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William Tyndale: "Apostle of England."

THE day on which we write is being celebrated as Tyndale Sunday. It may be asked, Why should this man, William Tyndale, be so honored? How can one who lived four centuries ago mean so much to us? The answer in brief is that Tyndale shares with Aidan the title of "the apostle of England." He was "the true father of our present English Bible." His editions of the New Testament printed in 1525 were the first portions of the Holy Scriptures ever printed in the English language. More, his translation of the Scriptures was a translation direct from the original tongue. John Wycliffe previously had the glory of issuing a popular version of the Scriptures in the English language, but his was a translation from the Latin Vulgate; that is, it was a translation of a translation.

Of William Tyndale's life, apart from his greatest work, we know but little. He was born between 1484 and 1490. He took his degrees at Oxford University, and later, attracted by the fame of the great Erasmus, went to Cambridge. Tyndale was a notable scholar of the Renaissance period, certainly one of the best type, combining the high seriousness of religion with love of the new learning. One of the foremost of European scholars, who met him at Worms in 1526, is quoted as saying that Tyndale "was so skilled in seven languages, Hebrew, Greek, Latin, Italian, French, Spanish, and English, that whichever he spoke you would suppose it his native tongue."

Tyndale built upon the foundation of Erasmus, the famous Dutchman who enriched the world by his edition of the Greek New Testament. Had Erasmus possessed the boldness of spirit which would have enabled him to come wholly out upon the side of the Reformation, we should have lauded him as its greatest representative. As it is, he lies open to the suspicion of being a sinner on a rail, and is thought by

many to be one who missed the greatest chance in life. Even so, this man who never broke with Rome was a great helper of the Reformation, and in great part we are indebted to him for the light and liberty which have come to us from the sacred Scriptures. The first edition of Erasmus's Greek New Testament appeared in 1516; Tyndale used the third edition which was published in 1522.

It is interesting to note the similarity of aim of Erasmus and Tyndale. The former, in opposition to Romish precept and practice, had written in the "Exhortation" which prefaced his New Testament:

"I totally dissent from those who are unwilling that the sacred Scriptures, translated in the vulgar tongue, should be read by private individuals. I would wish even all women to read the Gospel, and the Epistles of St. Paul. I wish they were translated into all languages of the people. I wish that the husbandman might sing parts of them at his plough, and the weaver at his shuttle, and that the traveller might beguile with their narration the weariness of his way."

Tyndale not only had this aspiration, but he by translating the Greek Testament in the English vernacular brought to pass that for which Erasmus had hoped. He expressed his aim in words which are strongly reminiscent of those of his predecessor. Foxe records that

"Master Tyndale happened to be in the company of a learned man, and in communing and

disputing with him drove him to that issue that the learned man said, 'We were better be without God's law than the Pope's.' Master Tyndale, hearing that, answered him, 'I defy the Pope and all his laws'; and said, 'If God spare my life, ere many years I will cause a boy that driveth the plough shall know more of the Scripture than thou dost.'"

While he prepared for his translation in England, Tyndale soon found that he must either abandon his task or be willing to be an exile for Christ's sake. After much disappointment he wrote: "I understood at last, not only that there was no room in my lord of London's [the Bishop of London, Tunstall] palace to translate the New Testament, but also that there was no place to do it in all England, as experience doth now openly declare." Accordingly he went to the Continent. We find him in 1524 at Hamburg, and in 1525 at Cologne with some of the book in type; but a spy, John Cochleus, informed the Senate of Cologne, who took action to stop the work, and Tyndale fled to Worms. Cochleus also warned Henry VIII. of England, and Wolsey his minister, of the danger which threatened. Wolsey's spies did their work well, but Tyndale's New Testaments were smuggled into England in bales of merchandise and were eagerly read. "Englishmen," says a scholar of the time, "were so eager for the Gospel as to affirm that they would buy a New Testament even if they had to give a hundred thousand pieces of money for it."

An amusing story of the fight against Tyndale's work is preserved by Hall, the old English chronicler.

In August, 1529, Sir Thomas More and Tunstall, Bishop of London, were at Cambray, watching the interests of England in the treaty then being negotiated with Germany, one provision of which was to forbid the printing and circulation of heretical books. Tunstall came home *via* Antwerp, where he made a bargain with one Augustine Packington, a merchant in a large way of business, with a view to a grand seizure of New Testaments. "The Bishop," writes Hall, "thinking he had God by the toe, when indeed, as he after thought, he had the devil by the fist, said, 'Gentle

In the Regiment of God.

Every mason in the quarry,
Every builder on the shore,
Every chopper in the palm grove,
Every raftsmen at the oar;
Hewing wood and drawing water,
Cleaving stone and splitting sod;
All the dusty ranks of labor
In the regiment of God,
March together toward his triumph,
Do the task his hand prepares;
Honest toil is holy service,
Faithful work is praise and prayer.

—"Christian World."

Seasonal Soliloquies: Snails.

A. G. Saunders, B.A.

Mr. Packington, do your diligence and get them, and with all my heart I will pay whatsoever they cost you, for the books are erroneous and nought, and I intend surely to burn them at Paul's Cross.' So Packington came to William Tyndale and said, 'William, I know thou art a poor man, and I have gotten thee a merchant.' 'Who?' said Tyndale. 'The Bishop of London.' 'He will burn them,' said Tyndale. 'Yea, marry,' quoth Packington. And so, forward went the bargain; the Bishop had the books, Packington the thanks, and Tyndale the money."

Sir Thomas More and other less worthy men had a grievance against Tyndale for abandoning in his translation the venerable ecclesiastical terms which by association had become dear to Catholic readers. Amongst the changes were "favour" for "grace," "love" for "charity," "elder" (at first "senior") for "priest," "health" for "salvation," "repentance" for "penance," "congregation" for "church." Some of these changes were, of course, much to the good.

Some of Tyndale's translations seem quaint, and the famous "marginal notes" not unnaturally roused some opposition. The following are examples of the former: "I was in the sprete on a Sondaye" (Rev. 1: 10); "When ye pray, babble not much" (Matt. 6: 7); "And the Lord was with Joseph, and he was a lucky fellow" (Gen. 39: 2). The marginal notes are at times strongly controversial in character, and aimed against Rome. For example: 1 Thes. 4: 21, "A good lesson for monks and idle friars"; after Lev. 21: 5 (the prohibition to "make baldness upon their heads") follows the comment, "Of the heathen priests then took our prelates the ensample of their bald pates"; Ex. 32: 35, "The Pope's bull slayeth more than Aaron's calf." On Ex. 36: 6, where the Israelites were refrained from bringing more offerings, the comment is: "When will the Pope say Hoo! (hold), and forbid to offer for the building of St. Peter's? And when will our spirituality say Hoo! and forbid to give them more land and to make more foundations? Never, until they have all."

Of Tyndale's version as a whole, the following oft-quoted tribute of J. A. Froude gives a worthy estimate:

"Of the translation itself, though since that time it has been many times revised and altered, we may say that it is substantially the Bible with which we are familiar. The peculiar genius—if such a word may be permitted—which breathes through it, the mingled tenderness and majesty, the Saxon simplicity, the preternatural grandeur, unequalled, unapproached in the attempted improvements of modern scholars—all are here, and bear the impress of the mind of one man—William Tyndale."

In 1535 at Antwerp William Tyndale was treacherously betrayed into the hands of his enemies. He was imprisoned in a castle near Brussels, and was condemned to death. On Friday, October 6, 1536, he was put to death by strangling, and his body was burnt at the stake. Foxe preserves one detail for us, saying that he cried with a fervent zeal and a loud voice, "Lord, open the King of England's eyes." The recognition shortly afterwards given to the Coverdale and the Matthew Bibles has been regarded as an answer to the martyr's prayer.

My idea of gardens differs from that of some folk. I admit that a lot depends on the point of view. A garden is fine to look at, but not to work in. It is not because I am lazy that I think this, but merely that the Lord has allowed me enough time for one job only. Wherefore, if I am to be the gardener, my preference is for a nice, smooth spread of asphalt. For one thing, it saves a world of trouble. It is easy to clean. It disheartens the ubiquitous weed. It does not encourage living things that crawl and creep. When you think of all the trouble gardens have to answer for, it seems strange that nobody ever noticed these things before. There is original sin. The people who believe in that ought to have a healthy prejudice against gardens, because all the original sin that ever was originated in a garden. And while some of us think it stayed there too, we must admit that there was such a thing as original trouble because, while it happened in a garden, it has spread everywhere. It has to be admitted that asphalt, or its equivalent, does save a lot of trouble.

For instance, there are snails. The other morning, rising early, with firm determination to redeem the precious morning hours with study, I ventured into our front gardenette—it is no more than that. I looked at the graceful lilies—and spied a snail. I hurled it far out upon the street's wide spread of macadam. Then another, and another, and another, until so many had I sent forth that I thought the neighbors might complain to the Board of Health and have me arrested as a public nuisance. Wherefore, I requisitioned a kerosene tin and garnered what seemed to me a mighty host of the slithery sliders. But our milkman said that these were only the old stay-

outs who could not control their appetites. The others were by then all at home.

However, my desire to study was not wholly disappointed. The exercise provided opportunity for thought. It must be the season for snails, I soliloquised. But what on earth are snails for? What good do they do? I may as well admit that I gave it up. I did not know then and have not found out since. It puzzled me to know how the aborigines could eat such slimy horrors. As I gazed upon them they had an effect upon my gastric apparatus that was almost catastrophic.

And yet, how wonderful they were, with their houses on their backs, each house just the right size for its tenant; each shapely edifice marvellously constructed, its coloring both exquisitely beautiful and exactly adapted to its environment. So that, with a magic of which dull earth knows nothing, my spirit, in its soliloquy, leapt away from the snails to him who made both snails and men. Solomon addressed his royal speech to the ant. Burns apostrophised the mouse whose wee residence the intruding plough had wrecked. Shelley soared aloft in delicate song to reach the upward flying lark. Then let me, not endowed with genius, say my word to the snail. And this is what I should say: "O, Shell-back, he who made you made me also. He who placed your house upon your back put a shelter over my head. He who gave you these protecting colorings has wrought my eternal salvation through his Son. He who constructed your portable dwelling with such infinite skill and perfection has prepared for me a house not made with hands, eternal in the heavens. You have preached to me a needed sermon. Your Creator is my Father and my God. 'O, Lord, our God,' how excellent is thy name in all the earth."



Mr. and Mrs. C. A. Bowen, now in Sydney en route for New Zealand to South Africa, where they will engage in missionary work under the direction of our N.Z. Foreign Missionary Committee. Bro. Bowen is a graduate of the College of the Bible, Glen Iris.

The Casting out of Fear.

It is a sign of the poverty of the English tongue that the word fear should be used in the Bible as the equivalent of some half-dozen Hebrew or Greek terms. All of them, however, may be reduced to two main shades of meaning. There is the familiar "fear of the Lord," the awe or reverence called forth by the majesty and mystery of God which lies at the root of all real religion, and is indeed "the beginning of wisdom." But there is also the fear which "hath torment," the dread and terror produced by the pressure of life or demonic powers, and concerning which Christians are warned that "God hath not given to us the spirit of fear." The fact remains, however, that fear of this kind still lies like a dark shadow over men's minds, and is responsible for many of the evils of our present state.

I.

The war and its sequelæ have made us only too familiar with the dire results of fear as between nations. Fear of Germany has long dominated the policy of France, and China is beginning to be obsessed by fear of Japan. The result in both cases is a psychological condition which makes mutual understanding impossible and utterly warps the judgment. Hatred and cruelty never flourish so well as in an atmosphere of fear, and until it is dissipated we may look in vain for good will and sanity in international relations.

The same thing is true in domestic affairs. Our social and industrial relations in this country are greatly influenced by a widespread and quite unreasoning spirit of fear.

It has often been remarked that the average Englishman fears poverty above everything else. This fear is no doubt responsible for the attitude he adopts towards his fellows in the mad competition of commercial and professional life. It is the parent of many suspicions and of a host of nervous ills. One is forced rather sadly to the reflection that most people would be far more charitable towards their neighbors, and far happier in their own minds, if they could always be sure of a large balance at the bank.

II.

But what of the work of fear in morals and religion? It is often argued that fear of being found out or fear of the social and physical consequences of wrong-doing is a great and salutary deterrent. It may be so with prudent people who take for their motto "safety first," and who let "I dare not wait upon I would." But there is no doubt that their standard of morals is a pretty low one, and that they cannot find in the merely negative sanction of fear any real safeguard against evil, still less any incentive to good. So, too, in religion fear is a fruitful cause of mischief. A God

whom we are afraid of cannot command either our respect or true allegiance. To feel compelled to serve him lest a worse thing happen to us is to make ourselves his slaves rather than his sons. This servile view is responsible for some of the worst things in religion. It gives rise to persecution, to certain forms of ritualism, and to the undue stress on orthodoxy. Fundamentalism is really the child of fear, and the churches to-day are full of timid Uzzahs who want to put the ark of God where the Philistines cannot reach it.

III.

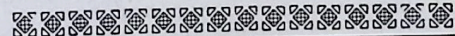
What, then, is the remedy? It is a very simple one, compounded of faith and love.



The Presence of Christ.

When thou turn'st away from ill,
Christ is this side of thy will.
When thou turn'st towards good,
Christ is walking in thy wood.
When thy heart says, Father pardon,
Then the Lord is in thy garden.
When stern duty wakes to watch,
Then his hand is on the latch.
But when hope thy song doth rouse,
Then the Lord is in thy house.
When to love is all thy wit,
Christ doth at thy table sit.
When God's will is thy heart's pole,
Then is Christ thy very soul.

—George Macdonald.



The Bible constantly exhorts men not to be afraid, but to trust God. But faith in God to be effective must be something more than a vague reaching out to some dimly visualised power. It must have behind it some definite assurance of God's good will based on experience. Here lies the importance of the Christian revelation, the content of which can hardly yet be said to have been fully grasped even in the Christian church. "Like God like people" is always true, and the standard of Christian life and thought is what it is because to many people God is a God of law rather than a God of love. We make God after our own image, and our attitude towards him is distrustful and fearful because we read him in terms of what he requires of us rather than of what he gives to us. If we could but rise to the conception of God given in the teaching of Jesus, as our Heavenly Father who knows our needs, forgives our sins, and will do for us exceeding abundantly above all that we ask or think, we should have an anchorage of the soul which would hold fast in any storm. It would be quite impossible for us to be fretted as we are by fear and worry if we really believed in the love and care of our Heavenly Father and were accustomed to commit ourselves to him in simple and whole-hearted confidence. No

doubt the great obstacle to this confidence is our more or less developed consciousness of sin and the sense of alienation from God which it brings with it. But if we are Christians we shall realise that nothing that *we* can do can atone for sin or release us from its condemnation. For these things only the grace of God is sufficient, and the deeper our sense of sin the deeper should be our trust in One who is faithful and just to forgive us our sins. The worst effect produced by the fear of sin and of its consequences is that it saps men's confidence in God as a God of Grace and drives them to begin again the weary round of ritual and penitential observances in the hope of securing his favor. This, however, is Paganism not Christianity.

IV.

There is an old Elizabethan phrase "My dear dread" which very nobly expresses the relationship between human lovers. Here perfect love casts out fear, but is entirely compatible with reverence and awesome respect. It is not otherwise as between us and God. As we learn to love him because of the great love wherewith he has loved us the sting of fear is drawn from our relationship and faith is able to have its perfect work. That "you must love him, ere to you he shall seem worthy of your love" is one of those profound truths that only experience can verify. But, once verified it opens up new vistas of mutual understanding between us and God and "guides our feet into the way of peace." The same may be said of that love to man which is an essential characteristic of the Christian attitude. It is active love, not indifference or carelessness, which is the only possible antidote to fear and the hatred and misunderstanding which fear breeds. It may be very difficult of attainment and may have to overcome unheard-of obstacles of prejudice and temperament. But Christianity is never an easy thing, and human relations will not be re-established on a sounder and healthier footing until we give practical effect to the Christian ideal and learn to treat one another not on the basis of rivalry and suspicion, but of that "perfect love which casteth out fear."—Principal Selbie, in the "British Weekly."

Christ's Considerateness.

The considerateness of Christ was shown in little things. And such are the parts of human life. Opportunities for doing greatly seldom occur: life is made up of infinitesimals. If you compute the sum of happiness in any given day you will find that it was composed of small attentions, kind looks, which made the heart swell, and stirred into health that sour, rancid film of misanthropy which is apt to coagulate on the stream of our inward life, as surely as we live in heart apart from our fellow-creatures.

—F. W. Robertson.

The Dignity of the Church.

H. R. Taylor.

"He put all things in subjection under his feet, and gave him to be head over all things to the church, which is his body, the fulness of him that filleth all in all."—Ephesians 1: 22, 23.

We look in vain for signs of the existence of the church before the events at Pentecost described in the second chapter of "The Acts," when it suddenly leaped into existence as the plant breaks through the surface soil and seeks to realise the fulness of its life in the open air and the sunshine. In the mind of Jesus the church was a project for the attainment of which the soil of human hearts was being prepared in the seed-plot of the apostolic band and in the wider circle of a few men and women who had accepted the principles of the kingdom, and were devotedly attached to the person of their Master.

Christ's references to the church.

On two occasions only did Jesus make specific reference to the church. A crisis had come in his ministry when the multitude, superficially influenced by his mighty deeds, was melting away, disappointed with the revelation of the spiritual nature of the kingdom. Jesus was at least a good man, they said, and perhaps one of the prophets returned to lead the people back to God and to righteousness. Thereupon the Master turned his attention to the twelve. What did they think of him? From the lips of Peter came the expression of the conviction, "Thou art the Christ, the Son of the living God." The moment was fraught with immense significance for Jesus and for the world. The germ of the church of the future had lodged in a human heart. It would see the light at Pentecost, but the vital principle was here. Then followed the solemn statement of the Master, "Upon this rock I will build my church, and the gates of Hades shall not prevail against it." This truth would form the groundwork of the institution yet to be established. On a second occasion Jesus referred to the church. If a sinning brother could not be won over to a better frame of mind by personal interviews with individual brethren, he was to be taken before the church, where the full influence of Christian fellowship and love should be brought to bear upon him. There is to be found here a hint, but only a bare hint, of the perpetual task of the church of God to lift to greater heights of love and consecration the broken and sin-battered lives of stumbling men and women.

In the teaching of Jesus the corporate life of believers is expressed by two terms, "The Kingdom of God," and "The Church." The ideas are not antagonistic but complementary. The kingdom represents the sovereignty of God over the insurgent elements which constitute the totality of human life. The church is the Divinely chosen instrument to render the power of the Spirit effective in the corporate, organic, visible fellowship and service of believers in Jesus Christ.

The onward march of the church.

Starting from Jerusalem on the day of Pentecost, in a few years the whole of the fringe of the Mediterranean basin felt the impact of the message which was destined to change the world. Societies of Christian believers sprang into existence as though by magic. Paul, the master missionary, divinely-called and love-impassioned, traversed the mountain passes and plateaus of Asia Minor, crossed over into Europe among the highly-organised communities of Greeks, ventured into Ephesus, the influential mother of a corrupt and debasing heathenism, and, finally, found himself in Rome, the imperial mistress of the world, in chains, indeed, but with lips free to proclaim the gladdening story of redemption. Behind the

apostle Paul and the twelve was a crowd of obscure missionaries, who, with utter self-abandonment, sought to share with others their riches in Christ.

The general result of the first thirty years' labors was the formation of a large number of Christian communities scattered over the empire from Spain to the valley of the Euphrates. They presented an endless variety—Roman, Greek and Jew, barbarian and Scythian, bondman and free-man, but Christ was all and in all. They looked to him as their Lord and the author of their spiritual unity. All observed his ordinances of baptism and the Lord's Supper. All confessed the duty of individual obedience to his commands, and subjected themselves as churches to apostolic guidance and influence.

We may regard the internal life of the churches, reflected in the epistles, with mixed feelings. We marvel at the strength of the disciples' conviction of the truth of the Gospel, and at the transformation wrought in the lives of the people who a few years before were steeped in idolatry, vice and impurity. On the other hand, we are weighed down with the thought of their disorder and local dissensions, their laxity and immorality, their bitterness and evil-speaking, which tainted the springs of spiritual life and dishonored the name they bore. The actual church of the first century was far removed from the ideal.

Is the situation much better to-day? There is good reason for the selection of a theme such as "The Dignity of the Church," in view of the current unworthy conceptions of the church and the low standards of spirituality with which we are satisfied. The church is too often regarded as a convenient name for a group of people who assemble together for worship, and, worse than that, for the enjoyment of a semi-sacred species of entertainment. In many quarters the church (I speak of the church at large) and the world are scarcely distinguishable. The message and the ideals of the church are thrust into the background; the ordinances of the church are disregarded and minimised, emptied of their real significance or explained away as without Divine authority, as useful forms to express the temporary needs of a historical institution; questionable methods are used for gathering funds for the propagation of the Gospel, and the grace of giving disappears for want of soil for its culture. It should not surprise us that the average man of the street looks askance at the church, derides its ministry, sneers at its supporters, and reduces it to the level of any other social organisation. It offers him no challenge. To him it is *in* the world and *of* the world.

The glory of the church.

It is my intention to endeavor to exalt the church as the apostle Paul, in his Ephesian letter, sets it before us in the light of the eternal purpose of God. In the opening chapters of this letter there are three dominating thoughts which may be summarised in the statement that the sublime purpose of God, which embraces the universe, being prompted by his grace, is to be fulfilled through the church. With mind and heart aflame the apostle sweeps the horizon of God's purpose to unite all in the heavens and upon the earth as one in Christ. The all-embracing purpose of God—to sum up all things in Christ—was prompted by his free grace. "God, being rich in mercy, when we were dead through our trespasses, made us alive together in Christ (by grace have ye been saved), and raised us up together with him, and made us to sit with him in the heavenly places in Christ Jesus."

The underlying thought of the third chapter, indeed, of the whole doctrinal portion of this great epistle, is that of the church as the Divine instrument for the attainment of the age-long purpose of grace, that Jew and Gentile, redeemed humanity, shall become one, that all discordant notes shall be harmonised in one grand song to the praise of his glory. The church is therefore dignified by its place in the Divine purpose. Paul asserts that the mystery hidden from earlier generations in the eternal mind was made known to him by special revelation, that the Gentiles are fellow-heirs and fellow-members of the body, and the Gospel, and sharers in the disposition of the unsearchable riches of Christ. He, the apostle, was commissioned to make all men see what is the dispensation of the mystery which for ages had been hid in God, to the intent that now unto the principalities and powers in the heavenly places might be made known *through the church* the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord. Mark you, the mystery and wisdom and fulness of the Divine purpose is being brought to light *through the church*. There was an age-long process revealed in successive stages through patriarchs and prophets, and the covenant people. Hints and foregleams were given of the universal character of the kingdom of God. The inspiring spectacle of the unfolding purpose, on this human stage, displayed before principalities and powers in the heavenly places, has been left with the church to exhibit in its campaigns and conquests, with its saving and sanctifying message of the evangel of the cross.

No other institution, the lodge, the political body, the reform bureau, the home (great as a spiritual factor though it be), has any claim to place it on a level with the church of God. O. A. Carr, when laying down some principles for the guidance of A. B. Maston, then a young man leaving America for New Zealand, wrote, "Teach the brethren that the church is enough." Guided in his earlier years by this advice, Mr. Maston refused to join any outside organisation. This was not intended to condemn a secret order, or any semi-religious or social organisation. It simply magnifies the idea of the church. The church is supreme, world-embracing and age-long. Other organisations are but auxiliary, limited in their scope, and temporary in the exercise of their functions.

Pauline metaphors.

Further, in the mind of Paul the church receives dignity from the metaphors used to describe it. It is the body of Christ. "The church is his body, the fulness of him that filleth all in all." The church is Christ made visible. We have not fully weighed the import of Pentecost until we go further than the fact that the occasion was used for the equipment of the disciples through the baptism of the Holy Spirit for the preaching of the Gospel, and pass on to the conception of the Spirit of Christ there embodied, ing himself with a new framework in the church. "If the heavens closed around the ascending Christ and hid him from view, the heavens opened again around the descending Spirit, descending into the heart of the Christian society to perpetuate Christ's life and presence there." Christ is the exalted head of believers who exist as one organic whole to be his limbs and implements, which necessarily obey and serve the head.

A second metaphor is employed in the fifth chapter. The church is the bride of Christ. "Christ also loved the church and gave himself up for it; that he might sanctify it, having cleansed it by the washing of water with the word, that he might present it to himself a glorious church, without spot or wrinkle or any such thing; but that it should be holy and without blemish." With ardent wooing love the Saviour sought to win the heart of the world. His passion was exhibited in the act of self-sacrifice on the cross. The church-bride has been separated from sin by re-

generation and is being gradually fitted by sanctification for the union to be consummated in heaven.

A third metaphor is that of the church as a growing temple. "Built upon the foundation of the apostles and prophets, Christ himself being the chief cornerstone; in whom each several building fitly framed together groweth into a holy temple in the Lord; in whom ye also are builded together for a habitation of God in the Spirit." Paul has in mind the temple in Jerusalem around which the national hopes of his people clustered. The imagination of youthful Saul, of Tarsus, had been kindled, when, as a student in the city at the feet of Gamaliel, he spent hours watching the temple with its glistening marble walls, its splendid porches, its rising terraces of courts, its magnificent gates overlaid with gold and silver. Such richness and beauty touched the heart of the impressionable youth, who was proud of his nation, its history, and its institutions. During his student days the temple was still incomplete, and the sound of the hammer fell on his ears as he pored over his books under the sacred roof, and the sight of blocks of marble being placed in position greeted his eyes as he paced the great courts. Now, in his last days, a prisoner in Rome, the thought of the church of Jesus Christ, which God was perfecting, comes into his mind under the metaphor of a growing temple. God had long since withdrawn his presence from the temple of marble and gold that he might perfect a nobler edifice with the lives of his Spirit-filled children as living stones, and the drapery of meek and quiet spirits for the adornment of his courts. The foundation is Christ. "Other foundation can no man lay than that which is laid, which is Christ Jesus." The builder and maker is God. He has designed the structure and laid the foundation. The God of truth, of beauty, of riches untold, is laying stone on stone. That pillar of staunch uprightness and truth is his; that cornice of a loving, sympathetic life is his; those crystal steps of faith, purity, and hope, leading to the innermost sanctuary, came from his hand. Near one of the Australian camps in England workmen in the employ of Christopher Wren once quarried the stone for St. Paul's Cathedral. As the huge blocks were lifted from the quarry and chiselled into shape, the architect selected those which were suited to his purpose and placed his own private stamp upon each of them in the form of a wine-cup cut into the rock face. Each stone, therefore, built into the greatest of England's national treasures bears the mark of the architect. So every living stone placed in the Divine temple carries the impress of Christ. It is stamped with the cross. The temple receives added dignity from the presence of its glorious occupant. "Ye are being builded together for a habitation of God in the Spirit."

In Washington City, U.S.A., there is a little rude log cabin which is highly prized by the American people. It was removed from Kentucky, and is the early home of Abraham Lincoln, the mountain lawyer, the statesman, and the patriot. Every log is glorified because he once dwelt within the walls. Brethren, God dwells in his church. How pure the church should be! How his presence should illumine every soul and brighten every face! What rich feasts he provides for his sons and daughters! What precious gifts he should receive from his enraptured children! No duty is too menial for us to perform, no hope is too high for us to entertain. Every service is glorified, every hope will be realised, for God is here. Young Christians, consider the glory of your new relationship. Older Christians, rejoice that you are living stones in such a temple. "Ye are come to Mount Zion, unto the city of the living God, the heavenly Jerusalem, and to innumerable hosts of angels, to the general assembly and church of the first-born who are enrolled in heaven, and to God the Judge of all, and to spirits of just men made perfect, and to Jesus the mediator of a new covenant."

(To be concluded.)

Religious Notes and News.

A Memory of Livingstone.

Among the candidates for baptism in the Nanzhila Mission of the Primitive Methodist Church, North Rhodesia, is an old man who seventy years ago saw and spoke to David Livingstone.

Australian Nurses' Christian Movement.

A public meeting in connection with the eighth annual conference of the Australian Nurses' Christian Movement will be held on Friday, 9th inst., at 7.30 p.m. in the Collins-st. Baptist Church. The speakers will be Bishop J. Taylor Smith, K.C.B., of England, who is visiting Australia in connection with the C.M.S., and Dr. D. S. McColl. Dr. A. S. Anderson, chairman of the movement, will preside.

Weekly Bible Study Circles for nurses have been conducted in fifteen of the training hospitals throughout the State, with approximately 5,000 attendances for the year. In addition to maintaining the work in the State, the Victorian branch was privileged, this year, to help launch the Nurses' Christian Movement in South Australia, Western Australia, and Tasmania. These States will be responsible for maintaining their own work in the future.

Six trained nurses closely in touch with the movement have taken up mission work at home and abroad during the year.

The office of the movement, which is also a rest room for nurses, is at York House, 294 Little Collins-st., Melbourne.

First K.S.P. in Australia.

Dr. W. A. Kemp calls our attention to two inaccuracies in a paragraph relating to him which appeared in our issue of Sept. 24. The 140 young people's societies mentioned are not all K.S.P.'s, but P.B.P.'s are included. Secondly, it was Ira A. Paternoster, and not Bro. Kemp, who formed the first K.S.P. society in Australia, the first chapter being established at Prospect, S.A., on October 28, 1912. The second chapter was initiated at Norwood on January 30, 1913. Bro. Paternoster was appointed by the parent society the first District Chaplain for Australia, about the end of 1913. The first Australian P.B.P. was started by Mrs. Paternoster at Prospect in 1913, and the second at Norwood later in that year.

Mission to South Africa.

In the "Christian Evangelist" of August 27, Jesse R. Kellems writes about the Thomas Mission to South Africa, and speaks of the plans and purpose. He writes, in part, as follows:—

The campaign beginning April, 1926, will continue for a year; if the work is of such a nature as to demand more time, perhaps longer. It is hoped that the work shall be a world enterprise of the Church of Christ. Australia and New Zealand and Great Britain are being asked to co-operate in various ways. Enthusiastic commendation of the plans is being received from all over the English speaking world where the cause of the New Testament Christianity is known and loved.

South Africa is now tremendously interested in Christian unity. Great meetings have recently been held all over the union and the question has been largely discussed from press and pulpit. The present moment is thus particularly opportune for the presentation of that distinctive message which we have been pleased to call our plea.

From the purely personal standpoint the evangelists want to see this plea work in virgin soil. We want the thrill which comes from proclaiming this message to people who have never heard it before. We are not going into the work with our eyes

closed; the difficulties which confront us only challenge us to enter the big fight with the joy of battle. We crave the prayers of our brethren that God may bless this honest effort to plant the restoration cause in a new continent. Frequent reports will be made from time to time of plans and progress made.

The few brethren who have been so loyally holding the fort in South Africa are almost delirious with joy that an attempt, on a great scale, is to be made to establish the cause in their midst. Brother Seddon, from Johannesburg, writes, "We cannot express our thanks in words to the Father of mercies that you are coming with the message we love so well."

The finest of equipment is being taken with us. We are to have a first-class moving picture machine with many films of our great churches and colleges. We want to be able to show the people over there what churches of Christ in America and the rest of the world are like. We are also taking a fine motion picture camera with us that we may bring back films of the work there that the American brethren may see with their own eyes what has been done. We shall visit the mission stations on the Congo before our return and hope to secure some valuable films there.

The Aborigines.

Those acquainted with the history of colonisation in Australia will remember the conditions under which we gained possession of this vast country—one of the wealthiest in the world. In the initial stages the British Government specially urged the colonists to remember their obligations to the native race. This, however, in large measure has been recently overlooked.

Do we not owe some debt to those poor inhabitants who preceded us in the occupation of this country, and who were not conversant with the means by which we have made our possession of it so successful? Surely of our plenitude we can afford to give a small amount to help the work among the people whom we have dispossessed.

The debt we owe to those natives was recognised when, nearly seventy years ago, the Aborigines Friends' Association was formed, and soon afterwards a home was founded on Lake Alexandrina which has resulted in immense benefit to those natives who were located in that part of the country.

Recently, it was felt that there should be a larger effort made to help our dark-skinned friends who are located near the interior of the continent. With a view to surveying the position, the Aborigines Friends' Association recently sent our Secretary to inspect the conditions prevailing near Alice Springs and about the McDonald ranges. He found a very large number of natives in a sad condition, and we have decided to employ immediately at least one missionary to labor among them. To do this, however, requires a larger income to the society, and we now make an urgent appeal to all who can, to contribute in large or small sums to help us to meet the cost of this work.

As the society works on the broadest religious lines and essentially appeals to all denominations, we ask particularly that all the churches and Sunday Schools throughout the country make some contribution to the funds of our Association and thus recognise the claims of the Australian blacks to have missionary work extended to them.

All contributions sent to the Secretary of the Aborigines Friends' Association, Bible House, Grenfell-st., Adelaide, will be gratefully acknowledged.—C. Eaton Taplin, President Aborigines Friends' Association.

The Home Circle.

Conducted by J. C. F. PITTMAN

God's Will.

I would have gone; God bade me stay:
I would have work'd; God bade me rest.
He broke my will from day to day,
He read my yearnings unexpress'd,
And said them nay.

Now I would stay; God bids me go:
Now I would rest; God bids me work.
He breaks my heart toss'd to and fro,
My soul is wrung with doubts that lurk
And vex it so.

I go, Lord, where thou sendest me:
Day after day I plod and moil:
But, Christ, my God, when will it be
That I may let alone my toil
And rest with thee?

—C. G. Rossetti.

A Child's Faith.

Ruth's mother was thankful when those in authority at the hospital told her that she might stay with her little daughter when, after a long illness, the little girl had to be taken there for an operation. Ruth was quiet and patient; she seldom complained, and never said anything to show how she felt about the operation through which she was to pass. She did not seem frightened, and she met every one with a brave smile.

Being with her night and day, her mother noticed that she was careful to keep her handkerchief in a place where she could get it easily. There was nothing strange about that. But her mother also observed that whenever the nurse brought her a clean handkerchief, Ruth would transfer to it something that was tied into the corner of the one she had. Her mother was naturally curious about the mysterious something of which the child was so careful, and one day she gently asked her what it was she guarded with so much solicitude.

Ruth looked up with tears in her eyes. "I found it," she answered, "in the drawer when we left home, and I wanted that much with me." She let her mother untie the knot in the corner of the handkerchief, and there in a tight little roll was a leaf from the Bible.

She wanted "that much" with her; she could take "that much" to the operating room; she could keep "that much" in her hand when the dressings were made. She had it when the stitches were taken out, and it meant so much to her! On the scrap was this verse: "Fear thou not, for I am with thee; be not dismayed, for I am thy God."—"Youth's Companion."

Grammar and Rhyme.

Three little words, you often see,
Are articles A, An and The;
A noun is the name of anything,
As School, or Garden, Hoop, or Swing.
Adjectives tell the kind of noun,
As Great, Small, Pretty, White or Brown.
Instead of Nouns the Pronouns stand,
Her head, His face, Your arm, My hand.
Verbs tell of something being done—
To Read, Count, Laugh, Sing, Jump or Run.
How things are done the adverbs tell,
As Slowly, Quickly, Ill or Well.
Conjunctions join the words together—
As men And women, wind And weather.
The Preposition stands before
A noun, as In or Through a door.
The Interjection shows surprise,
As Oh, how pretty! Ah, how wise!
The whole are called nine parts of speech,
Which reading, writing, speaking teach.

—"The Presbyterian Advance."

The Diamond Cup.

An old legend tells of a little girl who lived in a land where a drought had dried up all the streams, so that all were perishing. The child went out into the woods and prayed for enough rain to fill her tiny cup for her sick mother. After her prayer she lay down and slept and woke in the dawn to find her cup filled with sparkling dew.

She hastened to her home, but on the way stopped to pour a few drops into the mouth of a gasping dog. Immediately the cup in her hand changed to silver. She ran to her mother's bedside joyfully, and placed it in her hand. But the sick woman cried, "No, I am dying; give to those who will live!" and gave it back, and lo! the cup became a cup of gold.

Then the child bore the cup away to divide its water among all the house, when a thirsty stranger came to the door. She eagerly held out the cup to him, and as he took it, a radiant light shone about him, the cup turned to shining diamonds, and a spring of water welled from it, refreshing all the land.

"Blessed are they," said the Stranger, "who give a cup of water in my name."

He disappeared, and the diamond cup rose into the sky, shining forever as the Dipper among the stars. There it gleams for all to see,

Showing the world with what a light divine,
Through all the years, unselfish acts may shine.

—"Queen's Gardens."

Children's Sayings.

From Mrs. Seton Christopher's "Life's Little Laughs":—

A little girl saying her hymn, "There is a green hill far away," was thrilled to hear that her mother knew the lady who wrote it. Then she repeated her psalm, and added, gravely, "And did you know David, too?"

A little boy, when told not to mention a guest's amputated foot, said, "No, and when I get to heaven, I won't say anything to John the Baptist about his head." Surely politeness could no further go! Another little boy was heard to exclaim, "I am so happy. I think I must be in what is called 'The prime of life!'"

A little girl who asked persistently to be allowed to sit with the chauffeur when being taken for a drive in a car was refused this privilege and the coveted place given to her younger brother. He further emphasised his gain by saying, "Only men sit there." The small sister remained flushed and silent till the end of the drive, when she darted out and said to the chauffeur, "Will you please lift that little boy down?"

Little Rosie had heard that Yarmouth was noted for curing herrings. "Oh, mummie," she cried, suddenly, "how funny it must be to see all the poor little herrings sitting around getting better!"

Bashful Admirer—"Dearest, do you think you could be happy with a man like me?" Dearest—"Well, perhaps, if he wasn't too much like you."

Browne—"What's the matter, old man? You look worried." Greene—"I am. I hired a man to trace my pedigree." Browne—"Well, what's the trouble? Hasn't he been successful?" Greene—"Successful, I should say he has! I'm having to pay him hush money."

The Family Altar.

J.C.F.P.

SUNDAY.

For ye died, and your life is hid with Christ in God.—Col. 3: 2.

"Lift up your hearts to things above,
Ye followers of the Lamb;
And join with us to praise his love,
And glorify his name."

Reading—Col. 3.

MONDAY.

Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer each one.—Col. 4: 6.

A lady once asked a minister "if we ought always to be talking about religion. 'No, no,' answered the good man, rather precipitately, 'let your speech be seasoned with salt; seasoned with salt, madam, not a whole mouthful. Nothing produces more fatal results than 'dinning' religion into a child; the 'whole mouthful' crammed into the child's mouth being simply rejected with disgust. Though, in dealing with children, everything should be seasoned with the salt of true religion, yet we must remember that small vessels are soon filled, and he who is 'touched with the feeling of our infirmities' certainly meant us to be touched with the infirmities of little children."

Reading—Col. 4.

TUESDAY.

And ye became imitators of us, and of the Lord, having received the word in much affliction, with joy of the Holy Spirit.—1 Thes. 1: 6.

Though greatly afflicted, the Thessalonians were full of joy, having the sweet consciousness that they had received the Word, and were striving to imitate the character of the messenger who had spoken it, and especially the peerless, spotless Saviour whom they had found.

Reading—1 Thes. 1.

WEDNESDAY.

To the end that ye should walk worthily of God, who calleth you into his own kingdom and glory.—1 Thes. 2: 12.

"The Christian walks worthily when he honors God as a child honors his parent. 'When he lives in such a way as to reflect honor on that parent for the method in which he has trained him; when he so lives as to bring no disgrace on him; so as not to pain his heart by misconduct, or so as to give no occasion to any to speak reproachfully of him.'"

Reading—1 Thes. 2.

THURSDAY.

And the Lord make you to increase and abound in love one toward another, and toward all men, even as we also do toward you.—1 Thes. 3: 12.

If, as seems probable, "Lord" refers here to Jesus, "then this is a petition to the Lord Jesus as the fountain of all grace and goodness."

Reading—1 Thes. 3.

FRIDAY.

For, if we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring with him.—1 Thes. 4: 14.

"When he comes, our glorious King,
All his ransomed home to bring,
Then anew this song we'll sing—
Hallelujah! what a Saviour!"

Reading—1 Thes. 4.

SATURDAY.

Abstain from every form of evil.—1 Thes. 5: 22.

"Do not drive your morality so near the bounds of evil as to lead even weak persons to believe that you actually touch, taste, or handle it. Let not the form of it appear with or among you, much less the substance. Ye are called to holiness: be ye holy, for God is holy."

Reading—1 Thes. 5.

Prayer Meeting Topic.

October 21.

The Resurrection and the Life.

(John 11: 1-27.)

F. J. SIVYER, B.A.

"I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die." Beyond all doubt this is Christ's master-claim, and it has for its endorsement his master-miracle, the raising of Lazarus after he had been dead four days. When we have heard these words read at the burial service of a saint, their triumphant note has uplifted and reassured the soul as no other words can do.

Space will not permit of any treatment of the miracle beyond noticing one fact. Martha, to whom the words of this great claim were first spoken, had intimated that she believed in the general resurrection at the last day, but Jesus wished her faith to repose not in a future event but in a living Person. This explains the intensely personal nature of the claim. That Christ succeeded in lifting Martha's faith to this higher and surer level is indicated by her fine reply to his question, "Believest thou this?" Martha's answer practically amounts to saying—"I do more than believe *this*—I believe *thee*."

In Christ's stupendous claim, it will be noticed he calls himself by two names—the Resurrection and the Life. Each title represents a side of his work—his power of raising the dead to life, and his power of preserving the living from death. "I am the Resurrection . . . he that believeth in me, though he were dead, yet shall he live"; and the other, "I am the Life . . . whosoever liveth and believeth in me, shall never die."

CHRIST THE RESURRECTION.

Our Lord would not have us minimise the fact of death. It has well been described as "the last enemy," and as "the king of terrors and the terror of kings." It is good for us at times as Samuel Rutherford put it, to "forefancy our death-bed." Death is a mighty enemy but Christ is a mightier Friend. Death has the power to subject us to bondage, but Christ has the power to set us free. The guarantee of this good news is the fact of his own resurrection.

CHRIST THE LIFE.

Wonderful as is the fact that Christ can restore the dead to life, still more wonderful is the fact that Christ can preserve the living from death by making them partakers of his life. "In him was life and the life was the light of men." The life of the believer in Christ is ever striking its roots deeper and deeper, and therefore it is ever getting nearer and nearer to the source of life. Because of this, Jesus could truly say that the one who is united to him by faith shall never die. For, while the mortal life must end, the higher life by which he is united to Christ is everlasting. What was but dimly seen by Abigail when she said to David, "The soul of my lord shall be bound in the bundle of life with the Lord thy God," is made quite clear and is brought within the reach of all by Christ.

In this stupendous claim, then, we have the promise of life in its renewal, and life in its continuance. Christ is the Resurrection, and therefore the dead who believe in him shall live. He is also the Life, and because of him the living who believe shall never die. This great truth is confirmed to us also in the ordinances which he has appointed: Baptism speaks to us of the new birth, the renewal, the resurrection, and symbolises the conferring of the new life; the Lord's Supper represents a continuous process—the assimilation of Christ who is our life. Our greatest need is life. If we will lay hold of Christ, he will both quicken and sustain in us this higher and fuller life, which is life eternal.

TOPIC FOR OCT. 28.—THE LETTER TO THE CHURCH AT PHILADELPHIA.—Rev. 3: 7-13.

Our Young People.

Conducted by Leslie C. McCallum, M.A.

S.Q.C.

S.Q.C. stands for the Square Club. The Square Club stands for the development of the boy according to a foursquare standard. The writer does not know much of the origin of the S.Q.C. idea, but that Bro. J. E. Allan conceived it, and later Bren. W. Gale and H. G. Payne each ran a club at Paddington and Hurstville respectively. Feeling the need of something for the boy of school age, I spoke to Bro. Payne, who gave the particulars of the then defunct movement. With the assistance of Bro. Payne and the H.T. of the Boonah State Rural School, Mr. A. McCahon, the idea was developed till now at both Albion and Boonah a Square Club is in operation. Briefly its objects are to develop the character of the boy along well-balanced lines. It points the boy to

Phi Beta Pi, and Square Club movements. A paper describing the practical benefits of these as experienced at Boonah, which had been written by Bro. H. C. Spratt of that place, was read by Mr. Chas. Young. The lighter side of the programme was provided by the Albion Girls' Guild in a humorous dialogue; Annerley Y.P. contributed a violin solo; Brisbane Y.P. a male quartette, and Sunnybank a dialogue entitled "Faith, Hope and Charity." Bro. Payne read the results of the recent Scripture examination conducted in the Bible Schools.

Victorian Notes.

From Stawell we learn that the P.B.P. is doing excellent service among the young ladies of the



Boonah (Old.) Square Club.

With their Commander, evangelist H. C. Spratt.

Christ as the great Example; teaches him to care for his body as a sacred trust; to cultivate a sound mind; to keep the heart pure; inculcates a love for home and reverence for parents, and a respect for law and order. The boys are reminded in the whole of the proceedings of the principles of the club, and that the honor of the club and their names is in their keeping. To become a member a boy must attend some Sunday School. It is carried out on lodge lines which appeal to the boy. The accompanying picture shows regalia, which is not essential, but much appreciated by the boys. The Boonah Club (see picture) has been in existence two months, now numbers 24, and includes Church of Christ, Methodist, Anglican, Presbyterian, Lutheran and R.C. boys. As a junior and feeder to the K.S.P. it is a fine proposition. Anyone interested should get in touch with Bro. H. G. Payne of Albion, Q., or the writer, H. C. Spratt. Boonah, Q.

church. Most of the club members are teachers in the kindergarten and Bible School. Recently two of the Friends of the King were married—Miss Lee to Bro. A. Wood, and Miss Mason to Mr. Kennedy. The P.B.P. club tendered a linen tea to both these sisters, and the women's guild and the Bible School also presented love tokens. Both these sisters will be greatly missed, Miss Mason especially so, as she was the Alpha of the club.

The Junior Rechabite Tent has been reopened in Stawell. Kenneth Pratt, son of our preacher in the town, is chief ruler. Recently Kenneth won the district gold medal and the first prize in the Sydney King temperance elocution contest for those under 16 years of age. Three P.B.P. girls also won prizes. Hazel Chamings secured first prize in the elocutionary contest for those over 16 years of age; Annie Leyshon, second in vocal item for contestants under 21; while Mary Lee secured a certificate.

By the inauguration on September 6 at Geelong of a Young Worshippers' League, there was added another phase of church work. Primarily the outcome of the Young Converts' Class, which, for some months past, has been conducted each Lord's day morning by Bro. Stevens, the Y.W.L. sets out to cultivate within the lives of all juveniles brought into contact with it, a desire to attend Christian worship week by week. The league issues awards for regular attendance, and so far the membership totals nearly forty, the evangelist being assisted in the instructional work by Sisters Misses L. Bird and O. Bonney.

Young People's Rally.

Under the auspices of the Queensland Churches of Christ Bible Schools and Young People's Union, a Y.P. rally was held at Annerley on Monday, Sept. 21. The audience, which overflowed the building, engaged in enthusiastic singing under the leadership of Bro. G. Cane. Bro. F. E. Alcorn, the President of the Union, was in the chair, and conducted a roll-call of societies. An address was given by the Union Secretary, Bro. H. G. Payne, on the Kappa Sigma Pi, the

Foreign Missions.

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

Notes and News.

Dr. Oldfield, while in Sydney, visited Mrs. Ashwood and family, and showed them the plans of the Ashwood Memorial Hospital. Learning from him that its erection would cost £1,500, Mrs. Ashwood very kindly has become responsible for the extra £500 to complete the hospital. We are deeply grateful to the Ashwood family for their generous gifts to the Indian Mission.

Miss Blake has found the bullocks and tonga, kindly donated by Miss Ashwood, of great use to her in visiting the villages around Baramati, and they have been of great use also to other workers on the Baramati station. Miss Ashwood is now planning to supply Miss Blake with a motor-car to still further help her in her work.

Forestville (S.A.) Junior Endeavorers have made a very generous contribution to the Dhond Hospital equipment by presenting a Junior Underwood typewriter to Dr. Oldfield to assist him in his correspondence with Australia, which he expects to be very great as the work progresses.

Mr. Tom Jackson, of the Enmore church, N.S.W., has very kindly donated a "scooter" for the Dhond Hospital for use of Dr. Oldfield and the nurse in visiting cases outside the hospital.

Miss Laurel Redman had a very happy visit to Western Australia. Bro. Clay writes: "Five motor cars went down 11 miles to meet this beloved missionary at Fremantle. On account of the late arrival of the boat they could not make together the King's Park trip. Mr. D. M. Wilson gave this sister that pleasure, but had to beg the gatekeeper to let him out at the end. We had tea together. About fifty sat down, and afterwards gave our guest a State Committee and Federal welcome."

Miss Redman arrived at the Outer Harbor, Adelaide, on Friday night late. The Federal Secretary and Mrs. Read, of Maylands, met her at the wharf, and escorted her to Adelaide. After visiting her aunt, Mrs. Ewers, and meeting with the F.M. Board, she rejoined her ship and left for Melbourne on Saturday afternoon. Miss Redman arrived safely on Monday morning, and was met by Victorian Committee members and friends.

Bro. Fred. Killey called at Adelaide on his way home to visit his wife and son. After visiting Sir Joseph Veroo and meeting with the F.M. Board, he had lunch at the home of our president, Mr. Morrow, then went a motor trip through the Adelaide hills, and left for Melbourne the same night. He is now resting at Macclesfield with his wife and son.

After Mr. Killey's departure, the Field Council arranged for Miss Vera Blake to take charge of the orphan boys. Mr. Coventry is looking after the older boys, and Miss Blake has her former matron of the girls, Salubai, to help her. She will look after the sick and mother the younger boys.

In a recent letter from our agent, Mr. C. N. Mylne, of Yunnanfu, he writes:—"You can send your new workers along without fear. Things are perfectly safe here. While there is a certain amount of feeling abroad, it is only what happens at intervals in this country. Just at the present time there is a struggle going on for the governorship of West China, but foreigners are not concerned in that. Last evening I received a letter from Mr. Anderson in which he says that everything is quiet there. So far as any human judgment goes, there is no more risk than there has been for the last fifty years. As far as Yunnanfu, travellers come by the steamer to Haiphong, and then by the French railway to this city. If there should happen to be any reason for not going up-country at once they can always stay here and get on with the language, so that no time is lost, but

I know of nothing to prevent their going right up if they wished to."

The Federal Secretary is visiting Melbourne, leaving Adelaide on Oct. 9, and will attend the Diamond Jubilees of Swanston-st. and Lygon-st., two of our great Foreign Mission churches, and hopes while in Victoria to visit other of the Victorian churches.

Western Australia is planning for a great brotherhood meeting to Dr. Oldfield. The meeting will be preceded by a tea. At the meeting the State Conference President, Mr. Henry Wright, will preside. Bro. E. M. Evan, the President of the F.M. Committee, the Women's Conference President, Mrs. Elliot, will give short addresses, and Dr. Oldfield is planned for a "farewell message to Australia." After prayers, words of farewell will be spoken by the Federal Conference President, Bro. D. M. Wilson.

Bro. T. Escott in a recent letter writes of the last Field Council Conference meeting. He says, "It was a very happy one, and we are a happy united family."

From Shanghai, China, Bro. Cameron writes:—"After a time without a Bible-woman, a Mrs. Kong has come on trial." "China is at present disturbed, and at the time of writing there is no settlement in sight, and yet in view of these troubles the work seemingly is going steadily along. Just on 50 persons broke bread with us last week."

Indian Offering for Chinese Evangelisation.

The following letter will explain itself. We were all glad to hear of this fellowship of the Baramati church in our Foreign Mission day offering, and their interest in the China work.

Australian Mission, Baramati,

July 24, 1925.

To the Federal Foreign Mission Secretary, Australia,

Dear Sir,—We are sending rupees 100/- through Miss L. Redman for the evangelistic work in China. Baramati church was told about the Foreign Mission Day, so everyone saved some money or grain, etc., for the purpose. On July 4 there was a bazaar to sell the things and grains, etc., and on the 5th of July the offering was taken up, and altogether we got rupees 100/-; this was our aim for this year's offering. We thank all the Christian brothers and sisters in Australia for their interest in our Indian Christians, and for the desire to spread the gospel to India. May God the Almighty increase and bless our relationship and work for the same cause. Our members of the church send their Christian greetings to you. Yours sincerely, in his service.—K. L. Kolhatker, Baramati Church Secretary.

Prayer for our Missionaries.

We understand that there are hundreds of our Victorian sisters who have pledged themselves to pray daily at twelve noon wherever they may be for the work among the women in India, and especially the Bhamptas. We are sure it would be comforting to the missionaries in all our fields if many others among our sisters and brethren would at twelve o'clock each day offer up, maybe only a silent prayer, for our work in the foreign fields, for we must keep in our minds the truth that while like Elijah we can build the altar and put the wood in order on the altar and lay the offering upon the wood, the answering fire must come from God; and so, whatever we may do in speech, and printing matter, and articles in the press, and in any other way that is open to us, yet the answer must come from God.

COMING EVENTS.

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. A public welcome will be tendered to the Missioners on Saturday evening, Oct. 10, at 8 o'clock, in Malvern-Caulfield chapel, to which all brethren are invited.

OCTOBER 11.—Brings the opening of the long-looked-for Diamond Jubilee Celebration at Lygon-st. church. Special services morning, afternoon, and evening. Dinner and tea provided. All welcome. Tuesday, 13th, Big Christian Endeavor Reunion and Rally; Prominent Speakers. Wednesday, 14th, Special Bible School Demonstration and Tea. Thursday, 15th, Grand Reunion Tea and Meeting, 6.15; tickets, 1/6. Sunday, Oct. 18, Bible School Anniversary; Special programmes morning, afternoon and evening. Sunday, Oct. 25, Special Combined Services at Lygon-st. with the Swanston-st. church. 11 a.m., Speaker, Bro. Shipway; 7 p.m., Speaker, Bro. A. G. Saunders. Winding up with a grand united Brotherhood Meeting at Swanston-st. church on Monday, Oct. 26, at 8 p.m. Selected Programme and Prominent Speakers.

OCTOBER 16 and 17.—Hawthorn Church of Christ. Sale of Work, Oct. 16 and 17, at Glenferrie church. All kinds of goods for sale. Ad mission free.

OCTOBER 17-21.—Opening of New Church Building, Buckley-st., Essendon, Saturday, Oct. 17, at 3 p.m. Come and rejoice with us! Thanksgiving Services, Sunday, Oct. 18, 11 a.m., 3 p.m., 7 p.m. Rally of Past and Present Members. Evangelistic Meetings, Monday, Oct. 19; Tuesday, Oct. 20; Wednesday, Oct. 21, at 8 p.m. Come and help us!

OCTOBER 18.—Church of Christ, Latrobe-ter. Geelong. Services commemorating the initial meeting of the Geelong church, 56 years ago, will be conducted by Bro. W. Gale, of Moreland. A cordial invitation is extended to former members and friends to join us in a big home-coming event. Those unable to attend are invited to convey greetings, addressed to C. Dawson, 19 Elizabeth-st., Newtown, Geelong.

OCTOBER 18 & 21.—Dandenong Church Anniversary Services. Sunday, Oct. 18, 11 a.m. Service in Chapel; Every Member Present. Speaker, T. H. Scambler, B.A., Dip. Ed.; 3 p.m. In the Town Hall, Speaker, Chas. Schwab; 8 p.m. In the Town Hall, Speaker, Jas. R. Waterman. Wednesday, Oct. 21, A Good Programme; 8 p.m. A. G. Saunders, B.A.

OCTOBER 25 and 27.—Bible School Anniversary Fairfield church, Gillies-st., Fairfield. Sunday, Oct. 25, 11 a.m., Mr. Fitzgerald; 3 p.m., Mr. Reg. Clark; 7 p.m., Mr. L. C. McCallum. Tuesday, Oct. 27, 7.45 p.m., Concert and Prize Distribution. Old friends welcomed.

OCTOBER 25 and 28.—North Richmond Church Anniversary. Sunday, October 25, Worship, 11 a.m., Speaker, Bro. J. E. Thomas; 3 p.m., Distribution of Prizes to Bible Scholars; 7 p.m., Bro. R. W. Payne. Wednesday, October 28, Anniversary Social. Musical Items, All past members invited.

OCTOBER 31.—Burwood, Vic. Opening of New Church Building and Kindergarten by Conference President, Bro. Robert Lyall, on Saturday, Oct. 31, at 3 p.m. Prominent speakers. Musical items. Come and help us make this a great day for the cause at Burwood. Tea provided for all visitors, who are invited to stay to pleasant Saturday evening. These meetings will be followed by two weeks of special services to be conducted by Bren. Jas. E. Thomas and J. C. Ferd. Pittman. Song-leader, Bro. Whittington. Remember the date—October 31, 3 p.m.

See Back Page for Rates of Small Advs.

Five blocks of land St. Albans; owner desirous of entering college. For particulars communicate this office or G. J. Fullwood, Yallourn, Vic.
Commodious dwelling, shop attached, on Main-rd., centre district.—John Tully, Doncaster.

Frontiers of Australian Settlement.

Making a Bit of New World.

W. R. Hibburt.

This brief article and several to follow, being written in Western Australia, will naturally be colored by local conditions, but similar articles could be written in every State of the Commonwealth featuring advance of settlement, and in praise of the man on the land.

Transfer yourself from the city to one of the frontiers of Australian settlement! Let us leave Perth on Monday's train and travel down the Great Southern Line. Midnight we leave the train at Narrogin. At 9 a.m. we connect with a branch line train. After eight hours' journey, we arrive at Kondinin, a small but rapidly-growing inland centre. After a night's rest we motor due east from the railway line. Mile after mile slips behind, and you observe that there is scarcely a farmhouse in sight, yet signs of clearing and crop. It is a new settlement, and tents or crude humpies constitute the home, hidden in the bush. As the road gets from bad to worse, you reflect that settlers living at this distance have to cart all their goods over this track in probably a spring cart or dray. For a settler to purchase even 1 lb. of tea, or one bolt for machinery, it means at least one day's journey to and from the store. We still push on, and every now and then we come to a big open wound in the bush: some settler is busy clearing his selection, another has burnt his clearing, and still another has his first crop of wheat growing.

Petrol cases and tins find a multitude of uses, but few are given so highly exalted a task as those that stand as an eager watchman where the little bush tracks run off from the main road to the home hidden a mile or more in amongst the tall timbers. These tins and boxes act as the mail box and as a depot for stores. To the traveller along the main highway, what human interest and need is represented in these sentinels waiting and watching for newspapers, letters and stores. What an important medium with the great outside world!

Since we are out to learn, we follow down one of these tracks and this is what we find. A mile in from the road (never judge Australia merely from the window of a railway train, or the spring seat of a motor car) there suddenly comes to view a clearing of 500 acres, the greater part of which is in crop. Another 300 acres are in the process of being cleared. A young man, the lonely possessor of this block, is ploughing with his team of eight horses. The homestead was quite initial, a small iron shed for chaff storage, a hurriedly-built bush stable, a small tent, a humpy 10 ft. x 10 ft., partly iron, and partly "super" bags and mud bats. The interior was more humble—an open fire-place, a table with shapely legs carved by Nature in the nearby bush, and a combined cupboard and wardrobe constructed out of petrol cases, completed the furniture. The limited stack of hay is suggestive that there is a battle against odds, the newly-constructed dam is an attempt to solve the water problem of the dry area. There is no need to ask the young Australian what he is doing. The answer is on every hand. He is making a bit of new world. What a challenge is in that venture! Between the young man and achievement there is hard work, long hours, planning, initiative and industry. It is a man's job, and only a man would dare take on the adventure. We marvel at what he has already accomplished. Let providence favor this young man with health and strength, a good partner in life; the government a railroad, and he will one day own this bit of new world, and this piece of world made new adds greatly to the prosperity of our land. A large proportion of settlers on this frontier are young men. Those who know Western Australia best know that we have scarcely commenced to settle our cultivable lands. Visualise the possibilities of the Western State when the land is possessed by young men

who are makers of ideals, kingdoms and new worlds.

Energised by what we have observed in this spot off the beaten track, we decide to push on further and get a vision of the possibilities of W.A. settlement. We have not travelled far again before we have reached the end of the road. The end of the road is not the end of the world for the pioneer. It is there the new world really begins. We decide to push on by following the beaten track. After much travel and many a horse-shoe and hairpin bend in the track, we find ourselves on the frontier of W.A. settlement. The young farmer on this block tells us that he is the furthest settler east in this part of the country. He is overjoyed to see us, to have a touch of fellowship, and jubilant at the prospect of getting some news from the outside world, and the prospect of some important letters being posted in quick time. This young settler has chosen his land well and knows his job, and is using his head and hands on the job. We marvel at the extent of his clearing and crop, the triumph of two years' work on the virgin block. In addition to dams he had the foresight to remove the earth from huge pot holes in a rock area and converted them into Nature's reservoirs. The elevated position of these reservoirs will allow the water to gravitate to the home in days to come.

Sufficient has been written for the present to show the possibilities of a young man on the frontiers of Australian settlement with plenty of grit, and willing to use brain and body. A visit to the frontiers assures one of the extensive settlement that is quietly taking place in Australia.

Think on these things and tell us just what part the church should play on the frontiers of settlement other than be a sympathetic spectator.

North Melbourne Bible School Hall.

A special church business meeting at North Melbourne decided to proceed at once with the erection of a Bible School Hall. It is felt that the future progress of the movement in this area will necessitate concentration on Bible School work. Facts all point to the consideration that the ministry of the North Melbourne church in the years ahead will be chiefly to the children of a closely populated city and business area. The members are therefore enthusiastic in their plans to make adequate provision for the future as well as to meet the needs of the present. During the last two years, an allotment (60 ft. x 70 ft.) at the rear of the present building has been purchased, and over £800 placed in the bank for building purposes. Now an effort is being launched to raise another £1,000. A debenture scheme will be adopted as far as practicable. Many old members on the occasion of the church jubilee were impressed with this phase of the work, and those interested are asked to get in touch with W. J. Woodbridge, 19 Wood-st., North Melbourne.

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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. Enniss.

"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.
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SPECIAL

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James Hatty Golden Jubilee and Great Home-Coming Services

Commemorating completion by Mr. HATTY of 50 years' service as Bible School teacher

SUNDAY, NOVEMBER 22.

MONDAY, NOVEMBER 23.

All meetings will be held in the KENSINGTON TOWN HALL.

This series of services is being arranged as a tribute to Mr. Hatty, and in recognition of the splendid service rendered by him, and it is desired to make the occasion a great re-union of those who have been his scholars or otherwise associated with him.

If necessary make a sacrifice to be present at these gatherings, especially the Communion Service, and remain for the day.

Provision is being made for luncheon and tea, but to assist us in completing arrangements, will you write now and say that you will be present.

Train leaves Flinders-st. for Newmarket at 10.40 a.m.

J. I. Mudford, President.

Robt. L. Leane }
C. R. T. Mitchell } Organising Secretaries

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OBITUARY.

SCOTT.—The church at Dunolly, Vic., lost one of its most consecrated members in the passing of Mrs. J. Scott on Aug. 30, in her eighty-first year. At the age of eighteen she became a Christian, and joined the Baptist congregation at Hertford Bridge (England). Removing to Victoria with her family, she associated herself in the year 1887 with members of the church in Dunolly district. To her Christ was real, and as a consequence she exhibited wonderful patience and sympathy, and her children and grandchildren were led to walk in his steps. She took a keen interest in church activities. To the young preachers she was a warm encourager. She was a keen student of the Word, and a appreciative reader of the "Australian Christian." Her mortal remains were laid in the Dunolly cemetery, the burial service being conducted by Bro. V. Griffin. Members of the family are represented in all the States except South Australia, and are connected with the church, and look forward to the happy reunion beyond the shadows.—H. J. Jackel.

HARCOURT.—On Sept. 14, Sister Mrs. Harcourt, of the Oakleigh church, passed away in her 64th year. Her home call was, as she desired, a sudden one. Our sister was baptised over 30 years ago by Mr. T. J. Malyon in the South Yarra Baptist church, where she and her late husband labored for many years. Moving to Carnegie in 1920 she linked up with our own movement there, and up till the time of her removal to Oakleigh about twelve months ago, served the Carnegie church as deaconess. Her body was laid to rest in the St. Kilda cemetery. Our sympathy goes out to those who mourn her loss.—R. O. S.

LYLE.—William Sluman Lyle, one of the consecrated and picturesque leaders of the restoration movement in South Australia, passed away at his residence, Maylands, S.A., on Sept. 24, at the advanced age of 82. He was present with his father, the late Thos. S. Lyle, at the meetings held in the tent in Chapel-st., Prahran, in 1853, when the late Robt. Service, John Ingram, H. G. Picton and others first proclaimed the apostolic gospel in Victoria. He joined the church at Grote-st. on Nov. 21, 1860, and for the 65 years of his Christian profession lived a blameless life. When the church at North Adelaide was formed in 1869, he became one of her charter members, and for many years ruled and labored as an elder in that congregation. About thirteen years ago he transferred to Maylands, and until a few weeks ago never missed either the morning or the evening service. He loved the fellowship of saints, and although modest and retiring, gave of his best to the service of God. His talks at the table of the Lord were full of beautiful suggestiveness, and led God's people into the spirit of Calvary. For about 50 years our late brother was on the staff of the Bank of Adelaide, and the appreciation of that fine institution was manifest by the messages, tokens and presence of many sent on the occasion of his death and funeral. He ever strove to show himself a pattern to all who believe.—F. C.

CHAPMAN.—The church at Peel-st., Ballarat, has sustained a severe loss in the passing of Bro. Walter Chapman. Our brother, originally a Methodist, had been associated with Churches of Christ for about 37 years, having "learned the way of the Lord more perfectly" through reading some of our literature, and was baptised by the late J. T. T. Harding. Some time later his wife followed his example, and they set up the Lord's table in their home at Gordon, and subsequently commenced a Bible School. Later a public hall was secured and gospel meetings held, and a church organised, a chapel erected, and thus through the instrumentality of this good man and his devoted wife the cause of New Testament Christianity was established, and for a number of years maintained in the community. Removals from the district however led to the closing of the building, and Bro. Chapman and family transferred their membership to Ballarat (Dawson-st.), but following the Hinrichsen-Brooker mission in

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Ballarat East, they cast in their lot with the Peel-st. church, where our brother's ripe experience, wise counsel and noble Christian life and character have been of inestimable value. For some time Bro. Chapman had been ailing, but on the day of his departure appeared, if anything, better than he had been. But the call came suddenly. Seated in his chair, reading the "Australian Christian"—apparently Bro. Connor's last article on "The Acts"—Sister Chapman had momentarily left the room, and returning, saw that he had laid aside the paper, and, as she thought, fallen asleep. He had—"fallen asleep in Jesus." For him it was a beautiful passing; for the loved ones who remain a sudden and tragic grief, through which, however, they have been sustained by the assurance that the loved husband and father has gone "to be with Christ," which for him is "great gain." "So he giveth his beloved sleep."—R. G. C.

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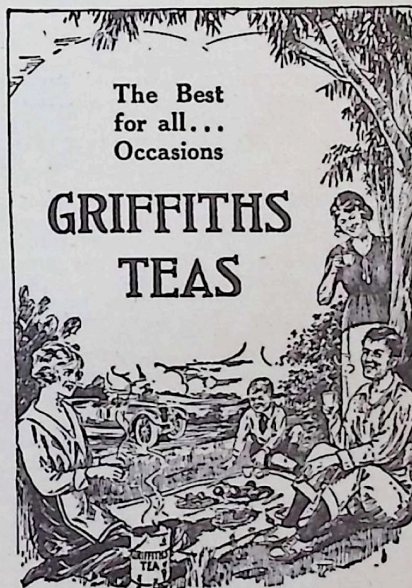
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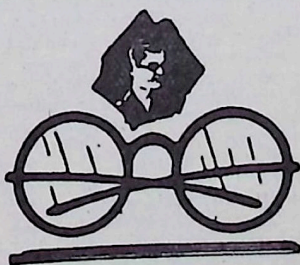
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News of the Churches.

New Zealand.

Richmond church held a thanksgiving meeting on Sept. 23 to celebrate its freedom from debt. Bro. T. J. Bull has been with the church for some time, and meetings are growing. Two additions last month. The C.W.A. has been re-organised, and the J.C.E. is doing good work.

At Invercargill on Sept. 20 a girl from the Bible School, the daughter of Bro. and Sister T. Todd, confessed Christ. The church regrets the resignation of the preacher, Bro. Allen Brooke, who has decided to return to Australia. The officers and members urged him to remain, as, apart from the prospects for aggressive work in Invercargill, the Dominion can ill afford to lose its young preachers.

Tasmania.

At Moorleah, five meet in the home of Bro. G. E. Howard to break bread. On Lord's day, Sept. 27, Bro. Warmbrun and family, from Burnie, were present. Bro. Warmbrun spoke from the third epistle of John.

At West Ulverstone on Sept. 27 the attendance was the best since the State evangelist commenced work. At the half-yearly business meeting, Bro. A. Ivory was appointed elder, and Bro. E. Snooks deacon and secretary. On Sept. 30, the C.E. Society held a social to conclude the red and blue rally. Each side gained 195 points.

Western Australia.

Subiaco Sunday School anniversary was celebrated on Sept. 27. Bro. Stirling, of Maylands, addressed the morning meeting; Bro. Ingham, of North Perth, the scholars; and Bro. Clay conducted the gospel meeting. Special singing was rendered by the scholars under the able conductorship of Bro. E. Nelson.

A severe cyclone struck Kalgoorlie on Sept. 25, and considerable damage was done to many properties, including the Salvation Army barracks and the Methodist church. Our property was not affected. An enjoyable S.S. picnic was held on Sept. 9. Sept. 27 was the first anniversary of Bro. Hunt's ministry. Bro. Banks gave a helpful exhortation. Bro. Hunt's theme at the gospel service was "Looking Forward." During the year 15 had been added by faith and baptism, 4 by restoration and 8 by letter. The Sisters' Mission Band has forwarded a valuable parcel for the mission Christmas box. The Bible School and other auxiliaries are in a splendid working condition. The preacher is giving an extended series of lantern addresses in various goldfields' churches in connection with the British and Foreign Bible Society.

Queensland.

At Bundamba on Sept. 13, a young man previously baptised was welcomed into fellowship. On the 24th, after an address by Bro. Larsen, a young woman made the good confession. She was baptised and received into fellowship on Sept. 27.

Good meetings continue at Fernvale. Bro. H. Bassard is working hard. Good assistance is given by brethren at Marburg. A mission is being planned. There is a bright prospect of erecting a chapel in the near future. Meetings are now being held in a hall.

On Sept. 27, at Brisbane, Bro. Alcorn gave a fine morning address on "Pentecostal Power." Interstate visitors were Bro. and Sister Furlonger and Sisters Summerville and Whitney, from Lismore. At night Bro. Alcorn preached on "The Prodigal's Return." A sister from the country was baptised. All departments of work are healthy.

At Toowoomba on Sept. 28, Bro. Browning exhorted most acceptably. One confession at close of gospel meeting, making 20 in three weeks; Bro.

Adcock spoke on "Why I should Belong to the Church." Two young people who had made the good confession were baptised. Gospel meetings are growing weekly, an increasing number of visitors attending.

Mrs. Wendorf, of Brisbane, on afternoon of Sept. 20, visited 16-Mile Creek, gave a very interesting talk, and presented Sunday School prizes to the children. Bro. Vanham spoke at Wombo in the evening. Mrs. Wendorf presided over a meeting of sisters at Wombo Creek on Sept. 22. On Sept. 24 the members in Chinchilla district tendered Bro. Vanham a farewell evening at Wombo Creek, and presented him with a roll of notes. Much regret is expressed at his departure. On Sept. 27, Bro. Vanham delivered his farewell messages at 16-Mile Creek in the afternoon, and at Wombo Creek at night.

South Australia.

At Grote-st. on Sept. 27, Bro. F. T. Saunders, from Victoria, addressed the church at the morning service. On Sunday, Oct. 4, Bro. A. C. Rankine addressed both morning and evening meetings.

Forestville had a visit from Bro. Warren, who presided at the Lord's table. Bro. Warren is expected to help with the work until an evangelist is secured. On Oct. 4, Bro. A. B. Chappell addressed the church helpfully.

At Port Pirie on Sept. 27, Bro. Bowes gave a good exhortation. Mrs. Pamment, from Lygon-st., was present. Bro. Arthur Arnold was welcomed back after an absence of several months. Bro. Bowes has announced his intention of resigning the work at Port Pirie.

Sunday School anniversary services were held at Milang on Sept. 27 and 28. Bro. H. R. Taylor, from Adelaide, was the speaker, and all enjoyed his addresses. The children sang very nicely. At picnic on 30th, all had a happy time. On Sept. 20 the church enjoyed an address from Bro. E. Verco, of Bordertown.

Work at Kadina is moving steadily. On Sept. 27 Bro. and Sister J. Warren were visitors. Bro. Warren spoke morning and evening, and sang a solo at the gospel service. There was one confession. Oct. 4, good meetings. Three more new scholars at Bible School. At the gospel service the male quartette rendered a splendid item. Bro. Filmer delivered an earnest message.

At morning service at Croydon on Oct. 4, there was a splendid attendance. Two married women, a man, and two Bible School girls (one the preacher's daughter, Gloria) were received into fellowship. All had been baptised the previous Wednesday. Bro. Forbes leaves this week to conduct a mission at Malvern-Caulfield, Vic. The Bible School is healthy, and preparing for anniversary.

Work at Murray Bridge goes on smoothly. Mrs. Vawser and Mrs. Swift raised over £9 at an evening in aid of their stall for forthcoming sale of gifts. Prayer meetings keep up well. Bible School anniversary was held on Sept. 20. In the afternoon Bro. Arnold spoke to the children. At night he addressed a large audience on "A Queen and a Feast." At public meeting on Sept. 21, items were given by the children, and prizes were distributed. At each service the children sang splendidly, with Bro. Frank Grundy at the organ and Bro. Arnold conducting.

Members at Col. Light Gardens met at Bro. Schmidt's residence on Sept. 21 to bid farewell to Sister Miss Lily Kennedy, to whom W. J. Harris made a presentation on behalf of the church. Our sister, who has been a faithful worker in the Bible School, was married on Sept. 26. Oct. 4, morning meeting addressed by Bro. Bartlett, of Park-st. church. Gospel service, Bro. Horsell preached on "Baptism." Both meetings well attended. Bible School, 100 present; 14 new

scholars. Total additions since Aug. 30, 94. Three received into membership at morning meeting. At Queenstown on Sept. 28, the Band of Hope meeting had over 100 members present. An excellent programme was given. An evening Mr. F. T. Saunders gave an address on the College of the Bible. On Oct. 4, at Q.Y.P.M., Bro. Brooker gave an interesting talk on "Sensitive Natures." At the morning service the building was crowded. Bro. Brooker exhorted on "The Lord's Supper." Sunday School attendance was good. The subject of Bro. Brooker's address in the evening was "Why I am a Member of the Church of Jesus Christ." Again the chapel was filled.

Victoria.

East Kew reports good meetings last Sunday. The subject of the evening address was "Afrail of the Gospel."

J. W. Baker gave a nice address at Lygon-st. on Sunday morning. A. G. Saunders' subject at night was interesting—"Life and Work of William Tyndale."

Good meetings at Echuca on Sunday. Building almost full at gospel service. Many are still sick. Week-night Y.P. and prayer meeting growing. It is hoped soon to commence building extension.

Meetings at Ringwood on Oct. 4 were good, especially the morning service. College offering, £3/15/-. Bro. Hartley Gray spoke at all meetings. Subject at night, "Christ's Test of Loyalty," was well received.

Emerald is having good meetings and interest. On Sept. 20, Bro. W. Jackel commenced a series of special gospel messages. His subject last Lord's day, "The City of Gates," was of high order, and heard by a record gathering.

Hawthorn received a visit from Dr. W. A. Kemp and his wife on Sunday evening, when Dr. Kemp addressed the meeting. Bro. T. H. Scambler conducted the morning service. All meetings were well attended.

At Mildura, on the morning of Oct. 4, Bro. Ball gave as his message "God is Love," and at the gospel meeting to a good audience his subject was "On the Verge of Decision." The Sunday School is preparing for the anniversary.

Good meetings at Bayswater on Sept. 20 and 27, Bro. N. Hinrichsen speaking. Six Bible School scholars who confessed Jesus as their Saviour at Ringwood mission have been baptised and received into fellowship. The school is practising for anniversary.

Meetings at Boort are fairly well attended. Bible School is preparing for "Children's Day." On Sunday evening one young girl, daughter of Bro. Methven, confessed Christ. Sister Mrs. Methven has organised a Junior C.E. with a membership of almost 40.

At Merbein, Bro. King is building up the spiritual side of the work, also among the people outside. Local members are filling the platform very acceptably on alternate Lord's days. The C.E. held an enjoyable social on Sept. 30. Sunday School is training for Children's Day.

Good meetings last week-end at Burwood, Bro. J. C. F. Pittman speaking. Boys from the Burwood Boys' Home were present at morning meeting, and were specially addressed by Bro. Pittman. The church is looking forward to good times, and the occupation of the new church building now nearing completion in Highfield-rd.

Horsham had good attendances on Oct. 4. Thirty-four at 10 a.m. J.C.E. Visitors at worship service included Sister Jenkin, Montrose; and Bro. Walker, Brunswick. Bro. A. J. Wilson gave a stirring exhortation in the interests of the college. Mutual Improvement Class and cricket club for the young men and a tennis club for the young people have been organised. Bro. A. J. Abbott kindly donated a block of land for the tennis courts. The services at Haven, Pimpin and Polkemmet are maintained each Lord's day, Bro. Jas. Butler and J. A. Millar taking the bulk of the work. The evangelist takes one country service each Sunday afternoon.

The joint Churches of Christ in Richmond held their monthly prayer meeting in Burnley chapel on Oct. 30, a fair number being present. Bro. Hughes, of Burnley, presided; Bro. Hinrichsen, from South Richmond, gave a helpful talk; Bro. C. Hall, choir-leader, from North Richmond, led the singing and rendered a solo. A happy time was spent.

Bible College day at Cheltenham was marked by enthusiastic meetings. After the evening service the offering had reached £10. Renovations to the chapel will commence this week. Much enthusiasm is shown in preparations for school anniversary. The J.C.E. Society is a feature of the work; this is controlled capably by Sister Miss Martin.

Splendid meetings at Castlemaine on Sunday. Visitors from Hepburn, Hampton, Boort and Nth. Fitzroy. At the close of Bro. Clipstone's gospel address, one man made the good confession. Offering for the College of the Bible a record. The church commences a fortnight's mission next Lord's day, with Bro. J. E. Allan, of Box Hill, as missionary.

Good meetings at South Richmond on Sunday. Bro. Jackel, from the College, presided, and a good number broke bread. At night Bro. C. Hinrichsen gave a powerful message on "The Conquering Christ." A question box is at the door, and Bro. Hinrichsen answered several questions. At the close of a fine meeting, a young man made the good confession.

Middle Park enjoyed good meetings last Sunday. Bro. Williams' address was on "The Wisdom of the Wise Men." Sister Mrs. Williams, from Sydney, was a visitor. The gospel service was special for women. Bro. Robinson delivered an excellent message on "Esther, the Beautiful Queen." The young women's club rendered a hymn, and Miss Edna Bagley a solo. On Wednesday evening last the football club held its annual social.

Surrey Hills reports fine meetings. Among visitors in the morning, to whom Bro. Edwards extended a special welcome, were Bro. Douglas Murray and his bride from N.S.W. At night, at the close of a splendid address by Bro. Theo. Edwards, four young people from the Bible School made the good confession. Preparations are in progress for Bible School anniversary, and the auxiliaries are working to promote the spiritual welfare of the church.

Good attendance at Stawell gospel service on Sept. 26. Bro. A. H. Pratt preached with power on "An Unanswered Question," and a young man confessed Christ. On Sept. 25, Bro. Pratt officiated at a very pretty wedding in the chapel, the bride being the club Alpha, and the bridegroom Mr. Kennedy. On 22nd Bro. L. C. McCallum met the teachers and club at tea in the chapel, and afterwards gave a fine address on Bible School work to a good meeting.

Good congregations at Brighton on Sunday, especially in the evening, when Bro. B. W. Huntsman gave a special address on "The Restoration of Palestine." The choir is rendering fine service under the leadership of Bro. J. Manfield. Among the visitors at the services was Sister Martin, of Apollo Bay, whose son, Albert, is leaving for Pittsburg, U.S.A., to continue studies in engineering. Bro. C. Brough is training the Sunday School for the anniversary.

At Swanston-st. last Lord's day there were good meetings. Bro. H. A. G. Clark delivered his last morning address before leaving for China. His excellent message will be remembered. Bro. Shipway at evening service told of the wonderful work of William Tyndale in translating the Bible, specially mentioning also the great task of British and Foreign Bible Society in broadcasting the Scriptures around the world. Offering for College of the Bible amounts so far to £67.

Fair meetings at Collingwood during the past two weeks. Bro. Andrews addressed the church at both morning meetings, and Bro. Smith, of Colburg, gave the gospel message. On Wednesday night Bro. T. Turner, of the College, spoke at the prayer meeting. The P.B.P. club has

formed a junior girls' guild under leadership of Miss A. Whittle. On Monday night the K.S.P. held a debate with four representatives of the Northcote club. Bible School is keeping up in attendance, especially the kinders.

Hampton Bible School anniversary commenced with a tea-meeting on Sept. 30. Afterwards the scholars and friends enjoyed a first-class entertainment arranged by the superintendent, Bro. J. Tinkler. Last Sunday afternoon Bro. L. C. McCallum was the speaker, and prizes were distributed. In the evening Bro. R. Enniss gave the address. At both services the scholars sang, conducted by Bro. Buckley. On Thursday, Oct. 1, Bren. Jas. E. Thomas and F. Whittington conducted a service in anticipation of the mission to be held in December.

North Fitzroy anniversary services to commemorate the fifty-second year of the work passed off very successfully on Lord's day, October 4. A good number of old-time members worshipped with the church in the morning. Bro. A. G. Saunders gave a fine address on "The Christian Life." Most of the visitors, including the Conference President, remained for lunch, after which some happy speeches were made by Bren. Lyall, Millis, Saunders and others. Bro. J. W. Baker preached at night to a good audience, and the choir rendered special singing.

Successful Bible School anniversary services were held at Malvern-Caulfield last Sunday. Instead of the usual special address to the school in the afternoon, the whole programme was carried out by the children of the kindergarten and primary departments, under the able direction of Miss Perry and her assistants. This innovation was well received by the large audience. At the gospel meeting Mr. Reg. Clark delivered his illustrated talk on "The Greatest Story in the World." After a brief appeal by Mr. Illingworth, a number of the elder scholars made the good confession. There was a crowded house. The tent mission is planned to commence next Sunday.

Meetings at North Richmond maintain a high standard. All departments are flourishing. The Bible School again headed the list in the examinations. Out of 39 who contested, 35 received awards. On Sunday, Oct. 4, the anniversary of the mutual improvement society, members of the society had control of all meetings. Bro. Geo. Hughes, an old member of the society, addressed the church. At night Bro. R. W. Payne spoke to a crowded audience on "The Young Man's Return." A male choir rendered splendid musical items. The church is indeed proud of the young men, who are loyal in the service of the Master. The average attendance for September was 124.

Box Hill Bible School anniversary services on Sept. 27 were most successful. Bro. J. E. Thomas gave an interesting talk to the children in the afternoon, and Dr. Meldrum gave an eloquent address at night. On Sept. 29, the local recreation hall was crowded for the anniversary concert. At a recent elocutionary medal contest arranged by the local Women's Christian Temperance Union between pupils of the various schools of the Box Hill district, the highest award (a silver medal) was given to Miss Elsie Allan, daughter of the preacher. Nice meetings on Oct. 4. Bro. H. G. Clark at the gospel service spoke a few words of farewell. His past ministry of 4½ years will be affectionately remembered by Box Hill church.

Shepparton Bible School held a successful exhibition of scholars' work on Sept. 8, and on Sept. 13 a fine address was given at morning service by Mr. F. R. McCue, of Prohibition League. Bible School anniversary was held on Sept. 27 and 28. Bro. L. C. McCallum giving splendid addresses to fine gatherings on four occasions. On the Monday evening, one of Shepparton's most successful anniversaries was concluded by a scholars' tea, distribution of prizes and a good programme, scholars' tributing under the leadership of Bro. Stewart besinging under the leadership of Bro. Stewart during a feature throughout. Decisions for Christ were made by two scholars and a young man during anniversary, and by another scholar after Bro.

Stewart's message on Oct. 4. Two men also came forward at the latter service, one for restoration and the other to be received as an immersed believer. All branches of the work appear to be very healthy.

Lord's day services at Geelong were expressive of the spirit of spring. C.E. Society members tastefully decorated the chapel. Offerings of oranges, made by attendants at the various services, for the patients of the public hospital, totalled over twelve dozen. Bro. Stuart Stevens spoke in the morning, and preached at night. Large audiences. The junior choir, directed by Bro. Payne and Sister Allbutt, of Portarlington, as soloist, gave excellent musical contributions. Sister Porter, of Ararat, had fellowship during the day.

Encouraging meetings for the past week at Yarrowonga. Thirty-three attended prayer and Bible study on Tuesday, forty-one the mutual improvement society on Thursday. Seventy members were at the breaking of bread service on Sunday, and the building was well filled for the gospel service. On Sunday a Bible School rally was commenced. Sixty-five scholars and teachers were present; the aim is to reach the century by the end of this year. Bren. W. Nicholson and Vic. Knuckey were welcomed to the church in the morning. A married lady confessed Christ at night.

A farewell social was tendered by Gardiner church on Sept. 29 to Miss D. Ludbrook, the first Foreign Missionary to go from its membership. Bro. Main presided; Sister Mrs. McCann and Bren. Reg. Enniss and J. E. Shipway spoke. Miss Ludbrook's class presented her with an Australian brooch and flowers, the P.B.P. also gave flowers, whilst the church made her a gift of a cheque. Miss Ludbrook in a neat speech suitably replied, and Bro. H. A. G. Clark, who had been included in all the good wishes, gave a very informative and interesting address. A coffee supper concluded a happy function. The Bible School anniversary was held on Oct. 3. Bren. J. W. Enniss, H. B. Robbins and T. H. Scambler gave much-appreciated addresses during the day, whilst the children sang splendidly under the baton of Bro. A. G. Chipperfield. There were three crowded meetings, and many friends, including those of the orchestra, under Miss Scarcebrook, were entertained at tea. Sister Mrs. H. G. Harward, from Sydney, was a visitor. College offering so far amounts to £33/11/-. One received by faith and obedience since last report.

New South Wales.

At Lismore on Sept. 27, Bro. W. T. Atkin gave an acceptable address. At night Bro. P. J. Pond preached on "Conditions of God's Forgiveness." Bro. W. Bytheway, an esteemed deacon, is out of hospital after a serious operation. Miss Edna Gardner is recovering from pleurisy and pneumonia. Bro. Wendell Pond won the gold medal at the Lismore musical festival in the elocutionary section for boys under 12 years of age.

At Dumbleton on Sept. 20, a largely attended memorial service was held on the death of little Roy Boulton, aged 5, who lost his life in a burning cottage. The service was taken by Bro. Copleston. On Sept. 26, a social was held, and prizes for the Bible School examination were given. Sept. 27, a good gathering was present at the missionary prayer meeting. Bro. and Sister Sandilands, from Carlton Baptist, were present; and Bro. Sandilands preached at night. The school is practising for anniversary.

At Taree on Sept. 20, Bro. C. Casperson, from St. Peter's, was a welcome visitor, and his helpful messages morning and evening were appreciated. Bro. Casperson on following Monday, Tuesday and Thursday evenings conducted the mid-week service, and spoke to the boys' K.S.P. club and men's training class. On Sept. 25, Bro. H. Edwards addressed both services. We are sorry to report the illness of the preacher, Bro. W. J. Crossman, who has been unable to take appointments for the past two weeks.

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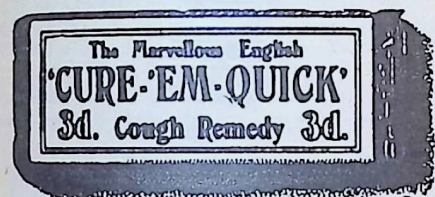
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