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Rome's Index of Prohibited Books.

AN interesting article by Dr. W. J. Sparrow Simpson on "The Roman Index of Prohibited Books," which appeared in "The Quarterly Review" of July, 1926, suggests the writing of a short article dealing with Rome's endeavor to save the faithful from the corruption of evil literature.

Nobody, Roman Catholic or Protestant, doubts the wisdom of some form of censorship. Our difficulties with picture-films forbid an indiscriminate condemnation of a censorship or an "index." Again, the modern tendency in fiction makes the reader wish there was some effective form of repression of books which offend not only against religion but also against morality and even decency. All of us, too, would wish to save children from the temptations by evil suggestions in pictures or books. That the State should come to the assistance of parents and guardians is generally allowed. That the church should have the right to add its influence and help in the formation of good habits is undoubted. But the example of parents, and the provision of books of the right type, attractive and interesting as well as profitable, will do most to cultivate the taste of a growing boy or girl, so that the poorer type of literature is shunned because it makes no appeal. We agree that Rome cannot be condemned merely because it has an index or censorship of its own. When we pass from children to adults, the difficulty in making a prohibition against reading certain books effective is very great. Human nature being what it is, to condemn too specifically is to create a desire for the forbidden thing. What we are commanded not to do may create a fictitious value or added allurements. Occasionally, a well meaning but unwise Protestant preacher—seeking the easy way to the notoriety which some mistake for fame—will condemn by name an author, or a book, or a picture. The immediate result is a wider advertisement, and

sale or perusal, of the denounced book or play. We Protestants have been inclined to say that Roman Catholics must be constructed in a peculiar way if their Index is really effective.

The first prohibition by Rome of books by name is said to have begun in 1520 by Pope Leo X's bull condemning all the writings of Martin Luther. What connections there was between Leo's bull and the extraordinary sale of the reformer's work (the German printing presses could not produce copies enough to meet the demand), we do not know. Soon after the Universities, the bishops and the inquisitions began to publish lists of prohibited books.



"THE PERFECT LAW."

Not only in the tossing waves and rumbling thunder,
Or in the lofty peaks that fill the soul with awe;
But in the frailest gauzy wing, alike the wonder,
And in the softly falling snow the Perfect Law.
—Charlotte Newton.



Pope Paul IV. ordered the congregation of the Holy Office to make a catalogue of prohibited books; and the first official Roman Index was published in 1559. The great Council of Trent, the council which was called to meet the situation caused by the Protestant advance, commissioned certain fathers to draw up rules concerning prohibited books. These rules were later approved by Pope Pius IV. All the writings of Luther, Calvin and other named "heretics" were "utterly prohibited." This prohibition was by rule 3 extended to any version of the New Testament made by such men. Rule 4 forbade the reading of the Scriptures in the common tongue without permission of the bishop or inquisitor. Another rule said that "books treating in the vulgar idiom of controversies between catholics and the heretics of our time, are

not to be allowed indiscriminately; but let the same thing be observed with regard to them as has been ordained respecting bibles written in the vulgar tongue."

This attempt to keep the Scriptures from the people, and to prevent the faithful from hearing both sides, doubtless was successful with very many. Protestants, we are glad to know, have not pledged themselves to the view that there is a necessary alliance between ignorance and religion. The truth need not fear the light of the most careful investigation or critical discussion. To put all things to the test and hold fast the good is apostolic advice.

Dr. A. Boudinhon, a Roman Catholic Professor in Paris, writing in "Hastings' Encyclopaedia of Religion and Ethics," refers to the more modern legislation of the Church of Rome. The plan of the original Index was modified, but he notes that "books which uphold heresy or schism, and those which attack the very foundations of religion, are banned." Scripture "versions in vulgar tongues by heterodox authors and Bible Societies are still prohibited to Roman Catholic lay people at large." "Obscene books are always banned." "Books derogatory to God or the Saints, to the Roman Catholic Church and the liturgy, to Scripture and the hierarchy, are banned; also books which propagate magic, divinations and spiritualism; works published without approval which recommend new cults, apparitions, and prophecies; and those which defend as lawful duelling, suicide, divorce, free masonry, etc., and also the errors condemned by the Roman See." So the Index is an interesting medley.

The penalties attached to disregard of Rome's prohibition are stated by Prof. Boudinhon. "Excommunication is incurred by those who wittingly and without permission read, keep, print, or defend, not any book on the Index, as many people say, but any books of apostates and heretics countenancing heresy,

The Rebuke of the Cross.

or the works condemned by the pope with mention of this penalty. Excommunication is the penalty also for those who without permission print or cause to be printed the books of Holy Scripture, or annotations or commentaries on these books." This last might well rouse in the noble souls within "the church" a holy aspiration for the honor of being both placed on the Index and excommunicated.

Dr. Simpson's article in "The Quarterly Review" names many authors whose works are on the Index. Amongst philosophers are Bishop Berkeley, Kant, Spinoza, Comte and Mill. The principal works of Bergson are also banned. Dr. Simpson thinks "it is a curious comment on this Roman prohibition of his [Bergson's] writings that attendance at his lectures in Paris was one of the influences which helped to convert Renan's grandson, Psichari, to the Catholic Faith." Sir Thomas Browne's "Religio Medici," Hallam's historical works, and Maeterlinck's works, are all honored by Rome's prohibition. Dr. Simpson, after referring to Maeterlinck's "Dee" and "Blue Bird," says: "I cannot imagine myself, under any circumstances whatever, a member of the Roman Congregation of the Index; but if by some inconceivable metamorphosis I had been there, I should, as at present advised, have pleaded that the 'Blue Bird' be exempted from condemnation." Protestants sometimes overlook the fact that many works by Roman Catholic writers have been placed on the Index.

Dr. Simpson thinks that "the Index is too vague to serve the true purpose of a warning." It is not fair, he says, to condemn a book or the writings of an author wholesale, "without any indication what his errors are, and where their incompatibility with the faith may lie." That is mildly put and fairly obvious. Dr. Boudinon closes his Encyclopaedia article with some strictures which, considering their source, are fairly severe. He writes: "It is abundantly evident that the Index is unsatisfactory. While allowing numerous harmful books by non-Catholic authors to pass, it seems to reserve its severity for the works of Roman Catholics which expose themselves to criticism by certain tendencies rather than by definite errors. For this reason the uniformity of condemnations without any indication of the degree of harmfulness, as if all the books on the Index were equally pernicious, is the more regrettable. Further, the faithful are led to regard the books inscribed in the catalogue of the Index as the most harmful, while they do not pay sufficient heed to the general rules, and think that every book that does not appear in the Index may be read. It would be far more to the purpose to appeal to the conscience and the observation of the general rules; for the Church finds it difficult to sanction its prohibitions in present-day conditions, and is forced to grant permission to read prohibited books far and wide."

So Rome's policy is not quite effective.

It is a thing to be observed in the writings of Paul that when he makes use of high doctrine it is always in support of some moral principle. What happens is this. He is dealing with some matter of conduct. Immediately he takes us beneath the surface, assuming that we are all agreed that it is the inner side of our behaviour which is the important thing, the thing which in the end will decide even our destiny. But the moment he gets beneath the surface, uncovering some principle in our behaviour, he simply asks his readers to ask *themselves* how this principle of theirs,



CLAY.

Slow, rhythmic spinning
On a smooth wheel,
Its Life beginning—
To dream, wonder, feel.
Touch of a Master-hand,
Expert of skill
Working, unwavering, and—
Born was its will.
Followed a foolish fray—
Witless of Art—
Strife for a petty way;
Blind to God's part.
While on the wheel it rose;
Potter's firm fingers
Waked from its little throes
Vision that lingers.
Vision of comely things,
Fashioned with care,
Heaven's imaginings
Pressed on Earth's ware.
Then grew it wise,
Valiant of heart,
At the long end, to rise
Work of God's Art.
Mud to begin with,
Damp, slow to expand,
But a will to win with,
At last, to His hand.

—"British Weekly."



which in their behaviour they are indulging, looks alongside the mind of Christ! That mind of Christ he sees, and will have us see, in the manner and spirit in which our Lord laid down his life on Calvary.

An illustration of this we have in the great passage in the Philippian epistle, beginning "Let this Mind be in you which was also in Christ Jesus . . ." where Paul proceeds to his own most lyrical and comprehensive confession of faith. But the point is, he was led on to that doctrinal statement by his own grief and concern over some good people in the church in Philippi who were quarrelling, alas, as good people will. In the church at Philippi a quarrel was, we may believe, an exceptional thing which the other good people hastened to heal. In Corinth, on the other hand, to quarrel with one another seemed the natural thing. The church at Corinth in consequence nearly broke Paul's heart. There

he lost his health, his spirits. If Silas and Timotheus had not one day arrived from Thessalonica to cheer him up, talking to him of old days and reminding him that there were other places besides Corinth and other people besides Corinthians—well, Paul would never have lost his faith, but he might have touched a depth of loneliness such as only One in all history has been able to taste and to forget the taste.

I.

The church of Corinth in Paul's day was full of dissensions. And how does Paul deal with such a place? He reminds them that Christ came into this world to put an end to the very temper of mind which they were displaying. He reminds them that the symbol of the Christian way of meeting life is—a Cross. We cannot say what effect this had upon those restless and quarrelsome people. We do know what effect it ought to have had. It ought to have made them feel, and it ought to make us feel if we are ever in their case, that the self-seeking and jealousy of people who meanwhile profess faith in Christ are on a still lower level of insensitiveness than was the behaviour of those Roman soldiers who played with dice on the seamless robe of Jesus while he was dying, and overhead the heavens were dark.

II.

The first thing he lays down as a principle is that the religion of Christ, this religion which has at the heart of it a Cross, is never a thing of mere words.

The life of the spirit for Christians is the effective presence of God through Jesus Christ. Religion is personal goodness, and they may claim to have come at least within sight of it who can say, "We no longer live but Christ liveth in us."

Such is Paul's first principle, that whatever else the Cross of Christ is designed to effect, its proper intention is that thereby we ourselves become subdued into Christ's likeness. From the very heat with which Paul develops this position we may conclude that those people were in danger of turning the great matters of Christian belief into subjects of debate. Paul would have none of it—from them. Religion, he said, is not cleverness. A man may have a clever tongue and a bad heart. Paul would have been equally ready to admit that a man may have a stupid tongue and a bad heart. His point is that mere dexterity with the tongue is no evidence that a man is right with God.

"But," I can imagine a Corinthian asking, "surely it is a sign that a man is an advanced Christian if he can discuss the Christian mysteries." Paul replies in effect, "No, that does not follow." For such a person may only be an able man taking up theology as another man might take up any secular subject. For any subject

has become a secular subject when in our view it is divorced from moral practice. "What then is the evidence that anyone is a Christian?" I can imagine a Corinthian proceeding to ask. And Paul answers in effect, "How do you know that the sun has risen?" "Why, because I see the world lit up with it." "Even so a Christian authenticates himself. You know what he is by observing how you feel when you are near him; how you feel when you meet him; how you feel about life the moment you have left him, having observed him in some situation such as tries a man." The proof is what the apostle elsewhere calls the demonstration of the spirit and of power. As we should say in our own language, the proof that a man is a Christian is that he is a Christian. Christianity appears in him. Clean-mindedness appears in him. Self-control appears in him. Faith, hope and love appear in him. Truth appears in him. Justice, temperance, meekness, gentleness, long-suffering, goodness appear in him. In a word, Christ appears in him, so that even men of the world, who might have their doubts about Christ were there only the historical documents to go on, can have no doubt whatever about Christ having seen this man and having felt the breath of his spirit.

This principle is qualified to clear the mind of a thousand superstitions which in our day are all coming back upon us, as creeping things will come back when the light of heaven becomes obscure. Christianity is not a thing of mere words. Christianity is our natural and habitual life transfigured by a deepening devotion to Christ as he appeals to us from his solitary Cross.

III.

"We preach Christ crucified," declared the apostle, that he might silence their contentions. Observe it is not "we preach the Cross"; it is, "we preach Christ crucified." The phrase "preaching the Cross" is not misunderstood by good evangelical people who know why they are evangelical and who know that they must be evangelical or they must despair. And yet, perhaps, it would be safer for us all to keep Paul's words: "We preach Christ crucified." We preach a Name. We preach a Person. We preach that Person also in the characteristic expression of himself. We preach Christ, who was conceived of the Holy Spirit and born of the Virgin Mary, and suffered under Pontius Pilate. We preach the Christ who issued his orders and instructions and gave his promises to his followers. We do not preach a mere sentiment about life. We do not counsel people in this world simply to be patient, to be resigned. We preach a Name, we announce a Leader. We rally our souls with the memory of his crusade. Further, it is Christ crucified whom we preach. We ally and associate ourselves with One, even this Christ, this Son and manifestation of God, who spoke, not *easily* from a throne in the heavens, not *easily* from some place far

removed from the region of our testing, but crucified. One, that is to say, who said what he did say about God and about life, out of the depths of his own pain, out of the last possible loneliness, from the furthest point of that promontory with which the soul sustained by God cleaves the dark surrounding waters.

IV.

We accept with great gratitude to God the theology of the Cross, that therein we have the plea with which alone to silence the accusations of an evil conscience. The forgiveness of God is something which we can never merit. Evil once committed, so far as we can contrive, can never be undone. Forgiveness can come only through the self-suppression and charity of God. But let us take care that we never separate the Cross of Christ from the living power of Christ within ourselves. Let us take care that we never make his obedience unto death a reason for ourselves not being obedient. Let us take care that we never fall into a way of saying "Christ has done everything—nothing remains for me to do." True, nothing remains for you and me to do in the matter of our souls' forgiveness except to receive it humbly from God. But surely forgiveness is but the beginning of our Christian life. Surely we are going to do something with our liberated and grateful souls. For when the death of our Lord is set before people as a mere fact, apart from any response which we make to it, when the death of Christ is conceived apart from the eternal spirit which he in his sacrifice perfectly uttered appealing to us for a response—why then the Cross is in danger of becoming a mere idol, and the preaching of the Cross is in danger of becoming demoralised and, indeed, a kind of preaching of the crucifix.

"God forbid that I should glory save in the Cross of our Lord Jesus Christ." So the apostle cried out of a full heart; but

he does not stop there, and there we often allow ourselves to stop. He continues, "by whom the world is crucified unto me and I unto the world." And he proceeds: "For we thus judge that if one died for all therefore all died, and that he died for all that they which are alive should no longer live unto themselves but unto him who for their sakes died and rose again."—"The British Weekly."

The Capital of Australia.

Canberra has been selected as such, and the Commonwealth Parliament will be removed there in 1927. The Churches of Christ will need to be at work there then, or before. Have you undertaken any part in meeting the initial expenses? For the chapel and to sustain the work for two years the Federal Executive will need £3,000. Contributions have been received as follows:—

N.S.W., 200½ crowns, an increase of 73 for September.

Victoria, 170 crowns, an increase of 25 for September.

South Australia, 129 crowns, an increase of 23½ for September.

Western Australia, 71 crowns, an increase of 5 for September.

Queensland, 19 Crowns, an increase of 4 for September.

Tasmania, 7½ crowns, no increase for September.

Federal Territory, 6 crowns, an increase of 6 for September.

Outside Australia, 17½ crowns.

Total, 620½ crowns.

N.B.—N.S.W. has now the leading place. Can Victoria overtake the mother State? It looks as if South Australia has left W.A. hopelessly behind. But let all the States try hard during the next month.

Send gifts for this important work to Thos. Hagger, 119 Aberdeen-st., Perth; A. G. Saunders, 122 Mellwraith-st., North Carlton, Vic.; F. Langlois, c/o Goode, Durrant & Co., Grenfell-st., Adelaide, S.A.; W. H. Nightingale, Queen-st., West Ulverstone, Tasmania; H. G. Harvard, 242 Pitt-st., Sydney, N.S.W.

—Thos. Hagger, Federal Conf. Sec.

The Federal Conference.

As we write, representatives from the most distant States are hurrying towards Perth, and numbers closer at hand are preparing to start for the Federal Conference which is to be held from October 15 to 22.

This is the first occasion when the Conference has been held outside of the States of New South Wales, South Australia and Victoria. The meeting therefore partakes somewhat of the nature of an experiment.

It may confidently be said that no previous Conference of Churches of Christ in Australia has received so much publicity as that of Perth, 1926. For many months we have given space to articles and announcements. This unusual treatment was given in order that the experiment would receive a fair trial.

We shall soon know to what extent the hopes and fears expressed are realised. So far, it appears that the great work of organisation will be rewarded. The brethren in Western Australia will nobly do their part. Visitors and delegates are assured of the warmest of welcomes, and a most delightful season of sight-seeing and good fellowship. We trust that the President, Bro. D. M. Wilson, who pleaded so strongly for the rights of the West, will have cause to be abundantly satisfied with the issue.

We are sure that the brethren in all the States will await with more than usual interest the reports of the Conference. We have made provision for early and adequate reports. The regret of a great many of us is that we cannot have the pleasure and profit of attendance.

Religious Notes and News.

Prayer Meeting Topic.

OCTOBER 20.

WORKERS TOGETHER WITH GOD.
(2 Cor. 6: 1-3.)

F. J. SIVVER, B.A.

"No man is born into the world whose work is not born with him," said J. R. Lowell. John Ruskin added to the thought when he said that no man need ask for any greater blessedness than to find his work and be given the strength with which to do it.

The apostle Paul in the verses before us reminds us of a higher task to which we are called, one bestowing greater honor and bringing higher joys—that of joining hands with God in his great work of saving the human race.

Joining Hands with God.

Obviously there are many tasks which God alone can do. No human hand helped him in his initial task of creating the universe. He needs no human aid in keeping the sky blue or the stars bright. No meteorologist directs him when to send sunshine or showers, dew or winds. God made and maintains the universe without human assistance. But in all the affairs of our lives, in everything that concerns the well-being of humanity, we are not only graciously permitted but are beseechingly called upon to do our part. It is well to remember, however, that in all our tasks, he humble or great, God has a part, he joins hands with us.

In the training of children there is the same co-operation. God places the babe in the arms of a mother and says, "Take this child and train it for me." God and the mother are fellow-workers. Similarly in Bible School work the teacher aims to win the scholar for Christ, to develop Christian character by teaching the word and the will of God, but, after all, only God by his Spirit can work upon the child from within. God and the teacher are fellow-workers.

"There is a hallowing influence in this thought," says J. R. Miller, "that we are working beside God in what he is doing on immortal lives. Hawthorne, speaking of a block of marble and the possibilities of beauty that lay in it waiting to be brought out, said that the stone assumed a sacred character, and that no man should dare touch it unless he felt within himself a consecration and a priesthood. If this be true when it is only a block of marble that is to be wrought upon, how much more is it true of a human soul—a child's life, for example, laid in a mother's arms; any life laid in your hands or mine—that we may free the angel that waits within it! It is a most sacred moment when a life is put before us to be touched by us." We spoil God's chance and mar our own when we fail to take such a task as this sacredly.

Working Together.

Even our Lord felt the need of human helpers during his ministry. Who can, for example, plumb the depths of that wistful word spoken to his followers, "But ye are they that have continued with me in my temptations." The dependence which he reposed upon the disciples at his departure must have appealed strongly to their fortitude and faithfulness.

Similarly with Paul, he never played a lone-handed game. As a prisoner at Rome, when witnessing for Christ before the soldiers who guarded him, he could admit and appreciate warmly the presence of Epaphroditus "my brother, and fellow-worker, and fellow-soldier."

We miss much in the way of helpful fellowship and valuable assistance when we fail to seek the counsel and help of fellow-Christians. Sometimes the asking of a favor, the request for one's opinion, leads to the sympathy and enlistment of an enthusiastic worker.

TOPIC FOR OCTOBER 27—CONSIDERING ONE ANOTHER.—Heb. 10: 23-25.

BELIEF IN THE DEITY OF JESUS.

What is the essence of a belief in the deity of Jesus Christ? Is it theological orthodoxy? Not for a minute! It is actual surrender to him of the heart and will and life, so that we go out and live as he lived among our fellows. It is the attitude of the heart. It is the willingness to fling your life back of the decision. It is the willingness to take his cross, to take his kind of a life and live it every day.

Why are we here these days? Why should we take time to come to a place like Northfield? Only that in the quiet of these hills we might hear him say what he said to those men in the quiet of Galilee, "Whom do you say that I am?" To eleven at least out of the twelve men it meant that if they said he was the Christ of God they would pay for it with their lives: and they said it, and they paid. But the world has been turned upside down by those men's lives.

Your life and mine will not be for so long. Fifty or sixty years from now life will be over for most of us. Whatever we are going to do, if the will of God is going to be done by us it must be within the next fifty or sixty years. The question is not whether we dare come and follow Jesus. The question is whether in a moment like this any of us dare say, "No!" We are not going to turn craven and say, "Don't count me in!" Something in the soul of youth says, "Yes, I follow! Lead on, O king eternal!"—From a Sermon by Dr. A. G. Beaven at Northfield Young Women's Conference.

PRINCIPLES AND POLICIES.

The "Christian Evangelist" of U.S.A. makes the following pronouncement:—

Believing them to be according to the mind of Christ and that the practice of them will help deliver the Disciples and all others from the confusion of the present crisis, "The Christian Evangelist" commits itself to the advocacy of the following principles and policies:

1. The solidarity of the Disciples through enthusiasm for their cause and faith in one another.
2. A general convention composed of messengers sent by the churches.
3. Co-operation in the measures and through the agencies approved by the general convention.
4. Building churches after the apostolic pattern at home and on the mission field.
5. The union of all God's people with the New Testament as the only rule of faith and practice.
6. Support of the Volstead Act, the 18th Amendment, and every law, movement and reform that will make the government Christian.
7. Abolition of war, the brotherhood of nations and the Prince of Peace as the Ruler of Mankind.

WORLD STUDENT CHRISTIAN FEDERATION.

The Annual Day of Prayer of the World Student Christian Federation is to be observed on Sunday, Oct. 17.

The Federation is probably the greatest of student international organisations, working as it does in the Universities and colleges of more than thirty countries in every corner of the world.

One of the most remarkable post-war achievements of the Federation has been the salvation of the students of Central Europe from physical and intellectual starvation, involving in five years an expenditure of approximately £500,000. This, and yet a great deal more. For out of it has grown an International Student Service organisation which is helping to weld the stu-

dents of the Central European nations—in many cases hereditary and bitter enemies—in a spirit of friendship and understanding which is as the very foundation-stone of international peace, and surely then of the kingdom of God.

The Federation is planning a conference of all the movements round the Pacific Basin, to be held in China in July next. The main work of the conference will be the consideration of Pacific problems in the light of Christian thought.

The Australian movement has branches in every University, in most of the teachers' training and theological colleges, and a great number of secondary schools. In all of these it gathers together bands of students who, because of its influence, go out into life with a broader vision and a deeper consecration to Christian service in "every sphere of private and corporate life" than otherwise they would have.

During this year the A.S.C.M. has devoted a good deal of attention to its relation to missionary interests. As a result it is hoped that there will be a much more effective activity in this relation than has been the case in the last few years.

All the churches are asked to help in the observation of this day of prayer by offering special prayers for the work of the Federation.

ROMAN DOGMA IN THE CHURCH OF ENGLAND.

Readers of the "Church Times" recognise in its columns a growing sympathy with Romish doctrine and practice, says the "British Weekly." Sir Henry Slessor contributes, for example, a short letter in which he remarks that the dogma of Transubstantiation appears to him, humanly speaking, to be exactly correct, and asks whether other readers agree with him. The editorial comment is that "the reality of the Presence as a fact is separable from any particular theory which attempts to explain the method of the Presence. It is the fact of the Presence to which Anglo-Catholics are committed. They are not committed to the Tridentine explanation."

But did not the Church of England, in the 28th Article, declare definitely that, "Transubstantiation . . . is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions?" Has this Article been finally rejected by Anglo-Catholics and the dogma itself relegated to the realm of individual opinion?

In the same issue of the "Church Times" we are told of a worthy man who in pre-Reformation times gave a swarm of bees to a church, "the income from the sale of the honey to be devoted towards the maintenance of a lamp to be kept burning before the image of our Lady." The wistful comment follows, "Will that lamp ever be re-lighted?"

MISSIONARIES IN CHINA.

There are 1,200 missionaries of all denominations working in 260 central stations in China under the China Inland Mission, says Mrs. Howard Taylor. The Yang-tse Kiang River and the only railway in that district are in the hands of the military authorities. There are hundreds of missionaries there who have no chance of getting out. The roads are so infested with brigands that people cannot travel. The government can do nothing, everyone is impotent. Many missionaries think that the time for preaching the Gospel in China has finished. There are women missionaries alone in stations in Northern China. Some of them are two days' journey from the nearest male missionary.

Why Should I Be Baptised?

R. G. CAMERON.

"Ay, lad, if I thought it would do me any good to be immersed; if it would make me a better Christian, I would not hesitate a moment, but I cannot see what good it would do me." So spake a dear old lady to the writer many years ago. He had known her from his childhood. She was a devout, earnest, God-fearing woman, who had long loved the Lord Jesus Christ; her Christian life had been rich in spiritual experiences; she had no doubt as to her acceptance with God in Christ Jesus, but—she knew only the baptism of infants. Now, late in life, her attention had been called to the New Testament teaching regarding believers' immersion. She had come into personal contact with some who taught that nothing less than the immersion of penitent believers constitutes Christian baptism; that this is what Christ commanded and his Spirit-inspired apostles taught and practised; and that therefore, infant affusion has no place in New Testament teaching or practice.

Now this teaching was in violent quarrel with all she had ever previously been taught on this subject, and with all her preconceived ideas; and especially repugnant to her was the teaching that baptism is related to salvation, and is a Scriptural condition of pardon. To accept that seemed to belie all her most cherished beliefs, and involved a virtual repudiation of all the delightful doctrinal experiences of her past life. If this doctrine were true then she and multitudes of other earnest believers had been building upon a false foundation. Such a position was not only disturbing, it was upsetting, it was revolutionary, it meant beginning again. Is it any wonder she hesitated and questioned?

This good woman's case was typical of many thousands. There have been in the past and there are to-day multitudes of just such godly men and women, who have never learned the truth concerning Christian baptism. Many of them can look back to a definite time when they consciously accepted Jesus Christ as their Lord and Saviour, and consecrated their lives to his service. They recall the joy that flooded their souls as they trusted in the crucified but risen Christ, and believed that God for his sake had pardoned their sins, and they were able to sing, "I know my sins are all forgiven, and I am on my way to heaven." They were conscious of a changed attitude of mind and heart toward God; their whole spiritual outlook had been transformed and there had been a corresponding change in their lives, and there had followed many seasons of spiritual uplift and refreshing, while their Christian lives had been fruitful in good works, and "the fruits of the Spirit" had been manifested by them. What good therefore would immersion do them? Why should it be necessary in their case? These questions very naturally arise when this subject is brought to their attention.

But it is here submitted—and in all Christian kindness—that this question, natural though it is, expresses a wrong, a mistaken point of view. The question with every sincere believer should be, not, What good will it do? Why is it necessary? but, rather, What does the Master say? What is the Lord's will?

Here it may be well to emphasise the principle so often overlooked, that the teaching of Christ and the apostles—the apostles no less than Christ, for "they spake as the Spirit gave them utterance"—must be our guide in this as in all other matters of Christian faith and duty. The Lord Jesus Christ frequently emphasised the necessity of recognising the divine authority of his teaching. He said, "The word which ye hear is not mine but the Father's that sent me" (John 14: 24).

Concerning the apostles he said, "He that

heareth you heareth me" (Luke 10: 16); and again, "Verily, verily I say unto you, he that received whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me" (John 13: 20). In this last citation we have linked together the Father, the Son, and the Spirit-led apostles, and all speaking with equal authority, and expressing the divine mind and will.

One other consideration before we proceed to the investigation of our question. It is this: that any intelligent reader of our English translation of the Scriptures may, without reference to any philological questions, without any knowledge of the meaning of Greek terms, by a careful study of this subject in the light of the New Testament as we have it in our authorised or revised version, reach an entirely satisfactory and correct conclusion regarding it. This has been demonstrated in the writer's personal experience, as in that of many others. No earnest inquirer can fail to learn the truth, who is content to be guided by the book.

Let us now seek the New Testament answer to the question, "Why should I be immersed?"

1. We have the example of the Lord Jesus Christ.

With every true Christian the example of our blessed Lord must count for much, and especially when, in regard to his baptism, all the facts and circumstances are taken into account. Let it be observed, first, that the baptism which John was calling upon the people of Israel to submit to was "the baptism of repentance for remission of sins." Now, our Lord had no sins to repent of, and consequently none to be remitted, and this the baptist recognised, when acknowledging his own inferiority to Jesus, he said, "I have need to be baptised of thee, and comest thou to me?" Yet our Lord's response was, "Suffer it to be so now, for thus it becometh us to fulfil all righteousness." Thus he recognised that the baptism which John preached was "from heaven," and that, notwithstanding his sinlessness, it was obligatory upon him no less than others to render obedience by submitting to it, and the divine Father signified his approval by immediately, as Jesus "came up out of the water," sending the Holy Spirit upon him, and publicly acknowledging him as "my beloved Son in whom I am well pleased." Surely if it became "him who knew no sin" to be obedient to that which his Father had ordained, it is no less obligatory upon us.

2. We have the command of Christ.

See Matt. 28: 18, 19; Mark 16: 15, 16. It is important to notice that our Lord gave this command (known as "the great commission") to his apostles after he had been demonstrated "to be the Son of God with power by the resurrection from the dead," and at the time when he for the first time claimed universal authority (Matt. 28: 18, R.V.).

It should also be observed that these were the Lord's final instructions, for he was immediately received up into heaven, and that command has never been revoked or modified by divine authority. It therefore stands as an expression of the divine will, and is binding upon all true believers.

Let it also be observed that our Lord here clearly indicated who should be baptised. In Matthew they are "disciples," in Mark "believers." Thus infants are excluded.

Notice, too, that our Lord here connects baptism with salvation, "He that believeth and is baptised shall be saved (Mark 16: 16). These are not man's words, but the words of him who spoke with "all authority," and on the very eve of his ascension to "the right hand of the majesty on high." Surely such a command, given by such a Person and in such circum-

stances, demands our instant and unquestioning obedience.

3. We have the teaching and practice of the apostles as exhibited in the Book of Acts.

It is impossible within the limits of this short treatise to examine all the reports of baptism recorded in Acts under the preaching of the apostles and the coadjutors. But two or three significant facts are suggested for consideration in the light of which the reader is invited to read for himself the various cases.

1. Note that the apostles received from the Lord's own lips (see great commission above) the terms and conditions upon which they were to offer salvation to men.

2. That when they for the first time answered the momentous question, "What must we do?" (Acts 2: 37), they were under the immediate and supernatural guidance of the Holy Spirit (verse 4), and "spoke as the Spirit gave them utterance."

3. That their answer to the all-important question was in complete harmony with the terms of their Lord's instructions.

4. That in every case of conversion recorded in Acts the baptism of the person or persons concerned is specifically mentioned. Other conditions of salvation as faith and repentance are mentioned in some cases (though of course if not mentioned they are always implied), but baptism is mentioned in every case. This is significant, and is a complete answer to those who say that baptism is of no importance.

Here then are three facts: 1. That our Lord himself was baptised, thus leaving "us an example that we should walk in his steps." 2. That our Lord commanded that all his disciples should be baptised; and 3. That the apostles agreeably with their Lord's command, and guided by the Holy Spirit, required all those who under their preaching believed on the Lord Jesus Christ to be baptised.

Why immersion?

But, it may be objected, what evidence have we that Christ and the early converts were immersed? That they were baptised is not questioned, but were they immersed? Let the reader divest his or her mind of all preconceived ideas as to what was the form or act of baptism in New Testament times, and carefully read and study the following references and allusions to baptism.

1. The baptism of our Lord and others under John the Baptist's ministry (Matt. 3: 5, 6, 13-17), and note that John baptised in the Jordan, "and that Jesus when he was baptised, went up straightway out of the water." Those two statements are consistent with immersion, but not with sprinkling or pouring.

2. John 3: 23: "John was baptising at Aenon . . . because there was much water there." Why much water? A little would suffice to sprinkle a multitude, but "much" was required to immerse numbers of people; and that would explain why John baptised in the river, and why our Lord "came up straightway out of the water."

3. Acts 8: 36-39: "They both went down into the water, both Philip and the eunuch, and he baptised him" (verse 38). Why did both go "into the water"? That is not consistent with the idea of sprinkling, but immersion explains it, and also explains why "much water" was needed.

1. Rom. 6: 3, 4: "Buried with him in baptism." Here Paul declares baptism to be a burial. Is there anything in the act of sprinkling to suggest the idea of a burial? But immersion is in fact a momentary burial; and as the body is raised from the watery grave, there is also the symbol of the resurrection (see Col. 2: 12).

Thus our English New Testament plainly shows that the baptism of the New Testament as exemplified by our Lord, commanded by him, and taught and practised by his apostles, was the immersion of penitent believers in Jesus as "the Christ the Son of the living God."

Jesus said: "If ye love me ye will keep my commandments" (John 14: 15, R.V.).

The Home Circle.

Conducted by J. C. F. PITTMAN

THE HARE AND THE TORTOISE— NEW VERSION.

"If ye want to get ter somewhere,
Walk ahead!
Don' ver loiter by the roadside,
Playin' dead.
Walk, an' whistle when yer walkin';
Smile, an' do some friendly talkin';
An' you'll get there without balkin'!
It's been said
That a tortoise, fat an' funny,
Beat a real swift-movin' bunny,
When they raced ter win some money;
An' I read
That he did it 'cause he follered,
While the bunny slep' an' wollerred
In the roadside. Fer the tortoise
Walked ahead!"

—Christian Herald of America.

THE FOUNDATION OF GOD.

(2 Tim. 2: 19.)

There is nothing rickety and unreliable about it; you can put both feet and your whole weight upon it, and then some. It has not slumped nor sank since it was laid. Why? Because God laid it himself with his own infinite wisdom and knowledge. There are men who know a whole lot, or think they do, but they were not present when the work was done, nor invited to the laying of the corner-stone. Men of the stamp of Hymeneus and Philetus of old have tried hard enough to undermine it with their preaching and publishing up and down the land in some form or other, but all of the same character, "saying that the resurrection is past already." "Their word will eat as doth a canker," but there is nothing fatal about a canker. Who has not had one on his lip as the result of a disordered diet? He would have what he wanted to eat until his stomach is all out of order and has put out a sign on the lip which, if it could speak, would say, "This is the condition down below, and if you would put out the fire stop adding fuel to it." Mighty sore things are these cankers in both physical and spiritual bodies, and they will keep on eating until some fellow comes along with a stick of lunar caustic and rubs it into and cleans and burns out the dirty, eating sore and then it will get well, and he can then eat his regular food and enjoy the preaching of the gospel as he used to in his earlier days. How physical digestion in people with strong stomachs has been upset and ruined by partaking of this, that and the other without due care and consideration for their health! It tastes good while going down, so they keep it going down every chance they get, and then wonder they are in no better condition than they are. They ought to learn, if not dull scholars, after a while that it pays to live on plain food, if it doesn't tickle the palate so much as the fancy stuff. God issued a bill of fare to ancient Israel to keep them where they ought to be, and if modern Israel followed the same somewhere near she would not be so many miles to the leeward of good health as she is to-day. And the same rule applies to spiritual matters. If you want to find healthy folks, spiritually speaking, look for them who take their spiritual food straight from the Bible without so much preparation from human hands as others think they must have, in the line of stews and sugar-coated stuff to make it go down! There is nothing like a good appetite and plenty of plain food to make a healthy and strong man or woman. (The latter will not have to resort to paint and powder for disguise!)

Now there is a seal understood by both giver and receiver that settles discipleship with Jesus, no matter what others may think, and that is this: "The Lord knoweth them that are his." This is what makes the foundation of God stand sure. When the judgment day comes he will not have to run around to this church and the other, this denomination and the other, to find who are his. He will know that before he leaves his throne in heaven. Folks may laugh and sneer at some who are really God's people here, and who are therefore their betters. Better be careful. It is best to be "a vessel unto honor, sanctified and meet for the Master's use," if not of gold or silver, and prepared unto every good work. And this is also another seal of security in the foundation of God: "Let every one that nameth the name of Christ depart from iniquity." That is no place for crooked work. An everlasting good-bye should be made by every mother's son of us to error wherever preached or believed, and a hearty cleavage made to the truth of God by whomsoever and wherever preached.—By C. E. Copp, in "Messiah's Advocate."

HOW TO THINK.

You can't change anything by simply worrying about it, though honest thinking will often show you if, and how, it is possible to work out a change. But worrying isn't thinking; in fact, it robs you of the ability or the power to think at all, and hands you over to fear, and then you have to "pay the fiddler" with compound interest before you can stop dancing and get your breath.

Sure, I know "it's easy to preach," and I know it's easy to practise—when you get the determination and the hang of the way it is done. And practice in right thinking—in calm thinking, in trustful thinking—is mental exercise that heats any daily dozen as a setting-up exercise you ever tried!

And that is practical common sense, for we become like unto the thing we worship, and get our strength from the food we feed upon.

The ability to "think straight" is worth having, but to think true is to find the key to real enjoyment in life.—"Boston Sunday Post."

OVERHEARD IN AN ORCHARD.

Said the Robin to the Sparrow,
"Friend, I'd really like to know
Why these restless human beings
Rush about and worry so?"
Said the Sparrow to the Robin,
"I am sure that it must be
That they have no heavenly Father
Such as cares for you and me!"

TWENTY MINUTES—WITH MERCY.

What is the ideal length for a sermon? Most readers will probably agree with the judge who, when asked a similar question, replied, "Well, twenty minutes—with a leaning to the side of mercy."

"After twenty minutes of sermon hearing," said Dr. Parker on one occasion, "deep sleep falleth upon man." A permanent reminder of the need for brevity is to be found in the pulpit of the Savoy Chapel. When the chapel was restored in 1887, Queen Victoria presented it with a pulpit-glass. The glass was timed for eighteen minutes.

Patient—"I suppose you are getting a good fee, doctor, for attending the Smith boy? His father's rich." "Well, yes. Why?" "Well, I hope you won't forget that it was my little Ted who threw the brick that hit him."

The Family Altar.

— J. C. F. P. —

Monday.

Be ye also patient.—James 5: 8.
Dr. MacGregor, when minister of Monimail Parish, Fife, wrote—"Patience, thou blessed attribute! How could we get on without thee? How we would worry and fret this miserable life away but for thy benign help. It is among the ranks of the poor and the lowly that we see that grace in most frequent and most beautiful operation. I never return from visiting my poor sick people without learning a lesson of thankfulness from them. They are so patient under suffering, so thankful for the least attention, so submissive to God's sovereign will. I suspect that it still holds true that 'God hath chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him.'"
Reading—James 5.

Tuesday.

The word of God, which liveth and abideth.—1 Pet. 1: 23.

"Lord, thy word abideth,
And our footsteps guideth;
Who its truth believeth
Light and joy receiveth."

Reading—1 Pet. 1.

Wednesday.

Who his own self bare our sins in his body upon the tree.—1 Pet. 2: 21.

Emerson found delight in recalling the following words, spoken by Carlyle, when they first met: "Christ died on the tree; that built Dunseore kirk yonder; that brought you and me together. Time has only a relative existence."

Reading—1 Pet. 2.

Thursday.

Let it be the hidden man of the heart in the incorruptible apparel of a meek and quiet spirit, which is in the sight of God of great price.—1 Pet. 3: 4.

"Send down thy likeness from above,
And let this my adorning be;
Clothe me with wisdom, patience, love,
With lowliness and purity,
Than gold and pearls more precious far,
And brighter than the morning star."

Reading—1 Pet. 3.

Friday.

If a man suffer as a Christian, let him not be ashamed.—1 Pet. 4: 16.

"For those who suffer by the wrong-doing of others," wrote Dr. Marcus Dods, "there is the reward that they are following Christ." His atonement, he reminds us, involved, "His quietly and lovingly accepting all that sin could do against him. It is this that overcomes evil and at last breaks the heart of the sinner."

Reading—1 Pet. 4.

Saturday.

Casting all your anxiety upon him, because he careth for you.—1 Pet. 5: 7.

Upon reaching the age of ninety, though unable to do much reading, Florence Nightingale loved to listen to familiar hymns. Her biographer wrote, "A favorite, if one may judge by the frequency with which verses from it appear in her latest written meditations, was—"

"O Lord, how happy should we be,
If we could cast our care on thee,
If we from self could rest."

"Once, the expression of an aspiration; now, perhaps, of attainment."

Reading—1 Pet. 5.

Sunday.

A lamp shining in a dark place.—1 Pet. 1: 19.
To his cousin, Oliver Cromwell wrote, "One beam in a dark place hath exceeding much refreshment in it—blessed be his name for shining upon so dark a heart as mine."
Reading—2 Pet. 1.

Sixteenth Australasian Convention of Christian Endeavor.

In the realm of Christian Endeavor the period October 6 to 13, 1926, is likely long to be memorable. Melbourne was inundated by streams of youth that had their various sources thousands of miles apart. Queenslanders, West Australians and Tasmanians, with those from nearer places, mingled with laughter-lighted faces. For, there was no lack of gladness. The whole Convention vibrated with a note of great seriousness. Nevertheless there was little to suggest "sanctimoniousness."

It was a demonstration to an age of worldliness and loose-living that normal, healthy young people can be consecrated to Christ.

Unquestionably the Convention is a success. It has not closed as these words are being written. But its success is beyond peradventure. Nightly, many more than 4,000 have attended. The Friday night attendance was not diminished. Saturday afternoon hundreds were turned away; at night the great hall was crowded with nearly 4,500 souls.

The Convention figures are impressive. Every State was represented, and two Endeavorers came from New Zealand. In answering the welcome of our own Bro. Gale, State C.E. President in Victoria, the various States claimed delegations as follows:—New South Wales, 343; Queensland, 230, the largest contingent Queensland ever sent to such a convention; South Australia, 450; West Australia, 60; Tasmania, 30. The Victorian country delegates numbered more than 100. The total number of delegates was stated officially as more than 1,300. In this connection it is worthy of note that hundreds of homes more than necessary offered hospitality.

There are now in Australia 1,834 societies of Christian Endeavor. Of these 743 are senior, 255 intermediate, and 826 junior societies. The total membership is 44,000, Victoria leading with 14,000 and New South Wales having 10,500. Christian Endeavor does not look so very dead in the light of such statistics. One wonders what may be the significance of the fact that the number of senior societies is less than that of juniors.

The Convention was lifted to a high level at once by its splendid theme—"Thy Will be Done." The subjects of the addresses were keyed to that fine idea, a fact that will be seen from the following partial list:—

- The Will of God in Christian Endeavor fellowship;
- The Will of God for Australia's Young People;
- The Will of God in Personal Confession;
- The Will of God in Public Worship;
- The Will of God in Modern Missions;
- The Will of God in Personal Witness;
- The Will of God in Personal Consecration.

It is evident that an effort was made to get to grips with every-day life, and that these subjects were not only splendidly spiritual, but also practical and appropriate.

Among the incidentals of the Convention may be mentioned several items. The large hall was very tastefully decorated, a work in which some of our own people had an active part under the supervision of Miss Milligan, of Lygon-st. The "Derbyshire Double Quartette," coming from South Australia, were responsible for a number of deeply-appreciated items. Except for the opening night, punctuality was the order of the day. With perhaps one exception, on Saturday night, the prayers were free from vain repetitions and undue length. While nearly all of the speakers seemed impelled to give the State of their origin, none overdid it, and the chairmen did not trespass all over the programmes. Some of the speaking was of a high order. The evangelistic address was delivered by an old Port Adelaide magistrate, a rather pleasing fact when one remembers the number

of regular preachers present. But one feels compelled to say that, in the light of our own evangelistic experience as a brotherhood, the appeal was wanting in some vital elements. It was quite impressive to hear the speaker refer again and again most tenderly to "my Master." In response to his request, possibly a dozen stood to signify their desire to live a Christian life.

Too much praise cannot be given to the committees who labored back of the meetings, and especially to the honorary secretary, Mr. W. Campbell. Although a young man Mr. Campbell proved to be a most efficient worker. Bro. Gale and McKean, from our own membership, also had a worthy part in the organisation work. Several of our own men were included amongst the speakers and leaders. There was very little evidence of denominational spirit, a fact in itself entirely satisfactory to all who long for the unity of the church.

Besides an excursion for the visitors, Saturday was devoted to the juniors and intermediates. The juniors had the afternoon meeting, when quite 500 are said to have been unable to get into the hall. The programme consisted in the main of a demonstration entitled, "Building the Christian Endeavor Bridge," and 3,000 juniors took part. The bridge proved to be no flimsy affair—it represented no flimsy idea! The

"Who knoweth whether thou art not come to the kingdom for such a time as this," are the words of Mordecai to challenge Queen Esther to intercede with King Ahasuerus for the Israelites whom Haman was seeking to exterminate. It was a convincing challenge. Who was Queen Esther that she should withstand the purpose of Jehovah—a purpose that incidentally had endowed her with the riches and luxury of the king's palace?

To the weak and vacillating disciples of Christ, and of such there are some, these words are appropriate. "Who knoweth whether thou art not come to the Kingdom for such a time as this." No one denies that these are perilous days. "The old order changeth, yielding place to new," and the new order is not conducive to the spiritual health and happiness of the world. The waters are turbulent. We are told that authority, divine and human, is broken; that youth is in revolt; that the goal of the state is power and the goal of the people is pleasure; that democracy has failed, changing liberty into license; that the church is impotent in so godless a world; that the doors of the East are soon to be slammed in faces of Christ's ambassadors from the West. Yes, the pessimist tells us that Babylon reigns and God is bound. Happy is that people who can feel that the divine purpose in their exaltation was "for such a time as this."

Has God's purpose for the Disciples of Christ been achieved? Have we served our day? Not so. Now is our opportunity. Now can the purpose of God in us be fulfilled.

Of course, the authority of the church is broken. Church civilisations are always weak, but never have the thoughtful among the disciples of Christ recognised the authority of the church. We are a Book people. The Bible alone, stripped of all ecclesiastical interpretation, is our authority. And now is the time to say with word and life, "Where the Scriptures speak, we speak; where the Scriptures are silent, we are silent." Now is the time to perpetuate the history of our position by keeping ourselves entirely absolved from institution-

gathering was conceived of as a huge junior C.E. meeting. Worldliness was set forth as a dangerous river, needing bridging. And Christian Endeavor is the bridge carrying youthful feet from the Bible School to the church. The bridge was made to set forth the principles of Christian Endeavor. For instance, under the heading, "Wearing Our Colors," a hymn was sung that included these words:—

"Ashamed to be a Christian!
Afraid the world should know
I'm on my way to Zion,
Where joys eternal flow;
Forbid it, O my Saviour,
That I should ever be
Afraid to wear thy colors,
Or blush to follow thee!"

Then in brief recitations were presented in order these fine ideas:—

"Loyalty to Christ and the Church"; "Interchurch Fellowship"; "Christian Citizenship"; "A Holy Sabbath"; "The World for Christ." Altogether, it was an impressive demonstration.

—A. G. Saunders.

TRUE UNDERSTANDING.

If I knew you and you knew me—
If both of us could plainly see,
And with an inner sight divine
The meaning of your heart and mine,
I'm sure that we would differ less,
And clasp our hands in friendliness;
Our thoughts would pleasantly agree
If I knew you and you knew me.

—Waterman.

"For Such a Time as This."

alism. The Book for authority; institutions and organisations, mere helps.

What communion is not witnessing a cleavage because of extreme conservative and liberal factions? These divisions are eminent and inevitable where human documents are the limitations of individual faith. It is hard to fraternise as sons of God under human law. Have the disciples of Christ forgotten the slogan of the fathers? "No creed but the Christ." Individual relationship to Christ must yet be the test of Christian fellowship. "I believe that thou art the Christ, the Son of God." Can the disciples of Christ meet the need of this time by calling all "brethren," who spiritually consent to Christ and check their lives by his commands? Back to Christ, back of creeds and formulas, is the need in "such a time as this." Can we meet it?

"That they all may be one," that China and India and Japan and Russia may believe that God sent Christ into the world. Christian unity for "such a time as this!" Is the plea threadbare or antiquated? Gandhi says to America, "India does not want American Christianity interpreted differently by 100 sects." What a mission is ours if we have not lost our passion for Christian unity! As never before the world needs it. What an hour for heralds of a true passion for union in Christ! Will Christ remove the candlestick while we are bounding the brethren of our own household? Can we plead with a passion for a united church while we are dissecting our own brotherhood? Every man, save one, our Master, has sometime expressed heresy in word or life. Surely it may be found when sought, but is the finding of it worth the sacrifice of the purpose of God for a million and a half souls in "such a time as this?"

No, God still has a purpose for the disciples of Christ and it is for this hour if we have not allowed ourselves to become institutionalised, creedalised or denominationalised.

"No book but the Bible;
No creed but the Christ;
No aim but to serve."

—The Chesapeake Christian.

Foreign Missions.

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

DR. KILLMIER'S WORK AT HUEILICHOW.

In his report for June Dr. Killmier says that total treatments for the month were 451. He says, "This is the biggest month we have had."

Mauled by Wolves.

"In addition to the increased number, there have been quite a proportionate number of cases which have demanded daily attention from me. For instance, for several weeks we have had three boys coming in daily to have their wounds dressed who were badly mauled by the wolves, which at this time of the year are very fierce and come quite close to the villages in the early morning in their search for prey. One lad had about half the area of skin of his upper leg ripped off from hip to knee, as well as other serious wounds. Another came in one Sunday while we were at church. He had been clawed in the abdomen and back, and a piece of bowel was protruding from the wound. There was no one at home when he came to our compound, so they took him on to the main street, where all and sundry had a try to put the bowel in again. Being unsuccessful they returned to us in the late afternoon. It was then too late to do anything that day, so we cleaned it up as well as possible, put on a sterile dressing, and instructed them to return with him in the morning. This they did, and we were just about prepared to begin the operation when word came that we were needed at the Anderson compound. Mrs. Killmier had to leave immediately and go over there to assist. So Mr. Anderson gave the anæsthetic while the abdomen was opened and cleaned, the bowel replaced and the wound stitched with drainage. The child has made an uneventful recovery, and is now quite well. Within a day or two of this another boy was brought in with wounds about the head and neck, having been tackled by a wolf. All these were boys between the ages of 6 and 10 years, and each had been out in the early morning cutting grass, when the wolves came upon them unawares. In the past we have had many such cases, among whom were three children with broken jaws, and fearful jagged tears about the face. One of the unfortunate little ones had both jaws broken.

"Another case was that of a beggar woman who had been sleeping in an exposed place and had had a tremendous hole torn in her scalp. This case we did not see until some ten days later. You can imagine the state she was in by that time. The Chinese have no idea of keeping a sore clean. They have not yet discovered the valuable properties of hot water in this connection. All our earlier cases came in with the wounds plastered with dirty grass in such a way to prevent any pus escaping. Some even use manure on a wound. Our later cases have come immediately to us without resorting to such methods, with the result that they have healed in less than half the time.

Difficulties.

"For about ten days I had to treat the French priest here, who suffered from a very severe attack of dysentery. This necessitated a good many visits to his place, which is some distance away, and also demanded a considerable amount of time in bacteriological studies of his case. This of course at home would not take long. One would send the specimens off to a nearby laboratory; but here, if I happen not to have a substance or a utensil that is necessary, I must either try to make it or experiment with a substitute. To send away for it means a wait of at the very least three months. Even under such conditions the work can be done, but it is such a dreadful waste of time. Hence if you hear of anyone who has written to me, and has been disappointed in not receiving a reply, would

you kindly let them know that this is the reason. I have about a hundred letters which I ought to write, and there are hundreds of interesting things one could write about, but it is a physical impossibility to do it, especially in the summer-time.

Summer Conference.

"We expect to hold our summer conference in a fortnight. I don't know how it will go, as we have not got back to normal since the anti-foreign disturbances. We have got into touch with the most of our schoolboys again, and expect they will be there, but a number of the older boys are still shy of being associated with us, which is rather disappointing. We may at some future date come in touch with them. In the meantime we have to comfort ourselves with the reflection that if we never see them again, they at least learned a good deal of Christ and his salvation whilst they were with us."

VICTORIAN FOREIGN MISSIONARY ACKNOWLEDGMENTS.

July 1 to Oct. 8, 1926.

Annual Offering.—Malvern-Caulfield, Annual Offering, add., £3, total, £36/14/11; Blackburn, Annual Offering, add., £1/5/-, total, £4/3/3; Nth. Carlton, £27/4/-; Geelong, £6/0/7; Mr. F. G. Martin, £2/2/-; Brighton Church, add., £9/7/8; total, £51/7/8. Previously acknowledged, £2,052/15/7. Grand Total, £2,101/14/10.

Churches.—Swanston-st. dup. env., £3/7/5; Preston, 1d. week, £3/11/6; Chinese Brethren, 1d. week, £1/3/3; Bayswater, 11/-.

Conference Promises.—Mrs. S. Wilson, 10/-; Mr. and Mrs. P. A. Dickson, £10; Mr. and Mrs. H. M. Clipstone, £1; "A Willing Helper," 10/-; Miss N. G. Youlden, 10/-; Miss E. Jermyn, £1; Miss A. Jermyn, £1; Miss S. Brown, £1; Mr. T. Murphy, £2/10/-.

Hueilichow Hospital.—Golac Church, £5; "A Sister," £5; Box, "Oakley," £2/2/-.

Dhond Hospital.—Brighton C.E., £1; Ascot Vale Y.P. Societies, £6/12/-; "M.E." Coburg, £3; Footscray Y.P.S.C.E., £5; Students, College of Bible, 5/-; P.B.P., Thornbury, £5; B.S., Prahran, £5; North Richmond J.C.E., £2/12/-; Footscray J.C.E., £3; Moreland Y.P.S.C.E., £5; Bible Class, £7/10/-; P.B.P. Club, £7/10/-; J.C.E., £2/10/-; Miss Bray's Girls' Class, £1/1/-; Total from Moreland Young People, £23/11/-; Box Hill I.C.E. and J.C.E., £3/10/-.

Miscellaneous.—Doncaster Mission Band, for Native Teacher, £1/10/-; Mrs. H. Cruikshank, for Pension Bro. Hu Sin Kwei, Shanghai, £1; P.B.P., Blackburn, School Work, India, £2; Friend, Nth. Richmond, 7/6; Interest on Shares Cresco Fertiliser Co., £5; Kaniva Church, for Native Teacher, £10/16/-.

Members.—Mr. H. V. Jeffery, £5; Mr. Graham, Senr., £1; Mr. Jas. A. Carr, £1; Polkemmet Sisters, 15/-; Mr. R. Oliver, 10/-.

Orphans.—C.E., Swanston-st., £2/9/5; Mr. S. Lyall, £6; Mr. and Mrs. A. R. Main, £6; Brighton Mission Band, £6; Ballarat Women's Mission Band, £6; Carnegie Women's Mission Band and Girls' Mission Circle, £4; B.S., Fairfield, £1; J.C.E., Fairfield, £1/3/-; B.S., Castlemaine, £3; C.E., Kaniva, £8; East Camberwell Mission Band, £4; B.S., Bendigo, £1; Ascot Vale Kindergarten, £1/10/-; Ladies' Aid, Drumcondra Church, 13/-; "Little Chimina's Friend," £6.

Gratefully acknowledged.

R. Lyall, Treasurer, J. E. Allan, Secretary.

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"Sunnyside."

Embankment Esplanade,
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COMING EVENTS.

OCTOBER 17 and 20.—Bayswater Church and Sunday School Anniversary. Sunday, 17th, special services. Wednesday, 20th, tea and concert.

OCTOBER 17 and 20.—Essendon First Anniversary of Opening New Chapel. Special services. 11 a.m., Mr. H. Swain; 7 p.m., Mr. F. J. Sivyver, B.A. Special anthems. Bright addresses. Happy fellowship with old and new friends. Birthday offering for building fund. Members' social evening, Wednesday, October 20, 8 o'clock.

OCTOBER 17, 24 & 26.—Lygon-st. Bible School Anniversary. Speakers, 3 p.m., Oct. 17, Mr. Gale; 3 p.m., Oct. 24, Mr. J. E. Thomas. Special singing by the scholars under the leadership of Mr. W. Davidson. Oct. 26, Annual Tea Meeting at 6 p.m., Demonstration 8 p.m. All past scholars and others are cordially invited.

OCTOBER 20, 21 and 22.—Brunswick Church, Glenlyon-rd., Brunswick (between Sydney-rd. and Lygon-st.). Sale of gifts to reduce debt on kindergarten hall, on nights of Wednesday, Oct. 20, Thursday and Friday. Stalls, drapery, fancy work, foodstuffs, tearooms and flowers. Opened by Mrs. Hayward, President Women's Conference. Take cable or electric trams.

OCTOBER 24 and 27.—North Richmond Church of Christ Anniversary and Home-coming Sunday. Worship, 11 a.m., speaker, Bro. F. Youens, East Kew. Gospel meeting, 7 p.m., Bro. A. Cameron. Past members, come and spend the day in your home-church. A welcome awaits all. Wednesday, October 27, Public Meeting, Special speakers. Musical items. Old-time reminiscences.

OCTOBER 24 and 31.—South Melbourne Sunday School Anniversary Services. Special addresses and singing. All welcome.

OCTOBER 30.—Boronia Sisters' Auxiliary. Sale of Work in Boronia Hall, Opening Ceremony, 3 o'clock, by Mrs. Hayward, President Women's Conference. A cordial welcome for everyone. Come.

OCTOBER 30.—Ormond Church of Christ. Saturday, Oct. 30, afternoon and evening, Sale of Gifts. Mrs. Reg. Clark will open fair at 3 p.m. Support of sister churches greatly appreciated. Please keep this date free.

NOVEMBER 14.—Lord's Day, Church of Christ, Swanston-st., Melbourne, 61st Anniversary and Home-Coming Day. Special Services. Former members and friends cordially invited.

NOVEMBER 25.—Annual Demonstration of the College of the Bible, Lygon-st. Chapel, Thursday evening, Nov. 25, 8 o'clock. All are welcome.

ITS COMING TO NORTH RICHMOND!

What is? Watch this space.

IN MEMORIAM.

HOVEY.—In loving memory of my dear husband and our dear father, Matthew Hovey, who passed peacefully away on Oct. 13, 1915, at Brim. Thoughts return to scenes long past.

Years roll on, but memory lasts:
Loved and remembered the same to-day,
As in the hour he passed away.

—Inserted by his loving wife and children.
KENLEY.—In grateful memory of my dear wife, and our dear mother, who died at Brunswick on October 17, 1924.

Life shall be with us more, when death is past.
—Inserted by her loving husband and children.
"Blackwood," 30 Gladstone-st., Coburg East.

PITTMAN.—In loving memory of my beloved wife and our dearest mother, who fell asleep in Jesus on October 17, 1925.

"We bless the years we called her ours
And leave the rest to God."
—Inserted by Joseph Pittman and family.

BICYCLES

Clifton Cycles, all Models, from £10/10/-.
Cash or Easy Terms—10/- deposit, 5/- weekly.

W. THOMPSON,
207 Glenhamply-rd., Elsternwick.

Here and There.

We hear of 26 members of our Victorian churches who have gone to Federal Conference, about 26 from N.S. Wales, 4 from Tasmania, and 2 from Queensland.

The Victorian Sisters' General Dorcas will hold their next meeting on Wednesday, Oct. 20, from 10.30 a.m. till 4 p.m. in Swanston-st. lecture hall. All workers are welcome.

Bro. J. McG. Abercrombie is preaching at Malvern-Caulfield church, Vic., till the arrival of Bro. D. Griffin, who is expected to reach Australia from America about the middle of November.

The Schwab-Barber mission at East Kew, Vic., commenced its second week on Sunday night with a grand meeting and one confession. Bren. Schwab and Barber are preaching and singing faithfully, and the church is looking for a great uplift.

Meetings are to be commenced within the next few weeks at Benalla, Vic. The Home Mission organiser is planning to pay another visit there towards the end of the month. He will be glad to hear of any members living in the Benalla district.

The following telegram from Western Australia reached us on Wednesday: "Interest continued Brooker mission; twelve welcomed Sunday morning; great meeting Palace Theatre; Sunday night. Total confessions, thirty-three.—Buckingham, Northam."

Our Victorian Sunday Schools which intend holding their picnics at Wattle Park on Cup Day, and would like to join in an inter-schools' sports competition, are asked to communicate with F. N. Lee, secretary South Yarra Sunday School, 108 Greville-st., Prahran.

Friday, October 29, will be observed as Sports Day at the College of the Bible, Glen Iris. An interesting programme of events is being prepared by the students' Sports Committee. An invitation is extended to interested friends of the College to be present for the afternoon.

The mission at Ormond, Vic., conducted by Bro. H. M. Clipstone, had well attended-meetings all last week. The addresses were splendid. Bro. Les. Clay's solos were appreciated, also the message in song rendered by Miss Chipperfield, from Gardiner, on Sunday evening, Oct. 10.

Our Kalgoorlie, W.A., reporter writes that, as the Federal Conference delegates will be passing through Kalgoorlie on October 14, they will have a stay of two and a half hours. The church has made arrangements for giving them a great welcome and a civic reception by the Mayor in the Town Hall.

By arrangement with the Victorian Home Missionary Committee, Mr. Cyril J. Williams, who will conclude his work at the College of the Bible this year, will be located with the church at Drumcondra (North Geelong). A tent mission is being planned with the church in the early part of next year.

W. G. Oram, the preacher of the Gawler church, S.A., who for some months has been unable to take any church work owing to a nervous breakdown, is at present resting at Montrose, Vic. Whilst his general health is much improved, Bro. Oram is still suffering with a severe form of sciatica, which prevents him taking any active part in the work. Correspondence may be addressed c/o of the Austral.

Bro. P. J. Pond will shortly commence his tenth year with the church at Lismore, N.S.W. At a recent meeting of the elders appreciation was expressed of the efficient ministry rendered to the church by Bro. Pond. A resolution was carried placing on record grateful recognition, not only for the splendid service rendered in connection with the erection of the present house

of worship, but also for very helpful visitation and untiring labor in all departments of work. Particular mention was made of the strong and definite messages in his preaching.

Meetings continue well at Yarrowonga, Vic. Last Lord's day Bro. A. R. Chappell presided at the worship service and welcomed Bro. Pratt back after his illness. 55 broke bread. At the gospel service Bro. Pratt gave a fine address, and Sister Pratt beautifully rendered a gospel message in song. One new scholar at Bible School. Preparations are in hand for annual picnic. The church is grateful to Bro. Woolnough for assistance during Bro. Pratt's illness.

At Kalgoorlie prayer meeting on Sept. 29 over 150 were present. Six who had previously made the good confession were baptised. Good attendances at both services on Oct. 3. 291 partook of the Lord's Supper, and three were received into fellowship. Bro. Stirling, of Maylands, gave a fine morning address. Bro. Hunt spoke at night, when four persons accepted Christ. The Young Ladies' Own, Men's Brotherhood, and the Christian Endeavor Society had their usual fine attendances. At the Bible School on Oct. 3 there were 219 scholars present.

There was one confession at Balwyn on Oct. 3. There were wonderfully inspiring meetings on Oct. 10 on the occasion of the fourth anniversary of the opening of the building. Families were asked to sit together, and this added to the helpfulness of what was called a family service. 207 broke bread in the morning, 225 for the day. There was a very fine school, and in the evening the building was full. Jas. E. Thomas spoke morning and evening, and the choir rendered a beautiful anthem at each of the services. The offering for the reduction of the building debt amounted to £210.

Enjoyable services were held at Surrey Hills, Vic., last Lord's day. In response to the "every-member-present" invitation, 109 communicants participated in the morning fellowship. At 10.55 a.m. the choir gave a beautiful rendering of a special anthem, the audience standing. A very helpful address was given by Principal Main. At the conclusion of the service the president of the ladies' guild (Sister Mrs. D. Allen) presented the treasurer of the church (Bro. H. Murray) with a cheque for £100, proceeds of the recent sale of work, towards liquidating the liability on the school-hall. Bro. Murray expressed the thanks of the officers for the practical assistance and sustained interest of the sisters in the work.

The Anglican Bishop of Birmingham, according to cabled news of last week, said that the seventh centenary of St. Francis had been widely used as religious propaganda, but, personally, he had been distressed and repelled by the calculated bias of much that had been written. Harsh truths were a good tonic for the soul. An examination of the probabilities about St. Francis involved somewhat repulsive medical details. He wore no linen, and he never washed. His attitude towards body vermin was not ours. Sometimes he begged friends to scratch him. A modern would use water mixed with an antiseptic. St. Francis, in his last illness, was in a state of semi-ecstasy and semi-delirium. If the poverty of St. Francis commended a really Christian ideal we should rapidly degenerate into barbarism. This has been described, not inaptly, as an "amazing attack." There is not much doubt that much of what the bishop said could be substantiated; but he misses the spiritual genius and self-abnegation of Francis. Suppose we ask, Why is the name of Francis honored after seven centuries, while that of Dr. Barnes will not last a generation? Can the presence or absence of vermin or linen account for the difference?

WANTED.

The church at Brighton, Vic., is desirous of hearing from available preachers who would consider an engagement in this field. Correspondence should be addressed to F. J. Sumpton, Sec., 3 Francis-st., North Brighton.

The Church at Parkdale is willing to receive applications for the position of full-time preacher for 12 months, from December next, full particulars which will be treated confidentially to the secretary, T. H. Parkes, Como-pde-Mentone.

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.

FOR SALE OR TO LET.

St. Kilda East.—Artistic home, gabled slate roof; 7 rooms, four 18 ft.; well fitted kitchen and bathroom, hot, cold showers; built-in wardrobes, presses; sleep-out, laundry. Close Balaclava-rd. tram, station, bus routes. Beautiful situation, secluded garden, land 56 x 124. For terms apply A. Baker, 25 Alexandra-st., East St. Kilda.

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 U8613.

FOR SALE.

Organ (Blenfer), high back, ten stops, beautiful appearance and tone. Apply A. Smith, 107 Peel-st., Windsor, Vic.

Garfield, Vic.—Property fifty acres, ten orchard, mainly apples; five-roomed house, five minutes railway station and township, forty-six miles Melbourne. Cash, or exchange for mixed business in dry climate. No reasonable offer refused. Reason for selling, ill-health.—R. Hayward, Garfield.

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.

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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?

J. T. MAHONY.

3 Marlborough-st., Mont Albert.
'Phones, Cent. 10224 and Box Hill 371.

A meeting of all those interested in the above notice will be held at 3 Marlborough-st., Mont Albert, on Tuesday, October 26, at 8 p.m.

PLANT NOW

Fruit-trees, best assorted, 12/- doz. Orange, Lemon, Persimon, 2/- each, 20/- doz. Grape, Passions, Gooseberry, Currants, Loganberry, Blueberry, 4/- doz. Strawberry, 3d. doz., 2 6 100, 15/- 1000. Rasperry, 1/6 doz. Roses, choice Bush and Climbing, 1/- each, 10/- doz.; Standards, 25/- doz. Green Privet, 1/6 doz., 10/- 100. Golden Variegated, lovely Veronica, Baybulla, 4/- doz., 25/- 100. Choice Geraniol, 5/- doz. Price list other lines.

A. G. NIGHTINGALE,
Nurseryman, Emerald, Vic.

Queensland Bible School Examinations.

Particulars for banner competition are not complete. 214 scholars sat for examination; 222 passed. The best paper in each division is sent to New South Wales to compete for Federal awards.

Division 1.

Silver Medal, Erle Spratt, Boonah, 98.
Second prizes, Sylvia Payne, Albion; Arnold Hinrichsen, Wynnum; Ailsa Spratt, Boonah, 96.

Honor Certificate, Ruth Roberts, Wallan Creek. Passes.—Douglas Williamson, Elliot; Margaret Fairweather, Maryborough; Clara and Frank Valler, Sixteen Mile.

Division 2.

Silver Medal, Otto Spieker, Harlaxton, 96.
Second prize, Nellie Payne, Albion, 91.
Third prize, Eunice Price, Croydon, 90.

Honor Certificates.—Harold Finger, Robert Wyeth, Annerley; Gladys Fraser, Burncluith; Alfred Popp, Chrissie Connell, Croydon; Hugh Geizendanner, Charters Towers; Isabella Williamson, Marjorie Edwards, Elliot; Hamilton Dillo, Hugh Cumming, E. Ipswich; Myra Dan, James Fairweather, Maryborough; Elsie Kieseker, Roma; Ida Woff, Sunnybank; Eva Valler, Sixteen Mile; Faith Roberts, Wallan Creek; Doris Thomas, Jam Davidson, Wynnum; Pearl Alfredson, Zillmere.

Pass Certificates.—Maud Baldwin, Peggy Dickenson, Rene Harris, Noel Reeve, Joyce Taylor, Colin Jensen, Lynn Roberts, Leslie Roberts, Annerley; Evelyn Holmes, Burncluith; Vera Hill, Doreen O'Connell, Ivy Jones, Brisbane; Charles Howard, Edna Addison, Croydon; Cliff Coward, E. Ipswich; Ethel Barrett, Gympie; Ruth Loehland, David Kernke, Barbara Field, Valmi Field, Stanley Dallas, Nara Fleming, Maryborough; Mabel Woss, Isabel Smith, Rosewood; Gertrude Rodger, Marjorie Elliot, Harold Skerman, Toowoomba; Arthur Booth, Thabeban; Henry Witte, Wynnum.

Division 3.

Silver Medal, Bonnie Woff, Sunnybank, 100.
Second prize, Melba Wilson, Boondall, 98.
Third prize, Roy Wilson, Maryborough, 97.

Passed with great Credit.—George Phyne, Albion; Marjorie Price, Croydon; Doris Biley, Charters Towers; Hazel Holmes, Burncluith; Beryl Martin, E. Ipswich; Ida Waldron, Roma; Gertie Judge, Sunnybank; Vera Hinrichsen, Wynnum; Leslie Lohbeiger, Rosevale; Vincent Asmus, Thabeban; Kenneth Roberts, Wallan Ck.

Honor Certificates.—Cora Enchelmaier, Eunice Cane, Albion; Jean O'Connell, Esme Allman, Richard Preston, Brisbane; Edna Voss, Bert Lassig, Bundaberg; Florence O'Hanlon, Gympie; George Haig, Vernon Schumann, Hawthorne; Freda Spieker, Harlaxton; Edith Boettcher, John Ingram, E. Ipswich; Allan Boettcher, Marburg; William Kernke, Robert Burns, Marion Gehrman, Joyce Laing, Maryborough; Percy Christensen, Rosevale; Gertrude Wass, Edward Smith, Rosewood; Daisy Thrupp, Roma; Gladys Bailey, Alex. Elliot, Toowoomba.

Pass Certificates.—John Taylor, Herbert Baldwin, Annerley; Edna Coekcroft, Henry Neilan, Brisbane; Jean Poole, Burncluith; Phyllis Bust, Linda Woobertitz, Bundaberg; Harry Albury, Boondall; Hilda Geizendanner, May Mattinson, Charters Towers; Maggie Addison, Croydon; Eileen Meiers, Gympie; Henry Hohnke, Marburg; Jean Pascoe, Guy Thrupp, Cissie On, Roma; Gladys Melvor, Leslie Trilbeck, Colin Roberts, Ivy Melvor, Rosewood; Edna Valler, Sixteen Mile; Jean Sellars, Connie Parsons, Toowoomba; Ida Davidson, May Spurling, Ruth Bassard, Wynnum; Lillian Howes, Kate Goodwin, Zillmere.

Division 4.

Silver Medal, Naomi Bassard, Wynnum, 96.
Second prize, Linda Duck, Wynnum, 92; Rose Spiller, Gympie, 92.

Honor Certificates.—Freda Dickson, Vera Bag-

ley, Annerley; Albert Irving, Ruby Jones, Brisbane; Millie Green, Arthur Doehritz, Ernest Mellhagger, Fred Lassig, Bundaberg; Beryl Wilson, Boondall; Norman Holmes, Burncluith; Nellie Dack, May Ingram, E. Ipswich; Elsie Spieker, Irma Schumann, Harlaxton; Clarice Berry, Violet Nichols, Hawthorne; Mary Kelly, Maud Burns, Maryborough; Elsie Judge, Jack Streeter, Sunnybank; Clifford Madsen, Lily Bade, May Christensen, Rosevale; Agnes Thrupp, Roma; Robert Davidson, Lillian Ratcliffe, Norma O'Sullivan, Hope Bassard, Wynnum.

Pass Certificates.—Doris Voss, George Beecher, Bundaberg; Margaret Baynes, Boondall; Lois Geizendanner, Charters Towers; Eileen Adecock, Croydon; Vera King, Gympie; Ernest Otto, Harlaxton; Alice Watson, Stella Peterson, Ruby Gehrman, Rachel Ogden, Robina Ogden, Maryborough; Gordon Roberts, Rosewood; Doris Valler, Sixteen Mile; Vivian Roberts, Wallan Creek; Nellie Blaik, Grace Thomas, Stanley Thurlow, Wynnum; William McPhee, Madeleine Bell, Zillmere.

Division 5.

Silver Medals, Edna Agh, Albion, 90; Una Willey, Boonah, 90.

Honor Certificates.—Clarence Bagley, Anner-

ley; Pearl Martin, Almena Boettcher, Percy Alcorn, Rose Ingram, E. Ipswich; Elsie Schumann, Harlaxton; Clem Price, Mona Gooley, Maryborough; Edgar Boettcher, Ivy Berlin, Marburg; Ernest Christensen, Rosevale; Winnie Parker, Sunnybank; Rita Duck, Wynnum.

Pass Certificates.—Jos. Adecock, Croydon; Thelma Kickbusch, Marburg; Norman Christensen, Rosevale; Mary Bade, Rosewood.

Division 6.

Honor Certificate, Annie Christensen, Rosevale. Pass Certificates.—Ronald Schultz, Annerley; Leslie Coward, Brisbane; Victor Boettcher, Arthur Boettcher, Marburg; Alice Loughlan, Maryborough; Florrie Boolman, Wynnum; Essie Alfredson, Lillian Horn, Zillmere.

Division 7.

Pass, Jean Irwin, E. Ipswich; William Barnett, Wynnum.

Division 8.

Honor, Len. Wyeth, Annerley.
Pass, Hilda Blackburn, Gympie; Dorothy Asmus, Thabeban.

Division 9.

Honor.—Mr. C. Wolf, Sunnybank; Miss Doris Smith, Annerley; Mrs. C. Roberts, Wallan Creek. Pass.—Miss R. Henderson, Miss V. Williams, Annerley; Mr. V. R. Adecock, Miss Myrtle Clark, Croydon; Miss May Pascoe, Maryborough; Mr. A. Schulz, Marburg; Mr. C. V. Roberts, Wallan Creek.

Division 10.

Honor.—Mr. H. S. Coward, Charters Towers; Mrs. Dack, E. Ipswich.

VICTORIAN WOMEN'S EXECUTIVE.

The usual monthly meeting was held on Oct. 1. President, Mrs. Hayward, occupied the chair. Devotions were led by Mrs. Wakeley, who gave a splendid paper taken from 1 Cor. 13. The address by Mrs. McDonald was of a very high order, her theme being "The Fruits of the Spirit." Mrs. Gill was asked to act on the Committee of Social Service Department, owing to the resignation of Mrs. Moat. Mrs. R. Lyall was asked to convey Christian greetings to the sisters of West Australia meeting at Federal Conference. Additions from Bible Schools—Moreland, 3; Footscray, 1; Cheltenham, 4; Swanston-st., 2; Bamba-rd., 1.

Home Mission Committee visited Preston at which there was a good attendance. Committee will visit during October—Swanston-st. on 5th; Moreland, 13th; Hawthorn, 28th, and would be pleased to visit girls' clubs in the interest of Home Mission work.—G. Lee, Supt.

General Dorcas had a large attendance and a very busy time in preparing garments for India. Brighton and Williamstown sisters forwarded a beautiful assortment for Indian box. Thanks are tendered to Essendon for the parcel of clothes.—S. Wilson, for Mrs. Hunter.

Members from the church at Parkdale visited the Benevolent Home. Wards were visited and gifts of cheer distributed.—E. M. Tuck, Supt.

The Women's Mission Bands now number 47; much interest being taken in the work. At Malvern-Caulfield a large meeting assembled to



Beryl and Phyllis Pritchard, Glenelg, S.A.

From Glenelg, S.A., comes news of a fine attendance on the part of Beryl Pritchard, left, and Phyllis Pritchard, right. Phyllis has attended Bible School for twelve years without missing a Sunday, while Beryl has just completed her sixth year of unbroken attendance. We congratulate these young people and hope that their example may be stimulating to others.

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hear Madame Yasnosky, of the Russian Mission Society. A pleasant and instructive afternoon was enjoyed by all present.—M. Dines, Supt.

Isolated Sisters.—12 letters have been sent out; 6 replies received.—P. Ellis, Supt.

Hospital Visitation Committee has paid 50 visits to the various institutions. Distributed magazines and home comforts, and cheered the sick.—S. Meyer, Supt.

Next meeting of Executive will be held in the Hall, Swanston-st., Friday, November 5, at 2.30 p.m. Speaker, Mrs. F. Lee.—Miss Rometch, Secretary, 17 Bowen-st., Kew.

OBITUARY.

BOYLE.—Sister Elizabeth Boyle, of Harrisville, Qld., went home on Sept. 26 at the ripe age of 83 years. She arrived with her husband from Canada in the year 1866. Of the family of six daughters and three sons six survive her; her husband predeceasing her by three years. During the ministry of Bro. D. A. Ewers when services were opened in Harrisville, Bro. and Sister Boyle embraced New Testament principles and were baptised by him. Subsequently four daughters and two sons followed in the footsteps of their parents. For years Sister Boyle had been a great sufferer, and those who knew and loved her cannot but rejoice in the sweet release of such a patient sufferer whose presence was a benediction. The last five years of her earthly existence were spent in darkness, but her eyes now "behold the King in his beauty in the land that is very far off." Her body was laid to rest in the Harrisville cemetery at the side of her late companion in life on Sept. 28, the writer officiating.—H.G.S.

BURNS.—Our Sister Jean Burns, who died recently, was the youngest daughter of Bro. Robt. and the late Sister Lettie Burns. She joined the Unley church when a little girl, and was a regular attendant, with other members of the family, of the Sunday School and church for many years. Naturally of a gay and light-hearted disposition, she was highly popular and beloved by a large circle of friends. Three years ago she and an older sister, Kathleen, were stricken with pleurisy, which was followed by tuberculosis, and in spite of the utmost efforts to combat the disease, Kathleen was called away in March, 1925, and Jean succumbed on June 12, 1926. Both gave happy testimony to their faith in and love for the Saviour, and found soul-satisfaction during their long illnesses in the comforting truths of Scripture. Jean's remains were laid to rest beside the grave of her mother in the Mitcham Cemetery. Bro. Walden, who conducted the obsequies at the graveside, paid a touching tribute to her grand courage and cheerfulness in presence of death. We commend the loved ones to the God of all comfort.—Jas. E. Webb.

HOWELL.—Sister Mrs. Mary Howell, of the church at Lake-st., Perth, passed into the eternal world on Sept. 17 at the age of 63 years. She obeyed the gospel under the preaching of Bro. A. E. Mlingworth in the early days of 1899, and has been a faithful member of that congregation ever since. Our sister was one who bore the sorrows and troubles of life with Christian fortitude. She leaves behind a husband and several sons and daughters to whom we commend the Christ whom mother served, and who alone can be their consolation.—T.H.

MORPHETT.—Sister Miss Isabel Morphett, daughter of Mrs. and the late Mr. Henry Morphett, made decision for Christ at Grote-st. under the ministry of Bro. Jas. E. Thomas. About three years ago she was transferred with her mother and sister to Park-st., Unley. As long as health permitted she was regular in attendance at the Lord's table, and her bright life was not only an inspiration to all privileged to meet her, but was evidence of a deep spiritual experience. When for the last few weeks she was confined to her bed, one was impressed by the beautiful, unselfish, uncon-

(Continued on page 662)

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News of the Churches.

New Zealand.

South Wellington church regrets to report the death of Sister R. Downey, a member of long standing. During September there were splendid attendances at gospel services. A young man confessed Christ. The church raised £300 by debentures to buy a house for the evangelist when he comes. The Bible School, which reports an increase in members, is preparing for anniversary. The young ladies' Bible Class gave a very successful concert. The sisters' sewing guild have held their annual sale of work. At the business meeting of the church all reports were very encouraging. Bro. Hearle was the preacher for September.

Tasmania.

The six nights' mission, conducted by Bro. W. H. Nightingale at Sulphur Creek, began in a thunderstorm, with thirteen present, and concluded with fifty present; two decisions for Christ. A Bible School organised, and weekly instead of fortnightly services instituted.

Four decisions for Christ are reported at West Ulverstone during the past month. The new cement-concrete baptistery, built by voluntary labor, is ready for use. Five new Senior Endeavorers and five more juniors. Fourteen more members in the Band of Hope are reported. The C.E. Societies sent a nice box of gifts for the mission fields.

Work at Geeveston is being carried on principally by local brethren, aided with a monthly visit from Bro. G. Spaulding, of West Hobart. On Sept. 22 a farewell social and presentation was tendered Sister Vivie Lambert, who was married to Bro. R. Greathatch, of Nubeena, on Sept. 20. Bro. Nightingale officiating. At the gospel service on Sept. 26 a married woman confessed her Saviour. She was baptised by Bro. Spaulding on Oct. 3.

At Launceston Bren. P. Duff, J. P. Foot, H. V. Stevens, and Vere Lyne have helpfully served during Bro. Noble's absence. Deep sympathy is extended to Sister Mrs. Foster. Bro. and Sister H. L. Bawden were farewelled to Burnie on Sept. 27. Bro. and Sister Roy Mitchell, from Newmarket, and Bro. and Sister Thos. Smith, from Gardiner, Vic., were present on Oct. 3. Bro. Smith delivered a fine exhortation on "I have fought a good fight." An offering was received for the College of the Bible. The church has endorsed the Tasmanian Home Mission Committee's 66 days' special campaign. Bro. and Sister P. Duff left for Federal Conference on Oct. 2.

Queensland.

At Ann-st., Brisbane, on Sept. 26 Mr. Alcorn spoke at both meetings. Two previously baptised were received into fellowship. On Oct. 3 Mr. Alcorn again spoke at both services. Sisters Mrs. Moore and Mrs. Suchting rendered a duet at gospel service. Four members left to attend the Australasian C.E. Convention in Melbourne.

At Gympie on morning of Oct. 3, Bro. C. Trudgian exhorted on "The Humility of Christ." The school rally is being enthusiastically conducted. Bro. C. Barrett preached at night. In the afternoon Bro. C. Trudgian preached at Ross Creek, and at New Veteran at night, when very encouraging numbers attended. Bro. Ball is expected at Gympie for a two weeks' mission commencing on Oct. 13. The young people's Christian Union is doing well.

Hawthorne Bible School celebrated its anniversary on Sept. 26 and 29 and Oct. 3. The children, under the baton of Bro. W. Moore, rendered special singing at all services. Bro. Alcorn was the speaker on afternoon of Sept. 26, and Bro. A. Bennett at night. During the

afternoon the kindergarten prizes were distributed. On Sept. 29 the annual concert and prize-giving took place. A good programme was given by the scholars. On Oct. 3 Bro. S. Trudgian addressed the children in the afternoon, and Bro. Bassard, of Wynnum, spoke at night. After the gospel address two senior scholars made the good confession.

South Australia.

There were no mid-week meetings at Croydon last week owing to Conference. Bro. Graham addressed a large congregation at Sunday morning and evening services. The Sunday School is preparing for anniversary. Progress has been very pleasing.

Kadina had a splendid meeting on Sunday morning. Fellowship with Bro. and Sister F. Cornelius, from Bordertown, was enjoyed. Bro. Cornelius delivered a splendid address morning and evening. The night congregation is chiefly composed of young people, many of whom it is believed will become members of the church.

Prospect attendances are keeping up fairly well. The church is passing through a difficult period, as it is without a preacher, and is grateful to the brethren, who have assisted with messages during the past month. Sunday School is going on well; several new scholars enrolled, and three restored. The young men's class has been reorganised, and good attendance and interest are shown. Several fine talks have been given by visiting speakers.

At Queenstown on Sunday, 10th inst., Bro. Brooker spoke in the morning; the chapel was well filled. Sunday School attendance was good. In the evening the chapel was crowded, when Bro. Brooker preached on "I am able to do all things." He made special mention of the passing from this life of Sister Mrs. Watkins, during the week. Depest sympathy goes out to the bereaved relatives. During the singing of the invitation one man, two young lads and one young girl came forward.

Western Australia.

Bassendean Y.P.C.E. Society had a happy impromptu evening on Oct. 4. At the prayer meeting on 6th the special series of Bible studies was concluded. On morning of Oct. 3 Mrs. Crofts, who made the good confession during the recent mission at Kalgoorlie, was received into fellowship. Bro. Ingham gave the address. Sister E. Whitham has now recovered.

The work at Victoria Park is showing signs of a steady increase. The school and gospel meetings are particularly satisfying. An effort has been launched to clear the land debt during 1926. A K.S.P. club has been formed, and interest is good. Several messages from visitors have been very helpful. Five have been received into fellowship during the month.

The work at Maylands is still progressing; one confession and baptism. The Bible School anniversary was a good success and resulted in a fair amount for the Children's Hospital. Sister Fletcher, kindergarten superintendent, deserves much credit. Bro. Stirling is leaving for a short term to help the work at Kalgoorlie after the phenomenal success of the Hinrichsen-Brooker mission there.

Bumbury Bible School anniversary services were very successful. Bro. Ingham, of North Perth, was the visiting speaker. On the second Sunday a well-executed kindergarten demonstration delighted all who came. The week-night Bible School rally was held in the Reschmitt Hall, which was crowded. The programme given by the children was excellent. Bro. and Sister Moignard and family have been received by letter from Collie. All services are well attended.

Inglewood church is appreciative of the assistance of Bro. Hibbert during the past two months, in which much initial ground-work, re-accomplished. The church is happy now to have Bro. and Sister A. Hutson and their two daughters in her midst. Bro. Hutson made his first appearance before the members at the mid-week service on Sept. 30. On Oct. 3 he spoke both morning and evening to good attendances. On evening of Oct. 4 a crowded audience attended a State-and-Inglewood welcome gathering, where Bro. A. Bell (State Conference Pres.), Bro. D. M. Wilson (Federal Conference President), Bren. J. Ewers, T. Hagger, T. Penzance and E. H. Paul representing B.S. Committee, Preachers' Fraternal, Inglewood members and Inglewood Bible School respectively extended greetings. Bro. Hutson suitably responded. The programme was interspersed by anthems rendered by the Inglewood choir, and solo by Bro. Berry.

Victoria.

In the absence of Bro. Trezise, Rochester church had Bro. Bamford, of the College, on Oct. 3, and Bro. Ladbroke on Oct. 10. All services were greatly enjoyed.

Glenferrie had very good meetings on Sunday. A lady was received into fellowship at the morning service, and at night two young men made the good confession. Bro. T. H. Scambler spoke morning and evening.

South Melbourne meetings last Lord's day were well attended. Bro. Morgan gave a good address in the morning, and Bro. Waterman spoke at night. The Sunday School is well attended; 216 attended on Oct. 10.

Good meetings at Ringwood on Sunday. Mr. Lindsay Smith spoke at both services. The church was pleased to have fellowship with Mrs. Wilson and family, from Lali, and Miss Nash, of Black Rock. Bible School rally is in progress.

The opening meetings of the church at Sunshine on Oct. 3 were well attended. 20 gathered to break bread, and a like number at the gospel service. In the morning Bro. Hurren gave a most helpful message. The evening message of Bro. Stevens was also enjoyed by all.

Very fine meetings at Swanston-st. last Lord's day morning and evening, and excellent sermons from Dr. Brandt. The evening meeting was almost full, and a lot of strangers were noticed. The choir rendered very good music. Mrs. V. Walker and Mrs. H. Simpson took solo parts in anthem.

The anniversary demonstration of Hampton Bible School was held on Oct. 7. Before a good audience the cantata "Dame Durdin's School" and other items were excellently rendered. Mr. L. C. McCallum gave a lantern talk, and prizes were distributed. On Sunday morning, Oct. 10, Bren. W. and A. Pask were received by transfer from Brighton.

Geelong Ladies' Aid Society collected 74 doz. eggs for the Geelong Protestant Orphanage. At the last session of the Geelong Council of Churches Bro. Stuart Stevens was elected the president for the forthcoming year. Well-attended gatherings on Oct. 3 are reported. Bro. Stevens speaking at both services. The gospel address on "Has Christ any Rival?" was splendid.

Gardiner had a great day on Sunday, October 10. The Bible School had its largest attendance, 139 being present. Bro. Gebbie gave two stirring sermons. About ten interstate visitors were present. A movement was begun to have all the school at the worship meeting of the church. The chapel was packed to the doors at night. College offering stands at £20.

At Lygon-st. on Oct. 10 A. G. Saunders delivered two powerful addresses. In the morning his topic was "Christ a Power in Personal Life," and at night "The New Birth." Amongst visitors during the day were a number of Endeavorers. After the gospel service A. G. Saunders had a part in the open-air service held adjacent to the chapel in Lygon-st. Miss F. Haines, morning, and Miss Greenhill, night, were the soloists.

Fine meeting at Warragul on Sunday evening, Oct. 10. Four confessions at close of a good sermon by Bro. Martin. One who had previously confessed was baptised.

Horsesham church had large attendances at the three services held last Sunday in connection with the Bible School anniversary. Special singing was rendered by the scholars under the leadership of Bro. Helmore. Bro. R. W. Payne gave fine addresses appropriate to the occasion. Good progress is being made with the erection of tennis courts in Sloss-st.

Kyneton has enjoyed a visit from Bro. R. Enniss, who gave the evening address. Bro. Greenhalgh being on vacation for two Sundays, the services were conducted by Bro. Greenwood and Smith of the College. A young lady made the good confession on Sunday night. A mission conducted by Bro. Sivyser, with Bro. Greenhalgh as song-leader, is to be held from Oct. 21 to Nov. 7.

At Dawson-st., Ballarat, last Sunday, Bro. F. G. Fitzgerald continued his series of addresses on "Why I Left the Church of Rome." Night meetings have improved to 250 or 300. A number of visitors from Adelaide and Melbourne, in connection with South-st. Competitions, were present. Bro. Sam Jolly sang solo at night. Prayer meetings good lately. Three sisters were baptised on Sept. 29.

Malvern-Caulfield anniversary services on Oct. 10 were of a very high order. Bro. Dr. Hinrichsen gave an eloquent and uplifting exhortation at the worship meeting. Bro. T. R. Morris spoke to the children in the afternoon on "Chips from a Wheelwright's Bench." Bro. J. McG. Abererombie and C. L. Haddon conducted the gospel service, and the building was crowded. Bro. Haddon, the preacher, gave an impressive message.

Merbein work is on the up-grade, and a fine spirit of unity exists. An effort by the sisters realised £50 for the church funds. The special effort with Bro. C. Lang, of Doncaster, as evangelist, opened with fine meetings on Sunday. At worship his address came with power and blessing. The Bible School enjoyed a talk on "Making Faces." The sermon at night was on "The Gospel in a Nutshell." Bro. C. G. Orford is the song-leader.

Maryborough Sunday School anniversary services were held last Sunday. Bro. L. C. McCallum was the preacher, and huge crowds gathered at each meeting to hear him. Record attendances and offerings were established. Bro. McCallum gave encouraging and uplifting messages. Bro. W. G. Combridge was the song-leader, and under his leadership the children did their work excellently. Prizes for attendance at Young Worshippers' League were given out at the morning service.

There were several visitors at Essendon on Sunday morning, including Bro. A. Burden, of Ballarat. 116 partook of the communion, and about 90 children of the Young Worshippers' League were present. Miss N. Fraser was received into fellowship. F. J. Sivyser's subject was, "On Limiting God." The evening meeting was splendidly attended, the largest for some time. Subject, "The Transforming Power of Jesus." The Endeavorers were present in good numbers.

Cheltenham school anniversary was continued last Thursday with a tea and public meeting, and concluded on Sunday with the distribution of prizes by Bro. Wm. Judd. Bro. Reg. Enniss spoke to the church on Home Missions. The chapel was well filled at night, it being the first cricketers' parade service for this season. D. Wakeley preached on "Barabbas or Christ?" Good singing by the choir. The organist, Miss Brough, and Miss Amy Brough are going to the Federal Conference.

Bible School anniversary services at Box Hill on Oct. 3 were a marked success. Visiting speakers were Bro. Reg. Clark in the afternoon, and Bro. L. C. McCallum at night. Both illustrated their address with a suitable model. Tuesday, 5th, at the anniversary concert the members of the school excelled in their action-songs,

recitations, dialogues, etc. All meetings were held in the local recreation hall, and the attendances were large. Good meetings on Oct. 10, with good addresses by Bro. Allan. His subject at night was, "The Christian Endeavor and its Message." Miss Thelma Nancarrow, a delegate to the C.E. Convention, from Croydon, S.A., sang a sweet solo. Bro. Allan left on Oct. 11 as a delegate to the Federal Conference.

Carnegie Bible School anniversary services were continued on Sunday, Oct. 3, with an interesting kindergarten display in the afternoon. The evening service was well attended. Mr. Shipway's address on "Finger-marks in the Bible," was splendidly received. The demonstration on Oct. 5 had a magnificent audience, and a good programme was contributed by the school. Last Sunday afternoon there was a record attendance at school. The church services were also well attended. Sister Mrs. Seath, of Thornbury, was received into fellowship. Bro. Shipway gave an instructional address on "Bible Baptism," and at the conclusion of the service one young lady was baptised. The return competition in parlor games between the young people of Carnegie and the Murrumbidgee Methodists took place on Saturday evening, honors again being even.

It was Endeavor day at Moreland on Sunday. Bro. Gale spoke morning and evening on the Convention motto, "Thy Will be Done." C.E. visitors from nearly all the States were welcomed. They were entertained at tea in the chapel by the Endeavorers. A large number were at the afternoon meeting, at which the Wesley church service was heard by loud-speaker. A young girl was received in, and a boy and girl made the good confession. About twelve have been received in during the last few weeks by faith and obedience and by letter.

Meetings at North Richmond maintain an excellent standard. Attendances are increasing. Mid-week services have grown in attendance, and a great uplift is received. On Lord's day, Oct. 3, the mutual improvement society held anniversary services, the young men leading all the meetings. Bro. W. Hill presided at the Lord's table, Bro. G. Argo addressed the church. At the gospel meeting Bro. Cameron, the preacher, was assisted by a male choir, whose singing was a feature. On Lord's day, Oct. 10, there were fine meetings. Bro. Cameron's messages were inspiring. A young lady made the good confession.

Bro. A. Crowley having resigned, Bro. Alfred Mann is acting as secretary of Brunswick church until November. On Oct. 2 a "grocery" social was held for the sale of gifts. The J.C.E. Society was well represented at the convention in Wirth's Olympia. Freewill offering per special envelope for Leprosy Mission came to £12/- . On Oct. 10 Bro. J. C. Ferdinand Pittman addressed the church on "The Covenants." College of the Bible offering so far amounts to £24/- . 99 signatures were secured for the petitions to Parliament for liquor reform. Bro. Way preached at night. Miss Cora Gilbert, from Perth, W.A., was a visitor.

Preston reports continued good attendances and interest. Helpful exhortations were given by Bro. J. Mortimer and Holloway (Malvern) on Sunday, October 2. Bro. Mortimer faithfully proclaims the gospel; a girl confessed her Saviour a fortnight ago. On Tuesday, Sept. 21, a farewell social was held in honor of Bro. and Sister Greenway and their son Bernard, who have gone to reside in Wagga, N.S.W. Suitable presents were made to them. They have been with the Preston church for about 18 years, and have proved to be useful workers in the cause. Bro. Salisbury was elected treasurer on the departure of Bro. Greenway the former treasurer. All auxiliaries report good work and interest.

Attendances at all services of Boort church have increased much of late, and often the capacity of the building is taxed to its utmost. A six days' mission by Bro. Hargreaves, of Woorinen, and Methven, of Boort, has been held, during which five adults confessed Jesus. A

baptismal service was held on Friday evening. The Bible School is continuing its rally, and the membership has reached 112, a record for this school. The church recently released Bro. Methven to assist in a mission for a fortnight at Woorinen and Piangil. The young people's evening at the manse every Friday is proving helpful in sustaining interest in the gospel services, where a major portion of those attending are young folk. This is organised and carried on by Mrs. Methven.

New South Wales.

At Chatswood on morning of Oct. 10 Bro. Whelan spoke from Rev. 5: 6. His evening theme was "Is It Nothing to You?" Splendid congregation witnessed the baptism of two young women. Fine attendance at prayer service.

At Lidcombe on Oct. 10 Bro. Aderman, of Auburn, exhorted on "Deep Digging." In the evening Bro. E. R. Butler conducted the gospel service. On morning of Oct. 3 Bro. Adams, of Granville, was present and exhorted. Bro. Butler preached at night. On Sept. 26 Bro. Puffet, of Auburn, conducted the gospel service.

A young lady recently baptised was received to fellowship at Lismore on Oct. 3. Good attendance in the evening, when Bro. P. J. Pond preached on "The Question no one in Lismore can Answer." Seven Lismore C.E. members went to Melbourne for the convention—Bren. G. M. Davis, Stan. McDonald, H. Taher, and Sisters Edna Pond, E. Gardner, N. Smith and A. Walker; also Sisters Mrs. C. Snow and Miss Cox, of Murwillumbah.

Hurstville Sunday School anniversary was held on Sept. 26. Bro. F. Coxhead spoke in the morning to a good congregation. Bro. Crossman, evangelist from Taree, gave the afternoon address and also preached at night on "What the Child Expects of You." The scholars rendered the anniversary hymns creditably. Meetings were much enjoyed by splendid gatherings. Prizes were distributed to primary department. A demonstration was held in Masonic Hall on Sept. 30. Bro. Crossman presiding. There was a splendid programme, and prizes were presented. A permanent preacher is required for the church.

Auburn has enjoyed good meetings of late. Attendances have increased and interest is growing. Bro. E. R. Butler, of Lidcombe, gave a fine exhortation on Oct. 10. Bro. and Sister Neave, from Kalgoolie, W.A., were present. At the gospel service Bro. Aderman delivered the address. One made the good confession, and she, with two others, were immediately baptised. The Nicholson mission is at present being held in Auburn, and the church is co-operating where possible. The Bible School picnic was held under ideal conditions on Oct. 4 at Parramatta Park. The sisters conducted a stall on Rose Day, and raised upwards of £8. Auxiliaries are active.

Enmore reports highly of Bro. A. L. Haddon and the most worthy service he has rendered during his brief ministry. His addresses were excellent. At morning service on Oct. 3, Bro. Haddon gave a practical address from Exodus 33: 6. The gospel service was broadcasted, the excellent music rendered by the choir and the brilliant address of Bro. Haddon on "The Challenge of Christ" being appreciated by all. Bro. Paternoster arrived with his family on Oct. 8. They were met at the station by the officers of the church, who entertained Bro. and Sister Paternoster the following evening at the home of Dr. Verec. The church reports brilliant messages from our brother who was present at all sessions on Sunday. The attendances were good.

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OBITUARY.

(Continued from page 659.)

plaining spirit of this disciple of Christ. Her strength gradually failed and after a long patient illness she passed to be with Christ on Friday, Sept. 3, leaving a widowed mother, a sister and four brothers to mourn their sad loss. To these loved ones who have cherished memories we extend our sincere Christian sympathy.—Jas. E. Webb.

ACKNOWLEDGMENTS.

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The Board of Management desires to acknowledge, with thanks, the receipt of the following contributions during the month of September:—

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