

THE AUSTRALIAN CHRISTIAN

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

Registered at the G.P.O., Melbourne, for transmission by post as a Newspaper.

Vol. XXIX., No. 39.

THURSDAY, SEPTEMBER 30, 1926.

Subscription, 9/- per annum; posted, 10/6.

Christian Endeavor: "For Christ and the Church."

WIDESPREAD interest has been aroused in and extensive preparation made for the sixteenth Australasian Christian Endeavor Convention to be held at Wirth's Olympia, Melbourne, from October 6 to 13. The convention is being held at Melbourne at the invitation of the Victorian C.E. Union, the Methodist, Baptist and Congregational churches, as well as members of our own congregations having given their approval.

Two weeks ago it was announced that over 1300 delegates from the other States, and a like number of Melbourne Endeavorers, had already definitely registered; so the gatherings promise to be large and enthusiastic. In addition two or three thousand Juniors will take part in a demonstration.

Some of our members are planned to take part in the proceedings, and many are in responsible positions busily preparing for the convention. At the head of these is Mr. Wm. Gale, preacher of Moreland church, who is president of the Victorian C.E. Union and chairman of the General Committee of the Australasian Convention.

The Christian Endeavor movement is in its forty-sixth year, the first society having been formed by Francis E. Clark at the Congregational church, Williston, Maine, U.S.A., on February 2, 1881. The first Australian society is said to have been started in 1888 by Mr. Whale, a prominent Baptist preacher of Brisbane. Mr. Whale has since been called home. Dr. Clark is happily still with us, and was in attendance at the recent World C.E. Convention in London.

Older members will recollect the extraordinary rapidity of the growth of the Christian Endeavor movement, as well as the amount of opposition it had to overcome. In forty years the C.E. pledge was accepted by 20,000,000 young people, and was translated into a hundred languages. After a period of remarkable activity in-

terest seemed to decline, and a decade or so ago it was common to hear it said that the movement was moribund. Some people would have substituted "dead" for "moribund." But Endeavorism must be either an invalid taking an unconscionably long time in dying or else it is a remarkably lively corpse. As a fact, there has been in recent years a considerable revival, particu-



Mr. WM. GALE,
President, Victorian Christian Endeavor Union;
Chairman, General Committee, Australasian
Convention.

larly with junior work, and there is a gratifying increase of interest in what is unquestionably one of the finest of all the church auxiliaries. We note that the overworked phrase "rising tide" is freely being used to describe the progress of Endeavorism. For the fact behind the phrase we are exceedingly glad.

We have referred to the C.E. Society as one of the best of church auxiliaries. It is no derogation of other valuable societies so to describe it. The clubs which make a more exclusively social or recreational appeal doubtless can do excellent work while under wise leadership and super-

vision. But none of them can be regarded as a satisfactory substitute for the more spiritual Endeavor Society.

The very name "Christian Endeavor" sets the standard high and makes an appeal to the highest and best in a way which is impossible to a club—cricket, football, tennis, gymnastic, social with mystic names and letters—which specialises on other than spiritual things.

The C.E. motto, "For Christ and the Church," and the theme of the forthcoming convention ("Thy will be done"), manifestly put the emphasis in the right place. It is a delightful thought that thousands of our young people, with all their enthusiasm and eagerness for service, will gather with the desire to reach the ideals suggested by such great watchwords.

It has often been said that the Endeavor movement was born in a revival. Francis E. Clark had fifty young converts to care for, and was led by the establishment of an Endeavor Society to give them the spiritual help and training for service they needed. As has been remarked, that society "was not to be a mutual admiration society, but a mutual service society."

We have no belief in the perfection of any human organisation, we feel sure that unwise things have been said in praise of the Endeavor movement. But it has been singularly successful and greatly blessed; and, in our judgment, it remains, after the Bible School, the best of the young people's auxiliaries. It never fails to put the spiritual side first; it gives opportunity for expression and develops the talents of its members; it allows for unselfish, social service. The active member's pledge sets forth what might well be the motto of every Christian: "Trusting in the Lord Jesus Christ for strength, I promise him that I will strive to do whatever he would have me do; that I will make it the rule of my life to pray and to read the Bible

every day, and that, just so far as I know how, throughout my whole life, I will endeavor to lead a Christian life." We may pray the divine blessing to be upon every one of our splendid youth who will live up to the spirit of that promise. God give us a great host of boys and girls, young men and young women, who will daily strive to do whatever Christ would have them do.

Some Idols of Christian Lands.

In George Eliot's life we read: "Dessoir, the actor, was another pleasant variety in our circle of acquaintance. I was very much pleased by the simplicity with which he one day said, 'Shakespeare is my god; I have no other god'; and indeed we saw that his art was a religion to him." Literature and art are noble things, actually adored by a select circle. "Italy is itself a religion," said Mazzini. Patriotism in the life of the ancient Roman occupied the place of a religion; and many, like the modern Italian, find in patriotism the highest thing they know. It is reported that when the attendant drew up the window-blind, and the morning sun shone on the dying artist, Turner, taking his last look of the rising orb, exclaimed, "That is my god." Such is the confession of, perhaps, an increasing number; they know no divinity beyond nature's loveliness and wisdom. John Stuart Mill held "his wife's memory as a religion"; and the sublimest thing that many hope for, and that which becomes the last object of their faith and reverence, is human affection. Patriotism, Science, Art, and Literature, Justice, Beauty, Goodness, Love, and Truth are the exalted ideals to which we may aspire, but altogether in the pagan spirit, ignoring God and the great hope which springs out of faith in him. Worthy as such ideals are regarded in themselves, they do not yield satisfaction, strength, or the infinite joy of a pure and hopeful heart. The sense of God alone gives validity and efficacy to noble ideals. To seek high and lovely things away from God is the saddest of idolatries.—W. L. Watkinson.

THE WIND THAT BLOWS NO ILL.

Beneath the shadow of the Great Protection,
The soul sits, hushed and calm.
Bathed in the peace of that divine affection,
No fever-heats of life or dull dejection
Can work the spirit harm.
Diviner heavens above
Look down on it in love.

And as the varying winds move where they will,
In whispers soft, through trackless fields of air
So comes the Spirit's breath, serene and still
Its tender messages of love to bear
To men of every race and speech and zone,
Making the whole world one,
Till every sword shall to a sickle bend,
And the long, weary strifes of earth shall end.

—James Freeman Clarke.

Why I Am a Christian.

Dr. Charles E. Jefferson.

[When in Tokyo, Japan, on his recent tour around the world, Dr. Jefferson, of Broadway Tabernacle, New York, gave over the wireless the following brief exposition of his Christian faith. It appeared in the "Japan Times" of June 3.]

I have been asked to state why I am a Christian, and I gladly comply with the request.

I am not a Christian because I happened to be born in the West. Many persons born in the West are not Christians. A man is not compelled to be a Christian because he is born in Europe or America. Men in the West are free, and each man can think as he chooses in religion. I could have been an unbeliever or sceptic, an agnostic or materialist or atheist, but I decided to be a Christian.

I am not a Christian because it is the only religion I know anything about. I am acquainted with the main teachings of all the great religions. I find much in them all which is true. No religion is altogether false or mistaken. Blessings come to the heart through them all. But I am a Christian because I find in Christianity a fuller revelation of truth than I find anywhere else.

I am not a Christian because I find the Christian way of living easy. On the contrary, I find it hard. The teachings of Jesus of Nazareth are so high that many men claim they are impracticable. No man can be a true Christian without continuous sacrifice. It is the religion of the Cross. If I wanted a religion which makes slight demands on me I should never select Christianity.

These are the chief reasons why I am a Christian:—

(1) To be a Christian is to be a follower of Jesus, and Jesus is the highest type of man I know. I have ransacked the literature of the world and I have not found his equal. So far as I can see, his character was without a flaw. His life was perfect. He is to me the ideal man.

(2) Jesus answers the deepest questions of the heart. I want first of all to know something about God. I want to know what kind of God he is. I want to know his character and purpose. I want to know what is his attitude to me. Jesus tells me, he assures me that God is the Father of all men. God is love. God is our friend. God desires our happiness. God is ready to help us. God is just and kind and good. He wants us to be like himself.

(3) I want to know who man is, why he is here, and what is expected of him. I want to know whether he lives after death. He does not leave me in doubt. He assures me that I am the child of God, and that I shall live on for ever. His conception of God and his conception of man

are the highest conceptions of God and man which I have ever found.

Jesus makes promises which he has fulfilled in my own experience. He promises to give rest and peace and strength and joy, and I have found that he is able to do it.

(4) I am a Christian because history shows that Jesus teaches the principles of life. Wherever he is obeyed, human life prospers. Where his commands are trampled on, life becomes sordid and dark. He claimed to be the Light of the World, and he said he would draw all men to him. He is indeed powerful, and he is slowly and surely winning all the nations. His followers increase in each generation. There have never been so many Christians as there are to-day. The influence of Jesus has never been so deep and far-reaching as it is now. Every knee is going to bow to him and every tongue is going to confess that he is indeed the Saviour of the world.

(5) I am a Christian because Jesus is the Prince of Peace. He said, "Blessed are the peacemakers, because they shall be called the sons of God." He told Simon Peter to put up his sword because all who use the sword shall perish with the sword. He taught that God is the Father of all men, that all men are brothers, and that our chief work upon earth is to establish the reign of justice and peace and goodwill.

Surely a teacher with such ideas, such love and such power must have come to us from heaven.

Alternative Vespers.

A Yorkshire minister sends us two alternative vespers, designed (he says) to do away with the infantilism of "Lord, keep us safe this night."

I.

Forth from thy house we go, but not from thee,
Still doth thy Spirit bear us company.
Make every common thought and act a prayer,
That in all life we find thee everywhere.

(Tune: "Abide with Me.")

II.

As we our homeward ways are wending,
Hushed be all fears and every strife,
Grant that henceforth in joy unending
We find thee in our daily life.

(Tune: "St. Clements.")

As our correspondent says, "the quest for a decent vesper is one that most ministers have to make 'sorrowfully and with tears.'" These alternatives may save ministers many a worried hour.—"Christian World."

"If we are honest with ourselves, we shall be honest with each other."

"Great occasions do not make heroes or cowards; they simply unveil them."

Too Superstitious.

Randall T. Pittman, B.A., Dip.Ed.

"I perceive that in all things ye are too superstitious."—Acts 17: 22.

Thus, according to the Authorised Version, did Paul begin his speech to the Athenians on Mars' Hill, the far-famed Areopagus. A comparison of versions will show a variety of renderings. In the Revised Version "too superstitious" is toned down to "somewhat superstitious," while others make more important changes. The Greek word of which these are the renderings—*deisidaimonesterous*—is an adjective in the comparative degree, and concerning it two points must be settled by the translator: (1) What is the precise meaning of the word? (2) What is the force of the comparative?

Etymologically, it is easy to break up the word into its parts, and it is profitable to do so; but it must be observed that etymology is not final as to the usage of a word at any period of its history. *Deisi* comes from a classical verb (*deido*), not found in the New Testament, which has the meaning "I fear." *Daimon* is a noun common in the classics, and it occurs once in the New Testament according to the Revised Texts (Matt. 8: 31), though the Text upon which the Authorised Version is based has the word in four other passages. In classical Greek *daimon* was used in several senses, as will be shown in the course of this article. In the New Testament it is equivalent with *daimonion*, a demon.

Some translators and commentators, because of the etymology of the term, have given an English rendering, "reverent of the demons" or "demon-fearing." If we could keep in mind the content of the word "demon" as used by the Greeks, the translation would be legitimate, but unfortunately the relationship with the New Testament use of *daimonion* (an evil spirit) suggests a thought foreign to Paul's speech. Surely the apostle did not commence his address, which is a model of courtesy and tact, with a charge of devil-worship against the Athenians!

That the adjective in our text was used by some authors in the sense of "superstitious" can be verified by reference to Greek literature. For example, Plutarch wrote: "Ignorance regarding the gods divides at its source into two channels, engendering in the hard soil of refractory natures atheism (*atheotes*), and in the moist soil of softer natures superstition (*deisidaimonia*)." It must be admitted, also, that there were superstitious elements in Greek religion. But a similar objection to that given above holds good against the Authorised Version and the Revised Version. Paul would not seek to win his audience by words which could be taken only as rebuke.

A further examination of the classic

usage of the word discloses the fact that it was used in good senses. Xenophon, referring to soldiers under Cyrus, wrote: "While they were yet beyond reach of the enemy's weapons, Cyrus gave out the watchword, 'Jupiter our Ally and Leader!' When the word came round to him again, he commenced the usual *præan*; and all the soldiers devoutly accompanied him with a loud voice; for in such circumstances they who fear the gods are less in fear of men." *Daimon* was used by the Greeks: (1) of a god or goddess; (2) of the Deity, especially in the sense of divine power; fate, des-

A PARABLE FOR SICK PARISHIONERS.

Mrs. Huff is up the mill tree
On a seat fixed good and firm;
And she'd like to tell the preacher
A few things and make him squirm.
Mrs. Huff was sick abed, sir—
Yes, sir, sick abed a week!
And the preacher didn't call, sir,
Never even took a peek.
Wasn't that enough, enough, sir,
To provoke a saint to wrath?
And to make a Christian pilgrim
Wander from the churchly path?
When I asked her if the doctor
Called to see her, she said, "Sure."
And she looked as if she thought I
Needed some good, strong mind cure.
Then I asked her how the doctor
Knew that sickness laid her low,
And she said that she had called him
On the 'phone and told him so.
So the doctor called to see her,
But the preacher didn't go.
For the doctor knew that she was ill
And the preacher didn't know.
—O. Q. Bailey, in "The Triangle."

tiny, fortune good or bad; (3) of souls of heroes, and later of the departed generally. It was employed frequently like the Latin *genius*, and could be used of good or bad. If a man was fortunate, he was under the influence of good demons; if unfortunate, the bad demons had control of his fate.

Now the Athenians had the reputation of being reverent to the gods. Aristotle, describing the character of a tyrant (ruler, in the Greek sense of the term), wrote: "Moreover, he ought always to seem to pay particular attention to the worship of the gods, for from persons of such a character, men entertain less fears of suffering anything contrary to the law, while they suppose that he who governs them is religious and reverences the gods." Sophocles, the famous tragic poet, made Oedipus to say, when threatened with dismissal from Athens as an alien:—

"What is the use of reputation, then,
Or what of good report, flowing all to nothing.

If it be said of Athens, that she is
The most religious and the only state
Able to guard the stranger in distress?"

Paul, then, may have used the term in a good sense. But, if so, how far did he go in his commendation? Before answering this question, it is necessary to recall the second point to be settled: What is the force of the comparative? If we accept a good sense in Paul's meaning, the "too" of the Authorised Version cannot stand. But that does not create a difficulty, for probably there is a real comparison here, though the other member of the comparison is not mentioned. Some think that the comparative form is used in the intensive sense of "very" or even "most" (cf. Moffatt). But if we seek for comparison, we have not far to look. It may be in the speaker's mind ("more than I thought"), or it may be "more than the rest of the Greeks or other Gentiles."

Many scholars think that the best word to represent Paul's adjective is "religious." While it does not bring out all that is in the Greek word, its very vagueness makes it the more suitable. Paul did not sanction the religious practices of the Athenians, or praise them unduly, but simply stated a fact which made a skilful introduction to a speech in which he was to enlighten them as to true worship. Other words in the sentence support this translation. Standing upon an elevated position, Paul could take within the range of his vision numerous statues and temples, and the word "perceive" suggests actual observation. Prof. David Smith renders the sentence: "At every turn your exceptional religiousness is before my eyes." Probably Paul chose the word because it was the best possible link between their views and his own. He could concede that they were "remarkably religious" (Weymouth) or "much in awe of the higher powers" (Green), but the word enabled him to make his commendation with reserve, so that he could move off from that starting-point to an exposition of true religion. He passed on to mention the objects of devotion which he had seen as he passed through Athens, and the altar to an unknown god, and declared the truth concerning the One God after whom they were groping. Paul's introduction is a lesson for soul-winners.

THE PLEASURE OF GIVING.

Imagine a rose that would say to itself, "I cannot afford to give away all my beauty and sweetness. I must keep it for myself. I will roll up my petals and withhold my fragrance." So human selfishness defeats its own ends. He who refuses to give himself for others, who closes the petals of charity and withholds the fragrance of his sympathy and love, finds that he loses the very thing that he tries to keep. The springs of his manhood dry up. His finer nature becomes atrophied. He grows deaf to the cries of his fellowmen. Tears that are never shed for others' woes sour to stinging acids in his own heart, and the people about him are deprived of the sweetness of human sympathy expressed in loving deeds.—Selected.

Religious Notes and News.

WELCOME TO R. K. WHATELY.

Under the above heading the American "Christian Evangelist" of Aug. 12 prints a short eulogistic paragraph, and states that Bro. Whately "made landing with Mrs. Whately and their two children at San Francisco as he anticipated, and is supplying during the vacation of H. P. Shaw at West Side Church that city."

MISSIONS AND ART.

The annual exhibition of paintings by Mrs. P. S. Messent, of the Unley church, had additional interest lent to it this year by the inclusion of a large display of china painting by Miss Messent; Indian, Persian, Thibetan, and Kandian works of art, loaned by Miss E. Verco; Chinese brassware, needlework, ivory and lacquer, loaned by Miss R. L. Tonkin, late of Shanghai; and examples of the work of the Australian aborigines, loaned by Mr. and Mrs. W. E. Black, late of the New Hebrides (Mr. and Mrs. Black were laboring among the natives of N.W. Australia prior to their going to the New Hebrides). The exhibition was opened by Jas. E. Webb, President of the South Australian Conference, and was held in the school hall of the Unley church on August 26 and 27. Bro. Webb congratulated the ladies responsible for the display on their artistic taste and ability, and thanked them heartily for the large contribution they were making to the missionary work. Forty-five pictures were exhibited and all but eight were sold. The proceeds from the sale of pictures, china painting, and the afternoon tea supplied by Mrs. Robt. Burns, amounted

to over £50, and were handed over to the sisters of the South Australian Conference for missionary work. Very great interest was shown in the beautiful examples of oriental art in silver, brass, copper, ivory, soapstone silk, wood, etc. An immense Indian vase showing an Indian mythology in bas relief was admired for its artistic beauty and religious interest, an exquisite coffee urn in brass and enamel came from Persia, and from Thibet came jardinières quite unlike anything before seen in Australia. Boxes set with immense agates and crystals, and bedspreads and curtains in stamped work of Indian dyes of harmonious tones and graceful design were loaned by Miss Verco. The china painting by Miss Messent was in the best and quaintest of lustre work, and Australian floral designs. Large numbers of people representative of all the metropolitan churches attended.

HOW NOT TO DO IT.

The vicar of All Saints', Kettering (Eng.), it is reported, is touring the streets with a barrel organ to assist in the collection of a ton of pennies towards a new church.

"PUNCH" GOES DRY.

Under the above heading the following cablegram appeared in the public press of last week:—"Punch without alcohol," is how "The Evening Standard" describes the famous weekly, which has decided to abolish liquor advertisements at the conclusion of current contracts. The paper will become dry in 1929. The decision has caused a sensation in advertising circles.

Tasmania for Christ.

A 66 Days' Campaign, Oct. 1 to Dec. 5.

To enlist each church and every member in praying, working and giving, to revive the spiritual life of the whole body, to win many precious souls to Christ, and extend our sphere of influence in the Bible School and young people's work.

To dig out the old wells for the good water; to seek the old paths for the good way; to re-emphasise the plea for the church of the New Testament with its doctrines, ordinances and fruits.

Let each church try a week of special meetings with local or inter-church forces for the deepening of spiritual life, prayer, Bible study and the winning of precious souls. The campaign is pre-eminently democratic—"of the people, by the people, for the people." We should all be in it. Let "each one try to win one." Saturate the whole campaign with prayers of faith, and consecrate it by consistent lives. Let each church try to reach its quotas of the State aims. Use when suitable the suggested topics for the services. Plan for a decision day in the Bible School and young people's societies. The secret of success is a soul-consuming desire to save perishing humanity (Rom. 10: 1). Then make December 5 the grand climax of the effort, the great home-coming day of the churches, every member present, with a great thanksgiving offering of £250 for Home Missions.

Some Campaign Aims.

- 100 souls for Christ.
- 150 new pupils for the Bible Schools.
- 20 more teachers.
- 50 more Senior Endeavorers.
- 50 more Junior Endeavorers.
- 50 more Band of Hope members.
- 1 penny per week, at least, from each member for Home Missions, apart from special offerings.

£250 for Home Missions on Dec. 5; or an average of 5/- each from 1,000 members.

Suggested Campaign Topics.

Sunday, Oct. 3, at 11, "Harvest Laborers" (Matt. 9: 1); largest Tasmanian offering to the College of the Bible. At 7, "The Great Commission" (Matt. 28). Wednesday, Oct. 6, "Watch and Pray" (Matt. 26).

Sunday, Oct. 10, at 11, "Spiritual Hindrances" (Matt. 13); at 7, "Marks of the True Church" (Acts 2). Oct. 13, "God is Love" (1 John 4).

Sunday, Oct. 17, at 11, "A New Testament Revival" (Acts 8); at 7, "Faith that Saves" (James 2). Oct. 20, "The Fruit of the Spirit" (Gal. 5).

Sunday, Oct. 24, at 11, "The Child in the Midst" (Matt. 18); at 7, "Remember Thy Creator" (Eccles. 12). Oct. 27, "Let Brotherly Love Continue" (Heb. 13).

Sunday, Oct. 31, at 11, "True Patriotism" (Rom. 10); at 7, "Repentance—no Substitutes" (Luke 13). Nov. 3, "The True Vine" (John 15).

Sunday, Nov. 7, at 11, "Go Home and Tell" (Luke 8); at 7, "The Only Confession" (Rom. 10). Nov. 10, "The Comforter" (John 14).

Sunday, Nov. 14, at 11, "This Grace Also" (2 Cor. 8); at 7, "Buried with Christ" (Rom. 6). Nov. 17, "Who is My Neighbor?" (Luke 10).

Sunday, Nov. 21, at 11, "Come Over and Help Us" (Acts 16); at 7, "Christ's Unanswered Prayer" (John 17). Nov. 24, "Sacrifice" (2 Sam. 24: 24).

Sunday, Nov. 28, at 11, "Personal Evangelism" (John 1); at 7, "God's Power unto Salvation" (Rom. 1). Dec. 1, "Ezekiel's River of Life" (Ezek. 3).

Sunday, Dec. 5, at 11, "The Great Surrender" (Luke 9: 53); Great Home Mission Thankoffering; at 7, "The Supreme Question" (Acts 16: 30).

Send progress reports fortnightly to W. H. Nightingale, Queen-st., West Ulverstone.

Prayer Meeting Topic.

October 6.

JESUS AND ZACCHAEUS.

(Luke 19: 1-10.)

F. J. SIVVER, B.A.

One can hardly read this priceless story of Zacchaeus without a kindling of the emotions. It helps to make the Gospel real to us.

Zacchaeus was doubtless the most despised and the best hated man in that very priestly city of Jericho. The venom and rancour of the zealous Jews in such a centre would be more bitter and more concentrated against the chief collector of the hated Roman tax than in any other place in Palestine.

A Surprising Seeker.

If there was one man who might have seemed deadened to appeal, it was this superintendent of tax collecting at Jericho; for surely the attitude of the priests must have thoroughly disgusted him with religion. Further, he had grown rich in very questionable ways, and had not Jesus spoken tremendous words concerning the peril of even clean riches? And yet Zacchaeus was consumed with desire to see this Christ.

"Where There's a Will."

It was no ordinary crowd which swarmed around Jesus as he entered Jericho. The healing of the blind roadside beggar had made him immensely popular, and unless Zacchaeus was possessed of backbone as well as wishbone, he would never have come into close contact with him. But this publican wanted badly to see Jesus for himself, and he was not the kind of man to be balked by the niceties of convention.

"He quite forgot himself," says Matthew Henry, "he climbed the sycamore like any school-boy. Perhaps he had heard that except we become as children we cannot see the kingdom of heaven—or the King." At all events he not only succeeded in seeing Jesus but was also seen by him.

Courageous Kindness.

"Zacchaeus forgot himself," says Matthew Henry. "But that was nothing to the self-forgetfulness of Jesus." With divine insight Christ saw the situation, and deliberately set public opinion at defiance in order to be kind to one whom he wished to befriend. The brotherly spirit of his gracious words: "Make haste, and come down, Zacchaeus, for to-day I must abide at thy house," instantly won the heart of the outcast.

The murmur of dissent that went around was like the distant roar of a rising sea. Society was outraged. The religious leaders were openly flouted. "What, going to be the guest of that notorious sinner!" It called for courage to persist in playing the part of a friend in the face of such a gathering gale.

A Responsive Heart.

We are left to imagine the welcome Jesus received at the tax-gatherer's home. No report is given of how the meal progressed. Only the blessed result of Christ's visit is recorded.

It is easy to picture Zacchaeus standing as did that other publican of the parable who went to pray in the temple. With the same sincere humility he said, "Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold." None need doubt the genuineness of his conversion when such restitution was forthcoming. It was the response of love to the master-love of Jesus.

The reply of the Lord reminds us of his response to the appeal of the dying thief on Cross. "This day is salvation come to this house, forasmuch as he also is a son of Abraham." Such a story as this should quicken our desire to preach this same Saviour to the outcasts of our day.

TOPIC FOR OCT. 13.—THE MESSAGE OF HAGGAI.—HAG. 1: 1-13.

A New Name.

Albert J. Ingham.

The promise of a new name is several times reiterated in the Book of Revelation. "To him that overcometh . . . I will give him a white stone, and upon the stone a new name written, which no one knoweth but he that receiveth it" (2: 17). "I will write upon him . . . mine own new name" (3: 12). "And I saw . . . a hundred and forty and four thousand, having his name . . . written on their foreheads" (14: 1). "His name shall be on their foreheads" (22: 4). Enough is said about this new name we are to receive to make us desire to know what the name is, and what it is meant to signify. We desire to know, but a sense of disappointment comes as we read that "no one knoweth it." So most of us accept the disappointment, and settle down to wait until we receive the name to discover what it is and what it means.

However, a little careful study and searching will enable us to find out some things concerning it. A statement in John 1: 33-34 will furnish us with a key that will unlock at least one door of approach to an understanding. Referring to Jesus, John the Baptist said (v. 33), "I knew him not"; and then in the next verse says, "I have seen and borne witness that this is the Son of God." At first glance the two statements do not harmonise, for to bear witness to him was surely to know him. The difficulty disappears when we realise that the word for "knew" in v. 33 is the word "oida," and signifies something coming within the sphere of perception or understanding; it is something comprehended. The word which has been rendered in v. 34 "have seen" is "horao" signifying seeing with the physical senses. Thus we have the conclusion that John knew Jesus by sight, but had to admit that he did not comprehend or understand him. It is easy enough to see this point. Now with this as a key, we turn once more to the "new name" of Rev. 2: 17, and we find that it is the same word "oida" which is used here and rendered "knoweth." Now we begin to see that we are not told that we cannot know the name in the usual acceptation of knowing, but that we cannot comprehend or understand the name we are to receive. It may be worth while knowing what the name is, even though we have to agree later that we cannot comprehend all that is bound up in it of promise and blessing.

Jesus said that it was his "own new name" that was to be written upon us. Rev. 19: 12 takes us a little further if we keep that point in mind. He comes forth in majesty, with a name written upon him "which no one knoweth but himself." Some have regarded this as a secret mysterious name which is not to be revealed to men, but it is not necessary that it be a secret name—it is a name which no one comprehends but himself. The next verse appears to state what the name is. He is the Word of God. In very truth no one comprehends all the wonderful significance of the content of that sacred name. It might be objected that this is not a new name, but that it was the name by which Christ was known in the gospel of John. And yet it will be a new name, looked at from our point of view. It is our power to comprehend the name which has just been referred to, and when our inability to comprehend the name disappears we will then know all the wonderful meaning of that name, and it will in a very true sense be a new name to us. It may still be the same name so far as its form is concerned, but it will be gloriously new in meaning and significance.

It appears to be a reasonable inference to conclude that the new name which will be written upon us will be the name of Christ—Word of God. Of the significance of the name itself we can have but a very poor and imperfect un-

derstanding until the time when we receive the name. And our conception of the significance of our possession of the name must in like manner be very imperfect. The name is meant to indicate the nature of Christ himself, but none can comprehend that divine nature. But the fact that he will be known in the eternal city by that name indicates some very beautiful things concerning the Christ, and things which will have a very intimate connection with us when we have entered into the city of God and stand in the presence of the Lamb.

The name indicates unchangeableness. John tells us that "in the beginning was the Word," and now we are told that in the eternal glory he is still the Word of God, unchanged and unchanging, the same yesterday, to-day and forever. Another thing which it predicates is life. In him was life in the beginning, and when we are permitted to look into the future glory we behold in that city a river of water of life, and it flows from the throne of the Lamb. He is still the source of life for that eternal city as he was the source of life for the world. Again, the name indicates light. The Life was the Light of men in the beginning. As it was then so in the new heaven and new earth the Lamb is the light, and they have no need of lamp, nor of sun, nor of moon.

Let the thoughts dwell on these three things—unchangeableness, life and light. Here we have all that man needs for his permanent and eternal peace and contentment. It is the lack of these things in any enduring sense which makes for the unrest and distress of heart and mind on this earth. Everything is changing; life is brief and rapidly passing; and light is so dim, and gloom and perplexity are so abundant. Dwelling on the fact that the name which he wears assures us of the joy and blessing which unchangeableness, life and light must bring to us, the name becomes increasingly significant. And yet we have only begun to comprehend it in a very dim and imperfect way.

We are to remember that this is the name which will be given to us, and which we shall wear upon our foreheads. As the name itself is significant, so our possession of the name will be significant. It will indicate likeness to him whose the name is. We shall be called by his name because we are like him. Here our comprehension utterly fails. We can only see as in a glass darkly, and in part. We know not yet what we shall be, but we know that if he shall be manifested we shall be like him. It staggers the comprehension, and well-nigh takes the breath away to try to realise what this must mean to us—like him—like the Word of God.

The fact of our wearing the name of Christ will signify a new relationship. Perhaps not so much new in kind, as new in its perfection. Here again our comprehension fails us. When Paul had a glimpse into that hidden life beyond the veil he afterwards referred to it as being something which was unspeakable—there were no words suitable to describe it, and to attempt to do so would have been to have spoiled it, and so he was forbidden to speak. In the first Corinthian letter he refers to the things God prepared for them that love him as things which eye saw not, and ear heard not, and which entered not into the heart of man (1 Cor. 2: 9). The ineffable joy and blessing of this holy and eternal relation we cannot hope now to comprehend. One thing we may understand is that it will be an unchanging relationship. Rev. 22: 3, 4 informs us that his servants (doulos or bondslaves) will do him service, and his name shall be on their foreheads. This appears to be a reference to a custom of branding the slave on the forehead so that he could never pass from the service of the master to that of another master. The emphasis in this chapter is on the

"bond" idea. His name is on our foreheads, and no other can for ever more have any claim on us. We enter into a relation with him from which we will not, cannot, depart. His name on our foreheads is to us a pledge of eternal safety.

All that it means to be like him; all that it means to be as unchangeable as he; all that it will mean to have his holy eternal life dwelling in us, unspoiled and un sullied by our carnal nature; all that it will mean to dwell in his glorious light, we cannot hope to comprehend now. It is all linked up in that new name which he will give to us, and we live on in the happy anticipation that there is far greater joy and blessing awaiting us in these things than our hearts can comprehend. All that is contained in the eternal service we shall gladly render to him; all the wonderful blessing of that new relationship; all the peace of knowing that nothing can disturb our fellowship with him, are beyond our power to comprehend, but we live on in the assurance that this great and inconceivable joy will be given us when we receive the new name from him who loved us and gave himself for us. The promise of a new name is a promise of glorious blessing to come, so wonderful that it is beyond the power of human minds to comprehend it. But at least the assurance that there is a new name waiting for me guarantees me that there are also awaiting blessings untold and unimagined, and I ask not to be able to comprehend it all before the time, but only for grace to be so faithful that I shall receive the new name, and so at last enter into all those unspeakable joys which must come to those who are accounted worthy to have the Redeemer's own new name written on their foreheads.

VOLUNTEER MISSIONS IN VICTORIA.

Missions have contributed very largely to the expansion of our Victorian work. The mission campaigns conducted by Dr. Chas. Reign Scoville and Dr. Jesse R. Kellems are fresh in the memories of many. Large numbers in our churches to-day were led to a decision for Christ when these brethren visited our shores.

Of no less value is the work done by Australian brethren. Missions conducted by men such as Bren. Harward, Bagley, Hagger, Chandler, Baker and Hinrichsen have resulted in thousands confessing faith in Christ. It is the policy of the Victorian Home Missionary Committee to continue missions of this kind, and doubtless numbers of new causes will spring into being through such efforts.

Still another kind of mission has contributed much to Victorian work. We refer to what are termed volunteer missions. These special efforts, conducted at great sacrifice by city and country preachers alike, have proven to be of great value to our churches. Such efforts, usually made in our church buildings, with but small cost, have often resulted in numbers being won to Christ. This, however, is not the only, nor perhaps the chief value of such brief missions. The stimulus given to the work of the church, the encouragement to preacher and officers, the deepening of spiritual life, the improvement in plans and method of work resulting from volunteer missions, make them to be of great value.

A large number of preachers have this year offered for such work to the Home Missionary Committee. Bro. Methven, of Bourt, is now conducting a mission at Woorinten and Pianail. Later Bro. Hargreaves will return the compliment, and conduct a series of meetings in Bro. Methven's church at Bourt. During the spring missions will be conducted by the following brethren:—F. T. Saunders at Chelsea, D. Walleley at Pyramid Hill, H. M. Clipstone at Ormond, H. J. Patterson at Colac, C. L. Lang at Merburn, R. Gebbie at Warracknabeal, F. J. Siver at Kyneton.—Reg. Enniss.

The Home Circle.

Conducted by J. C. F. PITTMAN

COURAGE.

Courage, O heart, and be not "backward-looking"! Let dull despair no longer with thee stay. Brood not over thy yesterday's sad failure: Live in the glad, all-possible today! Waste not thine energies in vain regretting, But strive thy present duties to fulfil. The past is dead, it is beyond recalling, But we may mould the future as we will.

—Selected.

"FOLKSY CHURCHES."

"For Folksy Folks Who Like a Folksy Time."

Not long ago (writes George P. Gillespie in "The Christian Advocate" of New York) I was in—well, never mind where, but it was a city you have probably been in yourself. When I am there I generally go to hear the pastor of the Memorial Congregational Church preach, and on Sunday morning I did so. But when Sunday evening came I found myself, about half-past six, leaving the hotel and bound for what the advertising columns had assured me was "The Folksy Church for Folksy Folks Who Like a Folksy Time." A young man came out on the platform and addressed us.

"Now, folks," he began, "what are you looking so sour about? Did you eat too much dinner this noon? Or have you had word that your wife's relations are coming to pay you a visit?" There rose an obedient titter.

"Anyway, folks, we can't stand a bunch of long faces in here. This is cheer-up corner. Come on, change your looks! Some of you would probably give a whole lot if you could change your looks. That's why the face-lifters are making so much money these days. Well, you can change your faces here for less than that. There, now, that's better! Now, if only that bald-headed old fellow next to the aisle there in the sixth row will cheer up we'll be all set to go."

I craned my neck with the rest to see the bald-headed old fellow, but couldn't locate him. Evidently he obeyed orders.

"There, now, that's fine! Let's try No. 8—No. 8 in the red book. Everybody sing: 'Brighten the corner!'"

We sang two verses. Then he stopped us to tell about Pat, whose favorite song was, "Fight in the corner where you are." Then another verse. Then all the men whistled a verse. Then the women hummed one. Then the men whistled while the women sang. Then we sang the last verse over again, everybody except the unmarried ladies over sixty-five of age being invited to sing. (Laughter.)

There were, if I remember correctly, three numbers of about that sort. Then we shook hands with the person in front of us, the person behind us, and the person on each side. As we shook we were supposed to chant, "It's a folksy church—for folksy folks—who like a folksy time." It took three tries to get that satisfactory.

After that we were proffered the second sensation of the evening. This was the McWhorty Male Quartet—very correct, in evening garb. We liked the McWhorty; we clapped until our palms stung to bring them back for a third encore. But the young man would have none of it.

"No, folks, no!" he cried, his arms upraised, with his palm stretched out toward us. "No more to-night; some other time. Now we must have our folksy prayer period."

We did our praying—or it was done for us—in semi-darkness, relieved only at the end, when, as the organist played an old hymn, some arrangement of electric lights pricked out an illuminated frame for an enlarged picture of the

boy Jesus in the temple, which had been placed in position while the prayer was in progress.

And so it went. At one point we were given a thrill by a soprano solo emanating from some point of concealment behind the back gallery. The taking of the collection offered another chance to go through the "folksy church" drill again, and to laugh at more jokes. They were Scotch jokes this time.

I liked the sermon, or address, or whatever it was called. It was given by a bishop. He was just back from Syria, and he had a very clear idea of the relation of the French internal politics, as between clericals and anti-clericals, to the actions of the Druses. Evidently the bishop favored the Druses as against the French of any kind. But I suspected that most of the folks who sat near me knew nothing about any of them, and cared less.

After the service we were invited to a folksy time in the church house. About half the audience went. All of us, as we went out, seemed to feel pretty good. I heard one young chap say to his comrade, "Pretty good for a quarter [of a dollar], wasn't it?" I can understand why the folksy church is filled with crowds almost as large as its advertising suggests.

But there's one question that puzzles me. Why "church"?

TWO MAGIC WORDS.

Two little words I would have you learn,

Two little words, "I'll try!" They'll pick out the hardest shoestring knot, And pull up the weeds when the sun is hot, They're a wonderful help for the "I forgot!"

Those two little words, "I'll try!" There's a charm indeed for the man inside, In those two little words, "I'll try!" When temper begins to sputter and spout Those magical words will put him to rout, And how they'll get after Old Grumble and Grout!

Those two little words, "I'll try!" When lessons are dreadfully hard and long Say two little words, "I'll try!" Of course, little friend, you'll want to be "smart,"

"I'll try!" are the words that will give you the start, Write them carefully down, deep down in your heart—

Those two little words, "I'll try!"
—Annie Balcomb Wheeler.

LONG AND NARROW.

A traveller who was renowned for his tall stories, on being asked out to dinner, made arrangements with his friends, who were to accompany him, that they should kick him if he began to go too far.

Quite early in the evening he started off. "That reminds me," he said to the hostess, "of a friend of mine who had a rose garden over 10 miles long, and"—he felt a kick—"and 2 inches wide."

LOST!

Englishman (at Scottish football match)— "Why don't they start? They ought to have kicked off half-an-hour ago!" Scotsman—"Aye, a terrible thing has happened. They canna' find the penny they tossed up with!"

SOMETHING WRONG.

Wife: "Fred complains of a headache. He had better see a doctor."

Husband: "It's nothing. He's always complaining of headaches."

Wife: "But this is the first time he has done so on a school holiday."

The Family Altar.

— J. C. F. P. —

Monday.

Which (hope) we have as an anchor of the soul.—Heb. 6: 19.

Christina and her companions were led by Indies of the House Beautiful "into a place where there did hang up a golden anchor; so they bid Christina take it down; for said they, 'You shall have it with you, for it is of absolute necessity that you should lay hold of that within the veil and stand steadfast, in case you should meet with turbulent weather; so they were glad thereof.'"

Reading—Heb. 6.

Tuesday.

Wherefore also he is able to save to the uttermost them that draw near unto God through him.—Heb. 7: 25.

In "Grace Abounding," John Bunyan wrote, "At another time I was again much under this question: Whether the blood of Christ was sufficient to save my soul? in which doubt I continued from morning till about seven or eight at night; and at last when I was, as it were, quite worn out with fear, lest it should not lay hold on me, these words did sound suddenly within my heart: He is able. But methought, this word able was spoke aloud unto me; it showed a great word, it seemed to be writ in great letters, and gave such a jostle to my fear and doubt (I mean for the time it tarried with me, which was about a day) as I never had from that, all my life, either before or after."

Reading—Heb. 7.

Wednesday.

For if that first covenant had been faultless, then nothing no place have been sought for a second.—Heb. 8: 7.

"The simple meaning is: If the first covenant had made a provision for and actually conferred pardon and purity, and given a title to eternal life, then there could have been no need for a second; but the first covenant did not give these things, therefore a second was necessary; and the covenant that gives these things is the Christian covenant."

Reading—Heb. 8.

Thursday.

For Christ entered not into a holy place made with hands, like in pattern to the true; but into heaven itself, now to appear before the face of God for us.—Heb. 9: 24.

"The holy into the holiest leads,
From thence our spirits rise,
And he that in thy statutes reads
Shall meet thee in the skies."

Reading—Heb. 9.

Friday.

A great priest over the house of God.—Heb. 10: 21.

"Jesus, my great High Priest,
Offered his blood and died;
My guilty conscience seeks
No sacrifice beside;
His powerful blood did once atone,
And now it pleads before the throne."

Reading—Heb. 10: 1-23.

Saturday.

Not forsaking our own assembling together, as the custom of some is.—Heb. 10: 25.

Mr. Dan Crawford, missionary in Africa, loved to quote the words of a Bantu song—

"Oh! crooked lonely forest tree,
Yes, crooked because lonely,
How very different things would be
If only comrades two or three
Could break your lone monotony."

Reading—Heb. 10: 26-29.

Sunday.

By faith Abraham, when he was called, obeyed to go out into a place which he was to receive for an inheritance; and he went out, not knowing whither he went.—Heb. 11: 8.

"The blessing of God does rest upon the brave man, who with a sincere wise heart, goes forth in the name of God."—Thomas Carlyle.

Reading—Heb. 11: 1-19.

Victorian Bible School Examinations.

Explanatory.—In order to secure a pass one must gain not less than 50 per cent. of the maximum marks obtainable; to a certificate not less than 60 per cent.; a certificate of merit not less than 75 per cent. Prize winners must be of merit standard; but only the highest four in the scholars' divisions, the highest three in the teachers' divisions 8 and 9, and only the highest two in the teachers' division 10, or the highest if there be less than four competitors in that division, shall become entitled to prizes. A fourth prize shall not be given in any division unless there are at least 12 competitors, a third prize shall not be given unless there are at least 8 competitors, and a second prize will not be given unless there are at least 8 competitors. The scholarships offered by Mr. McIntosh are awarded to those who gain highest marks in the Scholarship Examination, and who have, or will have, their merit certificate from the Education Department by the end of the year. There are 801 scholars and teachers included in this year's list. These represent 68 schools. 37 gained prizes; 296 merits; 231 certificates; 137 passes; 101 failed. Any correction in the spelling of names should be sent to the secretary, Leslie C. McCallum, 40 Kyarra-rd., Malvern East.

The Bible School Committee cordially thanks Mr. J. S. McIntosh for making the scholarships available once more, and also all those who have so graciously acted as examiners.

Division 1.

First prize, Raymond Fisher, Warrnambool, 97. Second prize, Brian Baird, Windsor, 95. Third prize, Betty Linette Carnaby, Ivanhoe, 90. Fourth prize, Iris Hancock, North Richmond, 88. Merit Certificates.—Edward Salisbury, Box Hill; Myrtle Moffat, Doncaster; Jack Anderson, Fairfield; Minnie Lilburn, Gardiner; Lindsay Chapman, Hampton; Enid McGregor, Oakleigh.

Certificates.—Colin Brown, Brighton; Willie Hunter, Dandenong; Cora Smith, Gardiner; Dorothy Abercrombie, Ivanhoe; Gwenneth Parsons, North Williamstown.

Passes.—Jean Prentice, Brighton; Jessie Lang, Doncaster; Amy Tunbridge, Ivanhoe; Nellie Down, North Fitzroy; George Campbell, North Richmond; Jack Pitts, South Yarra; Sadie Copeland, South Melbourne.

Division 2.

First prize, Bruce Littlejohn, Moreland, 95. Second prize, Nellie Chipperfield, Nth. Richmond, 94. Third prize, Duleic Newham, North Richmond, 93. Fourth prize, Alma Myrtle O'Malley, Lygon-st., 92.

Merit Certificates.—Ruth Martin, William Milne, Ascot Vale; Frank Booth, James Hare, Nellie Austin, Harold Berg, James Dougall, Donald Johnson, Balwyn; Clifford Morris, Ballarat; Joan Coles, Bambra-rd.; Harold Brownall, Sydney Green, Lloyd Russell, Brighton; Rosie Sewell, Jean Kerr, Alice Scantlebury, Bet Bet; Keith Chandler, Boronia; Rowland Hill, Carnegie; Henry Butler, Cheltenham; Ronald Lang, Doncaster; Merle Maggs, East Doncaster; Jean Arnold, East Camberwell; Mabel Washbourne, East Kew; Edna Green, Stella Masters, Vet Jackson, Essendon; Mae McCann, Noel Cartmel, Enid Smith, Gardiner; Nancy Kemp, Glenferrie; Verna Galley, Hartwell; Mary Leng, Horsham; Addie Williams, Kaniva; Enid Lewis, Malvern; Alice Wyatt, Middle Park; Lance Fisher, Moreland; Jean Hancock, Jean Bradie, North Richmond; Eveline Kent, Oakleigh; Phillip Cleine, Francis Field, Red Hill; Millicent Theos, Stawell; Beryl Inglesinger, Surrey Hills; Mena Trask, South Yarra; Alfred Aldersey, Betty Bennetts, South Melbourne; Sidney Plymin, St. Kilda; Jean Hosa, Pearl Shields, Warrnambool; Isabelle Buckingham, Betty Baird, Dora Baird, Windsor; Athol Pratt, Stanley Chappell, Alma Cowper, Richard Shannon, Yarrowonga.

Certificates.—Violet Emmett, Ararat; Beryl Martin, Joseph White, David Gardiner, Ascot Vale; Ada Gladman, Kenneth Grindley, Ballarat; Arthur Adams, Berwick; Bonnie Donaldson, Gwenda Coles, Bambra-rd.; Ernest Chiswell, Bet Bet; Ernest Allan, Alma Salisbury, Box Hill; Wilbur Courtis, Ida Thickers, Nancy Purton, Lily Woodhouse, Gladys Carnie, Evelyn Gale, Lloyd Dick, Brighton; Nina Belton, Ella Reah, Boronia; Edna Thomas, Reg. Fullerton, Noel Shrimpton, Margary Beaumont, Carnegie; Joyce Tully, Doncaster; Dorothea Tucker, Aubrey Jackson, Essendon; Joyce Brown, Eileen Allen, Jean McClure, East Camberwell; Myrtle Roberts, John Smith, Marjorie Williamson, Ruth Wilkinson, Bruce Strugnell, Fairfield; Roy Cordy, Footscray; Jean Fisher, Ian Fisher, Florence Harbridge, Geelong; Allan Tinkler, Hampton; Betty Mitchell, Malvern; Sydney Bagley, Middle Park; Stanley Hare, Moreland; Clive Beddome, Willie Hill, Robert Morrison, North Richmond; Ella Camfield, Merle Riscley, Gwendoline Heath, Grace Smith, Veronica McKay, North Fitzroy; Edith Hooper, Oakleigh; Olive Lukey, Parkdale; Ronald Quaine, Preston; Roy Cox, South Yarra; Hamilton Burns, Zilla Luke, Surrey Hills; Victor Blackman, Stawell; Glenda Shields, Edward Campbell, Warrnambool; Stella Chappell, Yarrowonga.

Passes.—Arthur Franklin, Ararat; Grace Poulton, Colin Moncur, Ascot Vale; Jean Gullock, Ballarat; Herbert Hainkie, Balwyn; Charles Layton, Burnley; Violet Atkin, Gladys Johnstone, Myrtle Atkin, Castlemaine; Glen Cooper, East Kew; Robert Coxhead, Footscray; Alice Ross, Gardiner; Yvonne Irvin, William Costello, Gordon Chapman, Hampton; Norman Thompson, Lygon-st.; Jack Holloway, Donald Kerley, Nessie Milne, Peggy Ayre, Malvern; Doris Beattie, Moreland; Elsie Carter, Olive Martin, George Smith, Jessie Thomas, Vivian Wallbridge, North Richmond; Reginald Green, Richard Hamilton, Nth. Fitzroy; Marjorie Hutchings, Geoffrey Lording, Ormond; Elsie Brentwood, Oakleigh; Norman Davies, Hazel Richardson, Prahran; Doreen Watson, Shepparton; Donald McAuley, George Beslee, South Melbourne; Alice Amery, Surrey Hills.

Division 3.

First prize, Maud Emily Werner, Carnegie, 92. Second prize, Harley Bardwell, Northcote, 89. Third prize, Ruby Lilian Gray, North Richmond, 88. Fourth prize, Joyce Agnes Scarebrook, Glenferrie, 86.

Merit Certificates.—Wilfred Birch, Jack Gladman, Lloyd Morris, Alfred Bailey, Ballarat; Leonard Cairns, Marie Wood, Joyce Lee, Bambra-rd.; Eric Mahony, Winnie Deslandes, Mavis Purton, Frank Peake, Marjory Hare, Keith Sharp, Nellie Hatford, Donald Thomas, Balwyn; Elsie Clark, Frederick Wells, Campbell Le Page, Marjorie Hewitt, Brighton; Frederick Williams, Edna Werry, Box Hill; Lillian Casley, Margaret Webster, Bendigo; Hilda Sewell, Florence Scantlebury, Bet Bet; Molly Funston, Berwick; Mavis Baker, Winifred Smith, Cheltenham; Colin Robertson, Audrey Thomas, Mervyn Peace, Robert Shrimpton, Carnegie; Gilbert Tully, Doncaster; Duleic Smith, Doncaster East; Edwin Clark, Leonard Purves, Lindley Wilson, East Camberwell; Viktor Anderson, Gladys Tucker, Henry Moss, Herbert Bridson, Essendon; Gordon Munro, Fairfield; Elizabeth Edyvane, Footscray; Eric Morris, Neil McCann, Gwendolen Rowe, Gardiner; Joyce Goode, Donald Adams, David Kemp, Frank Kemp, James Ellis, Frank Dobson, Glenferrie; Robert Gunley, Hampton; Thelma Payne, Agnes Leng, Horsham; Donald Williams, Kaniva; H. Pettigrove, Dora Stewart, May Pettigrove, Ivanhoe; Betty Stanforth, Gwen Mitchell, Pearl Howell, Malvern; Gwenneth Wines, Jessie Noble, Middle Park; Sylvia Branch, Theo Fisher, Moreland; Thora Smith, Ethel Chipperfield, Mar-

jorie Chipperfield, Harry Shaw, Philip Cadman, North Richmond; Lillian Hodgson, Lillian Prosser, Marjorie Rojo, Ellen Newbegin, Mabel Thomson, North Fitzroy; Margaret Youl, Eileen Goddard, Ormond; Jean Lewis, Doris Atkins, Oakleigh; Max Gollyer, Parkdale; John Thornton, Don Davies, Walter Drysdale, Claude Boothman, Prahran; Gertrude Kelly, Port Fairy; Henry Holmes, Red Hill; Marion Chamings, Myrtle Perry, Stawell; Joyce Davies, Winifred Lee, Sth. Yarra; Kenneth Luke, Jean Inglesinger, Theo Edwards, John Dickson, Jean Parks, Surrey Hills; Norman Fisher, Warrnambool; Marjorie Buckingham, Windsor.

Certificates.—Annie McDonald, Glencross Higginbotham, Keith Higginbotham, Herbert Dowell, Molly Vosti, Alma McDonald, Ascot Vale; John Dillon, Walter White, Bambra-rd.; Allan Meyer, Berwick; Leslie Peck, Olive Finger, Tom Thompson, Ivy Peck, Bayswater; Lillian Kelson, Winifred Johnson, Balwyn; William Turner, Bendigo; Fred Woodhouse, Stanley Brockley, Mavis Neil, Brighton; Marjorie Hemp, Burnley; Violet Butler, Cheltenham; May Galletty, Carnegie; Robert Vautier, Kenneth Smith, Chelsea; Phyllis Lightowler, Collingwood; Myra Thomas, Drummond; Phillip Rudd, Doncaster; Stewart Corrigan, Dandenong; S. H. Wineh, Winifred Hall, East Camberwell; Kenneth McCance, Essendon; Dora Goddard, Harold Jeffery, Edwin Latham, East Kew; Ivy Russell, Fairfield; Mavis Tomkins; Keith Mummerly, Joseph Cordy, Footscray; William Thompson, Howard Brown, Ronald Strongman, Gardiner; Ivan Reid, Carson Stevens, Geelong; John Peters, Glenferrie; Beryl Guy, Hartwell; Janson Holloway, Isabel Bolitho, Hampton; Phyllis Butler, Mavis Lewis, Florence Kent, Oakleigh; Geoffrey Stanford, Lesley Milne, Malvern; Minnie Gaisford, Gordon Coutts, Middle Park; Clarence Chislett, Merlein; William Ross, Moreland; George Mackrell, North Richmond; Keith Bowles, Rochester; Harold Bowring, Red Hill; Jean Dennis, Bertha Gent, South Yarra; George Aldersey, Audrey McAuley, Sth. Melbourne; Roy Plymin, St. Kilda; Ronald Knight, Stanley Johnston, Howard Stewart, Shepparton; David Andrew, Stawell; Arthur Shannon, Yarrowonga.

Passes.—Claude Sedgeman, Allan Vosti, Hilda McKissock, Ascot Vale; Mavis Rundle, Ballarat; Bert Chiswell, Bet Bet; Isobel Swords, Box Hill; Harry Reah, Boronia; Mavis Luke, Carnegie; Gwendoline Chipperfield, Cheltenham; Frank Kennedy, Chelsea; Clive Warmbrun, Dandenong; Helen Leber, East Doncaster; Irma Watt, Florence Jones, East Kew; Edna Anderson, Reginald Watson, Fairfield; Frederick Gale, Footscray; Ronald Chipperfield, Gardiner; Ena Barnes, Geelong; Gladys McKenzie, Jessie Staggard, Phoebe Staggard, Glenferrie; Ruly Phillipson, Harold Galley, Hartwell; Reg. Rose, Walter Irvin, Hampton; Ronald Baker, Ivanhoe; Stanley Prittie, Lygon-st.; Honor Caddy, Malvern; John Little, Moreland; Alma Witney, Charles Thomas, North Richmond; David Tollens, Gwenda Simons, North Fitzroy; Victor Lukey, Dorothy Moon, Hazel Garrett, Parkdale; Geoffrey Garth, Preston; Nancy Davis, Jean North, Shepparton; Evelyn Hawkesford, St. Kilda; Ronald Gray, Sth. Melbourne; Leslie Cox, Sth. Yarra; Jack Elliot, Warrnambool; Doreen Wheat, Windsor; Bertram Rudd, Yarrowonga.

Division 4.

First prize, Leila E. Cameron, Doncaster, 95. Second prize, Allan Cleaves, Moreland, 94. Third prize, Olive McCance, Lygon-st., 93. Fourth prize, Mary Clipstone, Kaniva, 92.

Merit Certificates.—Dorothy Davis, Dorothy Moncur, Dorothy Hewson, Harriet Milne, Ascot Vale; Edward Price, Ballarat; Ruth Thomas, Annie Hatford, Kathleen Mahony, Balwyn; Eunice Streader, Bendigo; Mary Hawkesley, Bet Bet; Lilian Walkerden, Boronia; Elsie Colville, Frederick Buller, Box Hill; Erma Brown, Camberwell; Lois Ryall, Carnegie; Arthur Brammer, Constance Ross, Castlemaine; Gwendoline Baker, Cheltenham; Lorraine Punch, Vera Cadd, Dan-

(Continued on page 626.)

Foreign Missions.

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

NOTES AND NEWS.

The Queensberry-st. Chinese church has sent a pair of baptismal trousers to the new Hong Kong mission.

The Federal Treasurer has pleasure in reporting the receipt of £50 from a brother in South Australia for the China Hospital. Another brother from the North Adelaide church has sent £100, £50 for the Dhond Hospital equipment, and £50 for the China Hospital.

A request has come from our mission fields that large pictures of Biblical subjects would be very valuable. As many of our kindergarten and primary schools use these pictures each Sunday, and have little use for them after the quarter is ended, we should be very glad to have sent to any of our State F.M. Secretaries these rolls when finished with. We will then forward them by the next box to the stations where they are needed.

The Federal Treasurer received a Children's Day gift of £5 from the Croydon, South Australia, kinders. Recently the Federal Secretary enjoyed a visit to the Croydon kindergarten, and spoke to them of the Children's Day offering. At the conclusion of the night service some of the young people were having a sing song at the house of the superintendent, and they took up an offering amounting to £1. Another worker in the kindergarten made a very generous gift of her first pay envelope, another £1, and on the Sunday following the kindergarten department decided to donate £3 that they had recently raised, making £5 for the Children's Day offering.

TEACHER FOR INDIAN VILLAGE.

A cripple and invalid brother of Launceston, Tasmania, after reading Bro. Pittman's account of the baptism of a young man belonging to a heathen village where there is no Christian evangelist or teacher, became very much interested, and has sent £5 as the nucleus of the funds to supply a teacher for this village. His gift is very much appreciated, and when sufficient has been received we shall try and locate a teacher in the village, not only to help this isolated Marathi Christian, but to try and win others for Christ.

NEWS FROM DR. OLDFIELD.

Bro. Oldfield writes as follows:—

After leaving Marbleswar Marathi language school I decided I had better put some time into the seeing of some other hospitals. Dr. Wanless invited me to go Miraj as long as I liked. This hospital is one of the biggest mission hospitals in India, and is a really great work. It was started about 25 years ago, and has been self supporting for about 20 years. They have nearly 200 beds, and run a training school for Christian doctors. The first building cost £2,000. They have a number of buildings, including a great number of private rooms, and from these comes the greatest part of their income. I stayed three weeks at Miraj, and the doctors there gave me every opportunity to get information. It was very interesting to see the various new types of diseases, that is to say, new to me, and the methods of treatment. From there I went to the hospital at Wai, which is about 50 miles from Poona. That work is also very interesting, though much smaller than at Miraj. They have about 60 beds. This has been established for many years, but is not yet self-supporting. It seems to me that it might easily be so, for their charges for treatment were altogether too low. Dr. Hume gave me every opportunity to see what the work was, and it was very useful information that I was able to

get there. Wai is a Brahmin stronghold, and would be a good place for panditing there. I have also had a look at several other hospitals, including two at Ahmednagar. One is a mission hospital for women and children.

Ahmednagar is about fifty miles away from Dhond. They have about 50 beds there in a building that cost somewhere about £5,000. They will be glad when the hospital is started at Dhond, for they often have men come to them for treatment, which makes it very awkward for them. There is a lady doctor in charge. I have also seen several hospitals in Poona. I have found that all these places vary very much in design, and the management is also widely varied. After weighing things up very carefully, I have just about decided that the original plan that I made out in Australia is the most suitable for us, even in India. It is certainly the cheapest type of building that we could have, and the most compact too. The other day I arranged to meet Mr. Watson and Mr. Coventry at Dhond, and we went over the ground which is to be the site for the hospital. My main purpose was to inspect the material bought about six years ago for the Dhond Hospital. The value of some of the material has come down since it was bought. It is still well worth the money that was paid for it, as it was got at such a bargain price.

CHINA NEWS.

Dr. Killmier reports for May, dressings 148, new cases 85, retreatments 91, operations 6, obstetric cases 1, opium poisoning 8, total 339. Fees received \$14.60 (£1/10/-).

"We have at last to send you the good news that we have bought a piece of land. There are still a number of details to be arranged, and until yesterday we were not actually sure if it was unconditionally ours or not. We wrote to the Consul about the matter, and although the agreement has to be worded slightly differently to conform with that strange system, the Chinese law, he says that we are quite safe as long as we keep in our own hands the documents we already have, the which we intend to do.

"After the first agreement was written there were all manner of schemes in order to hinder us, but we were able to overcome them all, mainly because we had the military chief and the Civil Mandarin on our side. Even on the day of the ratifying feast there was a scheme brought forward to have the paper re-written at some future date, in which case the feast would not have ratified anything. After a delay of several hours we got over the difficulty in the Chinese way, by adding £40 to the price. We immediately paid over the whole of the money, although some wished to prevent this. So the important portion of the deal was completed. We have on the agreement the names of between 20 and 30 of the chief officials and gentlemen of Huellichow as witnesses.

"We are well pleased with the site. There are two small pieces on the south side which we want not only to make the area sufficient but to make the boundary straight. But we made sure of these first two pieces while conditions and officials were favorable.

"I have received four medical annuals by the kindly gift of Sir Joseph Verco."

All our letters from China report Mrs. Anderson and little daughter, Gwendoline Eva, in good health, and the baby growing fast.

Every Bible School is urged to distribute collecting boxes for Children's Day, November 7, and to render the programme prepared by the Federal Board.

COMING EVENTS.

OCTOBER 3.—Schwab-Barber Mission commences Oct. 3, East Kew. Suburban brethren urged to support. (Take High-st. tram and alight at Adeney-ave.)

OCTOBER 3 and 7.—Hampton S.S. Anniversary. Sunday, 11, H. Earle; 3 and 7, J. I. Mudford. Thursday, Concert and Distribution of Prizes.

OCTOBER 3, 7, 10.—Cheltenham Bible School Anniversary Oct. 3, speaker, 11 and 7, Danl. Wakeley; 3 p.m., T. R. Morris. Special singing by the scholars led by Bro. Val. Wolf. Oct. 7, Tea in Schoolroom at 5.30. Annual Demonstration in the Cheltenham Soldiers' Memorial Hall at 7.45. Fine programme, and plenty of room in this large hall for visitors. Oct. 10, at 3 p.m., Distribution of Prizes. Old friends and new friends cordially invited.

OCTOBER 5.—Elocutionary Recital by Mr. Will Fielding, at Glenferrie church, on Tuesday, October 5, at 8. Musical items by well-known artists. Humorous dialogue. Admission, 1/- (Proceeds Ladies' Aid).

OCT. 15 and 16.—North Melbourne Church of Christ. Sale of Work in aid of Jubilee Building Fund will be opened on Friday, Oct. 15, at 3 o'clock, and continued in evening, and Saturday afternoon and evening. All old members specially invited. Something for everybody.

OCTOBER 3-17.—Ormond Mission, conducted by Mr. H. M. Chipstone, of Castlemaine. Every evening except Saturday. Visitors welcome. Train Ormond, thence east along North-rd. Song-leader, Les. Clay.

IN MEMORIAM.

MORRISON.—In loving memory of Richard Morrison, who passed away on Sept. 30, 1908. —Inserted by his ever-sorrowing family, Lindfield, Sydney, N.S.W.

RUSSELL.—In memory of our darling nephew Willie, who passed away Oct. 1, 1923.

Though absent from amongst us,

He is always in our thoughts;

For those who loved him dearly

Will always feel his loss.

—Inserted by his loving aunt and uncle, R. and A. Russell, Bet Bet, Vic.

WINSOR.—In loving memory of William Andrew, dearly loved husband of Clara Winsor, who died on Sept. 29, 1913; also Myrtle, loved daughter of above, who died on August 6, 1921. Ever remembered.

WANTED.

"Building of the Cross."—Miss L. Landt, Woolcock-st., Warracknabeal, Vic., would be obliged to anyone who could send her a copy of this dialogue.

The Church of Christ Bible School at Newmarket would like to hear from another Sunday School with a view to exchanging libraries. We have about 300 books in fair order. Apply to C. Boak, 5 Inverness-ave., Malvern, or J. I. Mudford, 35 Madura-st., Flemington.

BOARD AND RESIDENCE.

At the lady students' hostel, 391 Lower Malvern-rd., East Malvern (near Gardiner station), there are a few vacancies for lady boarders. A suitable home in good environment for students, teachers or business young ladies. For particulars call and see the Matron, write or 'phone U8643.

FOR SALE.

Chart on Dispensational Truth, beautifully printed in eight colors. Suitable for Bible Class Studies, Chart Sermons, etc. Prepared by B. N. Rodda and J. A. Pocock, 2 Shipster-st., Torrens-ville, Adelaide, S.A. With explanatory leaflet, 2/6, posted 3/-. May be obtained at Austral. Co., 530 Elizabeth-st., Melbourne. Organ (Bell), 7 stops, walnut frame, sweet tone, suitable Sunday School or home; £12 or offer. 101 Guildford-rd., Surrey Hills, Vic.

Here and There.

Mr. H. G. Harward, N.S.W. Home Mission secretary, has returned to Sydney after ten weeks' mission work on the Northern rivers.

The following telegram from South Australia reached us on Monday:—"Saint Morris mission working up nicely; Forbes splendid; nine confessions.—Taylor."

Meetings at Drumcondra (North Geelong) on Sept. 26 were fairly well attended. At the conclusion of Bro. Cave's gospel address a young girl made the good confession.

Bro. J. Mortimer will shortly close his labors with the church at Preston, Vic.; after which we understand he will be pleased to take up full or part-time work with another church.

Mr. Ira Paternoster will commence his ministry at Enmore, N.S.W., on Oct. 10. A public welcome will be extended on 11th. Mr. A. E. Illingworth is to commence at the City Temple a week later, and will be welcomed on 14th.

The College of the Bible stands at the heart of all the organised work of the brotherhood. Its development means the strengthening of the forces of progress. Every member should respond to its call for support by a liberal offering on Oct. 3.

Will church secretaries and treasurers please note that Fred. T. Saunders will be absent from Melbourne during October. Offerings for the College should be sent to Bro. W. C. Craigie, Treasurer, 265 Little Collins-st., Melbourne, during that month.

The movement westward for Federal Conference is about to begin. Bro. T. E. Rofe, of Sydney, expects to pass through Melbourne tomorrow en route for Adelaide and the West. Bro. F. T. Saunders, College organiser, is due to leave on Monday next.

The following telegram from Northam, W.A., relating to the mission which began on Sept. 12, reached us on Sept. 22, too late for insertion in last issue:—"Interest increasing Hinrichsen-Brooker tent mission; crowded Sunday night; seven confessions to date.—Buckingham."

Mr. A. L. Haddon, M.A., will complete his temporary ministry at Enmore Church of Christ on Oct. 3, and will leave immediately afterwards to attend the C.E. Convention in Melbourne and Federal Conference in Perth. At Enmore on Oct. 3 a Labor sermon on "The Challenge of Christ" is to be broadcast.

Mr. and Mrs. Horace Kingsbury, of Hopkinsville, Ky., U.S.A., had an anxious time a few weeks ago. Their little boy, Leslie, aged eight years, was knocked down by a motor car and dragged some distance along the street. We are glad to learn that only superficial wounds were received and that Leslie, at last report, was well on the way to recovery.

The mission at Piangil, Vic., conducted by Bro. Methven and Hargreaves, closed on Monday night. There were six confessions to Sunday night. The meetings were well attended by local people and visitors from Swan Hill and Woornien. The Lord's table will be set up on Sunday next for the first time in Piangil. Gospel meetings will also be held.

The K.S.P. club at Blackburn, Vic., held its second church parade on Sept. 19; there was a good meeting. Bro. Johnston, chaplain of the club, was the speaker. Some time ago an offer was made that if the church could raise £50 towards the church building fund it would receive in addition £75. This sum has been raised, and the amount offered has also been received, making the building fund now £125. On the afternoon of Sept. 25 Sister D. Hodge and Bro. A. Edwards were married, Bro. Theo. Edwards, of Surrey Hills, officiating.

A meeting of the sisters of the churches of the southern district, S.A., was held at Goolwa on Sept. 22. Representatives were present from Goolwa, Mt. Compass, Milang, Pt. Sturt, Stirling and Strathalbyn. 19 sisters answered the roll call. The president was Mrs E. W. Pittman. Several helpful papers were received from the churches of the district on the subject of "Prayer." The president delivered a short address on "The Responsibility of Prayer."

A worthy honor has been conferred on Mr. F. McClean, of Lygon-st. church, Vic., in his election as the National President of the Australian Band of Hope Union by the conference which is sitting in Hobart at the present time. Mr. McClean has a record of forty years' labor in the Band of Hope movement, and has also identified himself with other phases of the movement for a great many years. He was for a considerable period the superintendent of the Lygon-st. Band of Hope, and many grown men and women testify to the good effect of his leading on their lives. When the Victorian Band of Hope Union was formed in 1903, he was elected treasurer, and has held the post ever since.

Bro. L. Larsen writes as follows from Booval, Qld.:—"As secretary of the Social Questions Committee I would ask all the churches of Christ in Queensland to support the Queensland Prohibition League in its protest against the present lax administration of the liquor laws. Send your protest to the Home Secretary; also to the member in your district. We are also informed that the triennial local option polls will be abolished, and the polls taken every seven years. Tell your member to keep his hands off this right of the people. Further, we are told that betting in shops will be legalised, and that the Government proposes to raise more revenue from gambling. Brethren, pray and work to frustrate this wicked move."

"The Story of the Convention" has been issued by the N.S.W. Council of Religious Education. It is an attractive booklet containing the principal addresses and findings of the first united Sunday School convention to be held in Australia which took place in Sydney in April last. The historic value of such a record is not small, but the value of the contents to preachers and teachers is much greater. There are articles by A. L. Haddon, M.A. (two); F. A. Walton, M.A.; G. S. Reid, M.A.; Peter Board, M.A.; late H. When; G. Fretwell; L. E. Bennett, M.A.; Archdeacon Davies, M.A.; L. W. Farr; W. W. Roger (two); C. J. Tinsley; N. H. Joughin, M.A., and R. B. S. Hammond. Copies are available at 242 Pitt-st., Sydney. Price: to delegates, 1/-; to others, 1/6.

Last Lord's day at Swanston-st., Melbourne, will be memorable as the beginning of Dr. John L. Brandt's ministry with the church. A large number gathered for morning service. Dr. Brandt and family were welcomed, being introduced by Bro. A. L. Gibson. The address was much enjoyed, and the opening words of the preacher will be remembered: "Brethren, I pray God that my life and service in your midst will measure up to your expectations, and above all with the approval of God." The evening service was crowded. The choir sang splendidly, and Mrs. F. L. Mitchell's solo, "Entreat me not to leave Thee," was beautifully rendered. The sermon was full of power and helpfulness, and at close two young ladies and two lads made the good confession. All were greatly impressed, and Bro. Brandt was pleased with his reception and prospects of good work to be done.

The news regarding the Chinese situation gives cause for increasing disquiet and anxiety. The dreadful massacre in Honan was accompanied by the destruction of the China Inland Mission Station and the seizure of some British missionaries. It is reported that Mr. C. Freeman Davies, of Western Australia, with his wife (an Englishwoman) and Miss E. Poppins of Victoria, were captured, but that the ladies have escaped. Our sympathy goes out to the C.I.M. in its time of special trial. So far the serious disturbances have been a long way from our own missionaries. It would be well if Christian people everywhere would specially remember in their prayers the needs of the work and the workers in China.

At Swanston-st. church last Wednesday evening week a welcome was tendered to Dr. Brandt, Mrs. Brandt and family. Assembling in the church building all present were introduced and an adjournment was made to the lecture hall, where speeches of cordial welcome were made. Beautiful bouquets of choice flowers were presented to Mrs. Brandt. Special acknowledgment was made to Bro. A. L. Gibson of his excellent services during the period of waiting. On Monday evening last, Sept. 27, a public and brotherhood meeting was held. Representatives of our organisations and churches comprising Bro. J. E. Shipway, A. G. Saunders, A. R. Main, R. Gebbie, J. E. Thomas and Mrs. Hayward expressed cordial welcome and good wishes for a happy term of service in Melbourne. Pastor W. D. Jackson, of Collins-st. Baptist church, represented the Council of Churches, and expressed himself in very happy terms, desiring for Dr. Brandt a large place in the church and civic life of our city. Suitable responses were made by Dr. and Mrs. Brandt. Excellent music was rendered by a choir led by Bro. J. Harold Barrett, with able assistance of Bro. C. H. Mitchell at organ, and Mrs. Cameron at piano. Mrs. F. L. Mitchell and Mrs. Vernon Walker sang solos very beautifully. A most enjoyable evening was spent. Most of our city and suburban churches were well represented at the meeting.

ADDRESSES.

G. T. Fitzgerald (preacher Dawson-st. church).
—4 Baird-st., Ballarat, Vic.
Geo. Hughes (preacher, Collingwood church).
—135 Somerset-st., Richmond, Vic.

Special Notice.

MONT ALBERT, VICTORIA.

I would be glad to hear from brethren residing or intending to reside in this beautiful suburb, and wishing to assist in the establishment of our church there.

A wonderful opportunity presents itself to do a great work; to start right in on the ground floor of a new work. Land secured in a magnificent position, adjoining Mont Albert High School.

A great field awaits our labors.

Finance can be arranged.

Who will be the foundation members in another work with equal opportunities to any established in the Eastern suburbs?

"Phone or write, and in due course I will call a meeting.

J. T. MAHONY,

3 Marlborough-st., Mont Albert.

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Apply Mrs. Sunegar,
"Sunnyside,"

Embarkment Esplanade,
Chelsea.

Recommended. Terms Moderate. Reference
Social Service Department.

Victorian Bible School Examinations.

(Continued from page 623.)

denong; William Assender, Essendon; Clifton McCallum, Freda Thompson, Edith Brown, Gardiner; Eunice White, Edwin Rasmussen, Olive Watson, Fairfield; Ladnor Gray, Footscray; Mavis Scarcebrook, Dorothy Reynolds, Melba Toy, Glenferrie; Edna Jenkin, Lygon-st.; Phyllis Scott, Jean Holloway, Malvern; Ruby Candish, Moreland; Rita Hannaford, Gordon Bardwell, Northcote; Bessie Chipperfield, Alexander Beddome, North Richmond; Nellie Burge, Alwyn Griffiths, Ormond; Annie Kelly, Port Fairy; Evelyn Holmes, Red Hill; Ruby Triplett, Rochester; Phyllis Long, Kenneth Pratt, Stawell; Jean Seymour, St. Kilda; Eileen Allen, Phyllis Price, Iris Bennetts, Surrey Hills; Arthur Haskell, John Thomson, Williamstown; Eunice Harrop, Mary Brabender, Gladys Thomas, Woorinen.

Certificates.—Thornton Rust, Ascot Vale; Ronald Brown, Edward Gibson, Hazel Gale, Jessie Hughes, Brighton; Muriel Purton, Balwyn; Dulcie Nash, Bamba-rd.; Olive Alderson, Bet Bet; Edward Meyer, Berwick; Jean Chandler, Boronia; Ronald Andrews, Castlemaine; Thomas Daniel, Jessie Lightowler, Collingwood; Frederick Yann, Elsie Corrigan, Nellie Bonar, Dandenong; Vera Clarke, Kenneth Tucker, Walter Harvey, Stanley Green, Essendon; James Manning, Norman Gaylard, Glenferrie; Gwenda Brown, Gardiner; Albert Barnes, Geelong; Leslie Johnson, Alfred Dawson, Hampton; Campbell Payne, Horsham; Donald McKean, Dorothea Lang, Ivanhoe; Avis Bowles, Margaret Brown, Maryborough; James Murrey, Malvern; Eileen Lacey, Middle Park; Jenn Findlow, Sylvie Wilson, Moreland; Allan Camfield, North Fitzroy; Nancy Ley, Evelyn Witney, Thelma Cadman, Nth. Richmond; Ada Burge, Ormond; Gwendoline Smith, Nancy Fergues, Prahran; Bernard Greenway, Preston; Edna Sumner, Port Fairy; Florence Bowring, Red Hill; Aubrey Bowles, Rochester; Netta Burns, Isobel Gibbs, Hazel McDonald, Surrey Hills; Elizabeth Cox, South Yarra; May Young, Winifred Lee, Sth. Melbourne; Gladys Pedersen, Warragul; Flora Crellin, Norman Jensen, Williamstown; Gloria Dawe, Woorinen.

Passes.—Lorna Bunting, Ballarat; Beryl Amy, Balwyn; Alfred Byers, Winifred Goodwin, Boronia; Mary Sharpe, Box Hill; Cyril Newham, Burnley; Robert Kennedy, Chelsea; Margaret Galletly, Vera Robertson, Carnegie; Grace Thomas, Drummond; Ruby Zander, East Doncaster; Linnaeus Anderson, Essendon; Phyllis Latham, East Kew; Morris Lewis, Fitzroy; Phyllis Kingsford, Daphne Coles, Fairfield; Gordon Mason, Hampton; Frederick Payne, Geelong; Maie Baldry, Glenferrie; Jessie Murray, Malvern; Eric Beattie, Moreland; Lily Cook, Thomas Brodie, Helen Beddome, Doris Cary, North Richmond; Elvie Kershaw, Charles Roach, North Fitzroy; Annie Morehouse, Nancy Godwill, Elva Garth, Preston; Elsie Harrison, South Melbourne; Herbert Letts, Wedderburn; Clarice Green, Williamstown.

Division 5.

First prize, Maisie Everett, Evelyn Gairns, Bamba-rd., equal, 98.

Second prize, Constance Leng, Horsham, 97.

Third prize, Jessie Annie Flood, Essendon, 96½.

Fourth prize, Jean Lilburn, Gardiner, 96.

Merit Certificates.—Geoffrey Emmett, Ararat; Isobel Crook, Myrtle Higginbotham, Ascot Vale; John Price, Murray Morris, Roland Willkie, Ballarat; Thelma Gear, Jean Gray, Bamba-rd.; Grace Amy, Balwyn; Daphne Meyer, Berwick; Ada Gale, Helen Clark, Brighton; Donald Anderson, Box Hill; Lila Brown, East Camberwell; Marjorie Gillespie, Cheltenham; Russell Tully, Doncaster; Britta Anderson, Yvonne Anderson, Donald Ferguson, Essendon; Erica Doering, Fairfield; Eileen Thurgood, Footscray; Ngari Gehbie, Noni Rainsford, Gardiner; Milly Gaylard, Glenferrie; Joyce Miller, Frank Simpson, Horsham; Iris Phillips, Alma Chipperfield, Stanley Chipperfield, William Newham, Allan Pfeifer, Alma Wentworth, North Richmond;

Marjorie Hills, Parkdale; Edna Kent, Prahran; Elma Griffith, Robert Burge, Ormond; Leonard Butler, Red Hill; Ruth and Naomi Edwards, Surrey Hills.

Certificates.—Olive Stone, Irene Marchant, Ascot Vale; Dorothy Barr, Robert Wigley, Brighton; Barbara Payne, Balwyn; Thomas Bryant, Bet Bet; Dorothy Hall, East Camberwell; Roy Johnstone, Ernest Andrews, Castlemaine; Louie Taylor, Dandenong; Mavis Smedley, Reginald Bullen, East Doncaster; Allan Munnerly, Lucy Aston, Joyce Ducking, Footscray; Ada Kruger, Gardiner; Jean Moore, Elsie Ellis, Glenferrie; Doris Branch, Moreland, Norman West, Merbein; Hilda Drakeford, Northcote; Jessie Varley, Zena Dyson, North Richmond; Marian Ring, Iris Merry, Ormond; Linda Garth, Preston; Frederick Degenhardt, South Melbourne; Rita Frie, Surrey Hills; Elsie Harrop, Woorinen.

Passes.—Annie Markey, Ascot Vale; Joyce Herington, Brighton; Ethel Buller, Box Hill; Clarence Newham, Burnley; Gordon Lees, Thelma Stanford, Malvern; Alice Cooke, Moreland.

Division 6.

First prize, John Lindsay Simpson, Essendon, 96. Second prize, Marjorie Constance Cowderoy, Malvern, 95.

Third prize, Constance Davis, Cheltenham, 94½. Fourth prize, Edna Luke, Surrey Hills, 94.

Merit Certificates.—John Mahony, Balwyn; Keith McNaughton, Robert Wilson, Bendigo; Elva Wigley, Brighton; Gordon Chandler, Boronia; Merlyn Clay, Doncaster; Olive Flood, Essendon; Leonard Roberts, Fairfield; Hilda Bonham, Footscray; Gladys Gregory, North Richmond.

Certificates.—George Davis, Ascot Vale; Ada Finger, Bayswater; William McDonald, Bet Bet; Leslie Baker, Cheltenham; Dorothy Keen, Warragul.

Passes.—Ethelwyn Higginbotham.

Division 7.

First prize, James Gray, North Richmond, 97. Second prize, Jean Gillespie, Cheltenham, 96. Third prize, Anne Elizabeth Williams, Cheltenham, 95.

Merit Certificates.—Myrtle Howlett, Ararat; Mary Yelland, Bayswater; Otto Kruger, Gardiner; Bryant West, Merbein.

Certificate.—Albert Scott, Dunolly.

Division 8.

First prize, Lillian Esther Greenhill, South Yarra, 82.

Second prize, Rita Violetta Toyne, Dandenong, 81.

Third prize, Nellie Lanaway, Brighton, 80. Merit Certificates.—George Funston, Berwick; Marjorie Morris, Brighton; Graham Collings, Glenferrie; Beth Loxton, Lillian Halliday, Irene Gray, Nth. Richmond; Cecilia Carr, Ada Dennis, South Yarra.

Certificates.—Connie Petterd, Bamba-rd.; Antionette Thurgood, Footscray; Margaret Cooper, Nth. Fitzroy; Ruby Chipperfield, Clarice Farley, Nth. Richmond; Ivy Sear, Sth. Yarra.

Passes.—Roy Rough, East Kew; Margaret Jones, Prahran; Ellen Kendall, Nth. Williamstown.

Division 9.
First prize, Rowland Price Morris, Brighton, 96. Second prize, Keith Hargreaves Price, Brighton, 92½.

Third prize, Emily Morris, Brighton, 92. Merit Certificates.—Joseph Morrison, Ballarat; Thomas Clark, Brighton; Samuel Northeast, Fairfield; Vera Brown, Dorothy Campbell, Ida Graham, Nth. Richmond; Gertrude Mathieson, Elizabeth Dixon, Prahran; Clara Graham, South Yarra.

Certificates.—Mrs. Kerr, Bet Bet; Margaret Walters, Castlemaine; John Humphreys, Dunolly; Mrs. James, Nth. Richmond; May Chappell, Yarrowonga.

Passes.—Frederick Brown, St. Kilda; Clifford Davie, Yarrowonga.

Division 10.

Special prize, Marion Stewart Watson, Glenferrie, 95½.

First prize, Ethel Lilius Martin, Cheltenham, 95. Second prize, Daisy O'Neil, Middle Park, 90.

Merit Certificates.—Emily Hatley, Horsham; James McKean, Ivanhoe; Allison Murray, Malvern; Percy Bryce, Parkdale.

Certificate.—Francis Collins, Bendigo. (Results of Scholarship examination will be announced later.)

S.A. Bible School Examinations.

A record number of entries were received for the examinations this year, the number totalling 487 (last year 400) from 34 schools—328 sat for the examination. The full list of prizewinners is as follows.—

Division 1.

Section 1.

8 and 9 years (40 entries).

1st, Helen Wiltshire, Grote-st., 99½.

2nd, Edith McLaren, Unley, 98.

3rd, Gordon R. Clark, Norwood, 97.

Section 2.

10 and 11 years (90 entries).

1st, Mavis E. Manning, Grote-st., 96.

2nd, G. Denison Clark, Norwood, 94.

3rd, Pauline Roberts, Prospect, 91.

26 Certificates of Merit. 26 Certificates.

Section 3.

12 and 13 years (99 entries).

1st, Ruth A. Ewers, Mile End, 100.

2nd, Ruth Whitfield, Milang, 99.

3rd, Gladys Reed, Grote-st., 98.

67 Certificates of Merit. 24 Certificates.

Section 4.

14 and 15 years.

1st, William D. Ewers, Mile End, 91.

2nd, Roma E. Rogers, Maylands, 88.

3rd, Olly B. Riley, York, 86.

Nellie B. Howard, Prospect, 86

14 Certificates of Merit. 17 Certificates.

Division 2.

16 and over (34 entries).

1st, Laurie E. Arthur, Brooklyn Park, 99.

2nd, May Z. Arthur, Brooklyn Park, 97.

3rd, Cissie Fryer, Unley, 96.

4th, Edith Riley, York, 95.

14 Certificates of Merit. 8 Certificates.

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**Division 3.
Section 1.**

Teachers, 20 and under (5 entries).
1st, Miss A. M. Riley, York, 94.
2nd, Miss M. L. Derbyshire, Fullarton, 87.
3rd, Miss P. Brunt, Semaphore, 86.
3 Certificates of Merit.

Section 2.

Teachers over 20 (Essay) (8 entries).
1st, Miss N. M. Harris, Queenstown, 92.
2nd, Miss H. M. Grant, Dulwich, 90.
3rd, Mrs. Doris L. Stacy, Queenstown, 87.
5 Certificates of Merit. 2 Certificates.

1926	1925
Total—144 Certificates of Merit ..	85
87 Certificates	46
231	131

Western Australia Advances.
W. R. Hibburt.

A progress report of Western Australian affairs reveals that the work is rapidly advancing all along the line. The general health of the churches and the constructive nature of the present success is the outgrowth in most instances of a definite policy pursued over several years, combined with the happy State-wide fellowship and the united attack in all enterprises. The following items will serve to indicate some of the activities that are making 1926 a great year in the Western Australian work:—

(1) "Swing Wide the Gates of Evangelism" was the prepared intention for 1926. The Hinrichsen-Brooker team has been a great factor in the accomplishing of this aim. Six missions have been conducted with amazing results, the total number of decisions being 650, and the amount of £1,650 promised at thankofferings. The mission campaign has been under the control of the Home Mission Committee, and in every instance the missions have been held at weak Home Mission centres; hence there has been a considerable strengthening of State work. Three other missions are planned, and there is every prospect of the year's tent mission campaign accounting for 1,000 decisions. The decisions taking place in regular work will increase the number to at least 1,200. The year is certainly proving great in evangelism.

(2) Two brick buildings have been erected, and Cottesloe members are now bringing the plans of their new brick chapel to fruition. The Kalgoorlie church is undertaking extensions.

(3) The preaching force of the State outnumbers all previous records. The Home Mission Committee is assisting in more fields than ever before. Bren. A. Larsen, K. Robinson and A. Hutson have been added to the force during the year.

(4) The South-West Conference is endeavoring to control and organise resources for more effective work over a wide area.

(5) A Search-the-Scripture Campaign is in progress, firmly establishing both old and new disciples in the Word.

(6) Literature Department and Home Mission Committee are sending to each Protestant minister in the State a copy of the book of Principal Robertson, M.A., B.Sc., "What the Churches of Christ Stand For." Three hundred copies are on order for this purpose.

(7) The year will see the commencement of a part-time Bible School organiser. Bro. A. Hutson will serve in that capacity.

(8) The record Foreign Mission offering of 1926 is perhaps the best index of the development of the Western work and of the eagerness of the brethren to achieve their best.

(9) Federal Conference is anticipated as the outstanding event of the year, and the whole State is rallying to make it great in Federal affairs, and to contribute to State interests in commanding the public attention and stimulating further State advancement.



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News of the Churches.

Tasmania.

At Devonport on Sept. 16 the goods made by the sisters for Foreign Missions were displayed. Bro. Nightingale gave an address. On Sept. 19 Bro. Nightingale gave two splendid addresses on "God's Power" and "The Second Coming."

On Sept. 19 Invermay church welcomed Bro. W. Waterman as resident evangelist. Splendid interest was manifest in morning meeting, when Bro. Waterman gave a fine exhortation. The Bible School is making great strides. In the evening the evangelist preached to a large audience. Many visitors attended from Margaret-st. The future prosperity of the church seems assured.

Western Australia.

Maylands church still progresses. Meetings are fairly well attended. Preparations are being made for the Bible School anniversary. The series of studies on "The Church" is highly appreciated. Recently there was one confession.

Bassendean half-yearly business meeting was held on Sept. 15. The Sunday School anniversary took place on 19th. In the morning Bro. Rodier exhorted. In the afternoon the seating capacity was taxed to its utmost. The programme by the school and the address of Bro. Jacques were enjoyed. The evening attendance was again a record, some 290 being present. Sister P. Robinson has fully recovered from her illness. Sister E. Williams had to go into hospital to be operated on for appendicitis.

Queensland.

In Toowoomba-Harlaxton district an upward tendency is reported. Exceptionally fine meetings at Toowoomba on Sept. 19, Mr. Rodger speaking. A lad confessed Christ. Sisters' Mission Band is doing a fine work. Quarterly 1d.-per-week from sisters amounted to £3/15/-. Mr. Browning took Harlaxton meeting on Sept. 19. His exhortation was appreciated. Harlaxton has decided to adopt sisters' 1d.-per-week.

Interest in all departments of work at Annerley is keen, progress never being more marked. New seats recently purchased make a big improvement. New Bible School hall is expected to be completed in two weeks by contractor, W. Rothery. Bro. Young is giving a series of morning talks from Acts of Apostles which are proving very helpful; also a series of sermons at gospel meetings. Four confessions during the month. The help of Bro. Krygger during Bro. Young's absence was much appreciated. Bible School attendance is over the century mark, and new scholars added each Lord's day. Women's guild is doing good work.

South Australia.

On Sunday Bro. Paternoster completed his ministry with the church at Norwood. There were good audiences, and at the close of the gospel address from Rom. 1: 16 a married lady confessed Christ, and with one other was baptised.

At Grote-st. on Sunday, Sept. 26, Bro. J. Wiltshire spoke at both meetings, his subject at the gospel service being "The Cost and Worth of Christ." One confessed Jesus as Saviour. The choir rendered the anthem, "O Taste and See." Mrs. Chambers sang a solo.

Port Pirle reports seven decisions for Christ in two weeks. On Sept. 12 four were baptised. A surprise social was given to Mrs. Bottrall, church organist. A working bee was recently held in church grounds. Church attendances are keeping up, morning and evening services being well attended.

During the month Cheltenham held excellent meetings. The messages have been bright and instructive. The church is indebted to Bren.

Stanley and Coin. Mr. Conning has labored well, and three Bible School scholars have made the good confession. The school continues to gain new scholars; two more on Sunday. A cricket team has been started.

Croydon reports two received by letter; meetings fair; school attendance reached 220, 106 being in kindergarten. The repeated kindergarten concert raised proceeds to £20. Boys' club is doing well under Bren. Barton Pope and Fred. Bartlett. Bren. Edgar Stevens and W. Garrett supplied platform while Bro. Ross Graham was at Long Plains.

As a result of the visit to Adelaide of Mr. Chin Bik Fung and Mr. Quaan Young Man (Chinese evangelists) the work of the Chinese mission in Adelaide is receiving a great uplift. At the meeting on Sunday evening, Sept. 26, the Federal Foreign Mission Secretary (Mr. G. T. Walden) presided over the largest gathering for some time. Mr. Quaan Young Man addressed the meeting.

On Sept. 12 there were excellent meetings at Tumby Bay, when Bren. Nankivell and Hammond spoke. On 19th inst. Bro. and Sister Will Hunt were visitors from Berri; and Bro. Hunt gave a very interesting morning address. Good meeting at night, when Bro. Russell preached. Preparations for the Sunday School anniversary are in the hands of Bro. Nankivell. Endeavor meetings are well attended.

Attendances at Nailsworth have been consistently good. Membership has been increasing, largely by transfers. Finances are increasing, enabling the church to reduce the Home Mission Committee's subsidy. At a recent business meeting of the church, Bro. R. L. Packer was elected deacon in place of Bro. Farrow, who has been elected elder. Splendid meetings on Sunday, and at the close of Bro. Raymond's address in the evening there was one confession.

At Kadina on Lord's day, Sept. 19, Bro. E. G. Warren delivered two addresses to good audiences on the second coming of Christ. Record school in the afternoon. On Monday evening Miss L. Redman's address on the work in India was much enjoyed. Through much hard work the church hopes to hand over to the trustees a little over £80 off the debt on the building. Good gospel service on Sunday night. The choir rendered the anthem, "Incline Thine Ear." The preacher spoke on "The Will of God."

At Mile End good attendances are being maintained. Three welcomed in since last report. Bible School has started an aeroplane contest, with aim of 100 new scholars in ten weeks. 16 new scholars on Sept. 19; 240 scholars and 62 teachers present. The church football team won the competition without being defeated. Bro. Reg. Trowbridge is ill and Sister E. Pickering is recovering from a serious illness. Bren. Horsell and Beller conducted services during the absence of W. L. Ewers at Kersbrook.

At Semaphore on Sept. 14 a concert was given by the students of Mrs. L. V. Mathews, L.A.B.; the building fund will benefit to the extent of nearly £7. On Sept. 26 the Bible School anniversary services were held; the speakers were Bren. W. L. Ewers, W. C. Brooker, and G. Rootes. Splendid attendances throughout the day. Singing by the scholars, under the baton of Mrs. L. V. Mathews, with Miss Jean Scanlan at the organ, was a great success. Two lads from the school made the good confession at the gospel service.

On Sept. 10 the annual business meeting was held at Bordertown. Bro. T. B. Verco presided over a good attendance. The Bible School superintendents, Bren. E. Verco and E. Milne, reported good work. Bro. Cornelius reported increased attendance at all meetings and one confession. Bro. Wylie said that £740/6/4 had

been given for all purposes. The church is endeavoring to arrange for a tent mission. Two new deacons were elected, Bren. J. E. Macdonald and E. J. Buckley. The ladies provided refreshments.

All previous records have been surpassed at Forestville: increased attendances and enthusiasm. Several new scholars have enrolled at the Sunday School; the J.C.E. has added to its ranks, and general progress is recorded in all sections. The financial aspect is also satisfactory. A steadily-increasing membership calls for a larger building, and Bro. Reg. Lampshire, ably assisted by officers of the church, is concentrating towards this end. On Sunday last Bro. Webb delivered a very fine address in the morning. Bro. Lampshire conducted the gospel meeting.

On morning of Sept. 19, Queenstown chapel was filled and Mr. Hinde exhorted. Sunday School attendance was good. In the evening the building was again filled. Mr. Brooker spoke on "Keeping the Course," especially to young men. On Monday, Sept. 20, the Band of Hope had a visit from the Prospect society, Mr. Gray being the speaker. On Wednesday, Sept. 22, the kinder teachers tendered an "Old Folks at Home" to the older people of the church. On Sunday, Sept. 26, Bro. Brooker exhorted the church. In the evening he spoke on "A God Hearing and Answering Prayer." Bro. and Sister Parker and family are leaving for Taillem Bend, and will be much missed.

Balaklava church bade goodbye to Bro. and Sister G. J. Bridgeman and family, who have left for Crystal Brook, and to Bro. and Sister Edwards and family, who shortly leave for Edithburg. The church is sorry to lose these excellent helpers in Endeavor, Sunday School and church work. On Sept. 19 Bro. Manning was at Owen anniversary. Miss Redman addressed the juniors and church in the morning, and was taken to Avon and Long Plains for afternoon and evening. The young men took the evening service, Bro. Stan. Webb preaching acceptably. Some members are planning to visit Melbourne as delegates to the C.E. Convention, and others are booked for Federal Conference.

Victoria.

Splendid meetings at Prahran on Sunday. Bro. Connor preached at night on "The Baptism of Our Lord," and a young man was baptised into Christ.

Very fine meetings at Pyramid Hill on Sept. 26. Bro. Geo. Thomas, of Woorinen, was the speaker. In the morning his subject was "The Appearing of Christ," and at night, "Signs of the Times." At the close of a powerful address a young man confessed Christ.

At Ormond Bro. Les. Clay on Sunday, Sept. 26, gave powerful addresses morning and evening, and made strong appeals for support during the mission starting Oct. 3; evangelist, Bro. W. H. Clipstone, from Castlemaine. Christian Endeavor and sunshine league are making steady progress.

At Hampton on Sept. 19 Bro. and Sister Gray were welcomed by transfer from Box Hill. On Sept. 26 Sisters Misses Jolly (2) were received by letter from Ballarat. In the evening an offering of 33/5 was made for benevolence. Bro. Tinkler spoke of the value and work of the College of the Bible.

Warragul had good meetings on Sept. 26. One confession at the evening service. Preparations are in hand for Bible School anniversary. Bro. Wigney, of the College of the Bible, has accepted an engagement as preacher at Warragul, and expects to begin work at end of year. The work at Garfield is interesting and promising.

At South Richmond on Sept. 20 a concert was held; the girls' club and other helpers rendering splendid items. House to house visiting is being done with the aim of increasing attendances. On Sept. 26 Bro. Bamford gave a helpful exhortation and Bro. C. Hinrichsen preached well at the gospel service.

After a period of service with the church at Preston, during which there have been thirty-three additions to the church—16 by letter, and 17 after confession and baptism—Bro. Joshua Mortimer's labors with the church will close near the end of November.

Carnegie Bible School anniversary commenced on Sept. 26 with a good afternoon meeting and a splendid address by Mr. R. Gebbie. Evening service, crowded building, J. E. Shipway holding interest of all. Singing of scholars, under leadership of Mr. W. G. Organ, was exceptionally good.

Good meetings continue at Warracknabeal. A visit from the Social Service superintendent, Bro. Clay, was appreciated last Lord's day. In the morning he outlined the work he was representing, and at the evening service spoke to a large congregation on "Hope, and its Divine Meaning."

During the past two weeks meetings at Gore-st., Fitzroy, have been well attended. On Thursday, Sept. 16, a lecture by Bro. Noble on "Slum Work in Glasgow" was greatly enjoyed. Sister Knee has been received into fellowship, and four young men have accepted Christ under the preaching of Bro. Hunt.

Brunswick church is unfortunate in losing its secretary and his wife who have removed to Gienhantly. These two able workers are greatly missed. Mr. Adams passed away during the month. Sister Mrs. Way has been very ill and is still far from well. The sisters' Mission Band is working hard for a sale of works. All departments are doing well.

At Cheltenham on Sept. 26 meetings were large and encouraging. Four were received into membership. Bro. Wm. Judd gave a fine exhortation on "What Think Ye of Christ?" In the afternoon a full rehearsal for the anniversary took place. The evening meeting took the form of a favorite hymn night, with special singing by members of the choir and school.

Middle Park J.C.E. anniversary was held last Sunday night. The children provided special singing, having been trained by Miss G. Enderby. An enjoyable concert was held on Wednesday night. The help of artists from other churches was appreciated. The proceeds were for the sale of works. The Sunday school is preparing for its anniversary under the leadership of Mr. Eastman.

A most successful mission has been conducted at Woorinen by Bro. Methven, of Boort, and Bro. Hargreaves. Bro. Methven preached and won the hearts of all. Two ladies confessed Christ, and were baptised and welcomed into the church. The whole church has been built up and helped. On evening of Sept. 19 over 40 people travelled to Piangil from Woorinen and Swan Hill to be present at the opening services of the mission there. Between 80 and 90 were present.

The Chinese church and mission have welcomed back Mr. Chin, from W.A. and Adelaide. Splendid meetings have been held. At the close of Bro. Chin's address on Sept. 19, one man made the good confession. He was baptised by Mr. Quaan Young Man on the following Tuesday. Mr. Quaan Young Man left Sept. 23 for Adelaide. He has done a good work in Melbourne, and has made many friends. Mr. and Mrs. S. Wong were welcome visitors last Sunday evening.

Attendance at Camberwell gospel meetings has improved under the faithful preaching of Bro. F. Pittman, whose labors are much appreciated. The married lady and girl from Sunday School, who recently confessed Christ, have been baptised and received into the church. A visit and address from Bro. Robbins on morning of Sept. 19, were much appreciated. A very successful sale of work was conducted by the sisters on 11th inst. The officers tender best thanks to the sisters for their self-denying efforts during the past few months. The Lord's day school is flourishing under Bro. A. Jones and a faithful band of teachers. Bro. Pittman has started a senior Bible Class.

Splendid meetings at Balwyn on Sunday. 178 broke bread. Principal A. R. Main gave a most encouraging address in the morning. At night the choir rendered a fine anthem and Jas. E. Thomas spoke on "What is a Christian?" A husband and wife, parents of a young man, their only child, who had previously confessed Christ, came out to witness for Jesus, and the family were immersed at the same hour.

Yarrowonga had good meetings last Lord's day. At the worship service Bro. Pratt welcomed Bro. T. Miller to the church. As Bro. Pratt had a severe cold Bro. Woolnough addressed the church, and conducted the gospel service. At the close of an earnest chart address, a young girl from Mulwala Bible School made the good confession. A working-bee was held on Saturday afternoon, and the tennis court was cleared.

At Hartwell good meetings have been held of late, and addresses of a high order have been attentively received. Bren. Jas. E. Thomas and J. T. Mahony gave a splendid lantern lecture in aid of the sale of gifts fund. Bren. Beaumont and Robinson are working hard in preparation for the tent mission. At the annual meeting all reports were favorable. Bible School and J.C.E. are increasing splendidly. There is much sickness amongst the members.

A successful fair, opened by the Mayor and Mayoress, was held by the Ladies' Aid Society at Bendigo on Sept. 22 and 23. Over £100 was realised, which is to be put aside to meet the first year's interest on the church building. Special services were held on Sept. 26 to mark the anniversary of Bro. Hinrichsen's ministry with the church. In the morning an every-member-present service was held. At night over 150 were present. Bro. Hinrichsen's subject was "Church Union." Miss Stubbs, of Ballarat, and Mr. Watson, from Scotland, rendered solos.

Anniversary services of Footscray Bible School, conducted over the last two weeks in the chapel and St. John's Hall, were largely attended. Bro. Saunders on Sunday, Sept. 19, gave a wonderful talk in the afternoon on "The Garden." In the evening Bro. Hurren preached, and a young man and lady came forward. On Sunday, Sept. 26, Bro. H. Patterson spoke on "Bridge Building," using a model bridge. In the evening Bro. McCallum spoke on "The Lighthouse." Special singing, and an orchestra of fourteen under the leadership of Bro. Cousins, helped greatly towards the success of the anniversary.

Box Hill services on Sept. 19 and 26 were very good. On the 19th Bro. Harold Greenwood, of the Bible College, was received by letter from Onehunga, New Zealand. Sister Mrs. Sulzberger, of Launceston, has been a visitor for two Sundays. Sister Mrs. Phil. Rees, who has been seriously ill, is making gradual recovery. The Bible School is preparing for anniversary. A sale of work under the auspices of the sisters' guild, opened by Bro. Shipway on Sept. 17, resulted in a profit of £71. The basketball team of the Phi Beta Pi club were successful in winning the premiership of the P.B.P. clubs' basketball association.

Shepparton Bible School anniversary on Sept. 19 and 20 was a pronounced success. Bro. Alf. Hinrichsen, of Bendigo, gave enjoyable messages on Sunday morning, afternoon and evening. The scholars and choir with assistance of organ, piano and orchestra, under the baton of Bro. D. Stewart, sang special hymns. Great numbers were present at each service. The concert on Monday evening was successful. Great credit is due to Sisters Mrs. Godkin and Mrs. Stewart for training the young people. The anniversary service was repeated on Sept. 26, Bro. Stewart preaching to a good congregation on "In the Balances of God."

Services at Geelong City church during Bro. Stuart Stevens' absence on holiday were conducted by Bren. W. H. Clay, H. B. Robbins, A. McKay, and a brother from Ringwood. Their messages were much appreciated. Junior and senior choirs continue greatly to help the ser-

VICES. On Sept. 26 Bro. Stevens exhorted on "Winning by Overcoming," and at night delivered a splendid gospel message. An extension to the organ gallery, constructed by choir members, has greatly improved the appearance of the chapel. The annual egg appeal, made by the ladies' aid society in the interests of the Protestant Orphanage, closes this week.

At Surrey Hills on Sept. 22 a combined working bee and church social proved an unqualified success. After a short devotional meeting led by Bro. Edwards, the preacher, sections of workers under group leaders effected school hall renovations and furnishings, and much useful and necessary work was accomplished. At 9.30 the company enjoyed social intercourse and refreshments provided by the ladies' guild. All auxiliaries worked splendidly to ensure the success of the function, for which the officers have expressed grateful appreciation. Very fine attendances are the rule at the Lord's day morning services, keeping close to the century mark. Bro. Greenwood, from the College of the Bible, gave the exhortation last Sunday morning, and at the gospel service Bro. Edwards gave the concluding address of an interesting series of "Bible Studies by Travel," with the Saviour's journey through Samaria.

New South Wales.

At Enmore morning service on Sept. 26, Bro. Haddon spoke on "Boys' Week." At the evening service he gave a fine address on "The Inevitable Christ."

Paddington church has lost a number of members through removal. Attendance was good on Sept. 19. J. Crawford, of Burwood, gave an excellent morning address. Every one delighted to renew the acquaintance again with Bro. and Sister Stuart Stevens. Our brother's message at gospel service was very beautiful.

Attendances morning and evening, at City Temple, continue good. Bro. Billington, of India, addressed the church in morning of Sept. 19, and Bro. E. Davis spoke at night. Both addresses were very helpful. All are enjoying a series of addresses on Elijah, given by Bro. Davis at mid-week meetings, at which the attendance has more than doubled.

Gilgandra reports interest increasing in the Bible School. A kindergarten has recently been formed with an enrolment of 15. A cradle roll department has been formed with twenty names. The sisters' missionary society, only in existence four months, has contributed 14 frocks, 4 quilts, and sundries towards the mission box. A good spirit prevails.

Splendid meetings at Taree on Sept. 19, when Bro. H. G. Harward spoke at both services. Bro. Harward's morning address on "A Fourfold Vision" was very helpful. After his powerful gospel address on "Christ's Great Offer," a married woman decided for Christ. She was baptised on Sept. 21. The church is deeply grateful to Bro. Harward and the Home Mission Committee for the visit.

Lane Cove church has secured a fine allotment of land, on which there is a balance of £575, and hopes soon to build a church home. The church is growing. Eight have confessed Christ during the past month. On Sept. 26 Bro. Anderson gave an excellent morning address on "Pay Your Taxes and Sing." Bro. C. C. S. Rush made the gospel message plain at night. Two young men made the good confession. Bren. Will Day and Arthur Webber have also had confessions.

Meetings are well maintained at Auburn. Interest in the mid-week prayer meeting is growing. Bro. Aderman's studies in Corinthians have been very interesting. On Sept. 26 proper mention was made of "Boys' Week," boys taking part in the gospel service. The Bible School scholars sang very acceptably. Bro. Aderman spoke on "Destiny," and two made the good confession. The church aid society is holding a stall in aid of the Rose Day collection for hospitals. K.S.P. and P.H.P. clubs are active.

CORRESPONDENCE.

(The Editor is not responsible for the views of his correspondents.)

In your issue of Sept. 2, on page 552, there is a brief article printed from the "Christian Evangelist," under the title, "The Oldest City in the World." It is a statement of the life of mankind on the earth long before the creation of Adam by the Almighty. Adam said that his wife Eve was the mother of all living. Paul calls Adam "the first man." I do not think that "Usher" ever dated the creation of the world. "In the beginning God created the heaven and the earth." As regards man's start upon the earth, the Bible statement of years can be worked out without much trouble.

In an important matter of this nature, what can be the good of sentences like the following: "It seems quite likely that the ancient Sumerian civilisation stretched far back of the fifth or sixth millennium B.C. Moreover, there is nothing to prove that the Sumerians were the earliest people to inhabit the earth."

There is a journalistic tendency in these times to publish unproved statements touching mankind upon the earth, which flatly contradict our Bible record. In places it seems to be considered a fine thing to discredit the Bible.

A little while ago, one of your very able contributors in an article made use of the phrase, "our prehistoric nature." What do we know of any nature of man, prehistoric? If we read and believe our Bible we have the whole nature of man laid bare before us. I write thus because of the disturbance to faith in the divine inspiration of the Bible, which some suffer, through reading paragraphs like the one re-

ferred to, in a journal which is so valiant for the truth of God given in the Scriptures.

J. Mortimer.

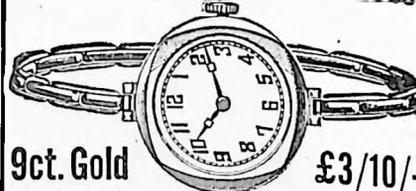
[Of course we do not vouch for the accuracy of all statements in quoted paragraphs or in correspondents' letters. But the "Christian Evangelist" did not suggest a city as in existence "long before the creation of Adam." We should be as sorry as Bro. Mortimer to print anything which unsettles faith in the Word of God, and appreciate the kindly motive which prompted his epistle. We would, however, respectfully declare that it is not easy to settle Biblical chronology, and that any statement by Usher, or by the writer either of the above letter or of this footnote, could not possibly be demonstrative. An archaeologist or historian might well disregard our estimate without being open to a charge of rejecting the Scriptures. —Ed.]

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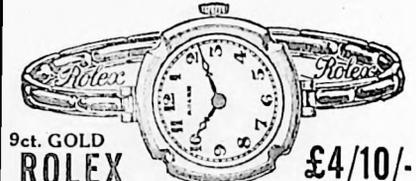
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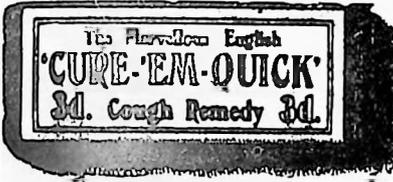
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Editor: A. R. Main, M.A.

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