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

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Knocking the Church.

UNLIKE its Founder and Head the church is imperfect. It is composed of those who while they are "called to be saints" have yet come short of the ideal. Hence the church is the rightful subject of criticism and correction.

We have ground for thankfulness in the fact that, on the whole, criticism to-day is directed against the church rather than against Christ. It is the witness which Christianity gives which is used as the means of testing Christians.

We have all with sadness to confess our failures. That the church has not adequately represented Christ is a fact as patent as it is sad. That the church should have meant more to the world must be admitted.

There is, however, a criticism of the church which is unfair; a criticism which comes near to being irresponsible nagging, a fault-finding which is due to ignoring the good which the church has done and is doing. As one writer puts it, "This jazz age is busy hammering on the church."

A case for the church.

Now, with all its imperfections, the church is the best institution on earth. It is divine in its origin, as no other institution or idealistic movement is.

The church has in it the best people on the earth. The following quoted witness is true:

"It furnishes the best examples of righteous living.

"It produces the finest specimens of character of which the world has any knowledge.

"It exercises the largest influence in the work of reform.

"It is one sure and steadfast promoter and supporter of reform.

"Both directly and indirectly it promotes and safeguards public morals.

"It does the most to promote clean, strong, brave, self-sacrificing and efficient citizens and public servants.

"It does the most to make and maintain the home as a place of virtue, love, righteousness, comfort and happiness.

"It brings to all classes and conditions of people the best and most comforting and hope-inspiring messages regarding their sorrows, their sufferings and what all must face—death."

Succinctly the position has been indicated in the two following questions: "If there were no church, whose home, property, children or life would be safe? Who would want to live in a land without a church?" Who (it may be added) in our own land are the chief supporters of hospitals and benevolent institutions, the most active in their efforts to support the weak and rescue the wayward? Who dare say they are the people who are not avowedly on the side of Christ and his church?

In a sense, the right of criticism belongs to everybody. But we have heard much declamation against the church and criticism of it for its failure and futility—scornful, scolding criticism—which made us wonder at the lofty pedestal on which the critic must be standing ere he felt his scathing denunciation to be in order.

The outside critic.

What of the external critic? Is he right in calling attention to the shortcomings of the church? Decidedly so, if he means to help a needy world. As a fact, however, what is the general situation? The external critics of the church owe their ethical ideals and attainments to the very Christianity which they discard. Without the church of history with all its failings they would not have had the standards of criticism which they employ. "A glance along history—we have the authority of Lecky and Hallam for the claim—will certify that Christ and men like Thomas a Kempis and Sir Thomas More and Luther and George Fox have labored, and Darwin and Mrs. Besant and all other sceptics have entered into their labors." So truly writes R. E. Welsh. "Good sceptics bear in their

lives and homes the fruits of that Christian soil which they depreciate. These personal and domestic virtues, when rightly viewed, are a tribute and testimony in no small measure to Christianity, which still girds them though they may not know it.

"You criticise the soil? It reared this tree—
This broad tree and whatever fruit it bears."

The external critic may forget an important thing. Christianity rests upon the person and teaching of its Founder. If Christ were what he claimed to be, then whether the church is perfect or very imperfect, I should be a Christian. Even if members of the church are as lax as the critic says they are, he owes an obligation to the world's greatest Teacher and Reformer, to the Christ and Son of God. To rally to Christ's side will mean the joining of his church; to ignore the body is to neglect the Head. A criticism of others for their failure to discharge their obligations does not free me from discharging mine. The consideration of this might turn many an external critic into an internal worker. Then he could remedy matters.

The critic within.

Has the man inside the church, the preacher who lets himself go to the vast enjoyment of his audience, the right to criticise the church? Yes, of course, under certain conditions. If his motive is pure, his aim constructive, and his criticism fair, he may be encouraged to go ahead. We would wish, however, that all church members would refrain from criticising the church or their fellow members in the presence of non-Christians. This applies also to the caustic criticisms of the church by preachers who are induced by the enjoyment of an entertained audience to indulge in criticisms which are as witty as they are unfair. Eternity alone will reveal the harm done by Christians, possibly well-meaning men and women, who belittle the church in the eyes of non-Christians.

The Secret of Magnetic Preaching.

We have at times had alternations of amazement and amusement as we listened to those who would advance the interests of the church by discrediting it. They learnt nothing from the proverb which deprecates a bird's fouling its own nest. They failed to appreciate the implied claim to lofty superiority which they were making. At times, we have been amused to note the separation of the critic from the body criticised. "They are very cold," a disgruntled member will say of the very congregation of which he is a member. They do little; they are not as good as they ought to be. Was the obligation to "get heat," to live high, to do good, one which concerned the others alone? Why not "we" instead of "they"? Why not get in wholeheartedly and set the example, and generate warmth and enthusiasm? The preacher who says "You should do thus and thus" will accomplish little; the earnest man of God who, confessing and indicating the shortcomings of the church, will urge "Shall we not do more for the glory of God and the good of humanity?" will not stand alone.

It was not my church.

We came across the following suggestive extract the other day:

"I thought my church was narrow; that in her service I was denied the joy of life. I thought that other folk more fully entered into time's rich gain and found great happiness I knew not of.

"But when I stopped to think! Not narrow was my church, but my own selfish heart craved things of fleshly ease.

"It was not my church, it was I!

"I thought my church lacked sociability; that folk both came and went and no one seemed to care in either case. I thought that other places offered so much more joy to strangers.

"But then I stopped to think! There was no unsociability about my church; it came to me I'd hurried home without a thought of the strange face.

"It was not my church, it was I!

"I thought my church was dead. I wept at that grave thought that she no longer faced a moving generation with a vital message. My face was wet with weeping! If we could but have a preacher come to raise the dead to life and fill my church, how gracious that would be!

"But I was startled as I stopped to think that I was weeping all alone and for myself. I found I'd never lost the grave clothes and the napkin still did tightly bind my lips; that no word to lift the lost had ever issued from my heart. I found that I was dead!

"It was not my church, it was I!"

A helpful lesson lies in the familiar lines:

"What kind of church would this church be,
If every member were just like me?"

May we remark, in closing, that the church was not designed to be a place inhabited by perfected beings? Its members are sinners saved by grace, whose characters are now being developed. When the Lord has finished his work upon his people, the result will be a church without blemish and without spot. We do not do the Master justice if we pass too severe a judgment upon the unfinished task. Let us but see the completion of the process, and the result will be glorious.

"And I, if I be lifted up, will draw all men unto me."—Christ.

That is a fact. It is a fact of experience, of spirit. Lifting up Jesus Christ, therein lies the salvation of the individual, mankind, civilisation. Not only is there salvation, saving, upward character development. Christ lifted up is the only thing history has presented that is genuinely cleansing to the mind and the spirit of man, and correctly directional to his actions. Some questions need to be argued, that one does not. Look to the gods or outstanding teachers of India, China and other such nationalities and thank and be grateful to these for what good they have done. Yet, still they were never able to lift their people above sordidness, to lift them toward real high character development—to save them. But Christ, wherever lifted, or even partially lifted up has saved the souls of men, clarified their minds, enlightened their spirit, made strong and upright their character. And the biggest blunders and the largest patches of worldly conditions that have appeared among what we may term as Christendom have been in the strata and places that have not looked up to Christ, to the real Christ, his mind, his spirit, his intentions. Every close student knows that is truth. "Not everyone that saith, 'Lord, Lord,' shall enter into the kingdom of heaven, but he that doeth." The sound of the tongue not only does a man no good, but even has a perjuring or deadening effect on his life unless the tongue is operated from within by genuine unconscious conviction. The same is true of a State or civilisation.

The one thing for all of us preachers, teachers, everyday Christians to do, if we wish to save individuals, save people, nations, is to lift up Christ. Lift him up in the clearest possible tones. Lift him up without the least tinge of apology. Lift him up without pugnaciousness. Just lift up Christ. It is not even necessary to say, "Look," for if he be lifted up he will naturally draw the attention and hearts of men. There are many side things and related thoughts the preacher and teacher may use as helps, but only as helps. Yet the best the preacher can do in his own presentation of arguments in no way compares with just lifting up Christ. Literally so. Lifting up Christ in all clearness, all simplicity, all conviction. I do not pay much attention to what you say as a man, for I can say something too. You may be able to argue well, I also can argue. You may believe this, that and the other. We also have our lines of beliefs. But when you in clearness and conviction and without apology hold up Jesus Christ I always look, listen, and never, or rarely, argue back. I have no desire to argue back. I am drawn closer where the light is brighter and the personal blessing greater, where I can hear the wings of

serenity. I am always hunting for the good, the helpful, that which blesses me.

No. When operating as ministers of Jesus Christ, never let us operate as of our own power and wisdom for there is mighty little or no salvation or help in such.

Amid all the babble, some of it aiming to be sensible and helpful, but some of it plainly fiendish and of carnal desires—amid all this babble of our day, the one thing, the most beneficial thing, the saving thing for us preachers of the Gospel to do is to lift up Christ. Steadfastly, continually, ever lift up Christ, Jesus Christ. There is cleansing in him. There is healing in him. There is salvation in him. All persons, excepting possibly, willfully immoral ones, love for you to hold up Christ before them. Whether all men may accept him or not they at least will call you blessed.

It is not as easy to do a thing as to state it, and if we knew how little our pens sometimes scratch the minds of others possibly we would not take up our pens at all, but if all preachers—you and you, and I—next Sunday morning and each Sunday, would divest ourselves of the thought of a "finished sermon" and of what the people may think of our ability, and devote our mind, our spirit, our all to lifting up Christ before the people it would be blessing untold to them and to civilisation. There is no salvation in a man. My thoughts, however smart and ingenious, will save no man. Salvation is only in Jesus Christ. I will not walk five blocks to hear you talk. I will walk a mile to hear Jesus Christ held up—held up in simplicity and fullness without either apology or pugnaciousness. I like philosophy. Wholeheartedly I like philosophy. I am grateful for science. Very grateful when it is sincere for only truth and service. But not for one moment do I look to them for my soul and spirit salvation. I know salvation personally for me is not in them. Our only salvation of life is in the plain New Testament that tells of wrong and right, of Jesus Christ who brings happiness to the individual heart and peace among all men.—Daniel E. Motley, an American "Christian Evangelist."

Resolution.

We cannot kindle when we will
The fire which in the heart resides,
The spirit bloweth and is still,
In mystery our soul abides;
But tasks in hours of insight willed
May be through hours of gloom fulfilled.

With aching hands and bleeding feet
We dig and heap, lay stone on stone,
We bear the burden and the heat
Of the long day, and wish 'twere done;
Not till the hours of light return
All we have built do we discern.

Lygon St. Church Diamond Jubilee.

Lygon-st. church, Carlton, Vic., is now celebrating its Diamond Jubilee. A successful series of services began last Lord's day. An attractive souvenir, containing a history of the church and embellished with numerous pictures, has been issued. From it we cull the following interesting information.

The Churches of Christ began their work in New Zealand at Nelson in 1844. In Australia we go back as far as the late forties of last century, when brethren worshipped near Willunga, South Australia. In 1853, Bro. J. Ingram, through an advertisement in the "Argus," invited others of like faith to break bread with his wife and himself at 20 Queen-st., Melbourne. Two couples responded. Bro. Ingram, it is surprising to learn, is still alive. He resides at Beechworth, and is 97 years of age. He is being asked to send a greeting to this Diamond Jubilee. Later, a few brethren met in an upper room at the Mechanics' Institute (the Athenæum), Collins-st., commencing May 28, 1854. For ten years no evangelist was employed, but later the need for such leadership, if real progress was to ensue, was realised. Thomas Hughes Milner was born exactly a hundred years ago, in 1825, at Springfield, Leith. He died June 11, 1866, when ready to embark a second time for Australia. Men such as he and H. S. Earl, from the United States of America, imparted much impetus to the cause. In these proceedings are to be seen the beginnings of the churches at Swanston-st. and Lygon-st., for, close neighbors as they have been for more than half a century, at first they were one congregation.

About 1854, while the meetings were being held at the Mechanics' Institute, a number of brethren dwelling at Carlton rented a hall at Barkly-st., where they set up the Lord's Table and met for several years. Many converts were added here, the baptisms occurring on Friday evenings. These

were the fruits of the remarkably successful labors of Bro. H. S. Earl, whose Lord's day evening meetings at St. George's Hall drew crowds of

since our last Jubilee in 1915, H. S. Earl has gone to his rest.

The Barkly-st. hall becoming inadequate, the Temperance Hall was secured for the morning meetings. But Bro. Earl's success went on. Thus the brethren were led to buy land at Lygon-st. and there to build a chapel. The foundation stone was laid in April, 1865. On October 15,

In "The British Harbinger" of July, 1866, appears the following list of Victorian Churches of the day.

CHURCHES IN VICTORIA.	Time of Formation.	Present Number of Members.	Additions during 1865.	From other Churches.	Losses by Removal.	Losses by Defection.	Pastors or Presidents.	Deacons & Deaconesses.	Sunday Scholars.	Sunday School Teachers.	Meetings on Lord's Day	Bible and Prayer meetings during the week.	Meeting Places.
Adelaide Lead.	1865	12	4	...	...	...	...	2-2	...	...	2	1	Pr. H.
Beechworth	1855	16	1	6	10	...	2	1	...	...	2	1	Chapel
Ballarat	1862	70	10	...	...	1	2	4	35	5	2	3	Chapel
Beaumaris....	1859	44	3	...	7	2	2	2	61	9	2	1	Chapel
Brighton	1859	41	11	5	10	...	1	1-1	26	6	2	1	Chapel
Bulleen....	1863	77	15	...	1	1	...	4	...	...	3	1	Chapel
Chesterville	1858	13	1	...	2	...	...	...	11	2	2	1	Chapel
East Brighton....	1864	10	1	...	11	...	1	...	10	2	1	...	Chapel
Home Bush	1866	11	...	...	...	...	1	...	...	...	1	...	...
LYGON ST., CARLTON	1854	264	129	16	2	...	4	7	130	19	2	6	Chapel
Melbourne....	1865	70	3	1	1	1	1	2	44	6	2	3	P. Rm.
Maryborough	1862	27	3	2	4	3	1	1	...	...	2	4	P. Rm.
Mount Clear	1863	24	2	...	...	1	1	2	40	5	2	1	Chapel
Prahran	1855	45	18	...	4	5	...	1	20	4	2	...	Chapel
Warnambool	1857	5	...	...	...	...	...	...	...	...	1	...	Pr. H.
Wedderburne	1864	20	6	...	2	...	3	1	...	...	2	2	P. Rm.

(SIGNED)—C. G. LAWSON, S. H. COLES, W. ROBERTSON.

1,200 and often yielded nearly a score of conversions. There were 190 additions in Brother Earl's first six months of service—a truly great achievement. It may be of interest to know that,

1865, the church came into possession, the building being unable to hold the crowd. Bro. Earl preached. The following Thursday, October 19, 500 people shared in the opening tea. Lord's day evening, October 22, the first baptism was witnessed, that of a young man, who, it is believed, was Bro. A. Millis, who is still actively connected with our churches.

The present membership of the church is about 330.

The Bible School came into existence on January 5, 1862, at Barkly-st., Bro. C. G. Lawson being superintendent. When, in 1865, the move was made to Lygon-st., there were 80 scholars present. Bro. Lawson continued as superintendent at Lygon-st. for five years. Bro. H. H. McKean is the present superintendent, and Bro. Tom Haines is secretary. At present the total attendance is 155, including a staff of 24.

The church has had a succession of notable preachers, from H. S. Earl to the present evangelist, A. G. Saunders, B.A., who recently returned to Australia from missionary service in the Philippine Islands.

Lygon-st. church is more than local. Its name is known and honored throughout the Australasian Brotherhood as are few others. It is a mother of churches. Vigorous suburban churches in many directions are indebted to us for strong and faithful members. In other ways Lygon-st. has contributed of its life to the Cause in all the States, and even farther afield. Such men as P. A. Dickson, G. B. Moysey, Alex. Tait, C. L. Thurgood, D. M. Wilson, Cecil Armstrong, Hugh McLellan and J. C. Martin were Lygon-st. members. Nor are those named all who have gone forth from Lygon-st. to preach and serve. The church has never failed in liberality in behalf of worthy causes and the various brotherhood enterprises. The spirit of good-fellowship and brotherly love prevails. The unity of the Spirit and the bond of peace, to recall Bro. Earl's quotation, prevails to-day. It has sought to be in the congested Carlton district a power for God in the people's lives.



Present Officers of Lygon St. Church of Christ.

From left to right: Sitting.—H. J. Chick, W. C. Craigie, A. G. Saunders, B.A. (preacher), F. Payne (the only surviving member present at the opening of the chapel), H. F. Swain. Standing.—J. J. McColl, A. Haddow, F. Prittie, G. Dickens, J. B. Jackson (secretary), A. E. McColl (treasurer), J. McKean.

Frontiers of Australian Settlement.

Vision, Vim and Valor.

W. R. Hibburt.

The three words composing the headline are a sufficient guarantee to a fourth—*Victory*. These four without a multiplicity of words constitute four big chapters of the lives lived on the frontiers of Australian settlements.

To replace acre upon acre of tall timber by fields of golden grain requires vision, and ever greater vision to convert that piece of second and third class land—a piece of sand plain—into a field of waving grain. Yet this is the victory which many an Australian settler achieves by vision and a strong infusion of vim and valor. We prefer to speak of these things by way of incidents.

Only a few days ago we stood with the last settler east of the railway line from Kondinin, this being one of Australia's many frontiers of settlement. This young man was every inch an Australian, taking his job like a huge picnic, but nevertheless alert, intelligent in action, and doing things rather than settling down calculating and working out the details of his task. Behind us stood 300 acres of crop which two years ago was bush—a playground for kangaroo and a hiding place for dingo. In front of us stood a vast belt of bush that defied any man to advance with his plough or cultivator, or drill or harvester. Yet before this defiant herculean obstacle stood this young settler axe in hand. I immediately compared the tremendous task of clearing with the axe-head and the young man representing the only available power to be transferred to that axe-head. I began to spell out the word impossible, but the crop at my back rebuked me. The pluck of this young Australian would not allow him to falter; he was soon busy at his task with vision, vim and valor, that bringeth the victory. As I withdrew from this scene of action my mind inquired, "Is there any greater force in this world than a young personality fired by vision, contributing his own vitality with intelligently directed vim?" A heart's desire for the kingdom of God made me eager for such personalities within the church.

Let me introduce you to a young couple who are battling on their holding which is situated many miles from the railway line. If space allowed, we could make you appreciate the valor that is being displayed in shaping their career in the bush as they overcome the difficulty of long and bad roads, absence of school for the children, the financing of a big proposition without the required capital. Strive to appreciate at least this one fact, and you will know that some settlers battle against tremendous odds. Owing to a shortage of capital the farm has insufficient dams, and the dry part of the season finds them without water. Last year this meant a cartage of water twelve miles.

The only team available meant that only 250 gallons could be carted over the bad road in one load. Immediately the horses came to the end of the journey, they consumed 100 gallons of it. The time absorbed in maintaining their water supply meant that they carted water two days and seeded every third day. This represents a task of climbing up a mountain slope with a tremendous load on your back and the discouragement of slipping back every few paces. This couple, despite the handicap, continue to toil on and on with unmistakable vision, vim and valor. To such belongeth the victory of Australian settlement. Should defeat overtake them, we shall be amongst the number to hearten them with the truth that there is victory in their defeat. Never pass a hasty or unkind criticism on a settler who has failed, for he may have spent more energy and courage in a few short years than you will probably spend in a life-time.

To the women who pioneer the frontiers we give an unstinted application of the words in our subject title. We have heard many stories as

we have visited in isolated parts of the State that reveal exceptional privation and fortitude of women. It is not our present purpose to relate them, but we prefer to mention the more everyday fact. A good lady recently related to me the days before the railway was put through. To shop required one full week to and from the nearest store. "I was the first woman in these parts," she said. "How," said I, "did you overcome the loneliness?" "Why," she replied, "I never had a lonely day." Further conversation revealed that this was so because they were days full of vision, vim, valor and victory.

Recently we were the guest of a young settler and his wife. The fireside conversation revealed

that the settler's wife was the only child of well-to-do city parents. The last thing that the parents conceived and the most remote ambition of this bright city young lady was to be buried away out in the lonely bush. The romantic part of the conversation of how a young settler wooed and won is not for publication. Here was a young lover on the frontier, living in a very mean dwelling and not prepared to change places with anyone. At the first she was terrified at the sight of a cow, and to find herself riding behind a lively horse was a heart-palpating experience. Three short years have reconciled her to things that were terrifying, and made her equal to the loneliness of the bush and the daily tasks. To-day she loves a lover and a sweet baby boy, and loves the life on this inland frontier.

Think behind these things, and you will readily understand that real life and real people are to be found out on the frontiers of settlement.

Religious Notes and News.

Open-Air Preaching in Belgium.

Mr. and Mrs. Ralph C. Norton, the directors of the Belgian Gospel Mission, and one time members of the Chapman-Alexander Mission party, report that the Mayor of Brussels has given permission for open-air gospel preaching—the first time that such permission has been given since the Inquisition.

A Prayer for Editors.

A book of daily prayers, written by the late Dr. Jowett, contains this petition for which all the goodly fellowship of the press will be duly thankful: "God of all grace, I pray for all who mould the opinion of our country. Bless all the editors of our newspapers and all whose ministry is in the public press. Illuminate their minds, and elevate their lives, that all their writings may be for the glory of their God."

Chinese Students.

Eighteen Christian colleges and universities in China have graduated 3,320 students, where at present there are enrolled 3,901 students, 450 of whom are women. Of the number enrolled, 2,430, or more than 62 per cent., are Christians although only 25.3 per cent. came from Christian homes. According to a survey made of the above institutions, by the China Christian Educational Association, only 164 of the graduates are engaged in the active ministry although 353 are in social-religious work, 821 are teaching in Christian schools and 197 in non-Christian schools; 333 have adopted the medical profession, 14 have turned to law, 13 are engineers, 75 have engaged in agriculture and forestry, 98 hold public offices and 400 are engaged in business. The remainder sent in no report.—"World Call."

Anniversary Hymns.

We have received the following letter seeking the help of our literary readers:—

At a recent meeting in Melbourne of the Joint Board in charge of the Australasian graded lessons, the question of issuing anniversary hymns in Australia was carefully considered. The opinion was expressed that it was possible to publish an annual series of such hymns by writers and composers in Australia and New Zealand, which would give greater satisfaction to those concerned than most of the material which is at present in use.

A resolution was therefore passed appointing a small committee to make enquiries and report to next meeting. In accordance with this resolution I should be glad to hear from hymn-writers in Australia and New Zealand, who might be able to supply words or music suitable for Sunday School anniversaries.

If, in response to this request, the material sent in is of sufficient quantity and quality to give reasonable promise of a suitable annual booklet, the Joint Board will probably undertake the work and enter directly into further communication with any writers who may make themselves known.

Copies of original hymns, words only, or words set to music, should be forwarded to the undersigned at an early date.—Jas. B. Galloway, St. Andrew's Manse, Church-st., Wagga Wagga, New South Wales.

Y.M.C.A. in Greece.

The National Young Men's Christian Association of Greece was organised recently. The titular head of the Greek church, who was present, referred to the Y.M.C.A. as an organisation which "through its regular programme disseminates a practical Christianity without emphasis on dogma or creed." He said the official church welcomes the association and considers it a valuable ally, because its spirit is the spirit of Christ and it offers a practical means of saving the nation's youth.

Turkish Early Christians.

A curious newly-discovered document purporting to record the spread of Christianity across Asia over a thousand years ago, is described in the current issue of the John Rylands Library "Bulletin." Passages reproduced in the "Manchester Guardian" state that, as early as the sixth century, the Huns and Turks were being taught by Christian missionaries.

"Toward the end of the eighth century, ordinations were made (says a chronicler) 'by the holy Catholics Timothy the Patriarch, to the countries of the savage peoples, who were devoid of every understanding and civilisation'; they went beyond the Caspian and into Central Asia, spreading Christianity and material civilisation." In 1109 there is a request to the Nestorian Patriarch on behalf of about two hundred thousand Christian Turks and Mongols around the River Orkhon and Lake Baikal, for instruction as to the kind of food they were to eat in Lent. There were then already archbishoprics at Samarkand, east of Bokhara; Tangut, north-east of Tibet; and Kashgar, in Eastern Turkestan, followed a few decades later by one at Khatai (whence "Cathay"), in North China."

If the particulars as given do indeed represent the true facts, may it not be regarded as a reflection upon the vain machinery of a barren ecclesiastical system, that so vast a Christian community should have been, as it were, "lost in the wind"—"Christian."

"Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be the glory in the church and in Christ Jesus, unto all generations for ever and ever."

The Home Circle.

Conducted by J. C. F. PITTMAN

Keep Time with God.

Whate'er our thoughts or purpose be,
They cannot reach their destined end,
Unless, O God, they go with thee,
And with *thy* thoughts and purpose blend.

Keep time with God, and then the power,
Which in his mighty arm doth lie,
Shall crown the designated hour
With wisdom, strength, and victory.

Be not too fast, be not too slow;
Be not too early, not too late;
Go, where his orders bid thee go;
Wait, when his orders bid thee wait.

Keep time with God, await his call;
And step by step march boldly on;
And thus thou shalt not faint nor fall,
And thus shalt wear the victor's crown.
—Upham.

A Good Lesson.

A young man, a student in one of our universities, was one day taking a walk with a professor, who was commonly called the students' friend, from his kindness to those who waited on his instructions. As they went along, they saw lying in the path a pair of old shoes, which they supposed to belong to a poor man who was employed in a field close by, and who had nearly finished his day's work. The student turned to the professor, saying: 'Let us play the man a trick: we will hide his shoes, and conceal ourselves behind those bushes, and wait to see his perplexity when he cannot find them.' 'My young friend,' answered the professor, 'we should never amuse ourselves at the expense of the poor. But you are rich, and may give yourself a much greater pleasure by means of this poor man. Put a crown into each shoe, and then we will hide ourselves and watch how the discovery affects him.' The student did so, and they both then placed themselves behind the bushes close by. The poor man soon finished his work, and came across the field to the path where he had left his coat and shoes. While putting on his coat he slipped his foot into one of his shoes; but feeling something hard, he stooped down to feel what it was, and found the crown. Astonishment and wonder were seen upon his countenance. He gazed upon the coin, turned it round, and looked at it again and again. He then looked around him on all sides, but no person was to be seen. He now put the money into his pocket, and proceeded to put on the other shoe; but his surprise was doubled on finding the other crown. His feelings overcame him; he fell upon his knees, looked up to heaven and uttered aloud a fervent thanksgiving, in which he spoke of his wife, sick and helpless, and his children without bread, whom this timely bounty, from some unknown hand, would save from perishing. The student stood there deeply affected, and his eyes filled with tears. 'Now,' said the professor, 'are you not much better pleased than if you had played your intended trick?' The youth replied: 'You have taught me a lesson which I will never forget. I feel now the truth of these words, which I never understood before: "It is more blessed to give than to receive."' (Acts 20: 35.)

Destroying Enemies.

A Chinese emperor was told that his enemies had raised an insurrection against him in one of his distant provinces. "Come, then, my friends," said he, "follow me, and I promise you that I will quickly destroy them." He marched against his rebellious subjects, but they submitted on his ap-

proach. All now expected that he would take the most signal revenge upon them. Instead of doing so, however, the captives were treated with mildness and humanity. "How!" exclaimed his chief minister, "is this the way you fulfil your promise? You gave your royal word that your enemies should be destroyed; and, behold, you have pardoned them all, and even bestowed favors upon some of them." "I promised," replied the emperor, with a generous air, "to destroy my enemies, and I have kept my word; for, see, they are enemies no longer; I have made friends of them." Like this emperor, let us learn to "overcome evil with good," and destroy our enemies by changing them into friends by kindness.

Be Kind.

"Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake, hath forgiven you."—Eph. 4: 32.

Do a kind deed while you may
To some friend on life's highway.
There are many ways you'll find
Every day of being kind;
Little things which no one heeds,
Unseen, self-denying deeds.
Kindly acts are like the flowers
Brightening all this world of ours.
Or may be the hidden seeds
Of another's better deeds.
Never one was wasted yet,
Never one will you regret.
Like the sunshine, shed around
Light on good and evil ground.
Scatter love; for "love is kind,"
Love will bring back love you'll find.

Say a kind word when you can,
Just to help your brother man.
Just one little word of praise
May a drooping spirit raise;
Or withheld, may wound a heart
With a never-ending smart.
Words cost little; but they may
Brighten all another's way,
And may help one to attain
All the good he seeks to gain.
Why should you his failings scan,
Or his noblest efforts ban?
Though indeed his faults be many,
Who is there that has not any?
Give a kind word by the way,
T'will come back to you one day.

—Fairelie Thornton.

A man in a tweed suit and leggings walked into a poulterer's and asked for a brace of pheasants. "Sorry, sir," said the shoeman, "completely sold out of pheasants. I could let you have a nice veal and ham pie, though, sir." "Don't be ridiculous," snapped the customer angrily; "how the dickens could I go home and say I'd shot a veal and ham pie?"

Mrs. O'Flannagan—"Come here, ye obstinate young Irish raskil, an' put yer hat on! Shure, if ye hadn't got one ye'd always be wearin' it, ye're that contrairy!"

"So they've just made your husband a Minister without portfolio, Mrs. Higgins?" "Yes, and I'm so thankful, for Henry hates carrying parcels."

The Family Altar.

— J.C.F.P. —

SUNDAY.

And to you that are afflicted, rest with us, at the revelation of the Lord Jesus from heaven with the angels of his power in flaming fire.—2 Thes. 1: 7.

"Why 'with us?' It shows sympathy in their present trials, for it implies that the writers themselves had earned or were earning that rest by the like trials. The word 'rest' (or relaxation) is the opposite of the 'strain,' at which the persecution kept them. Such 'rest' is not to be expected in its fulness till the judgment day."—C. J. Ellicott.

Reading—2 Thes. 1: 7.

MONDAY.

So then, brethren, stand fast, and hold the traditions which ye were taught, whether by word, or by epistle of ours.—2 Thes. 2: 15.

The writer above quoted comments thus upon this verse—"Whatever can be traced to apostolic origin is of the essence of the faith. They are to 'hold tenaciously' all (Paul's) his traditions, and these would include instruction doctrinal (as 1 Cor. 15: 3; Jude, verse 3), ceremonial (1 Cor. 11: 2, 23), and moral (chapter 3: 6; 2 Pet. 2: 21)." Reading—2 Thes. 2.

TUESDAY.

Faithful is the saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief.—1 Tim. 1: 15.

"Jesus, thou for me hast died,
And thou in me shalt live,
I shall feel thy death applied,
I shall thy life receive."

Reading—1 Tim. 1.

WEDNESDAY.

And the Lord direct your hearts into the love of God, and into the patience of Christ.—2 Thes. 3: 5.

"Come then, O Lord, thy light impart,
The faith that bids our terrors cease."

Reading—2 Thes. 3: 5.

THURSDAY.

For there is one God, one mediator also between God and man, himself man, Christ Jesus.—1 Tim. 2: 5.

"Jesus was truly and properly a man, having a perfect human body and soul, and is often called a man in the New Testament. But this does not prove that he was not also divine—any more than his being called God (Jn. 1: 1; 20: 28; Rom. 9: 5; 1 Jn. 5: 20; Heb. 1: 8), proves that he was not also a man. The use of the word man here was probably designed to intimate that though he was divine, it was in his human nature that we are to consider him as discharging the office."—Doddridge.

Reading—1 Tim. 2.

FRIDAY.

For they that have served well as deacons gain to themselves a good standing, and great boldness in the faith which is in Christ Jesus.—1 Tim. 3: 13.

"They (the deacons) may have shown so much piety, prudence, good sense, and ability to preside over the church, that it was judged proper that they should be advanced to the office of bishop or pastors of the churches. Such a course would not be unnatural. This is, however, far from teaching that the office of a deacon is a subordinate office, with a view to an ascent to a higher office."—A. Barnes.

Reading—1 Tim. 3.

SATURDAY.

For bodily exercise is profitable for a little, but godliness is profitable for all things, having promise of the life which now is, and of that which is to come.—1 Tim. 4: 8.

"This godliness transfigures, and illumines with its divine radiance all busy, active life—every condition, every rank, all ages. That surely is what a good minister of Jesus Christ must aim at."

Reading—1 Tim. 4.

Prayer Meeting Topic.

October 28.

The Letter to the Church at Philadelphia.

(Revelation 3: 7-13.)

F. J. SIVYER, B.A.

Philadelphia—the ancient town with the beautiful name—situated right in the centre of Asia Minor, still exists in spite of earthquakes and Turks. "It had the most glorious history of all the cities of Asia Minor in the long struggles against the Turks." (Ramsay.) Its present name is *Ala-shehr*, "the reddish city," and about one-third of its population of 15,000 are professed Christians.

Edward Gibbon, the celebrated English historian, in his famous history of "The Decline and Fall of the Roman Empire," has many bitter things to say against Christianity, and blames the early Christians for the downfall of Rome, yet he was so struck by the fulfilment of the prophecy concerning the safe-keeping of Philadelphia that he has left on record the following eloquent and striking paragraph:—

"Philadelphia alone has been saved by prophecy or courage. At a distance from the sea, forgotten by the conquerors, encompassed on all sides by the Turk, her valiant citizens defended their religion and their freedom above four-score years. Among the Greek colonies and churches of Asia, Philadelphia is still erect—a column in a scene of ruins—a pleasing example that the path of honor and safety may sometimes be the same."

The promises that are given seem almost out of proportion to the merits of the case; but they reveal the Lord's delight whenever he finds faithfulness. He does not wait until our performances are perfect before he praises and rewards. "In all our poor, stained service, he recognises the central motive and main drift, and, accepting these, is glad when he can commend."

OPPORTUNITIES FOR SERVICE.

Because these humble Christians persisted in faithfully preaching the gospel, the open door of opportunity would ever be set before them. This, surely, was meant to encourage all faithful plodding preachers! Note, further, that even from among those who once despised them, the Lord would "make them to come and worship before thy feet, and to know that I have loved thee."

SAFETY IN TRIAL.

This second promise is singularly appropriate—"Because thou hast kept my word . . . I also will keep thee." There are two ways in which we are to keep Christ's Word—by inwardly cherishing it, and by outwardly obeying it. "In your patience ye shall win your souls." Christ will do for us as we have done with his Word. The hour of temptation shall not be the hour of falling, but the hour of victory, if we have beforehand honored and kept his Word.

REWARDS AWAITING.

The *Crown* here spoken of is not the symbol of royalty but the floral wreath or garland won by victors in contests. These earthly crowns faded next day, but the Christian's crown is a crown "of glory that fadeth not away." But we are to remember that there is need for us ever to watch and hold fast. "The slack hand soon becomes the empty hand."

The *Pillar* suggests permanency. To those who overcome there is promised a permanent place in the temple of God, i.e., in the glorified church—they "shall go no more out." Their journeys and wanderings will then be at an end.

The *New Name* written on the victorious Christian implies entrance on a new life—a new and higher stage of existence where new knowledge of God is gained, and with the new knowledge, greater love and greater power. All these "exceeding great and precious promises" are for those who endure and who overcome, therefore "hold that fast which thou hast, that no man take thy crown."

Our Young People.

Conducted by Leslie C. McCallum, M.A.

Victorian Organiser on Tour.

During the month of September, the Victorian organiser was on tour among some of our country schools. On September 6 we were in Ballarat. Through the courtesy of Bro. Wilkie we were able to visit the Mount Clear school at 10.15 a.m., and, though many of the scholars have to come long distances, there was an attendance that morning of 26 out of a possible 27. For many years the work here was carried on by Miss McGowan. Our sister has now left the district, and Bro. A. P. Burdeu is carrying on the work of the school. The rest of the day we spent with the church at Peel-st. Throughout the day good meetings greeted us, and all voted it one of the best anniversaries yet celebrated. There is a very fine school here, and under the leadership of Bro. Cameron should be a great asset to the work of the church.

On Thursday, Sept. 10, we were in Ararat, where Bro. and Sister B. J. Combridge ably guide the work. Here we met some sixteen of the officers and teachers in conference, and a very profitable time ensued. The work of the school is greatly hampered by lack of accommodation. The church auditorium provides a fine meeting-place for the large school, but the work in the kindergarten is hampered through lack of space, and there are no class-rooms. Still the work is carried forward in a very fine spirit.

Our next place of call was Kaniva. In spite of wet weather, some twenty people gathered together to talk over the work among the young people. Kaniva has some fine records in the way of lengthy service. Bro. Benn, the beloved preacher, is now in his nineteenth year of service with the church, and Bro. J. M. Goldsworthy for more than 35 years has occupied the superintendent's desk in the Bible School.

At Horsham we were privileged to take part in the Bible School anniversary services. The attendance at all the meetings was large, and keen interest was manifested. The school here is in a very fine condition, with a splendid body of young men in charge. One evening we met the officers and teachers of the school in conference. The preacher, Bro. Wilson, is doing his work in a thorough manner.

On Sept. 22 we reached Stawell to find that Bro. and Sister Pratt had arranged for a teachers' tea and conference. After a very happy time spent around the tea-table, some 37 workers and interested friends gathered for the conference. The work here is in good heart, especially the work among the young people. It is worth while mentioning that the three schools—Ararat, Stawell and Horsham—each carried off three prizes in the recent Bible School examination.

The last Sunday in September was spent in the famous Goulburn Valley, when Shepparton celebrated its Bible School anniversary. Fine meetings all day, when two boys and a young man expressed their determination to follow Christ. Bro. Dan. Stewart is both preacher and song-leader, and is doing a very fine work. Shepparton is a thriving town, and it is good to know that we have a strong church and a flourishing Bible School in this important centre.

N.S.W. Children's Year Celebrations.

In connection with Children's Year, Cessnock made its contribution by way of a united convention on Saturday, Sept. 12, and Sunday, Sept. 13. The N.S.W. Council of Religious Education was represented by Mr. A. L. Haddon, M.A., president, and Miss Quine, kindergarten expert.

The Cessnock Sunday Schools represented were Methodist, Church of England, Presbyterian, Congregational, Baptist, Salvation Army, also Aber-

dare Presbyterian and Methodist, West End Church of England, Methodist and Congregational. The convention was opened in Presbyterian Church on Saturday at 4 p.m., when Mr. V. Clark-Duff, B.A., who presided, introduced Miss Quine and Mr. Haddon. About sixty teachers were present, representative of all Protestant denominations.

Miss Quine gave an interesting and illuminating talk on the kindergarten programme, illustrating the talk with samples of kindergarten expression work. Then followed tea and a tea-table conference, when the following subjects were discussed:—(1) "The School in Relation to the Church," by Mr. W. Brown, supt. Presbyterian Sunday School. (2) "Sunday School and C.E.," by Mr. Durbin, of Baptist Church. (3) "Temperance in the Sunday School," by Mr. Laing, of West End Congregational. (4) "Senior Scholar Problem," by Mr. White, supt. Methodist Sunday School.

Sunday, 13th, saw one of the biggest and certainly the most impressive procession that ever marched the main thoroughfare of Cessnock.

Headed by the Cessnock band, and following a striking banner provided by the Presbyterian Sunday School bearing the slogan "Bonnie Barns, God's Best Gift, Our Best Asset, Australia's Best Immigrant," 1,000 children, accompanied by many teachers, marched in splendid order to the new Strand Theatre. That commodious building was taxed to its utmost capacity. A moderate estimate of the audience would be 1,250.

Mr. Davies presided, and had with him on the platform ministers and superintendents. After some community singing, Miss Quine spoke to the children—the tiny tots—in story fashion, and a very pretty story told a very definite moral.

Mr. Haddon followed with a talk to the senior scholars on "Speaking Without Talking," illustrating in vivid fashion "the not everyone that saith, but he that doeth" type of Christian.

A vast congregation again gathered at 6.45—well nigh 1,000, mostly adults. A very fine atmosphere was created by the singing of the well-known gospel hymns, and some telling messages in song and recitation by the children of various Sunday Schools. Mr. Clark-Duff, who presided, in introducing the speakers referred to the splendid procession of the afternoon, and the splendid congregation then present—another testimony of the truth that "a little child shall lead them."

Mr. Haddon delivered a forceful, practical, homely talk on "Parents by Proxy." The all too prevalent danger of handing over children to others for their religious education was eloquently pointed out. The value, the opportunity, the responsibility of Children's Year was a theme we could not ignore.

Mrs. Durbin and Mr. T. Pendlebury sang pleasing solos during the service.

Miss Quine in her talk spoke also of the home influence. She pointed out as a great need this Children's Year, the equipment for teaching the tiny children. Make the kindergarten room as bright as the gospel taught.

Life?

There are a number of us creep
Into the world to eat and sleep;
And know no reason why we're born,
But only to consume the corn,
Devour the cattle, flesh, and fish,
And leave behind an empty dish.
And if our tombstones, when we die,
Be not taught to flatter and to lie,
There's nothing better can be said
Than that he's eaten up all his bread,
Drunk up his drink and gone to bed.

Foreign Missions.

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

Children's Day Awards.

1. Children collecting 1/- to 2/5 in their boxes will receive a button of Dr. G. H. Oldfield, our first medical missionary to India.
2. Children who collect 2/6 to 4/11 will receive two buttons, one of Dr. Oldfield, and another of one of our missionary families.
3. Children who collect 5/- or more will receive the two above-mentioned buttons, and in addition three foreign coins and twelve foreign stamps.

The Foreign Missionary Board would esteem it a favor if this information were announced to the scholars every Lord's day before the offering. If any school has not received boxes or order of service, and will write to the State F.M. Secretary or "Austral," 528 Elizabeth-st., Melbourne, as far as possible such requests will be attended to. The boxes and order of service have been ready since about the middle of September.

Boxes for India and China.

A large number of boxes is being sent to India by steamer to go with Dr. Oldfield. Victoria has packed six large boxes, an average size of 42 in x 17 in., the largest ever sent at one time from Victoria. In addition, a large case has come direct from Tasmania, the first time they have sent a case on their own. Victoria is also sending six petrol cases full of goods to China. South Australia is sending five cases to India, and New South Wales is sending cases, but we do not know how many.

The Dhond Hospital.

A great interest in our Dhond Hospital in India has been aroused by Dr. Oldfield's visits to the churches. He has especially encouraged the young people to assume the responsibility for the maintenance of the hospital after it is erected. This has been enthusiastically taken up by our young folks, and it is expected that the young people's organisations will assume the responsibility to a large extent of the upkeep of the hospital. The Victorian young people have pledged themselves to raise £350 of the amount required. Two young ladies, Misses L. and B. Skerman, of Toowoomba, Qld., have sent Bro. J. E. Allan five pounds for the equipment of the hospital. A "brother" from Swanston-st. church has sent one hundred pounds.

Dr. Oldfield has suggested that some books containing receipts for gifts from £1 to 1/-, the total value of the book being five pounds, might be distributed among those interested to enable contributions to be easily made. This suggestion is now under consideration by the F.M. Board, and very likely they will soon be issued. It is proposed to have placed on them a block of the ground plan of the hospital with a picture of Dr. Oldfield, the first doctor, with blocks of other features of the hospital.

Letter from Pentecost Island.

One of the Pentecost Islanders sends the following interesting letter.

Dear Mr. Walden,—

We are pleased to receive the answer of our letter from you. It came to us on January 9, 1925. We are all very glad that you sent Mr. McKie down here on Pentecost to help us in God's work. In that letter of yours you say we will see him, and now we see that he is one very good missionary for us, because when he came here at Banmatmat then he got 24 boys to train them, and he speaks the true things to them. Some men and two French missionaries, they try to stop his work.

One French missionary he lives close to Mr. MacKie; he is the one who stops all men from school, and he talks to Mr. MacKie three times, and said, "Your school is no good, he tell lie; mine is good, he speaks true." Then Mr. MacKie say to him, "Why you say my school is not true?" Every school they do just the same and we are very sorry for this work, but we take everything to God in prayer, and we want you please to pray for us and all Christians, brothers and sisters, that God will make it straight for all things are possible to him. We are very glad that God gave us a happy Christmas and New Year, with Mr. MacKie and Mrs. MacKie and their babe. I hope that God will bless you and help you for his work. I am, your faithfully.—David Bullacasso.

Shrigonda News.

Miss Cameron writes: "We have two or three girls whom, we think, might help in the hospital as soon as needed. They cannot go for training because they have not the necessary English, and are too old to wait for it, but they will be very useful with what they have, working under others, and some of our younger girls can be trained thoroughly. This week the rain fell in torrents. The dam Mr. Watson has made is full, and the

water from it is filling our well. It has made a wonderful difference. You do not realise how much. Our hearts are full of thanks to God who has fulfilled our great need." They badly need another well at Shrigonda.

Evangelistic Work.

At Baramati during June, aggressive evangelistic work was carried on by the staff of evangelists, augmented by the help of the new church pastor. This is the month during which one of the biggest festivals is held at Pandharpur, and the pilgrims who carry the palanquin containing the stone impressions of Tukaram's feet, pass through Baramati on their way. Large crowds stop for a night at Baramati, and our preachers have had many opportunities of presenting the gospel to those who are seeking salvation at Vithoba's feet. On the return journey they do not keep together, but for days there are pilgrims to be seen on the roads. The preachers have made use of these opportunities to press the claims of Christ.

Prayer and Missions.

Unprayed for, I feel like a diver at the bottom of a river with no air to breathe, or like a fireman on a blazing building with an empty hose.—James Gilmour.

Every step in the progress of missions is directly traceable to prayer. It has been the preparation for every new triumph, and the secret of all our success.—Arthur T. Pierson.

COMING EVENTS.

MALVERN-CAULFIELD
FORBES-FEARY TENT MISSION,
Corner Dandenong Road and Carnarvon St., immediately opposite entrance to Malvern Station.
Every Night (except Saturdays). All Welcome.
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. Hospitality extended to visitors throughout the day. 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 & 28.—Surrey Hills Bible School Anniversary. Sunday, Oct. 18, 11 a.m., Service in Chapel; 2.45 p.m., Freemasons' Hall; Speaker, Bro. Harold Patterson, M.A.; Subject, "Building the Bridge." 6.45 p.m., same hall, Speaker, Bro. Theo. Edwards; Subject, "Is the Young Man Safe?" Wednesday, Oct. 28, 7.45 p.m., in same hall, Scholars' Demonstration and Distribution of Prizes. Come and enjoy the singing.

OCTOBER 25.—North Sydney Special Home-Coming Services. 11, Worship and Roll-call, A. H. Webber; 3, Family Re-union, A. L. Haddon, M.A.; 7.15, Gospel Service, C. C. S. Rush, B.A. Lunch and tea for visitors. Greetings welcomed from former members. Write secretary, F. A. Horsey, Ashmore-ave., Pymble.

OCTOBER 25 and 27.—Bible School Anniversary Fairfield church, Gillies-st., Fairfield. Sun. 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 & 27.—Brighton Sunday School Anniversary, 11 a.m., L. McCallum, M.A. 3 p.m., Special singing by the school. Tuesday, 27th, Concert and Distribution of Prizes. All friends

of Brighton church and school cordially invited to all meetings.

OCTOBER 25 and 28.—North Richmond Church Anniversary. Sunday, October 25, Worship, 11 a.m., Speaker, Bro. Fred. Killey; 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 28-30.—Brunswick Church of Christ, Glenlyon-rd. A Sale of Work will take place in the above from Wednesday, Oct. 28, to Oct. 30, to be opened by His Worship the Mayor, Councillor M. Balfe. Proceeds in aid of church funds.

OCTOBER 31.—St. Kilda Church of Christ will hold a Sale of Gifts in A.N.A. Hall, Blanchest. Afternoon, 2 p.m.; evening. Admission free. All kinds of gifts for sale.

OCTOBER 31.—Boronia Sisters' Auxiliary. Sale of Work, opening 3 o'clock by Mrs. Lee. President Women's Conference. A cordial welcome for everyone. Come and spend a happy afternoon.

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.

NOVEMBER 1.—Swanston-st., Melbourne. Lord's day, November 1, Special Home-coming and 60th Anniversary (Diamond Jubilee) Services. Morning, 11 o'clock; afternoon, 3 o'clock; and evening, 7 o'clock. Former members and friends cordially invited. Letters invited from those unable to be present, addressed to Robert Lyall, 59 Leveson-st., North Melbourne.

NOVEMBER 8-22.—Brunswick Church of Christ, Glenlyon-rd. Mr. T. A. Fitzgerald will conduct a mission in the chapel from Nov. 8 to 22, Fridays and Saturdays excepted. Special singing, stirring messages. Past members especially invited.

Applications are invited from brethren desirous of taking over the pastorate of North Croydon (Adelaide suburb) church.—C. S. Tomkins, secy, Hurtle-st., Croydon, S.A.

The New and the True.

Dear Brother Editor,—

I presume that I am one of the earnest men who inspired the leading article "The New and the True" in the "Christian" of October 1. Therefore I would crave, of your clemency, a few words.

When you wrote of the Dayton trial, I think that you did not have all the relevant data before you when making your judgment that there was no attempt in Tennessee to coerce the thinking of people, but that you followed the press accounts of the special pleading of an advocate. A certain book, "Mind in the Making" had been banned from the university because it taught evolution; controversy followed, the State law was passed and certain professors were removed from positions in the university. Most people will agree that it is undesirable that children should be troubled with the deep things of philosophy; but to forbid free thought and discussion in a university is a return to medievalism.

We were twitted in your article with using vague generalities and challenged to produce something practical. I, am going to suggest one thing of great importance: it is time that we reconstructed our plea in the light of modern knowledge.

Alexander Campbell heard the message from God to call together the scattered flock. He taught that this could be accomplished only by a return to the Christianity of the New Testament. This book was his standard, and everything which did not agree with this norm was ruthlessly cut away. We have thought that the work was done so thoroughly that there was nothing remaining to be done. That is not so.

Campbell did his work under certain disadvantages. For instance, he used a defective and now discredited psychology. It was the custom of the reformers to charge those who could not see their viewpoint that they were looking at the Scriptures through Methodist or through Presbyterian spectacles; but it is very clear that Campbell also looked through spectacles—the spectacles of John Locke. This philosopher taught that all things in our mind came by way of the senses. Rigidly following this thought, we have inherited a certain theory of inspiration and of the work of the Holy Spirit generally. Again, Campbell did not have the advantage of the historical research of the last hundred years, which gives us a new way of regarding the history and doctrine of the early church. Campbell was exceedingly honest in his search for truth, and would not rest satisfied with conventional orthodoxy; but from time to time shocked many good folk with his new interpretation. Unhappily, we have been content, to a large degree, to rest in Campbell's conclusions, and have not followed his methods; so we have suffered from what John Stuart Mill called "the deep slumber of a decided opinion."

Recently we have had an attempt made to restate our position from the standpoint of a man who is conversant with modern criticism, modern science and modern philosophy. I refer to Principal Robinson's "Essays on Christian Unity" which received such favorable comment in your pages. Though not agreeing with Brother Robinson in every particular, it has been my delight to pass this book around my friends and acquaintances—men who were able to appreciate and comment to criticize. Invariably they have made favorable comment. A university professor, a leader of thought in Australia and a keen theologian stated that he was pleased with the book, and said it was "very good"; another, a headmaster in one of Sydney's great public schools, in thanking me for sending him the book, said that he was much impressed, and added "if you men are thinking like Robinson, I do not wonder that you are keen on unity." Here, then, is an opportunity of bringing our plea to a much wider circle; but if

it is to carry weight there, it must be formulated in such a way that it does not shock the conscience or grieve the intelligence of the educated Christian man.

Such a task demands our keenest minds, and a temper which is able to discuss controversial matters in a non-controversial way, which will remember ever Cromwell's advice to certain religious leaders, "I beseech you, by the mercies of Christ, to consider that you might be mistaken."

I make no comment on what other brethren are doing. To every man his work, the body of Christ needs the varying talents. But to whatever sphere of labor we feel the Master calls us, let us go forward in the spirit of the old college motto, "omnia ad dei gloriam."

Yours fraternally,

Louis Anderson.

[Some things in the foregoing are good. The opening sentence of the second paragraph, however, is not only in questionable taste, but it exactly illustrates that calm assumption of superior knowledge on the part of advocates of the new against which we have protested and hope to continue to protest. Paragraph 3 professes to avoid generalities by the giving of the practical advice to reconstruct our plea in the light of modern knowledge. If our brother will do the reconstructing of the plea instead of saying we should do it, then he will be departing from generalities. As it is, his paragraph illustrates the common fault of the merely destructive critic. We may add that in the process of alleged reconstruction some of our advanced writers have given us something with but little recognisable resemblance to "our plea." The remarks regarding A. Campbell and John Locke have a measure of truth in them, but they do not affect in the least what Campbell was able to do in calling men back to the Scriptures. What is proven to be according to the Scriptures is to be accepted whether A. Campbell, John Locke, or the present writers have or have not an adequate philosophy. If there are any of our brethren who have elevated Alexander Campbell to the level of an authority, so that they are content to rest in his conclusions, then Bro. Anderson does well to urge them to mend their ways. Campbell would have criticised such very severely. He had no wish to have men enjoy the sleep of "a decided opinion," but he profoundly believed we should have a deep conviction of the truths of our holy religion as revealed in the New Testament, which he accepted as inspired by the Spirit of God. And he was right in this. We shall endeavor to regard the admonition our brother gives in his second last paragraph. If we have ever written one word which could reasonably be taken as suggesting that we cannot preach the truth of God in a new way, that we must employ the stereotyped phrases of our fathers, that we should close our eyes to new light, or that there is no new light to break from out the sacred page, we deeply regret it. But we want to make sure that what is presented is *true*, and for us the final test in religion is harmony with the revelation of him who is "the Truth." Our article neither was nor was intended to be a reply to any individual writer.—Ed.]

Proposed Chinese Missions in China.

For some considerable time the Chinese churches in the Commonwealth have been planning to conduct their own missions in China, and have now arranged for Bro. Au Kwong Hon to leave Australia in November to begin work in Hong Kong.

This work will be wholly supported by your Chinese brethren in Australia, and will not in any way be financially dependent on the Federal Foreign Missionary Board. We are prepared to finance and manage the whole enterprise.

At a later date we plan to have our own missionary in the city of Canton as well. After spending twelve or eighteen months in Australia, our missionary will return to China and begin work in that great city.

Our immediate objective, however, is Hong Kong. There we propose to rent a building from countrymen on our behalf.

The financial aspect of this venture will call for considerable sacrificial giving on our part, and as preliminary expenses are always heavy, we are inviting our Australian brethren throughout the Commonwealth to help us furnish the chapel in Hong Kong.

If our Australian brethren will give us £110, we will be able to furnish in a nice and comfortable manner, and we suggest to you that your congregation give us the money, so that the articles may be purchased in China. We suggest the following:

Sydney.—Communion table, £1; pulpit, £2; bookcase, £5; platform, £3; clock, £1; carpet runner, £1; 12 chairs, £3; 7 long forms, £7; 200 Bibles, £10; 200 Sankeys, £5.

Melbourne.—Organ, £25; music stool, £1; music book, 10/-; 7 long forms, £7; 200 Bibles, £10; 200 Sankeys, £5.

Adelaide.—1 set communion cups, £5; 3 long forms, £3; 50 Bibles, £2/10/-; 50 Sankeys, £1/5/-.

Perth.—Platform carpet, £4; 3 long forms, £3; 50 Bibles, £2/10/-; 50 Sankeys, £1/5/-.

My brethren in Australia have given me the honor of managing our missionary enterprise, and I will be glad to know that your congregation will help us to establish this unique missionary effort, which, as far as I know, has not been attempted from Australia before.

Enquiries can be made at the Chinese churches following:—Ah Dunn, Hindley-st., Adelaide, S.A.; Hun Sinn, 390 William-st., Perth, W.A.; Wing Young, 145 Little Bourke-st., Melbourne, Vic.; Quan Mane, Federal Secretary, 9 Blackburn-st., Sydney, N.S.W.

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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OBITUARY.

HOLMES.—On Sept. 12, Mrs. M. C. Holmes, wife of Councillor L. W. Holmes, of Malvern, Vic., passed away unexpectedly in Sydney, at the age of 64 years. Over 46 years ago, our sister, with her future husband, joined the Church of Christ in Dunedin under the preaching of the late M. Wood Green. Previously she had been a member of the Baptist church. About 40 years ago, Mr. and Mrs. Holmes linked up with the church at South Melbourne. About a year later they removed to Malvern. Our late sister was a foundation member of the church in that district. For health reasons she spent most of the past few years in N.S. Wales, she and her husband having happy fellowship with the church at Hornsby. It was hoped she would be able to return by Christmas, but she was suddenly called home on Sept. 12. Her body was laid to rest in Cheltenham Cemetery on Sept. 15. Bro. D. Wakeley conducted the service, assisted by Hon. W. H. Edgar, M.L.C. A large company of friends, including the fellow-councillors of Bro. Holmes, paid their last tribute of respect. Mrs. Holmes was a devoted wife and mother, and a sincere believer in the Lord Jesus Christ. In addition to her religious interests, she labored much in temperance and benevolent work. Being twice Mayoress of Malvern, she was able to show a good example and exert much influence. The breadth of her interests is shown by the positions she filled. She was an active and foundation member of the W.C.T.U., had been president of the Malvern Anti-Liquor League, and Red Cross Society, secretary and treasurer of the League of Mercy, also Life Governor of the Melbourne and the Women's Hospitals. Mrs. Holmes had eight children, six of whom are left with a sorrowing husband to mourn her loss.

McDONALD.—Bro. W. M. McDonald, son of Mr. and Mrs. Jas. McDonald, of Polkemmet, passed away at the end of last month, at the early age of 29. Our brother was a school teacher, and showed very great ability and promise in his work. As a boy he had a brilliant school career. At the age of 21 he enlisted and served in the Great War. He was wounded and gassed, and was invalided home. Still he persevered with his studies and his work, till stricken down. Bro. McDonald had a bright and happy disposition, and bore his long illness with much fortitude and patience. A large number of friends and comrades paid their last tribute of respect in Warracknabeal Cemetery, where Messrs. F. Cornelius and F. J. Rankin conducted the service.

BYARD.—It is with deep regret that we report the death of Sister Byard, senior, the beloved wife of Bro. Jabez Byard, of Mole Creek, Tas. Our sister had reached the age of 70 years. She had been a patient sufferer for many years; but the call was sudden at last. Our sister has left six sons and three daughters, all capable and genuinely earnest workers for the cause of Christ and his church. Bro. and Sister Byard instilled into their young minds the divine purpose of life, and made manifest in their daily life the principles of the Christian religion. Our sister was married at the age of 23, and was at that time (1878) in association with the Baptists; but severed the connection because of what she regarded as unscriptural practices. About the same time she became acquainted with the late Stephen Cheek, who was highly esteemed as a friend. Early in the eighties she heard of the Church of Christ, and read some of our literature. Through Bro. C. J. Garland, now of Western Australia, Bro. and Sister Byard were brought into association with the little church at Launceston. From those early days until the end of the journey, her connection with the Church of Christ had been most happy and intimate. For over thirty years Bro. and Sister Byard kept their home open for all church services. They have been succorers of many and of myself also. Our sister's unselfish spirit will ever be remembered by those who knew her. Our deepest sympathy and prayer are exercised for the bereaved and beloved husband, children and grandchildren.—W. J. Way.

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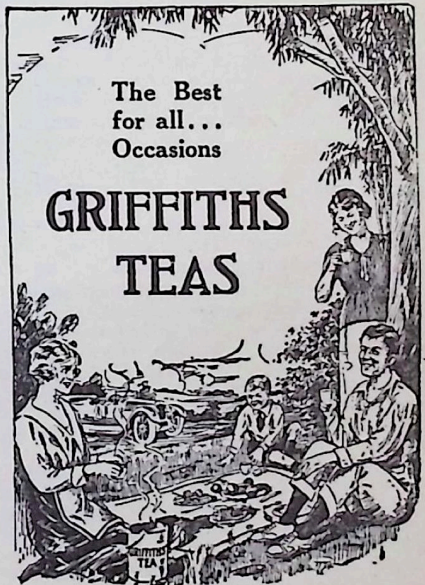
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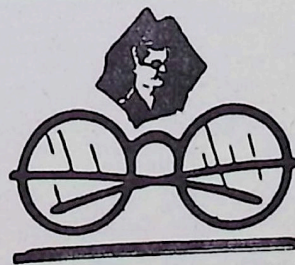
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News of the Churches.

Tasmania.

Launceston Bible School staff have decided to prepare for the "Children's Day" service in connection with Foreign Missions, the anniversary and the annual picnic. Endeavor Societies are doing splendid service. Home Mission mite boxes have been distributed for the December offering. Over 50 parcels were prepared by the sisters for foreign fields. Mr. Douglas Pike delivered an inspiring address on morning of Oct. 4. At night Bro. Noble conducted an "in memoriam" to the late Sister Mrs. Henry Lewis, who passed away on Sept. 28, after 50 years of pioneer service in the church in Tasmania. She was a pioneer member of the Launceston church. Sister Leslie Mitchell, of Melbourne, effectively sang "Beyond the Door." Nearly 150 broke bread last Lord's day.

Queensland.

Good meetings at Sunnybank on Sept. 27, Bro. Young speaking at both services. One young brother confessed Christ. The Y.P.S. gave a concert in aid of the organ fund, which proved a success.

Maryborough work is in good condition. Splendid attendance at night on Oct. 4, when Bro. Alan Price spoke on "Seed Time and Harvest." Preparations for a mission conducted by Bro. Hinrichsen are being earnestly made, and the new evangelist, Bro. Burns, is expected before the close of the mission. On Oct. 3, a social in aid of a building painting fund was held at Bro. F. Pratten's residence.

The work at Annerley continues to prosper in every department. On Oct. 4, Bro. Bamptor, of the B. and F. Bible Society, gave a helpful address at morning worship. 100 were present in Bible School—7 new scholars. Annerley now leads in the Union's rally. The building was well filled at night to hear Bro. Young's blackboard address on "The Old Jerusalem Gospel." Two adults confessed Christ, making four confessions during September.

Western Australia.

North Perth meetings are fairly well attended. One Sunday School scholar has confessed Christ. On Sept. 22 the young people held a surprise party at the home of Bro. J. Hosken, where they presented Sister Grace Hosken and Bro. P. Elliott with a set of cutlery on the occasion of their approaching marriage. On Sept. 30 these two were united in matrimony. On Oct. 5 Dr. Oldfield spoke on the work he is going to do in India.

Bassendean Sunday School anniversary was held on Sept. 27. The seating accommodation was taxed to its utmost at all services. On Sept. 29, there was another splendid attendance. The secretary reported that the school had grown considerably, and that a number of scholars had made the good confession. Bro. W. Clay gave a bright address, and Bro. J. Ewers presented prizes. An item was given by the Beechboro Sunday School. On morning of Oct. 4 Mr. Beck addressed the church. Regret is expressed at the resignation of Bro. Hughes, his engagement terminating in December.

Subiaco Sunday School anniversary was continued on Oct. 4. At the morning service Bro. Hagger was the speaker. The afternoon address to the kindergarten was given by Miss Turvey. Bro. Clay presented prizes to the scholars, and conducted the gospel service, when a girl from the Sunday School confessed Christ. At the half-yearly church business meeting, the secretary's report showed all auxiliaries to be flourishing, the resident members being 281. Received by faith and baptism, 15; by letter, 6; 11 transferred; 2 by death. The total collections were £466/18/2. A vote of thanks was accorded to the treasurer, Bro. Evan, and the secretary, Bro. E. Black, for loyal service.

South Australia.

York meetings were well attended during the past month. All departments are healthy. Bro. Killmier addressed morning and evening meetings last Lord's day. In the morning a young man, baptised the previous Lord's day, was received into fellowship.

At St. Morris on Sept. 27, Bren. G. D. Wright and R. Harkness took the services. A Junior C.E. Society will be opened on Oct. 11, with Miss P. Crowhurst as superintendent, assisted by Bro. Milne, senr. Splendid attendances on Oct. 4. Bible School is preparing for anniversary services. 200 present at school.

A well-attended social gathering was held at Semaphore on Wednesday, Oct. 7, to welcome those who confessed Christ during the recent tent mission. Good meetings on 11th; six received into fellowship. At the Endeavor meeting on Monday, Miss Parsons, missionary on furlough from India, gave an interesting account of her work.

Gawler has had a visit from Bro. Saunders in the interests of the College of the Bible. He gave a splendid address. One young man has been baptised and received into fellowship. A visit from Bro. Oram, president, and members of the Christian Endeavor Union, was helpful. Sunday School work is encouraging. The young people are practising for church anniversary.

At Dulwich a young woman confessed Christ on Sunday. The Bible School is preparing for its anniversary. At the school on the 11th, fourteen out of fifteen of the school staff were present, the absent one being out of town. This consistency mostly prevails at Dulwich school. Bro. Oram has accepted the H.M. invitation to succeed Bro. Raymond at Gawler, and will be leaving Dulwich before the end of year.

At Colonel Light Gardens on 7th a social gathering was held in honor of Bro. and Sister Schmidt, in whose home the church meetings were held prior to the erection of the chapel. A very happy time was spent. Good attendances on 11th. Bro. Bowden addressed the church in morning. Two received into membership. Nine new scholars at Bible School. Bro. Green, of Mile End, preached a good sermon in evening. All branches of church work going on splendidly.

Moonta attendances have been much larger during the past two weeks. Bro. Eagle has visited the members very consistently. Bro. W. Carter, senr., is still very ill; he appreciates the visits of brethren and breaking of bread at his home on Sunday afternoons. Bro. and Sister R. Carter have returned to Moonta, and others who have been on holidays have returned. Bro. H. Rodda on Sunday morning presided over a very fine gathering. Bro. Eagle's address was very helpful. Large attendance at gospel service. Endeavor and prayer meetings well attended.

Glennel Bible School anniversary last Sunday was a success. Teachers' recognition service in the morning was well attended and very impressive. Crowded house in the afternoon, when items by the scholars and an address to the children by Bro. Beiler were enjoyed. At night a crowded house, and many unable to gain admittance. Bro. Tease spoke on "What Manner of Child shall this Be?" Scholars and choir rendered special singing. The American tea held last Thursday was very successful. Mrs. Morrow spoke on her recent trip to America. Y.P.S.C.E. formed. Work in good heart.

At Queenstown on Oct. 5, three were baptised. At Q.Y.P.M. on Sunday last Bro. J. Hall spoke on "Potters and Pottery." After his address Bro. Brooker welcomed 17 new and old associate members into active membership of the society. At morning service, Bro. Brooker extended the right hand of fellowship to the three who were

baptised. His subject was "Christian Membership." Sunday School attendance was good. In the evening Bro. Brooker spoke on "God's Love." The chapel was crowded both morning and evening. Average attendance for the past few weeks at the Lord's table was over 200.

At Hindmarsh on Sept. 27 and Oct. 4, Bro. Paternoster spoke at all services. One young lad made the good confession. On Sept. 30, Bro. R. Raymond, from Gawler, conducted the mid-week prayer meeting, and conducted a baptismal service, when one brother was baptised. On Sept. 28, the concert party from the Royal Institution of the Blind, North Adelaide, gave their annual concert, arranged by the Y.P.S.C.E. Proceeds were £4/12/6. An excellent programme was provided. The Bible School has gained 16 new members during the past few Sundays. The school is practising for anniversary. On Sept. 17, the football club held their closing social, when prizes were presented. On Sept. 24, the young ladies' Bible Class held a happy social evening.

Mile End church welcomed three into fellowship by faith and baptism on Oct. 4. Another young man and a young woman received on Oct. 11 by obedience. The Sunday School has been organised into departments, with Bro. E. A. Riches as general superintendent. The senior department is held in the new chapel with Bro. Pearl as superintendent; the intermediate in the old chapel, with Bro. Frank Lewis in charge; and the junior department, under the leadership of Miss Ida Kearney, is conducted at the rear of the old chapel, where the two vestries have been made into one room. The Senior C.E. has commenced a competition between young men and young women. Last meeting there were 17 young men and 15 young ladies. Five were immersed last Wednesday, when Bro. E. J. Paternoster gave a fine address.

Victoria.

Ascot Vale reports good meetings. Bro. Paternoster is delivering fine addresses. All auxiliaries are doing good work.

Hawthorn morning meeting was addressed by Bro. Lampshire, and Bro. Scambler conducted the evening service. A young man was received into membership.

Meetings at Gardenvale have increased since Bro. H. Jackel has accepted an engagement to preach. Several new scholars in the Sunday School, and prospects look very good.

At East Kew on Sunday morning, Bro. T. H. Scambler gave an interesting talk on the members of the early church, and in the evening Bro. Lampshire inspired the meeting with a strong address.

Cheltenham Bible School anniversary began on Sunday with three crowded meetings. The children did their part well. Bro. Wakeley addressed them in a fine way at each service. Visitors were present from far and near.

At Ormond Bro. Thomson preached his last sermon on Sunday, Oct. 11, before leaving for Western Australia. Nice meetings all day; after a fine evening sermon by Bro. Thomson, two young ladies made the good confession.

Good meetings at Warracknabeal, three sisters receiving the right hand of fellowship. A visitor from Warrnambool, Bro. Straughan, received a hearty welcome. Preparations are in progress for Bible School anniversary. 104 were present last Lord's day.

Warragul celebrated its Bible School anniversary on Oct. 10 and 11, with good audiences. The scholars acquitted themselves splendidly. Bro. McCallum delighted with his inspiring messages. The absence of Bro. Martin, through illness, was deeply regretted.

Ballarat (Peel-st.) members are settling down to good work after the mission. Bro. R. G. Cameron continues to give helpful exhortations, and preaches the gospel convincingly. He has paid a brief visit to the church at Swan Hill. Bro. Wilkie preached in the evening of the 11th.

Three confessions at Geelong on Sunday at the conclusion of Bro. Stuart Stevens evangelistic message, "The Passing and the Permanent." Mem-

bership additions since March of this year number thirty. The morning exhortation was based upon Acts 4: 19, 20, delivered to a large congregation.

The church at Echuca is in deep sympathy with Bro. and Sister Payne in the loss of their baby boy at the age of six months. The little one was stricken with double pneumonia, and in spite of the best that affection, care and skill could do, passed away on the night of the 10th inst. after a very brief illness.

Chinese church, Carlton, had good meetings on Sunday. Mr. Whitting spoke in the morning. At the close Bro. Chin Bik Fung baptised two Chinese ladies, who made the good confession the previous Sunday. At night a visit from the Federal F.M. Secretary was enjoyed. Bro. Chin is doing good work among his countrymen in Victoria.

At Middle Park last Sunday, Bro. Robinson gave the morning exhortation on "The Church's Destiny." Bro. Stan. McMahon was present after a long absence in Queensland. Bro. Williams delivered an inspiring gospel message to the boys on "When I'm a Man." A successful concert was held by the Sunday School last Wednesday evening.

Last Lord's day morning and evening at Swanton-st., Bro. Shipway delivered very fine messages. On Monday evening the church held its annual business meeting at which reports were presented from secretary, treasurer, preacher, Bible School, Christian Endeavor Society and Mission Band. All these were very well received. Sixty years of church history will be completed on October 22.

At Yarrowonga Bro. McDonald presided over a fine Sunday morning meeting. Sixty-eight broke bread, and a number of visitors attended. Bro. R. Starr received the hand of welcome. Five scholars were added to the school. Very good interest taken in the S.S. rally. A good audience listened to the gospel message at night. A donation of a fine church clock has been made by Bro. McDonald.

At Coburg a fortnight's mission was conducted by Bren. G. J. Andrews and F. Harvey, of Colingwood. The church has received a great uplift. Two decided for Christ, and were received into membership. The services of the missionaries were greatly appreciated. Attendances, and interest in all departments, keep up well. The ministry of Bro. L. J. Smith has resulted in increased numbers and enthusiasm.

Northcote on Sunday, Oct. 4, had splendid meetings. After the gospel message three made the good confession. Sister Miss D. Dummitt was the soloist. The newly-formed choir rendered its first anthem under Bro. Bishop. On Oct. 11, at morning worship Bro. V. Griffin was the speaker. After the gospel message by Dr. W. H. Hinrichsen, a young lady confessed Christ. All auxiliaries are doing well, especially the Bible School.

Oakleigh reports exceptionally fine worship meetings, and one addition by faith and baptism. All the auxiliaries are working well. The women's mission band held a successful birthday social in aid of the kindergarten which realised over £9. Bro. Boak, who has resigned from the position of treasurer and deacon, was presented with a beautiful Bible suitably inscribed. The school is preparing for anniversary. Bro. Russell is teaching the hymns.

Ballarat (Dawson-st) had splendid meetings on the 11th. A number of visitors present from visiting choirs. At night members from three of these augmented the local choir and rendered an anthem. Miss E. Smelt and Miss Hartwell, of Adelaide, and Mr. Middlin, of Hampton, delighted with special solos. Bro. Wilkie spoke in the morning and at night Bro. Connor spoke on "Christ: Whose Son is He?" During the week one was baptised, and left straightway for Berri-gan, N.S.W., where she hopes to find a church.

Since the arrival of Bro. Hinrichsen the work at Bendigo has shown much improvement. During the four weeks attendances have grown, the average being morning, 60; evening, 100; mid-week meeting, 25. There have been two confessions. On Sunday one was welcomed into the

church who was baptised on the previous Lord's day. The matter of a church building was discussed at the last officers' meeting. It was decided to plan for the erection of a building. A central block of land is paid for, and £130 stands to credit of the building fund.

South Melbourne continues to have splendid meetings. On Oct. 4, Bro. Saunders exhorted, and Bro. Waterman preached the gospel. Bro. Tom Sunderland gained first prize in the teachers' division of the Bible School examination. Members of clubs attend all meetings well. Splendid meetings last Sunday. Bro. R. Greenhalgh gave an instructive talk in the morning. At night Bro. J. R. Waterman's address on "Accepting Christ" was enjoyed. Sisters R. Graham and Q. Armstrong rendered a duet. Arrangements are being made for a tennis club.

Box Hill had good messages from Bro. Allan on Sunday. Offering for Bible College has exceeded apportionment. Large attendance at Bible School; more accommodation urgently needed. Bro. Allan left on 12th to conduct a two weeks' mission with Castlemaine church. On Oct. 3, Sister Evelyn Reed was married in the chapel to Bro. Edgar Younger, of Launceston, Tas. Prior to her marriage the bride was tendered a social evening in the chapel, when a beautiful silver entree dish was presented to her as a token of the church's esteem and goodwill.

Horsham had 130 at worship service, and about 200 at gospel meeting on Oct. 11; extra seating had to be requisitioned for the "mother and daughter service." Congregational singing by sisters only: solos by Sisters Weywood and Kimberley. Duet by Sisters G. Kemp and M. Butler, and trio by Sisters M. Butler, M. Ball and Mrs. J. Bye, were much appreciated. Bro. A. J. Wilson's subject was "Love and Mother." Following an able gospel discourse, a man and a woman made the good confession. The church regrets that Bro. Wilson has been forced to relinquish his labors at Horsham, owing to the non-disposal of his business in Swan Hill.

The finishing touches to the new church building at Essendon are about complete. Great interest is being shown locally by members and friends. Over 50 attended the prayer meeting last Wednesday. The ladies' guild is paying for the carpet for the platform, and the church football club the carpets for the aisles. A carpet for the preacher's study is being provided by two of the sisters. A working-bee did good work last Saturday afternoon in cleaning up the church grounds. Dr. W. A. Kemp is to open the new church on Saturday. Special preparation is being made by the sisters to extend hospitality to visitors on Sunday next. Special evangelistic services are being held from Sunday to Wednesday.

Splendid attendances and earnest preaching by Bro. Mortimer. Bro. Waterman was present last Sunday; he is making good progress toward full recovery, and expects to be able to resume his work in a week or so. On Sunday, Oct. 4, special ad-dresses were delivered in commemoration of the dresses were delivered in commemoration of the Tyndale Quadricentenary. In the afternoon Bro. Mortimer addressed the school on "Mary Jones and her Bible." At the quarterly business meeting of the church, thankfulness was expressed at the healthy condition of the church. The Bible School report is satisfactory, and a rally is to be launched this month. K.S.P. and girls' club are doing a good work among the young people, some of whom assist in the services. The ladies' guild is having nice meetings. All the candidates in the recent examination received some pass.

Maryborough held Sunday School anniversary services on Sunday. Bro. H. J. Patterson, M.A., from Ascot Vale, conducted all services. 81 members at the Lord's table were exhorted by Bro. Patterson on "The Wonderful Potentialities of God's Appointments." Exceptionally good attendance of the young worshippers' league, and tendance of in presenting prizes to those who had Bro. Baker in presenting prizes to those who had an unbroken record for the year, made special reference to the splendid attendance of these young folk. In afternoon the scholars rendered special

singing, and were delighted with the illustrated address by Bro. Patterson on "Bridging the Chasm." At night the chapel was packed with 387 people. A powerful message was delivered by Bro. Patterson on "God and Our Helplessness." A big factor in the success of the day was the singing of the children under the leadership of Bro. Combridge.

South Yarra Phi Beta sale and exhibition of work had a profit of about £6. J.C.E. anniversary on Sept. 27 and 30. The juniors assisted with singing on Lord's day evening, and held a successful demonstration on the Wednesday following. Fine attendance, and every item well received. During the week commencing Oct. 5, Prahran, Windsor, St. Kilda and South Yarra combined in four nights of special and spiritual services. Addresses of very high order were delivered by Bren. A. G. Saunders, H. Rasmussen, Andrews, Geyer, A. L. Gibson and C. Schwab. Bro. Clarence Lang is expected to conduct a volunteer mission commencing on 18th inst. The chapel has been painted and renovated throughout. Bro. Griffin is getting in touch with the members, and is much appreciated. All the sick members are convalescent, and meeting regularly with the church again.

New South Wales.

South Kensington is preparing for extension. A meeting was held on Sept. 10 to receive consent of trustees to sell portion of the land, to allow the erection of a new building. Anniversary concert was a great success, with Mr. Thomas as a splendid speaker.

At Lidcombe on 4th inst., Bro. Butler spoke at both services. On Oct. 11 Bro. Butler's morning subject was "The Apostle of Love." In the evening Bro. Bowen preached on "I am the Way, the Truth, and the Life." Sister Thoroughgood, of Auburn, rendered a suitable solo.

Fair meetings at Sydney City Temple on 11th inst. Bro. Southgate spoke morning and evening, and at the gospel service continued the special series on "Why I am a Christian." We are glad to report Bro. Crawford has been able to leave hospital after sixteen weeks' illness. Sister Nicolls has been compelled to enter Sydney Hospital.

Chatswood Bible School anniversary services were held on Oct. 11. Bro. H. G. Harvard exhorted in the morning on the "Child in the Midst." In the afternoon, Bro. A. L. Haddon's theme was "Talking Without Speaking." Prizes were distributed. At night Bro. J. Whelan's subject was "Different Kinds of Lead Pencils." All messages were greatly appreciated. There was a fine attendance. The singing by the children was greatly enjoyed. Sister Ashwood has returned from her tour.

At Lismore, Oct. 4, amongst visitors were Bro. and Sister Macindoe, of North Dorrigo, and Sister Miss Robinson, of Bungawalbyn. Bro. Macindoe gave an appreciated address. At night Bro. P. J. Pond preached on "A Plea for People to be simply Christian." Our workers united in arranging a sacred programme for the men in the military camp for trainees of Lismore and Grafton on Sunday afternoon, and assisted in providing the evening meal for the men. Sister J. Wotherspoon, senr., has been bereaved by the death of a sister.

At Enmore on Oct. 4, Bro. Whately's morning subject was "Redemption by Identity." The choir is rendering excellent service under the conductorship of Bro. Whately, snr. The church was glad to welcome Bro. Jeffrey after his trip abroad. Bro. J. Roger gave a very helpful address from Psalm 119: 165 on morning of Oct. 11. Bro. C. R. Hall was present at gospel service; his addresses are always appreciated. Good progress is reported in all branches of the Sunday School. Attendances have been exceedingly good, and there is a steady increase of scholars.

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South Australian Sisters' Auxiliary.

The meeting was held on Oct. 7. The newly-elected president, Miss Norman, presided over both sessions. The conference minutes were read and confirmed. The president welcomed new delegates. 49 responded to roll-call. Additions from Sunday Schools—Unley, 9; York, 1; Mile End, 3; Glenelg, 2; Col. Light Gardens, 1.

Mrs. Bond reported having paid to the H.M. treasurer the sum of £85/7/-, and to the F.M. treasurer £101. General fund—Collection, Sept. 3, £11/5½; and the 11th, £5/0/3. Carried forward, £9/7/11½. Total, £15/9/8.

A letter was read from Mrs. Oram, resigning her position of superintendent of prayer meeting committee. This was regrettably received.

£2/2/- was donated to the S.A. Temperance Alliance.

Mrs. Collins reported the following sums had been received for Home Missions: Barmera, 1/-; Dulwich, 11/6; York, 4/-. It was agreed to raise the objective for the year to £200.

In the absence of Mrs. Messent, through illness, Miss Tonkin read the F.M. report. Sisters were asked to aid by means of mite boxes, or by penny-per-week contribution.

Before closing, the vice-president, Mrs. E. A. Forbes, gracefully proposed a hearty vote of thanks to our past president, Mrs. Collins, for the able manner in which she had fulfilled her duties during her year of office. A similar compliment was paid to the secretary. Both sisters responded.

Mrs. I. A. Paternoster will be next devotional leader.

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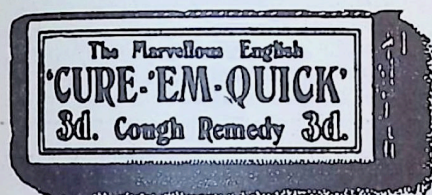
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