday, Sept. 17, when a large gathering of teachers and scholars met to say farewell to Mr. Yee Soon, who was leaving for China. Mr. Yee Soon is one of the faithful workers in the church, always ready to help in presiding, preaching and visiting sick and needy. He has left for a time to minister to needy ones in his homeland. Farewell messages were given by Messrs. Pang Wing Dann, Shong Mong and Mr. Chin Bik Fung. The brethren pray for the Father's protecting care over him as he journeys.

Meetings at Preston are largely attended, and interest is maintained. Bro. Mortimer's exhortations and preaching are of a high order. On Sunday evening, Sept. 13, the Preston boys' society were present to remember the late Thos. Hurler, one of their number, and a member of the church's young men's club. The chapel was packed, and Bro. Mortimer preached a fine sermon. On Sept. 7 a men's meeting was largely attended; a splendid address was delivered by Mr. Horton Williams. All auxiliaries are in a good condition. Bro. Watson is progressing, and is now convalescing.

Ballarart (Dawson-st.) had good attendances on Sept. 6. Bro. A. W. Connor spoke at both services, it being the opening of his eighth year of service in Ballarat. The past seven years have been greatly blessed. Bro. Connor began a fortnight's mission at Peel-st. on 7th inst., and attendances have been good. On Sunday, 13th inst., Bro. R. G. Cameron gave a delightful morning service. He also addressed the evening service. The churches at Dawson and Peel-sts. mourn the loss of the beloved Bro. Walter Chapman, who suddenly passed away on 7th inst. From his farm at Gordon a radiant influence for the Master has been exerted for many years.

Castlemaine church has lost another of its members, Bro. J. Taylor. He was in his 90th year and had done great service for the church in its pioneer stage. An in memoriam service was conducted by Bro. Clipstone. Owing to the industrial depression many members have been removed. H. Peeler, a valued church worker, for years secretary of the church, and a Bible School teacher, has gone to Sandringham. Mrs. E. Watson, Miss

Shill, Miss N. Beatty and Miss D. Hogarth are all removing. The latter two are being married and taking up residence in Donald. A social evening was held, and wedding presents given to these two sisters, also to Miss I. Brammer. All were Bible School workers, and will be missed.

Good meetings at Thornbury on Sept. 23, about 100 breaking bread. A young man and his wife made the good confession. The sisters presented the officers with £25 at a recent prayer meeting. This is the second gift from the sisters this year, making £45.

At Lygon-st. on morning of Sept. 23, A. G. Saunders gave a very helpful address. At night a powerful discourse was given upon an interesting theme, "After Death, What?" A little girl from the Bible School decided for Christ. Much enthusiasm is being manifested in the forthcoming diamond jubilee services advertised elsewhere.

Collingwood anniversary services were well attended. On the first Sunday Bro. Andrews addressed the church. In the afternoon Bro. J. E. Thomas spoke to the scholars, and at night Bro. W. Gale gave a talk. The children's singing was delightful. On Tuesday the scholars held their party in the school hall, after which a concert was enjoyed. On the second Sunday morning Bro. Withers addressed the church. In the afternoon scholars received prizes. Bro. Lang spoke at night. Bro. Andrews was unable to be present owing to ill health. On the second Tuesday evening the scholars rendered items splendidly. Bro. and Sister Sampson were presented with an illuminated address in appreciation of their work in Bible School and church. Bro. Sampson was superintendent of the school for a number of years. On Sunday Bro. Smith, of Coburg, spoke morning and evening; his messages were appreciated. Bren. Andrews and Harvey are conducting a mission at Bell-st., Coburg.

At Northcote recently a men's cricket banquet was held, at which 61 were present, and Bro. F. T. Saunders was the speaker. Dr. W. H. Hinrichsen presented the medals won in the past season, and congratulations were spoken on the club winning the district premiership. Splendid meetings on Sunday. At night one lady made the confession and one sister was restored. Last Wednesday 80 were at the prayer meeting, Bro. A. Hinrichsen speaking. The J.C.E. has nearly 60 present on Sunday mornings. Sunday was the 12th anniversary in the chapel. 180 at worship meeting. Splendid gospel service. Sister Miss D. Lang was soloist. Over 200 at meeting. The church offers sympathy to Sister Miss Powell in her recent bereavement of her mother. Councillor and Mrs. Sutch are congratulated in their elevation to the mayoralty of Northcote. The newly-formed choir is rendering much assistance under leadership of Bro. Bishop. All other auxiliaries are healthy.

South Australia.

At Grote-st. on Sept. 13, Bro. Warren, from Tasmania, addressed the morning meeting. In the evening Bro. H. A. G. Clark preached the gospel. On Sept. 20 Bro. A. C. Rankine addressed both meetings. At night a man and his wife confessed Christ.

Prospect had a glorious meeting round the Lord's table; fine address by Bro. Beiler. Sunday School had a record attendance, and five new scholars added. At night the building was crowded, when Bro. Beiler's message was "A Threefold Challenge to Men." Special singing items were rendered by the Derbyshire male singing party. A man confessed Christ. A visit from Prospect North J.C.E. was appreciated by the juniors.

Bro. H. G. Clark and Sister Miss Ludbrook were visitors at Norwood on Sunday morning. Bro. Clarke addressed the church. Five new scholars at Sunday school in the afternoon. In the evening the chapel was comfortably full, when a "live service" was conducted. A display of over 1000 flowers made the building attractive, and a choir of 100 assisted with the singing. There towards a motor and blower for the pipe organ. At Queenstown on Sept. 17, five young ladies

and four young men were baptised. At Sunday morning service the chapel was crowded. Bro. Brooker extended the right hand of fellowship to those who had been baptised the previous Thursday. The subject of his exhortation was "Christian Living." Sunday School attendance was excellent. At the evening service the chapel was packed. Bro. Brooker delivered a powerful sermon on "The Teaching of Christ," and two young men came forward.

Good attendances at Colonel Light Gardens on 20th. Bro. A. B. Chappell gave an inspiring address in the morning. Two new scholars at Bible School, making total additions since Aug. 30 of 66 scholars. Bro. H. J. Horsell's sermon at night was listened to with keen attention by a large attendance. The Bible School having outgrown the accommodation in the new building, the officers of the church have arranged for the use of the Rechabite Hall close by, for the kindergarten department. Steps are being taken to obtain the services of a preacher.

Gawler reports two baptised and welcomed to fellowship. On Sept. 5, another young man made the good confession. On Sept. 10 the church gave a kitchen evening to Sister Linda Killmier on the eve of her marriage. Words of appreciation were expressed from all departments, and many useful gifts were brought. Sister Killmier was united in marriage to Bro. Harold Overland in the chapel on Sept. 12, her brother, A. C. Killmier, performing the ceremony. The couple will live at Horsham, Vic. Dr. Oldfield's visit and address were greatly appreciated.

At Hindmarsh on Sunday, Sept. 13, Bro. Randall, from Naracoorte, addressed the church. Bro. F. T. Saunders, of Victoria, gave the gospel message. Both meetings were good, and excellent addresses were given. On Sunday, Sept. 20, Bro. English gave an inspiring message to the church. Bro. H. G. Clark spoke to the Sunday School and church members. Bro. Paternoster delivered the gospel address. On a Sunday afternoon a debate was held by the young men's Bible Class on "Has the Church Declined During the Past Century?" Eight young men, under the leadership of Bro. T. P. Richardson, president, took leading parts. The Intermediate and Junior C.E. Societies were again successful in retaining the Church of Christ Union banners. The members of the Intermediate Society have packed a missionary box to the value of nearly £4.

Work at St. Morris is in a healthy condition. On Sept. 20, three were received into fellowship by transfer, making a total of nine since Bro. Taylor took over the work. One of the Bible School boys, Eric Milne, lost his life by electrocution. The sympathy of church and school goes out to Bro. and Sister Milne and family. A new platform has been erected for preacher and choir, and a fine baptistry is being built. A committee from Bible School and church officers met to consider proposals for erecting a new kindergarten room. About £130 is in hand, and an early start is anticipated. Bible School has again raised its £5/5/- annual offering to Dr. Killmier's work in China. Sept. 20, Bible School broke all records, 202 being present. On Monday Bro. Taylor commenced a training for service class for young men and women of the church.

New South Wales.

Meetings at Sydney City Temple on 21st were fair. Bro. Southgate gave an able morning discourse on prayer. His evening subject was "What is a Sinner?" Preparations are well in hand for Bible School anniversary.

Sunday, Sept. 20, was a day of rejoicing for Enmore. The Sunday School celebrated its anniversary, and the singing of the scholars was exceptionally good. At night Bro. Whately made a special appeal, and three Sunday School scholars confessed Christ.

At Chatswood on morning of Sept. 20, Bro. R. Vercio exhorted from John 14. Bro. Whelan gave a powerful evening address on "The Man who Made Good." School examination results show that 44 sat, and 44 passed; 11 secured prizes and 24 honors. Bro. W. H. Cust has given very helpful messages at Wednesday evening services.

Good meetings at Lismore on Sept. 13. Bro. P. J. Pond spoke at night on "Is there more than one Way of Salvation?" Two young men made the good confession. Bro. Cordell, who has been seriously ill for some time, has been removed to Sydney. Vivian Patch, youngest son of Bro. M. Patch, was married to Miss Dulcie Maher on Sept. 9.

Services at Auburn of late have been very helpful. Bro. Fretwell's messages dealing with the "words from the cross" have been of especial benefit. Interest at all meetings of church and auxiliaries is good. The school has done well in examinations. K.S.P. and P.B.P. clubs have entered the second degree. Bro. C. J. Puppert has recently been appointed superintendent of Bible School.

IN MEMORIAM.

GARTSIDE.—In sad and loving remembrance of my dear husband and our dear father, who was called home on September 22, 1924.

Rest, my dear husband, your journey is o'er;
Your loving hands toil no more;
On earth you worked, in heaven you'll rest,
A beautiful memory is all that is left.
—Inserted by his loving wife and family.

JUDD.—In loving memory of Cyril Egbert (late A.I.F.), who departed this life on September 25, 1915.

When he lived on earth, he tried to do his best,
The Saviour took him to the everlasting rest.
"Blessed are the dead who die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."—Rev. 14: 13.

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

KINSEY.—In loving memory of our dear son and brother, Private George William Kinsey, killed in action in France, September 29, 1918.

Fond are the ties that are broken,
Dear is the one that is gone;
In memory we will always keep him
As long as the years roll on.

—Inserted by his loving mother, father and family.

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

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

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OBITUARY.

(Continued from page 611.)

herself up with the church at North Fitzroy. Quiet and unobtrusive in her manner, she expressed her faith in kindly deeds rather than words. It was her delight to make things comfortable for others. Making clothes for the poor, and helping those in need, filled in the latter days of her life, and her kindly ministries will be greatly missed. Suddenly the call came, and quietly she passed into the great company of those who though "absent from the body" are "present with the Lord," leaving behind her several daughters to mourn their loss.

YOUNG.—Sister Mrs. Young passed to her eternal home after some months of sickness. For many years she was an active Dorcas worker and faithful to her Lord. She passed peacefully away at the home of her daughter, Sister Mrs. Frazer, Norwood. Her remains were interred in the Hindmarsh cemetery in the presence of many friends and relations. E. J. Paternoster conducted the service. Our sympathy is extended to the sorrowing ones.—E. J. Paternoster, Hindmarsh, S.A.

GOODALL.—Sister Mrs. Goodall after only a few days' sickness went home to God. She was one of those unobtrusive, faithful ones whose delight was to be helping others. She loved her Lord. Our sister for many years had lived with her daughter, Mrs. A. Edquist. We buried her mortal remains in the Hindmarsh cemetery, E. J. Paternoster conducting the service. We commend the sorrowing ones to our Father.—E. J. Paternoster, Hindmarsh, S.A.

DRING.—Bro. John Dring after several months of suffering passed to his reward. Bro Dring was an officer for many years, and was a regular attendant. He gave of his means liberally to all the work of the church. We buried his mortal remains in the Hindmarsh cemetery in the presence of a large company. E. J. Paternoster conducted the service. We extend our sympathy to the bereaved ones.—E. J. Paternoster, Hindmarsh, S.A.

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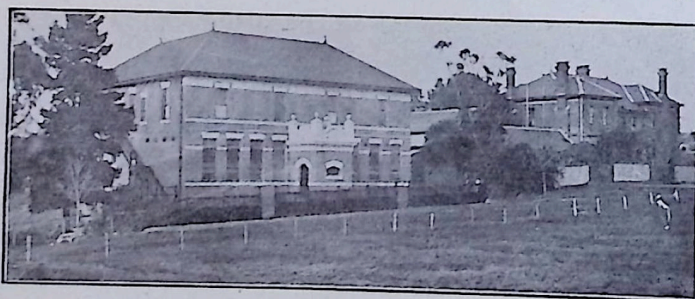
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