

The Australian Christian

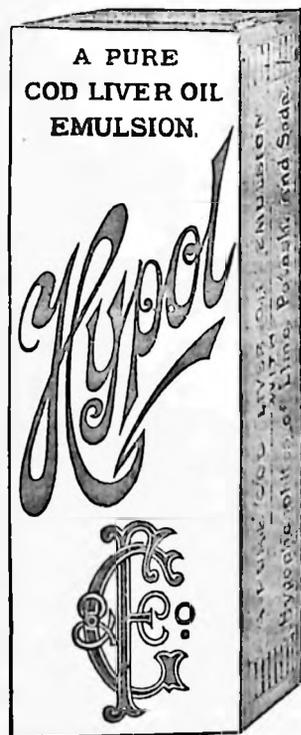
CIRCULATING AMONGST CHURCHES OF CHRIST in the AUSTRALIAN COMMONWEALTH and NEW ZEALAND

Registered at the General Post Office, Melbourne, for transmission by Post as a Newspaper.

Vol. XIX., No. 41.

Thursday, October 12, 1916.

Subscription, 6/- per annum; Posted, 7/-.



HYPOL

The Famous
Emulsion for

Coughs, Colds, Debility, and
all Chest Complaints, and
Wasting Disorders.



PLEASANT TO THE TASTE.

Children especially are very fond of Hypol and thrive rapidly upon it.

To be Obtained Everywhere.

Price,
2/6
Per Bottle

Teaching Staff
 Principal.—R. MAIN, M.A.,
 H. E. KNIGHT, M.A.,
 and Assistant Teachers.
Federal Conference Officers:
 President—A. E. Hingworth.
 Vice-Pres.—D. A. Ewers.
 Secretary—H. G. Harward.
 Ass. Secretary—W. H. Hall.
 Treasurer—T. E. Rofe.
 Acting Executive—A. E. Hingworth, H. G. Harward, W. H. Hall, T. E. Rofe, Dr. Bardsley, A. Price, L. Russell, F. T. Saunders, J. Stinson.
Board of Management of the College:
 R. Lyall (Chairman),
 W. C. Craigie,
 C. Hardie, A. Millis,
 F. M. Ludbrook,
 R. C. Edwards, C. Lawson.

College of the Bible

GLEN IRIS

MELBOURNE



Particulars in regard to the College Course will be furnished on application to the Principal, A. R. Main, College of the Bible, Glen Iris, Melbourne, Victoria.

Treasurer—W. C. CRAIGIE, 265 Little Collins Street, Melbourne.
 Secretary—CHAS. HARDIE, Henrietta Street, Hawthorn, Victoria.
 Organising Secretary—REG. BONISS,

Scott Grove, East Malvern, Victoria.

State Executive Committees

Victoria.
 J. Pittman, A. Millis, R. Lyall,
 W. C. Craigie, C. Hardie,
 R. C. Edwards.
South Australia.
 J. E. Thomas, I. A. Paterson,
 W. C. Bronker, B. W. Huns-
 man, G. D. Wright, D. A. Ewers.
West Australia.
 H. J. Banks, W. B. Blakemore.
Queensland.
 W. Suchting, L. Gole.
Tasmania.
 W. R. C. Jarvis.
New Zealand Advisory Board.
 R. Gebbie, F. V. Knapp,
 C. F. McDonald, J. Routledge,
 J. L. Scott, J. I. Wright.

JOSEPH ALLISON Telephone 751
 Telephone 231
 Ascot.

**Furnishing Undertaker
 and Embalmer**

133-5 ERROL ST., NTH. MELBOURNE

FRANCIS
 Mount Alexander Road, Moonee Ponds.
 Funerals supplied to any extent in Town or Country.

THE Australian Christian.

Published Weekly at
 528-530 Elizabeth St, Melbourne

Editor: A. R. MAIN, M.A.

All communications should be sent to above address.

All Cheques, Money Orders, etc, should be made payable to D. E. PITTMAN

TERMS—In Australian Commonwealth, Two Copies or more to one address, or Single Subscription posted fortnightly, 6/-. In New Zealand Four Copies or more to one address or Single Subscriber posted Monthly, or Two Subscribers posted Fortnightly, 6/-. Single Copy posted Weekly to any part of the world, 2/.

CHANGE OF ADDRESS—Kindly send both old and new address a week previous to date of desired change.

DISCONTINUANCE—No subscription is dropped without definite request.

Births, Deaths, Marriages, and In Memoriam Notices: 2/.

Coming Events: 16 words, 6d., and 6d. for every additional 12 words and under.

Other Advertisements (not displayed): 24 words, 1/., and 6d. for every additional twelve words and under.

Hyda's Bible Hall and Book Depot,

79 RUNDLE STREET, ADELAIDE.

(Proprietor, Pastor C. Frisby Smith)

Bibles, S.S. Rewards, etc., usual disc. *Church of Christ Home Books*, S.S. Supplies: Sankey's, "Calvary's Treasures"; Alexander's; *Presentation and Teachers' Bibles*.

The Bibles, Books, for Devotion and Bible Study, the Classics, and all healthy fiction.

Self-filling Fountain Pen, "Royal George," 7/6; "The Swan," and "Onion."

For Cash with Order:—"Tarbell," 3/; "posted, 3/6"; "Pelaher," 3/6; posted, 4/-. Reduced for 1916—overstocked.

Sunday School Stamp Album, 4/ and 9/; doz. "The Baptist in Europe," G. Rushbrook, 3/; posted, 3/3.

Beautiful Xmas Cards and Art Stationery. Duplex Envelopes, 10/6 1000, with 1/3 1000 extra for postage. Cash price. This includes printing, name, etc.

Teething Troubles

Speedily Relieved by

Owen's

HOMOEOPATHIC

Teething Powders

They are invaluable for Disorders of Children, such as

Derangements of the Stomach and Bowels, Feverishness, Restlessness, Sleeplessness, Vomiting, Convulsions, etc.

A BOON TO THE LITTLE ONES

and a sedative in Infancy

Price . . . 1/6 and 2/6 per Box.

Prepared only by

Edward G. Owen

Homoeopathic Chemist,

189 Collins Street, Melbourne.

Telephone, Central 6083.
 For Good Honest Value go to
P. B. McMaster, WATCHMAKER and JEWELLER,
 Errol Street, North Melbourne.
 Only First-class Work done.
 Orders by Post Promptly and Carefully Attended to

Real Eye Comfort Guaranteed

NO matter who your Oculist may be, we guarantee to fill your Prescription to his and your Perfect Satisfaction.

ALL Country Orders receive Prompt attention, and where possible are returned by next mail.

All work done on the premises by our own experts.

WE TEST SIGHT.

WOOD

"The Optician,"

"THE HOUSE OF QUALITY."

Equitable Buildings,
 95 Elizabeth St., Melbourne.



The Australian

CHRISTIAN



Thursday, October 12, 1916.

Vol. XIX., No. 41.

The Bible and the War.

In the Melbourne "Argus" of Saturday last appeared a remarkable leader based on a London "Times" article dealing with the new light which the war is throwing upon the Bible. We give the following extract from what might be styled the lay sermon of our secular contemporary:—

"The war seems to have brought home to all fighters and sufferers the value and reality and 'all-roundness' of the Bible. There is found to be a marked distinction between the Bible and the Church. The various denominations of clerical Christians are tempted to small tricks and small deceptions in order to make proselytes. But the Bible has no deceptions and no tricks, and it never proselytises. Every man can find his own particular church therein. Therefore it, and it alone, is truly catholic. But it is not only catholic in its relations to the several denominations; it is also catholic in its relations to human nature. Men who are fighting to the death for all that makes life worth living find 'Isaiah' and 'Revelation' to be full of warfare. The 'Psalms' ring with the horrible notes of struggle and cruelty and destruction. Men are finding out the Bible to be a fighting book, a book that strengthens them when they live in death, and have to walk daily among wounds.... When Isaiah and Nahum tell of the rise and fall of Babylon and Assyria, men find an echo in what is going on today. Jeremiah's sorrow over Jerusalem is not unlike that of those who read of the 'barbarians' inundating Belgium and France; while the struggle in the heart of Habakkuk is repeated in the heart of many a thoughtful Briton.... So the Bible is becoming real, not only to those stationed in Egypt or on the Euphrates, but also to those in France or on the North Sea.... All the tricks and jealousies of 'clericalism' are fading away, and the Bible is standing out as the one and only abiding fact at the base of all religion. The 'higher critics' also, like the 'clericalists', are finding their occupation gone; for the Bible is a book for the common man, and the common man is putting his own interpretation upon it. He may not be able to say whether it is poetry or revelation, history or philosophy, religion or ethics; all he knows is that it finds him and helps him in this the greatest conflict of his life.

"And the confusing voices aroused by the war, some are saying that ethics cannot be based on courage and self-sacrifice, and others that neither can it be founded on

love and benevolence. Surely that all means that human nature is an all-round thing and cannot be reduced to a formula. Men need courage and self-sacrifice; they also need kindness and brotherliness and compassion; but they also need religion and the comfort it brings. The fourth Gospel is an extraordinary help to a man who is facing death for him-elf and his friends; while the exultation of a Paul fills every reader's heart with a kind of echo, a hope that for him also these wonderful things may be true.... But the most remarkable thing, and one specially mentioned in 'The Times' article, is that all fighters and sufferers are beginning to realise that at the head of the Christian revelation there stands, not a young Apollo, but a Man of Sorrows. The Crucifixion is acquiring a new meaning and a new reality. The pain of the Bible is finding its response in the pain of the war. 'So the stricken hearts, as they read the Holy Book, are greeted with a smile of recognition by singers and thinkers and prophets, and are admitted into a secret land, where pain is merged in a peace which passeth understanding, and death is swallowed up in victory.' So the writer in 'The Times' describes the consolation men and women are finding in the Bible; and who can deny the truth of his words? Christianity is more a religion for adversity than for prosperity; and those who are really feeling the war are finding healing in the Bible."

The Church in the Present Crisis.

The Moderator of the Presbyterian Church of Australia, Prof. McIntyre, M.A., B.D., delivered a strong address on the above theme at the General Assembly in Sydney recently. After dealing with the war and its problems, he spoke at length on church union and evangelism. We call the following from the "Messenger":—

"We must brace ourselves to a more complete consecration, a more whole-hearted unity, and a more daring boldness for God, and we must set our-elves to make that Word the dominant force in human life, individual, social, and national. We must know our message, we must believe in it, and we must utter it with piercing conviction, as ambassadors of the great King. Have no fear of being too dogmatic, but see to it that you are dogmatic about the right things. The stammering tongue has no place when we speak of the reality of God, of his governance of the world, and of his

love to men. Men are not interested in your doubts and your hesitations. Negations never yet lifted a soul nearer to God. We want more positive preaching, the clear bold call, not the faltering toot-toting of jumbled notes.

"We are told that this is an age of doubt. If it be so, then the pulpit need not add to the doubters. A mist of doubt in the world is best cleared away by a strong fresh breeze of conviction from the church.... Forgive me putting it so bluntly, but it is God who is going to save us, not we who are to save God.

"This faith is ours to preach, not to compromise with. It is a trust to be held at all hazards, but it is the faith that is a trust, not our theology of it. You may save your theology and sacrifice the faith; a defeated army may save the guns and lose the hill. I venture to believe that my brethren of the ministry trust me sufficiently to let me say to them with all affection and humanity that more than ever we must aim at direct spiritual results in our parsonage and preaching.... May I plead further for the enlargement within the ministry of our own Church of the gift of evangelisation?

"If religion decay in this land, it will first decay in the Church, and if it decay there it must first perish in the home. On the other hand, if religion is to live in the Church it must be married in the home. I have no new and patent method for reviving spiritual life with 'early delivery' of the goods. I am old-fashioned enough, if it be so, to feel assured that religious life must be nourished on the Word of God. I would speak with thankful acknowledgment of the homes where the family altar is reared.

"We read books about the Bible. It is time we read the Bible itself. A strong, healthy Christian life can only be built up on the Word of God, and I tell you quite frankly that I have no hope for the future of religion in this land if the Bible is not to regain its former place in the homes of our people. I shall ask the Assembly to specially consider this matter, and with your encouragement and approval I would make it the chief subject of my official visitation of the churches, and throw into it the weight of the office which by your grace I hold. The longer I am a student of the Word, the more convinced I am of its divine and inspired message. The Bible needs no apology and no eulogy. It only requires to be read with a Spirit-guided understanding, and I am profoundly impressed with the conviction that we must lay the basis of a renewed and vigorous spiritual life on the heritage of that inspired revelation of God."

The Practice of the Presence of God.

How beautiful the thought! How wonderful the realisation! The practice of the presence of God!

The phrase comes from the experience of Brother Laurence, a lay member among the barefooted Carmelites of Paris in the middle of the seventeenth century. He had been a footman and soldier, but from his conversion he grew eminently in the knowledge and love of God, endeavoring constantly to work as in his presence. His conversations and letters illustrate his practice of the presence of God.

Bishop John H. Vincent, who has written and said so many beautiful things to inspire higher and better worship and devotion, has given these six helpful guides to the practice of the presence of God:—

1. "To think of God as present—here and now.

2. "To repeat the thought, again and again—God is now here.

3. "To practise by concentration of all the faculties of the soul the consciousness of His actual presence here and now, saying over and over again, 'God is now here,' putting emphasis on every word of the sentence, repeating again and again, each time putting emphasis on one word, and thinking with concentrated attention, and resolving to believe that God is now here.

4. "To ask God now actually present, to give spiritual vision—the vision calm, intelligent, deliberate, that genuine faith—faith with the will in it—is sure to give.

5. "To take for granted, as real faith must do, that what God promises God will himself do; and then—

6. "In cold blood, with intellectual concentration, by an act of will power, leave the entire matter with God—going about work, business, study, recreation, travel—doing everything you attempt to do with the secret and unchallengeable conviction that all is right between you and God. He promised. You have taken him at his word. You can perfectly afford to trust him, to leave everything with him."

Wherever you go then—this is the Bishop's thought—whether it be about your work, in the home, in the office, or in the shop, whether it be your school work or recreation, on the ball ground, at the party, on the excursion with your friends, you are to live your life on the normal, legitimate lines of life, thinking large and noble thoughts about God, thinking generous and loving thoughts about other people, and then carrying your thinking into those many activities which make other people happy, which minister to their comfort, and which introduce them to the knowledge and love of God.

Whatever we do or fail to do, Bishop Vincent wisely admonishes that we should not fail to follow the example of Jesus, to enter into our closet of secret prayer every day, where we come into personal fellowship with God. His ear is always open. His

love is toward those who need him. His Fatherly heart is always yearning over the children of men, and it is his good will ever to give what is best.—"Christian Advocate."

Why Practise Immersion?

Thos. Hagger.

Baptism is deeply spiritual, but a physical act is involved in this surrender to Christ. As is well known, some Christ-loving men sprinkle, others pour water, while still others immerse in water. Which is correct? The writer stands with the Churches of Christ, and they always and everywhere practise immersion. But why?

1. *Because such is almost universally admitted to be right.* Scholarly men who practise sprinkling and pouring freely admit that immersion is right; but many equally learned and earnest deny that sprinkling and pouring are right. The discussion that goes on, then, is not about immersion, but concerning the other practices. Surely it is safer to adhere to that about which there is no discussion.

2. *Because the circumstances surrounding New Testament baptisms point to immersion.* Prior to the baptism they went "into the water" (Acts 8: 38); while in the water the baptism took place (Acts 8: 38; Mark 1: 9); after the baptism they came up "out of the water" (Acts 8: 39; Matt. 3: 16). These and other circumstances suggest immersion.

3. *Because the statements in the New Testament concerning baptism lose much of their meaning and beauty when anything else is substituted.* Take such a statement as "Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6: 4). No wonder that God-fearing men who practise something else declare that such alludes "to the ancient manner of baptizing by immersion."

4. *Because such is the meaning of the word.* To learn its meaning I do not go to the English dictionary, but to the Greek Lexicon, and I look for the meaning of the word used by the New Testament writers, and I find such definitions as "Immersion, submersion, for a religious purpose." "To dip in or under water." Never is the word defined by an authority as "to sprinkle, or to pour."

To be satisfied, then, about our own baptism, and about that which we administer to others: to obey Christ (Matt. 28: 20) immersion must be the practice, and nothing else.

How often do we look upon God as our last and feeblest resource! We go to him because we have nowhere else to go. And then we learn that the storms of life have driven us, not upon the rocks, but into the desired haven—George MacDonald.

The Religion of Forgiveness.

Matthew 6: 14, 15.

Cyprus R. Mitchell, M.A.

It is easier for a forgiving millionaire to get into the kingdom of heaven than for an unforgiving pauper to enter therein. The world is being saved by the repentant sinner; it forgives; not by social and moral vengeance. By grace are ye saved; not by the justice of law. Only One Soul has been able to live in the decrees of His own conscience. He said, "Except ye forgive men their trespasses neither will your heavenly Father forgive you your trespasses." If we really forgive our neighbors much, they will love us much, and honor the name of Jesus; "and whoever walks a furlong without sympathy, walks to his own funeral drest in his shroud." The unforgiving soul is the unsympathetic one. The greatness of true love is its power to forgive. Any moral pigmy can hate; only the spiritual giant can love the possible in his neighbor. And the "love that loves the possible yet unborn in any fellow creature is Godlike." Every unforgiving person drives afresh the crown of thorns into the brow of Christ.

"If I knew what poets know,
I would find a theme
Sweeter than the placid flow
Of the fairest dream;
I would sing of love that lives
On the errors it forgives;
And the world would better grow
If I knew what poets know."

"If you forgive others their offences, your heavenly Father will forgive you yours also; if you do not forgive others their offences, neither will your heavenly Father forgive yours."

The Nameless Grave.

Unnamed at times, at times unknown,
Our graves lie thick beyond the seas;
Forgotten, but not of Him unknown;
He knows! He sees!

And not one soul has fallen in vain,
Here was no needless sacrifice
From this red sowing of white seed
New life shall rise.

All that for which they fought lives on,
And flourishes triumphantly;
Watered with blood and hopeful tears,
It could not die.

Birth comes with travail, all these wars
Are birth-pangs of the day to be,
Life's noblest things are ever born
In agony.

So—comfort to the stricken heart!
Take solace in the thought that he
You mourn was called by God to such
High dignity.

—John Oxenham

"It is easy enough to be pleasant
When life flows by like a song;
But the man worth while is one who will smile
When everything goes dead wrong.
For the test of the heart is trouble,
And it always comes with the years,
And the smile that is worth the praises of earth
Is the smile that shines through tears."
—Ella Wheeler Wilcox

Notes on Current Topics.

Jan. E. Thomas.

The Massacre of Roumnians.

The account of the treatment of Roumanian women and children as well as soldiers and non-combatant aged men, is a sickening repetition of that which has happened in Belgium and Servia. If this were confined to the semi-barbarous Bulgarian soldiers it would be terrible enough, but it has given a further illustration of the unprecedented barbarism of German culture. One of the most disappointing and deplorable things in this awful strife of the nations is that a nation that has given so much to art, literature, and to Christian progress, has fallen so low as to resort, with the consent of the high officials, to the dastardly conduct of which she has been repeatedly guilty.

The New Armenia.

There are very gratifying reports coming to us concerning the new conditions prevailing in Armenia and Eastern Turkey. American missionaries connected with the Congregational Church have four stations that were under Turkish rule that are now protected by the Russian flag. When the great city of Erzerum fell there was no fighting within the city itself, and the missionaries were not disturbed. Refugees are now coming from their hiding places, and are quite thankful for their emancipation. Missionaries are now returning to Eastern Turkey by the way of Petrograd, which is an indication of the wonderful transformation taking place. In centres where massacres were perpetrated last year by the cruel Turks there is now peace and quiet, and workers are meeting with the greatest kindness at the hands of Russian officials. These brave Armenian Christians can never forget the terrible ordeal through which their nation has passed. It is estimated that 750,000 at least have died of wounds, disease or exhaustion, while there are 1,000,000 Armenians scattered abroad in Turkey and Palestine who are destitute and starving. Doubtless Christian people of every land will do their best to help these faithful people, and we can only pray that the future may restore to them the joy of a free people. Russia will add to her glory by such kindly protection to God's servants, and such benign treatment of those over whom she is now ruler. After such a terrible war we look for the brighter days that are to be.

The Church and the State.

In a speech recently, Archbishop Carr made reference to the attitude of the Church of Rome toward conscription. He fully endorsed the justification of this war as far as Britain was concerned, and stated that it was our duty to exercise as much force as would completely frustrate the aims of the aggressor. He maintained, however, that the prosecution of this war was a matter for the State, and not for the church. The work of the church was in the

realm of the spiritual. In this way he reasoned that the issue of conscription is a matter for the State and the individual citizen, and not for the advocacy of the church. There is a great deal of logic and scriptural foundation in this position, and we believe that while the church has rightly stood for the justice of our common cause, and given and encouraged her brave sons to do their part nobly in the great conflict, yet it is scarcely in the province of the church to enter in the heated controversy concerning conscription. This must be settled by our statesmen, and by us all as citizens. We feel, however, that the history of the Roman Catholic Church will show how wonderfully inconsistent the utterances of Dr. Carr are. The present is a question that calls for the enunciation of a principle that has been notoriously violated by Rome. The cause of most of the per-secution of the past and the unrest in Ireland and elsewhere today is because Rome has sought to dominate over individual rights and to gain State control. The sorrow of the Pope is that he has lost temporal power. Cardinal Manning and statesmen since have sought the ascendancy of the church in temporal matters. We fully endorse the sentiment that the realm of the church is spiritual, and its field is the moral and spiritual, but Dr. Carr is scarcely correct when he says the church does not touch the province and the kingdom of the State.

[J. E. Thomas, 47 Arnold-st., North Carlton.]

Rome and Conscription.

This doctrine of the Church of Rome as stated by Dr. Carr, is one that has been difficult in its observance. If it was logically enforced, it would mean that the church would leave it to the State to say in this great war whether conscription was necessary to our welfare as a nation, and to our freedom as individuals. This is the position that actually confronts us to-day. We find, however, that for some reason not stated by many of our statesmen, Ireland is exempt from this direction of the State. England and Scotland are conscripted to defend the rights of Ireland. Sir Edward Carson has only stated this week in a notable speech that more volunteers go from little Ulster than all the rest of Ireland put together. Yet the conscription of Ireland is only stated as a third final possibility after counting those who are in other industries, or raising the military age. Mr. Redmond objects, and the Nationalists object, to Ireland taking equal share with England and Scotland in the defence of common rights and of Belgium, a Catholic country. Perhaps Dr. Carr could explain why it is that Ireland is exempt. We fear that it is because of some influence the church has upon the State. While we believe conscription is a matter for the State, and for all within the church to settle as citizens in the light of their own consciences, we are won-

dering whether the regrettable influence of priests of the church who violate the commendable spirit of Dr. Carr has not precipitated the unfortunate condition of things that prevails in Ireland to-day.

[J. E. Thomas, 47 Arnold-st., North Carlton.]

Lord Mayor of London on the Bible.

At the annual meeting of the Bible League held at the Mansou House in May, 1916, Sir Charles Wakefield, the Lord Mayor, made a most commendable opening address. He said that the purpose of the League to further the spirit of reverence in our nation and Empire for the Holy Scripture in these days of solemn crisis was worthy of the support of the Lord Mayor. There never was a time in the history of the world when reverence for and study of the Holy Word was more called for. In this mortal conflict, with only one exception our antagonists are so-called Christians to whom the Scriptures have been a charter of their faith. We have allowed modern criticism particularly by eminent German scholars and theologians to whittle away our belief in the great leading tenets of our Christian faith, with the result that we ourselves have become lax and indifferent. Let us hope that when the war is over, and our antagonists are more or less exhausted, we and they may return to a greater reverence for the Word of God, and that in a humbler and more chastened spirit the revival of studious interest in the Holy Scriptures may tend to soften all the asperities the war has raised, and that by a deeper appreciation of the divine message, war among Christians may never again be possible. We are sure that all will unitedly join in the hope and prayer of this godly Lord Mayor. May the number of such leaders of the people abundantly increase.

The Six o'Clock Bill Lands Safely in Victoria.

After the stormy passage of which we spoke last week, the Bill for six o'clock closing during the war and till the end of the session of Parliament following peace, has been honorably carried. The threatened and attempted mutilation by the Legislative Council was rejected by the Government, and the Council wisely withdrew their amendment to sell drink in cafes from 6 to 8. We most sincerely congratulate the Government for the commendable stand they took. If they had only shown that spirit of reasonableness months ago, we might have been enjoying six o'clock closing for a good while already. The Bill is here, however, and we must not complain. It is hoped that it will be swiftly made operative, and that it will mean such a benefit to our community that 9,30 or 11 will in the words of the South Australian Premier, "have no resurrection glorious or otherwise." It is now time for Queensland and Western Australia to fall in line.

We shall one day forget all about duty, and do everything from the love of the loveliness of it, the satisfaction of the rightness of it.

Was the Body of Jesus Broken?

Dr. J. C. Verco.

A brother under this heading says it was not, because it could not have been broken without breaking the Scriptures also. The Scripture quoted by him is John 19: 32-37, which narrates the breaking of the legs of the two thieves, while those of Jesus were not broken. Our critic further directs us to Psalm 34: 20 as the Scripture which was thus fulfilled. The application of this text to Jesus specially may be questioned. John probably had before him the Mosaic statute about the passover lamb (Exod. 12: 46). "Neither shall ye break a bone thereof," and this was fulfilled when Christ our passover was sacrificed for us. There can be no dispute therefore that no bone of Jesus was broken, and that this symbolic prophecy of the passover lamb was fulfilled in the crucified Saviour.

But our brother's statement that his *body* was not broken is not thereby established. His bones were not his body. His body was "flesh and bones," as he himself taught his disciples (Luke 24: 39), and as the Holy Spirit implies in his references to Jesus and his "church which is his body" (Eph. 5: 28-30). Doctors speak quite properly of broken skin as well as broken bones; people speak of "a broken head" without meaning a broken skull, and any part of our body can be broken just as can our bones. So with Jesus. Though no bone was broken his body was. His skin was broken with the thorns of his crown and the scourging of the Roman rods, his flesh was broken by the nails driven into his hands and feet, and by the spear thrust into his side. We speak, too, of a "broken heart." Usually we mean a spirit bowed down with grief, but there is such a thing actually and physically as a broken heart, a heart that bursts with almost instant death. In the Messianic Psalm 69, verse 20, the prophet cries, "Reproach hath broken my heart." In the Garden of Gethsemane Jesus said, with no Oriental exaggeration, "My soul is exceeding sorrowful *even unto death*," but in answer to his supplication an angel from heaven strengthened him, and he was able to get as far as Calvary, and bear his almost intolerable load of sin and shame, reproach and pain until the ninth hour, when having cried out with a loud voice, he bowed his head and gave up his spirit. "Then burst his mighty heart." He died as soon after he was nailed to the cross that Pilate, when asked for his body by Joseph of Arimathea, wondered if he could be already dead, and hence the contention to make sure that the spear into his side, when strange to say, "forthwith came there out," not blood alone, but "blood and water." From all the circumstances of this decease experts have concluded that he died of "a broken heart" literally; it burst under the strain of his superhuman sorrow. There is no doubt the *body* of Jesus was broken, though not one bone. Jesus could therefore have said, "This is my body which is broken for you" and spoken the truth.

Now as to whether he *did* say this. Our brother writes, "We know that Jesus never said anything of the sort." Surely this is going too far. We cannot *know* he did not say it, unless we were there and heard all he said. We cannot *affirm* he did not say it, unless there is some passage in the Bible which states that he did not. But there is no such passage. If from 1 Cor. 11: 24 we strike out "which is broken for you" we cannot deny that he used the words, we can only affirm the absence of evidence that he did.

But how does the balance of evidence turn? Paul writes in 1 Cor. 11: 24, "He said, take eat, this is my body which is broken for you." Our brother says, "Paul has been mistranslated by the revisers." In the Authorised Version the words stand as above, which our brother regards as a mistranslation. But in Bagster's Polyglot Bible with the Greek text, the note is that the Greek word for "broken" which is absent from some ancient manuscripts should be retained according to the weight of evidence as balanced by Griesbach, one of the greatest Greek scholars. The Revisers, however, in the New Version, leave out "Take eat" and "broken," and give only "This is my body which is for you," putting a marginal note, "Many ancient authorities read 'is broken for you.'" That these words occur in many ancient authorities and in so many that Griesbach thought they should be retained, is evidence that Jesus *did* use them rather than that he did not, else why were they put in so many ancient manuscripts? But evidently some word must be inserted, mentally at least, to complete the sense of the sentence, "This is my body which is for you." We naturally ask "which is" *what* "for you" if not *broken*." Our brother supplies the word *given* from Luke 22: 19, "which is given for you." But the marginal note of the Revisers here also reads "some ancient authorities omit 'which is given for

you.'" So we are precluded from using these words on the same ground as "broken for you," and are thrown back therefore if we will be consistent and absolutely certain we are quoting the undistorted words of Jesus) on the formula "which is for you," and are left to ourselves to supply the manifest ellipsis, and use a word necessary to complete the meaning of the sentence. We are just as right on philological grounds in saying *broken* as in saying *given*, and our presidents can feel as much at liberty in using one as the other.

If our brother is right, we must abandon some of our sweetest and most appropriate communion hymns, e.g., No. 404, containing

"My broken body thus I give
For you, my friends, take, eat and live,"
and No. 374, with its lines—

"His body, broken in our stead,
Is shown in this memorial bread,
And so our feeble love is fed,
Until He come."

No singers must choose the pathetic song, "He died of a broken heart," to draw out the love and sympathy of their audience. If he is right we ought not to sing them, and we will, however, regretfully give them up. But happily we are not required to; they are justified by the facts of the Saviour's death, as well as by the testimony of many ancient manuscripts.

Some years ago a series of articles appeared in "The Australian Christian" suggested by the text "This is my body which is for you," in which one word after another was appropriately supplied; so as to impress us in some degree with what the Incarnate Son of God had done for us, that we might love him more and more.

"What Can I Spare?"

"What can I spare?" we say;

"Ah, this and this,

From mine array,

I am not like to miss;

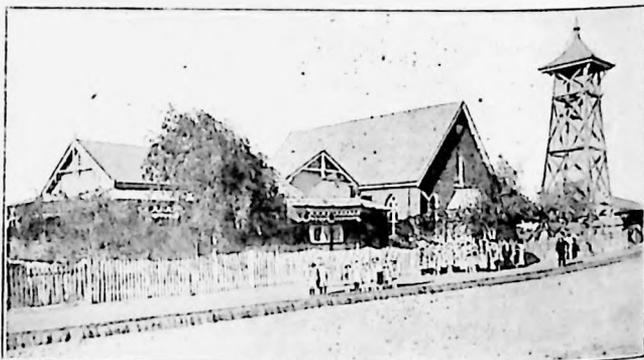
And here are crumbs to feed some hungry one;

They do but grow a crumbance on my *shell*—

And yet one reads, our Father gave His Son,

Our Master gave Himself.

—Frederick Langbride.



The Clasp at Charters Towers, Queensland.

The Silent Years.

L. W. Baker, M.A.

"And Jesus advanced in wisdom and stature and in favor with God and man."—Luke 2:52.

It has often been the subject of remark that the one man who stirred humanity to its deepest depths and influenced the race more profoundly than any other, died at the age of thirty-three. At that time when most men have just passed the threshold of a normal career, he was inspiring on the cross and the curtain was falling on the last scene in the only perfect life. But it is a fact of greater wonderment, that of these thirty-three years only three are vocal, and they are the last years of his life. There is the record of his birth around which cluster a few fond and beautiful stories that leave the heart hungry for more. These intimate and suggestive details start out so full of mystic promise that one feels, if we only had a fuller account, he would have doled out the periods of boyhood and young manhood with infinite meaning, as he did the years of maturity. Luke lifts the veil for a brief moment, and permits us a peep at the Master as he is passing from innocent boyhood into adolescence. That is a great moment "when a lad begins to understand life and himself; to consider what has to be done in the world, and to calculate his share in the work, to hear voices calling from the open air, and to catch the Divine echo in his own soul." It is then that he "changes before our eyes, as when the sap rises in the trees at springtime. He is suddenly dissatisfied with his surroundings; vague dreams of the future possess him; his very eyes have a distant look. For him all things are passing away and all things will soon be new to him as at the age of twelve when his parents took him up to the temple at Jerusalem, that Jesus felt his budding manhood, and then it was that the slumbering instincts of the eternal awoke in him, and he began to realise himself. Yes, we must be forever glad that the Evangelist gives us that glimpse of Jesus when the first consciousness of his mission is dawning upon him, but one can't help wondering why we know no more, why the rest is hidden. Think of it! The story of his birth, then a lapse of twelve years, followed by another absolute silence of eighteen years which Luke bridges in one all-important sentence.

"Jesus advanced in wisdom and in stature, and in favor with God and man." Three years of splendid manhood under the limelight of a public ministry that still inspires the world, prefaced by thirty years of silence, broken only by a single sentence: "Know ye not that I must do about my Father's business?" Is that the right proportion? Ten years of obedience for one of grand leadership! Thirty years as a learner—not in some great University centre like Jerusalem or Athens, Cambridge or Yale, but in the common school of life—then three years as a teacher. Thirty years of three—years spent in the school of years of private, for years of public life! It seems to us a strange proportion, and an unnatural one. Yet he is the one leader supremely great whose power over men is ever increasing. He is the great teacher. He was a learner in the school of the world. For thirty years, and in about thirty years of obscure teaching he so gripped the minds of men, that all the world has learned of him in ages since. He only had three years of speech, but "never man spoke like this man."

Our speed is much faster to-day. We have almost reversed the order. For three years of obedience after we reach the age of twelve we spend thirty years of leadership. For one year in school we expect ten of active ministry. For three years of silence, thirty years of speech, but we suffer because of this reversal. Our leadership has grown weak, our years of ministry are spiritually poverty-stricken, our speech inured and unimpassioned, contrasted with what it would be if we followed the example of Jesus in planning for the work of life. We spend three years of preparation over thirty years of ministry, and can we wonder that it is thin and tasteless compared with what it might be?

These silent years in the life of Jesus are not the barren, sterile years we are apt to think. They are the fruitful years. Without them the public ministry would have been an impossibility. The public ministry is the fruit of those silent years. All the experiences and influences of the hidden years are fed into the years of Godlike activity. They are the foundation upon which he built the only ideal human building. Sometimes I think they are the most important years, not only in the life of Jesus, but of all men and women. They are the years to which the Evangelists gave little or no attention, and are they not the years to which we in times past have given all too little attention? Like Topsy, so many mature men and women can look back on that period from 12 to 30 and say "I just grew." It is the period when we have been not less loved, but less understood and consequently most neglected. Yet these are the most vital, the most dangerous, the most wonderful years of life. These hidden years in the life of Jesus are like a rich mine from which he dug untold wealth. They should be in our lives the store-house from which we bring the treasures of a noble manhood, a pure womanhood, in him.

But what was Jesus doing, especially, during these eighteen silent years from twelve to thirty? That lovely picture of Jesus in the Temple is the first sign of an awakening spiritual consciousness, a consciousness of his relationship to God and his mission in the world. This goes on growing, slowly, like a beautiful bud, and the process is not complete until the moment of his baptism at the age of thirty. What a criticism and a rebuke upon our hasty methods of evangelism and our slap-dash methods of making converts! Even in the most secular callings we grow impatient if a lad or lass delays making the choice of life's work. We press and we urge them into this or that, and can we wonder sometimes that they never "find themselves," they never realise the thing for which they are fitted in life, and they spend their lives in prison, for that is the worst prison, to be continually chained to a task for which you were never made, or for which you are unfit. We hurry young people so much, that it is no wonder some never find their real selves as Jesus did, in God, but they find some other self which had far better been left unformed. Ah, we need to remember that it took Jesus eighteen years of conscious thought, and he was thirty years of age when finally he found himself in God and forsook the carpenter's bench for his real task in life, as the Saviour of the world. And his was a self worth finding because it was his real God-like self.

But more specifically, what was Jesus doing in these eighteen silent years? In addition to this growing consciousness of his mission, there must have been a steady and consistent preparation for that mission. Jesus, during these years of silence, was *gradually a learner*. These are the counting years of life. The youth at the age of twelve is a young Columbus about to discover a new world. He has all the feelings of an explorer in an unknown land. He feels that he is a pioneer. His heart leaps with the romance of life. He feels a sense of kinship with all about him, and a great ideal of power. He is filled with a great yearning—dreams of a great destiny. The whole world is spread out before him to be explored, to be conquered. Jesus must have had these feelings in common with all child-headed boys. Yes, he was learning.

Learning to think.

His environment was such as to lead his thoughts into the highest realms of life. By its environment it was his home life, and the surroundings of his home. In his own home there was food for trust thinking. There is every indication in the Gospels of a subtle intuitive understanding between Jesus and his mother. There is a noble woman behind every great man, and the mother of this greatest man was the sweetest

woman of history and of art. "The face of the Madonna was the first thing of earth the Lord saw when he opened his eyes on the morning. Mary was only a village maiden, but the spirit of God bloweth where it listeth. It matters nothing that she had not learned in the wisdom of the serlites; she had seen the angel who stands in the presence of God. For her Divine motherhood was prepared twice—she had to have a little of the world which is evil, once because she had so much of the world which is not evil. Thus a mother is laid a charge besides which making in the world can be compared—the fostering of the soul. If she teach her son to have regard to himself, to make friends with the children of unrighteousness, to satisfy himself with ignoble ease, to covet material treasures—then has she betrayed her trust and sold her son as with a kiss. If she train her son to set the eternal above all things of sense, to count service the high duty of life, to welcome hardship as one meets his bride, to fear none and nothing save God—then shall that son be twice born of his mother—once of her body and once of her soul; and her son may be cast out of synagogues and palaces, and may die poor and neglected, but he will be the greatest man in the story of the ages as the mother of a hero and a saint."

Mary put a premium on all those things that inspired in her son the best. Through the tender years of childhood and the critical years of youth she imparted to him the body spirit of a mother's love and purity. That after all is the only real spiritual succession in which one has much faith—the impartation of the holy spirit by the laying on of a mother's hands during the tender years of infancy, the inspiration of such mothers as Mary into their children. From the time when Mary can imagine the Madonna giving a spiritual direction to her son's life and filling it with her own lively self. Ah! mothers, if you imparted your spirit, would it be holy like that of Mary's own spirit? His home may have been but a humble cot of two rooms, but it opened into a city. It may have been in tiny Nazareth. But Jesus did not live in those four walls in that little village. He lived in a vaster world of thought and communion with God. And Mary just smiled his feet into that world. The surroundings of his home were conducive to sound thinking. "Nazareth itself lies in a valley, but Jesus had only to climb the hillside, and the Holy Land, and the very history of Israel, was spread out before him. Hereafter, as one looks southward, was the plain of Esdraelon, the site of many battles and glorious deeds, in days of old and the mountains of Samaria. To the east Ta-ber rises from the plains, richly wooded and perfect in its symmetry, whence Barash descended upon Sheba with ten thousand Issachites. Carmel shrouds Elithai, and the forested mountains stand out from the shore of the sea, which was another name for the west. Northwest were the hills around the sea of Galilee, and distant Hermon which was ever capped with snow and made the boundary of the Holy Land. Yes, he learned to think, here. He learned to think in the wilderness. He peopled his mind with all the heroes of Israel's past. He lived over again the great struggles of his people—their romantic past when God would them out of Egypt, lying far off to the south; their days of proud glory and their nights of anguish. Jesus must have fought an imagination by the side of men like Elithai, Hiram, Amos, Isaiah and Jeremiah. He must have roamed the hills of his native town like David. He must have stepped his mind in all that literature of his race—the law and the prophets, and the Psalms of Israel. Love and contrasting good and evil, how his heart must have leaped with him at the picture of a people, his people, fallen on each day, and how his heart must leap at the thought of fulfilling their long deferred desire for the Messiah, the Christ.

Jesus went into the heart of life during these years. Not only in his own relation to God and his own mission to the world as one sent of God to save, but in the relationship of all people to God and to one another. Jesus has entered the first world upon the fundamental problems of life. He is the great soul expert, the great moral and spiritual anthropologist. It is extremely doubtful that

he ever read a book on social problems or ethical relations. Yet he formulated the great principle of all our development. "The Fatherhood of God and the brotherhood of man—we can never outgrow that. "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself." Ours is the duty of children to a heavenly Father. Ours is the duty of brother to brother. "The last world in ethics is: "Do unto others as ye would that men do unto you." The last word in service "Inasmuch as ye have done it unto one of the least of these, ye did it unto me." We wedded religion to morality, and showed that service to man was service to God. What was he doing in these eighteen silent years? "He was making himself at home in those great moral processes which are to bring the city of God, the ideal social order down out of heaven and set it up in active

operation on this common earth!" He was learning to think as God thinks that he might show the mind, the will of God in his public life.

After Jesus preached the sermon on the Mount we read "The multitude were astonished at his teaching, for he taught them as one having authority, and not as the scribes." He gripped his audience, chained them to him by the power of his thought, the beauty of his utterances. He spoke with authority. Where did he get it? Why from God. In the eighteen silent years he had laid his mind and heart and soul open to God, and God had stamped them with himself. He was the authority of experience, not of books; the authority of life, not of tradition. He was not a ministry of doubt, but of authority. He knew, and knowing, he was able to impart.

(To be continued.)

Reports from the Field.

Tasmania.

HOBART—Bible School anniversary, under the superintendency of Bro. Prior, proved an unqualified success. Attendance of visitors largest for years past. The training of the children by Bro. Japp and Sister Patterson is highly spoken of. Mrs. McFarlan (née Miss Henry), of inland China Mission, gave a most amusing and instructive address in Chinese discourse. Three addresses, two by faith and obedience, and one received. Geo. Waghugh had had good meetings during his term at the Clarendon Camp as Chaplain Church work improving all round.—C. Hale, Oct. 5.

LAUNCESTON—Fine attendance at morning worship on October 1. Bro. Webb presided, and gave a fine exhortation on the duties and conditions of those who are appointed to preach the gospel service. Bro. Webb preached an eloquent and impressive gospel and temperance sermon to a good congregation. On Tuesday evening our brother gave his lecture, "America and the Americans," before a good house. A freewill offering was taken up on behalf of the "Hut of Silence" in connection with the Y.M.C.A. Camp at Clarendon. We are pleased to state that Bro. Webb has consented to remain with us for another two Sundays.—J.P.P.

Queensland.

BRISBANE—Good attendance at worship yesterday. Mr. and Mrs. Hagen, who were baptised on Wednesday evening, also one of the girls from the Bible School, were welcomed into fellowship. The individual cups were used for the first time. The offering for the College of the Bible amounted to nearly £4. Mr. Clark, Secretary of the British and Foreign Bible Society, visited the Bible School, and spoke to the scholars. Last evening Bro. A. C. Rankin preached, and a young woman accepted Christ. On October 15, "every member present day" will be observed, it being the first anniversary of Bro. Rankin's Brisbane ministry. A church social and reunion will be held on the following Wednesday.—H.C.

West Australia.

BUNBURY—The meetings kept up well. On Sept. 17, we celebrated the 14th anniversary of the church, the occasion taking the form of an "Every Member Present" Sunday, and from this point on was rather successful. Good attendance at the gospel service, when our evangelist took for his subject, "The Plea We Advocate." At the close three made the good confession. During the past three months the Bible School has almost doubled its attendance. Our anniversary social, which was to be held on Sept. 20, was postponed, owing to the fact that our esteemed secretary, Bro. Moore, received word that his son, Walter, is reported missing. Our deepest sympathy and prayers go to the anxious ones.—L.V. Sept. 22.

PERTH—On Sept. 17, C. A. G. Payne, of West Cambridge, delivered a helpful address on "Pro-

ward." One confessed Jesus at the close of Bro. Ewers' address at night. With deep sorrow we received the news that Sergeant Leslie Little had fallen at the front. Our sorrow was intensified when later we heard of the death of Sister Wilson. We held a special service in loving memory of our late brother and sister last Lord's day evening. H. J. Banks, the Conference Secretary, conducted the meeting, and a very impressive address was delivered. There was a large gathering. Appropriate hymns were sung, and a solo was rendered by Bro. H. Wright.—W.A. Sept. 30.

South Australia.

KADINA—We have had Pastor Clive Taylor, from Wallaroo, with us all day, and we are much indebted to him for the two very fine addresses he gave us.—C. E. Larcombe, Oct. 8.

PROSPECT—We were glad to welcome into the fellowship of the church Mr., Mrs., and Miss Jacobs, junr. from the church at Stirling East. Among our visitors yesterday were Mrs. Emiss, of Melbourne, and Miss Blake. Mr. Powell, of the C.I.M., gave a very interesting lantern lecture last Wednesday evening. Miss Everett, Junr. superintendent, who has been visiting in Victoria, returned yesterday. She brought each Junior a little bunch of wild flowers.—P.

UNLEY—Our mission services commenced last Sunday, and continued throughout the week. The meetings have been well attended, and fine interest shown. Bro. Baker's preaching is forcible and attractive, and a good spirit is manifest. Strangers are attending each evening. During the past month ten have been received by letter. We deeply sympathise with Sister Mrs. W. McGowan, whose son Norman has been killed at the front. The Junior C.E. Society presented Miss Vera Manning with a beautifully bound Bible on the eve of her marriage with Mr. Chappell. The collection for the College of the Bible amounted to over £12.—O.V.M., Oct. 8.

WALLAROO—Since last report good seed has been sown, and we anticipate an ingathering. Bro. Wood, of Kadina, and Bro. Taylor exchanged pulpits for today, and we highly appreciate the messages of our visiting brother, both at worship and the gospel meeting.

BALAKLAWA—We were delighted to have with us Mr. and Mrs. R. Lyall, Mr. A. Garthly, State President, Mr. W. Morrison, M.L.C.; J. E. Alton, Mounta; T. Neill (President, Northern Conference), and J. Bullock (Methodist), to help us in our welcome social to Bro. and Sister Bether on Sept. 20. Bro. Tuck (Church), Bridgman (School), and S. Curtis (C.E. Societies), also taking part. This array of talent together with a pleasant musical programme provided a most happy and profitable occasion, and augured well for the future. On October 3, four of our Bible School scholars made the good confession. On October 8 we had good services; at night was a patriotic service, when most of the boys in camp were present. The choir sang several anthems in good style, and the sermon was entitled, "Why

single men should enlist for Christ," delivered in a very forceful manner. At all our meetings splendid attention and interest is being manifested. Bro. H. B. Eden, one of our esteemed and faithful officers, goes into camp on the 9th.—O.H.

QUEENSTOWN—O.V.P.M., 67 present. Mrs. D. Walker, from Semaphore, gave a splendid talk on "New Guinea." The 47th church anniversary was celebrated to-day. Worship, Bro. A. Conquiding exhortation. Evening, large attendance. The choir rendered three anthems with credit. Much praise is due to the conductor, Bro. A. Morphett, who has trained our singers. Bro. Brooker's sermon was on "The Joy of Finding." Bro. Bob Brooks, who was posted missing since July 20, has been officially reported prisoner of war in Germany.—D.L.W., Oct. 8.

WALKERVILLE—Well attended meetings on October 8. Bro. T. Howes gave a very helpful address. Bro. G. Wallace presided. Gospel meeting in the evening packed, when Bro. V. Wallington preached. The sisters are holding their first meeting on October 12, at 3 o'clock. Sisters from other churches are asked to help our sisters start this meeting. Offering for College of the Bible, £12/5. We have started a week-night prayer meeting.—A.H.

COTTONVILLE—Good meetings again today. Our Bible School, under the splendid tuition of Bro. Fred Stone, is making remarkably good progress with the musical portion of Children's Play Service. Our church anniversary services will be held on Nov. 5. We intend having a roll call of members at the morning meeting. Promissory slips in connection with the envelope system, which the church has just adopted, were issued this morning. The number of promises handed to the secretary this afternoon and evening is very encouraging. The following additional promises have been received for our new building fund: A Victorian Chinese friend, 10/-; Layman member, £1; Charleswood, N.S.W., 10/-; Doncaster, Vic., 5/-; A Sister, Owen, S.A., 5/-.—H. Oct. 9.

LYRE PENINSULA—Since returning from Conference each of the churches and several of our isolated members have been visited. The brethren and sisters at Pillara are in good spirits. Nice meeting in Sister Black's home on Sept. 24. Her son, Bro. Peck, W. J. Black, is now convalescent from a recent illness in London. A business meeting was held at Ungaru on Sept. 30. Bro. Nicol Lawrie, junr, was elected secretary. This will relieve Bro. Pedlar, who has borne a heavy share of the work in all departments. A working bee was arranged to paint and revarnish the chapel. Splendid service on October 1. They were all in communion cups. Ladies presented by the brethren of Grote's church, for the first time. College of the Bible offering was 13/6. The services at Butler were also good. Prizes were distributed in the afternoon to scholars of the Bible School. Another of our young members from here has enlisted—Murray Aird. Bro. J. Naylor well preached at Timby on October 1, and a young man in uniform confessed Christ. Bro. P. H. Anderson, secretary, our choir, Bro. John Lawrie. At the conclusion of our C.E. Conference service on Tuesday evening, he was baptised.—C. H. Ihm, Oct. 4.

Victoria.

BRIM CIRCUIT—The wet weather and the floods have hindered the work of the past month a little, but we have had some splendid meetings. We had a nice baptism service last Monday evening, when the husband of our Sister Dart was baptised. The officers, and members of the evangelistic tour in connection with our scheme, which is now getting into good working order, will be visiting the Northern District next Sabbath and on Friday, Oct. 8; Children's picnic, 18th.—W. G. Cambridge, Oct. 8.

EAST CAMBERWELL—On October 1 Bro. Brown presided, and Bro. W. Snodden gave a fine address. Attendance, 25. Collection for College

of the Bible, £3/8/6. October 8, Bro. Holten presided, and Bro. W. L. Jones exhorted. Audience appreciative. 15 broke bread. School 31. Have commenced practising for Children's Day.

EMERALD—We had a splendid meeting for worship on October 7. The offering for the College amounted to £4/4/-, and we received several quills of books toward starting a library in the Bible School. Bro. C. Schwab has been chosen to conduct the mission here. We are looking forward to another season of great blessing.—R.S.

CHINESE MISSION—Bro. James preached to a large gathering last Sunday, and at the close baptised one who was led by an interested friend.

GOLDEN SQUARE—The baptistry which has been built in the chapel was opened and used on Sunday night for the first time, when four converts were baptised. The chapel was filled, and the ordinance was an attraction for many visitors who viewed it with reverent interest. Dr. J. Cook preached, and the aid of a large chart showed the scriptural teaching on Christian baptism. At the morning meeting one was restored to membership.—W. Mitchell, Oct. 9.

HAWTHORN—The services to-day were very good. Bro. Welden, from Footscray, exchanged with our minister this morning. Bro. Scambler's discourse in the evening on "The Mesdai Temptation," was well met by an interested and appreciative audience. We are arranging for great home coming meetings on the 22nd and 25th of this month, to mark the anniversary of Bro. and Sister Scambler's arrival in Hawthorn, and are looking for a good time.—P.R.

BRIGHTON—We continue to have good meetings, and can not notice a substantial increase in the number of steady worshippers. Bro. Anderson has been able to get around the homes of the people. Last Sunday evening we had an extra large attendance, and after a powerful discourse, Bro. Anderson took the confession of a married woman. To-day we counted an members present more than last Sunday.—R.C., Oct. 8.

MELBOURNE—(See item on 4.) Bro. Blakemore is delivering some splendid addresses, and the interest is good. Sister Blakemore, with her two boys, has arrived, and the Ladies' Dorcas Society held a welcome meeting. The Society also furnished the preacher's cupboard, and helped Sister Blakemore in the commencement of her new home. Bible School work is going nicely, and a Kindergarten Class has been formed. Bro. Stanley Wilson, our superintendent, has been called into camp, and will be a serious loss to us. Many visitors have been welcomed to our meetings, and we have enjoyed their fellowship. Our fifty-first anniversary will be celebrated on Lord's day, Nov. 5, which we hope to have a "home-coming day," and to see many of our former members.

CARLTON (Lyons-st.)—We had a good day on Sunday. One received by letter Bro. Thomas gave a helpful address in the morning, and at night preached a powerful discourse on "Why Men Do Not Serve." Three young women stepped out for Christ. Grounds visited on Thursday evening prayer meeting. Bro. Thomas delivered the first of a series of addresses upon the Seven Churches in the Revelation. Business meeting and members' social reunion will be held on Thursday evening, Oct. 19.—J.M.C.

COLAC—October 8, Bible School anniversary, which was held under unfavorable weather conditions; the attendance was very good considering Bro. R. Mann had the scholars interested in his address, the subject being "A Sermon on a Postage Stamp." At the evening service our preacher took as his subject, "A Living Text and a Divine Service." Special singing by scholars, which was a credit to Bro. Robbins, who was in charge, and the collection will continue on October 16, with Bro. H. M. Clipstone as missionary.—E.H.L., Oct. 8.

FOOTSCRAY—Good meeting this morning. Bro. Scambler, from Hawthorn, addressed the church. The Junior Endeavor met 54 present; at the close of meeting, Supt. Bro. J. Young announced that he was leaving, and would be in camp this week, having volunteered for service

The Juniors' monthly basket social was held last Saturday; about 70 present. Bro. W. Milk intends to take Bro. Young's place with the Juniors. The chapel this evening was filled, when Bro. Widian again spoke. The usual monthly collection for the Bazaar was taken up.

STAWELL—Another confession at Thursday night's meeting—a married woman, who has been in attendance at our meetings for some time past. This lady, with Mrs. Doh, who previously confessed Christ, was baptised at the conclusion of the service. Bro. again interfered with the meeting by coming in during, for a large congregation assembled in the evening to hear Bro. John's message, "God News from a Far Country." We enter into our three weeks' mission campaign next Lord's day.—Arnold Sheppard, Oct. 9.

SOUTH YARRA—On August 27, W. R. Hibbard's exhortation was much appreciated. Oct. 1, Bro. Whately addressed the church, and in the evening gave a fine address on "Present and Future Glory." He also unveiled the honor-roll placed in the chapel in honor of the twenty young men who have gone from us at the call of the Empire. Reference was made to two of the number who have given their lives for their country—Mr. S. S. McCreant, A. McClure, of Nov. 20, 1915, at Gallipoli; Bro. Lieut. C. Kennett, on Aug. 17, 1916, in France. Bro. Whately sang a favorite solo of the late Bro. Kennett, "Into Thy Hands." The relatives of some of the young men were present. We are busy making alterations to the interior of the chapel. The platform has been extended, and we are having the cupboard re-arranged. We purchased a new Mason and Hamlin organ. Something like £70 has been raised by Bro. Whately's efforts. He is doing a very fine work. Ten addresses will be given among the streets of the Bible College, 10/4/16. Time meetings to-day. Bro. R. T. Pittman exhorted in the morning, and Bro. Whately preached at night.—T.M., Oct. 8.

BON HILL—Continued interest is being shown at all meetings. Four new members received by letter and one by church and baptism since the 1st of October. A Bible School anniversary. Bro. Tully addressed the scholars on "Consider the Bibles, how they grow." Large attendance of parents and friends. Special singing by the school choir at the evening service, when the largest attendance yet recorded listened to an address by Bro. Clark. On October 1, a well-attended service for the Box Hill school. Every available corner was occupied to hear and see the demonstration given by the scholars. It was voted the finest display yet given in the town by S.S. scholars. At the conclusion the ladies invited the whole congregation to supper, which was had in the new school room. A summary of the evening was an address by Bro. Sayer entitled "Wet Paint," and "Keep to the Right." The annual offering for the College of the Bible was £4/10/-.—H.H.

NORTH RICHMOND—On October 1, Bro. Hibbard, of Carnegie, gave the word of exhortation in the morning. Bro. Procter preached in the evening on "The Fundamental of the Gospel." A young man made the good confession; on Thursday evening he was baptised. October 8, very good meetings. Bro. F. Killey, from New Guinea; Sister Mrs. Cox, from New Zealand, and Mrs. Dentmore, from Sydney, worshipped with us. A large congregation assembled in the evening, the Young Ladies' Class anniversary. Another brother was baptised. Bro. Thos. Darnley has now recovered from his serious accident, and worshipped with us again last Lord's day. Bro. H. A. Procter has been nominated by Federal Conference as Military Chaplain, and has been granted leave of absence as necessary to fill this position. All auxiliaries of the church are in a good flourishing condition.—A.H.L.

WARRANBOOL—Last Thursday afternoon the Kindergarten department held a picnic in the Botanical Gardens, which was enjoyed by the kinders and their parents. Our Bible School is busy preparing for its anniversary in November, and many of the members of the Children's Day exercises will be given. "Our local quarterly church paper, the "Christian Banner," is now issued in conjunc-

tion with Colac, and has extra pages. This publication is a great help in the work. The Bible School recently purchased a fine lot of toys for the children in the local hospital, and is also sending a Christmas box to Capt. Chapman Walden, for a "Lonely Soldier" in the Dardanelles. The children continue to do Red Cross work, and recently the C.E. donated 3 dozen girdles. The interior of the chapel has been improved by the erection of a neat blackwood railing, fitted with maroon hangings, and two reading desks. In connection with the calling up of recruits the military camp has been re-opened here, and 1500 men are shortly to be in training. Will all those who know of members of the church or friends coming into camp here kindly send their names along as soon as possible to the wisp.—A. J. Fischer.

ASCOT VALE—Bro. P. D. McCallum commended his labors with the church on Oct. 1. His addresses have been listened to most attentively by splendid audiences, and must be productive of blessing. On Oct. 2, the Kappa Sigma P. H. held their successful social. The items rendered were thoroughly enjoyed. At the meeting, Bro. Chapman, Bro. D. R. Monner, on behalf of the Association, wished our Bro. Geo. Gardiner, prior to his departure for the front, God-speed and a safe return to his home. The departing guest suitably responded. He was one of our most promising young men. On Sept. 27, we had a visit from Bro. Clark, Killey, and Smith, of the College of the Bible, who conducted the prayer meeting. Fine addresses were given.—J.P.P., Oct. 9.

CHILLENHAM—Since last report we have had the service of several brethren who came to help. Bro. Mudge's position during his visit to the Golden Square district was a credit to his strength. Penny, C. Young, T. Hanger, and W. Clay. We thank all for their helpful visits. Yesterday Bro. Mudge gave fine addresses in connection with the Bible School anniversary. Bro. G. M. Anderson addressed the gathering in the afternoon. The singing by the school was a credit to their strenuous training received. We are glad to report that Bro. W. Sines, a teacher in the school, is reported to be progressing favorably from his severe wounds received in France.—F.W.M., Oct. 9.

SOUTH MELBOURNE—Lord's day, Oct. 9, meeting for worship, attendance good. Bro. S. Corbridge preached the Word. Christy, of the mill house at the gospel service. Bro. T. Hanger gave a magnificent discourse on "The Supremacy of Love." Two young ladies accepted Christ. We tender to Bro. Hanger our grateful thanks and appreciation for his splendid service. On Wednesday, Oct. 4, it was our pleasure to have members of the Home Missionary Committee present at our prayer meeting—Bren A. Mann, B. J. Kemp, T. Hanger, and R. Lyall. We listened to three stimulating addresses on "Elements in Church Success," "The Lord's Supper," "Prayer," and "Support," delivered by the brethren in the order named. Bro. R. Lyall read a very interesting article on "The Vanishing Band." Refreshments were served at the close. Good attendances at both services yesterday. The writing provided at the meeting for worship. Bro. S. Northcutt exhorted last evening. Bro. Chapman, "A Call to Conservatism," was attentively listened to. The anthem by the choir, and the duet by Bro. and Sister Clay, warranted the appreciation shown. The sum of £38/4 collected for Bible College.—F.C., Oct. 9.

CARNEGIE—Our Bible School celebrated its anniversary on Lord's day. At our evening meeting Bro. Procter, from North Richmond, presided and exhorted. At 3 p.m. the scholars assembled on the gallery constructed by Bro. McDowell for our last anniversary, and rendered songs under the very able leadership of Mr. Geo. Fox. One of the organists, Miss Lawer, was assisted by Mr. Moffitt. A visiting member, Mr. Chapman, W. L. Ewers, of Moreland, addressed the children in the afternoon, and at 7 p.m. W. R. Hibbert spoke, his topic being "God is at the heart of things, and all is well," or "Songs of praise in time of stress." At the conclusion the scholars

Continued on page 616.

Foreign Missions.

All correspondence regarding this page should be addressed to Ira A. Paternoster, Organising Secretary, Prospect, S.A.

A Farewell Message.

Elsie Calhcott.

On this, the eve of my leaving to help carry on the grand work of spreading the knowledge of Jesus and his love to those still sitting in darkness, it is with gladness that I take the opportunity of giving a little farewell message through the medium of these pages.

When I take a retrospective glance at my life and see how God has led and directed me, until eventually the way has opened for me to go out to join the noble band of representatives we already have in the field, I feel cause for deep thankfulness.

I desire first to testify to the great help my Sunday School teacher (Miss L. Ennis) was to me, for I felt indeed, as she at one time expressed, that surely as an answer to prayer has God opened the way for me to go forward. While in her class I felt the influence of her Christian life, and looked to her as a pattern any young Christian girl might follow, and so I endeavored to live close to the teachings and practice she set before me. My belief is that at the time she was teaching us in class, she herself wished to go as a missionary, but circumstances preventing her doing so, I looked around among her Sunday School scholars to see if there might not be one whom she could help obtain the vision that was hers. Thank God her eyes rested on me, and feeling that she could not speak to me then, she took it to the "All Wise" in prayer; this she continued to do, and several years later saw the fruits of her untiring prayer.

My message is to be found in Col. 1: 10: "That in all things he might have the pre-eminence."

If we individually as Christ's followers would let this thought permeate our lives, how much we are affected would appear as the result of our labor! When we consider the great blessings that are ours, and what we enjoy in the life, continually thanking ourselves in the hope that is set before us, and realise that it is due solely to his all-redeeming love, how much more ready should we be to give him the highest place in our lives and hearts, thus leading up before the world our love for him.

The opportunity here affords me pleasure of thanking personally all those who have so kindly helped and encouraged me in the work I have at heart.

The ex-president of the Federal Foreign Mission Committee, Bro. Thomas, has indeed been a big brother to me all through; also Bro. Paternoster, our worthy secretary, has shown himself a helpful friend at all times.

Through the kindness of the members of the Foreign Mission Committee in allowing me to visit the Eastern States, I was permitted to contrast many friendships and acquaintances among the brethren and sisters of our churches there.

To all these I wish to say, Thank you for the kindly interest and love shown me, and praying for the richest blessing may go with all the undertakings of our new Foreign Mission Committee in the coming year, I go forward praying that in all things I might give Christ the pre-eminence.

Farewell Meeting.

The public farewell to Miss Calhcott and Miss Warburton was held at Grote-st. on Tuesday, October 10th. It was a joint meeting arranged by the Grote-st. Church, of which Miss Calhcott is a member, and the Federal Foreign Mission Committee. The Hon. W. M. Traas, M.L.C., Federal Foreign Mission President, was in the chair, and short addresses and presentations were given by the different auxiliaries of the church to which Miss Calhcott belonged. The whole gathering was a happy one, made brighter by the solos of several friends.

Miss Warburton thanked the friends for their good wishes, stating her joy to be going to India to do some work for Christ.

Miss Calhcott gave a very helpful message, based on the words of Paul, "I am debtor both to Greek and barbarian."

Bararamti Outstations.

H. H. Stratton.

We have often written about the work at Bararamti, and this time will send a few words referring to that of the four out-stations that we also look after: viz., Diksal, Shiruphal, Wadgaon, and Tandalarwi. To begin with the latter, it is a small village only two miles from Bararamti, and the Mission has a school there. At one time a Christian weaver and his family lived there, but latterly the place has been occupied by a teacher who looks after the school, and does what he can to help on the evangelistic work amongst the people. The other day, when the missionary went over to attend the usual weekly morning preaching services in the village, in company with the regular preachers, a large meeting was held in the Rest House belonging to the lower castes. Many men and some children were there; amongst others was an old man who had been taught the gospel truths regularly for the last ten years, and at the close of the addresses the missionary asked him why he did not come out on the side of Christ. He said he believed in the truth of Christianity "in his mind," but asked how he could come out and leave all his relatives, saying he would continue to believe and live as he was, with them. He was told of the uncertainty of life, and even advised his fellow caste people to give up the worship of idols and worship the true God. Cholera was in the village at the time, though we did not know it, these people being afraid to mention the name of such a dread disease for fear the godless who controls it would have their revenge on them. A little girl was sitting alongside of the missionary, and afterwards ran along chatting with him. In the afternoon that little girl was dead, and the old man came to the dispensary for medicine for others, and it was seen that he too, had it. Before the next evening he, too, old Kaluba, was dead. Our Bararamti preacher, Mr. Stabe, hearing that the old man was ill went to his house the next morning, and prayed with and for him, but it was seen there was no chance of his recovery. He was quite a leader in that village, and his death is speaking to the people very strongly.

(To be concluded.)

FEDERAL FOREIGN MISSION COMMITTEE.

President, Hon. W. Morrow, M.L.C.
Treasurer, J. W. Cosh, Henley Beach, S.A.
Secretary, I. A. Paternoster, Buller-st., Prospect, S.A.

OFFERINGS FOR FOREIGN MISSION WORK IN EACH STATE MAY BE SENT TO—
South Australia—Org. Sec., I. A. Paternoster, Prospect, Henley Beach, S.A. Treas., T. Colebatch, c/o Mr. A. H. Dobbin, Bayward Avenue, Torrensville.
Victoria—Sec., J. I. Mudford, 26 Murray-st., Ascot Vale; Phone, Ascot, 767. Treas., Robert Lyall, 39 Leveque-st., North Melbourne.
New South Wales—Sec., C. C. S. Rush, 43 Robert-st., Marrickville; Phone, Tel. 1843. Treas., J. O. Holt, Castlereagh-st., Sydney; Phone, City, 7109.
Queensland—Sec., I. Gale, c/o MacRobertson's, Brisbane. Treas., H. W. Herrman, Highway Parade, Nundah.
West Australia—Sec., H. E. Cole, Richmond-st., Fremantle. Treas., C. A. G. Payne, Guildford.
Tasmania—Treas., H. C. Kodd, Murray-st., Hobart.

All correspondence and money for the Federal Committee should be sent to the Organising Secretary, South Australia.

A Sabbath Question.

A brother seeks a reply to the argument used by Seventh Day Adventists that Isa. 66: 22-24 shows that the Sabbath is of eternal obligation. In his well-known volume on "Seventh Day Adversity (Renounce)," D. M. Carrigan has a section on the Sabbath in the Prophets. The following paragraph deals with the book of Isaiah, and contains an answer to our enquirer. Says Carrigan—

"Isa. 58: 12-13 is boldly applied to our days and to the work of the Adventists in urging all to keep the Jewish Sabbath. But there is not a word in all the chapter even hinting such a thing. All that they assume without any proof and then apply the words to suit their purpose. I did that a hundred times while with them, just as the rest did. I know just how they do it. At last I lost all confidence in such a reckless way of handling the word of God. Then I had to quit using the most of their proof texts on the Sabbath, this with others. Look at it. The whole chapter is addressed to the Jews, 'the house of Jacob,' verse 1, 'the nation,' verse 2, and so on. This is one of those cases. Isa. 58: 23 says the message shall come to pass that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord.' This shows that the Sabbath will be kept in the next world, hence it is perpetual and so should be kept now. But it says just the same of the new moons and places them first before the Sabbath. So if this text proves we should keep the Sabbath it proves we should keep the new moons also. Do Adventists keep the new moons?"

Queensland Special Evangelist.

Welcome to A. G. Day.

The Queensland Conference held last Easter decided that the future policy of the Home Mission Committee was to be one of concentrated and sustained effort in districts where reasonable success seemed to present itself. The churches having agreed to co-operate along these lines, a Committee at once set to work to make the decision into operation, and the choice of evangelist fell on Bro. A. G. Day, of Tasmania, who arrived in this State some few days ago.

Last Wednesday evening, by the arrangement of the Home Mission Committee, the city and suburban churches combined in a "welcome to Queensland social" in the Ann-st. chapel. W. A. Wendford, President of Conference, was in the chair, and welcomed Bro. Day with the friendliness that he was the right man in the right place. Bro. H. C. Sitt spoke words of greeting from the Home Mission Committee, and Bro. I. Gale represented the Foreign Mission Committee. Bro. A. C. Rankine voiced greetings from the Preachers' Association and the Temperance Committee. Bro. Rankine has caught the infection of "Queensland's possibilities," Bro. Ross Graham, who represented Albion and the Bible School Union, had just returned from the Federal Conference, and spoke highly and enthusiastically of the spirit prevailing at that assembly.

Mrs. W. W. Moffat, President of the Women's State Executive, said that the women would do their part. Bro. Egle, Zillmerer, S. Trudgen, Hawthorne; H. Olsen, Amberley; F. Maguire, Samylnauk; G. Green, Bundamba; and W. Berlin, Rosewood, also spoke.

Bro. Day said he was greatly impressed with what he saw of the State; coming through by train the country looked very prosperous. He came here prepared to do his duty, and asked for the hearty co-operation of all.

During the evening Bro. D. Wendford rendered a piano solo, and Miss M. Stabe and Mrs. Ross Graham sang. Refreshments were provided in the social hall.

Bro. Day has already created a favorable impression among the brethren. He will spend three weeks among the churches, and then take charge of the special work at Hawthorne for a time.

At the invitation of the Albion Six (sic) A. C. Closing League, Bro. Day was one of the speakers at the open air demonstration in that suburb on Saturday evening last.

OBITUARY.

LITTLE.—Leslie, the youngest son of Mr. and Mrs. Murray Little, of Perth, W.A., is killed about August 29, 1916, somewhere on the Western battlefield. He was a noble and lovable lad of nineteen. Out of a sense of duty he answered the call of his country, and now has paid the supreme price of patriotism. He was a member of the Lake St. church, and was true to his great Leader as he was to his earthly sovereign. His memory will be a precious heritage to his loved ones throughout the coming years. May our heavenly Father strengthen and comfort them.—W.B.B.

STALLY.—On Sept. 19, our aged Bro. Sally was called to higher service. Bro. Sally arrived in Maryborough from Essex, England, some 42 years ago, later coming to Gympie, where he has resided for the past 29 years. Soon after his arrival at Gympie he united with the brethren meeting there, to whom he rendered valuable service. Our late brother was regular in attendance at the Lord's table. His prayers were simple and inspiring. It gave him a sense of the growth in grace and knowledge of the younger brethren. Consistency characterized the whole of his service for the Master. He leaves four sons and two daughters, to whom we extend our deepest sympathy.—W. E. Reeve.

SIMPSON.—The church here has again been bereaved of one of its members, Sister Mrs. Lily Simpson. After a severe illness, she peacefully passed away in the Wanganga Public Hospital at the age of 42 years. She implicitly trusted her Saviour to the very last. She leaves a husband and young daughter and many relatives, to whom we extend our sympathy. She was buried from the Methodist chapel, where a short service was conducted by Bro. T. H. Rick, her remains being ultimately interred in the Aramoho Cemetery.—A. Thomas.

WILSON.—On Sept. 18, 1916, after an illness of several weeks' duration, Sister Mrs. D. M. Wilson, aged 22 years, of Perth, W.A., fell asleep in Jesus. Before her marriage Mrs. Wilson was Miss Margaret Holdard, of Melbourne, and a member of Lygon St. church, where she had many friends. About twenty years ago she went with her husband and young family to Perth, since which time she has been a faithful and valuable member of the Lake St. congregation. Although quiet and unassuming in manner, she was a woman of strong character and deep convictions. She was a prominent member of the Deacons Class, and was for many years Treasurer of the Sisters' Conference. She was the mother of four children, all of whom, with her husband, survive her. In her home she found her chief delight, and no woman was ever truer as wife and mother than she. She was a striking example of Christian fortitude and radiant hope. Years of faith and devotion in Christian service had prepared her to meet the suffering and weakness of her last illness triumphantly. The funeral was conducted by Bro. J. J. Hicks and A. W. Connor, in the presence of many sorrowing friends. On the following Sunday Bro. Banks conducted a memorial service at Lake St. The writer and his wife knew her as one of God's noblewomen and loved her as one of the truest of friends. Her death is an irreparable loss to her home and to the church in Perth.—W. B. Blakemore.

MACAEEFE.—On Saturday, August 26, an aged member of the Warramoolo church received the home-call. Sister Mrs. Sarah Macaefe was one of the most cheerful and contented Christians one could wish to meet. Though an invalid for many months, and lately confined to her bed, yet she always greeted one with a happy smile. Sister Macaefe was born at Ceteraine, County Antrim, Ireland, on August 5, 1842, and shortly after her marriage in 1861 she came with her husband in the "Shallimar" to Victoria, settling immediately in the Western District, where she continued to reside. She leaves a grown-up son, three sons and three daughters, and in addition, two sons and one daughter have already passed home. During the Harward-Binney mission at Colac in 1906 she learned the way to a fuller obedience. In 1915 she was transferred to Warramoolo, and the

brethren here learned to love her for her faith in Jesus. After patiently enduring suffering and weakness, she answered the call, and on August 29 was laid to rest in the Colac cemetery. Bro. H. B. Reibman, conducting the service. As an expression of the high esteem in which she was held, representatives from all the places where she had lived since coming to Victoria attended the funeral. Her loved ones did not sorrow without hope, for they knew that she had fought the good fight, and had finished her course.—A. J. Fischer, Warramoolo, Vic.

CLAPP.—The church at North Adelaide has recently suffered the loss of one who was for many years the oldest member, Sister Clapp, who passed away at the great age of 93 years. Our late sister was among the members of the little church which in the early days met in Archer St., but who afterwards amalgamated with the church in Kerwood St. For several years before her death our late sister was bed-ridden, but still maintained her interest in the work of the church. Towards the end her mind weakened, and she was subject to ill-humors, but she never desisted in speaking of Bible things, and to an imaginary audience would explain the way of salvation. She passed peacefully away to that sphere where she could more efficiently praise the Saviour whom she loved.—H.B.

SANTWYK.—It is with a sense of deep loss that the church at Hartsville sends tribute to the memory of Bro. Meyvan Santwyk. Converted under Bro. J. S. Garden, in 1913, he became a valued worker for Christ. As Bible School teacher, soldier in the services of the church, and in other capacities, he was fervent in spirit, serving the Lord. He enlisted in the A.I.F., leaving Australia in October, 1915. Now that he was missing came through after the big offensive on the French front in July. Later a cable stated that he had been killed in action on July 25. He was but 20 years old, and his delight was in the church, his ambition being to enter the ministry. We sorrow with his parents and relatives in their loss.

Soldier, lay thy weapons down;
Quit the sword and take the crown;
Triumph, for all thy foes are banished—
Death is slain, and earth has vanquished.—
—H.G. P. Hartsville.

The College of the Bible.

"Neringala," Woomuna Avenue,
Wahraguna, Oct. 4th, 1916.

A. R. Main, Esq.,
Editor, "The Australian Christian."

Dear Bro. Main,—
Re Bible College.

I have just received enclosed letter, which I think should be published. Personally I would not be the writer, and do not write by the hand and say, "God bless you, and thank you."

Surely, brethren, you will enable the College to claim the £50 by sending along £60, and thus free such a worthy institution from debt.

Yours in His service,

Thos. E. Rofe.
Oct. 2nd, 1916.

Dear Bro. Rofe,—
Re your appeal to the brotherhood in last issue of "The Australian Christian," Sept. 28th, and your further offer of £10, etc. I wish to state that I am only a poor man living away back in a tent in the country. I have no regular employment, and so cannot boast of making large contributions. But I am exceedingly interested in the College, and I love its Principal, who is a friend of mine. I am delighted with what has been done at our recent Conference at Adelaide, and I want to tell you that as soon as you have collected £60, and make it known through the "Christian," the remaining £50 will be sent in manifold ways.

May God richly bless your efforts, and open the hearts of the brethren to nobly respond.

Yours in the same service,
A Friend of the College.

P.S.—You may never know where this £50 comes from, but the Lord will know, and that's sufficient.

In the Religious World.

Dr. Watts-Ditchfield, Bishop of Chelmsford, stated at the annual meeting of the S.P.C.K. that what determined him to live and work in the East End was his reading about Bill Sikes in "Oliver Twist."

Lord Kitchener's Favorite Hymns.

Writing to a South African newspaper, the "East London Dispatch," a correspondent says:—"A South African lady, with whom Lord Kitchener was in very friendly terms during the Anglo-Boer War (she was then a girl) managed to persuade him to fill up a page in her 'Book of Confessions.' One of the questions was: 'What are your favorite hymns?' Opposite this he wrote as follows: '27, Abide with me; 373, God moves in a mysterious way; 438, The saints of God, their conflict past; 437, For all the saints who from their labor rest.' The numbers refer to 'Hymns Ancient and Modern.'"

A Y.M.C.A. Tribute.

The Y.M.C.A. Tribune, in opening a Y.M.C.A. hut on Friday last, said of its 25 years ago series of confessions were committed that are no longer found among soldiers. The change was due to the splendid work of such institutions as the Y.M.C.A., which was little short of miraculous. It had been said that the men did not fear death as they used to fear it. He believed there were more of the British soldiers feared more than death. Their whole spiritual ideal had been developed, and their valor, courage and glorious pluck in this war had proved the change.

Missionary Statistics.

The "Missionary Review of the World" reports the statistics of the Protestant Foreign Missionary Societies of the United States and Canada for the year 1915 as follows: Total income, \$8,700,000 dollars; total foreign income, 4,547,820 dollars; number of foreign missionaries, 82,460 and non-ordained, 3,941; number of wives of missionaries, 31,753; number of married women, 28,891; number of male and female physicians, 579; male nurses, 1,073; total force on the field, foreign and native, 60,608; total stations, 2,918; total out-stations, 12,108; communicants, 1,175,010; communicants added during year, 119,642.

God in History.

"I see the hand of God, which saved the tempestible little army at Morn from the big battalions of Germany, and in that hour of the Marne when the tide of German success struck first and shrouded moon and the mysterious blindness of the Turk, which made possible the miracle of Gallipoli. I see it in that wonderful spirit of unity and of sacrifice, which in the hour which has lifted our Empire into the heights of world effort, God absent! If ever God was in human history he is in the world to-day, and that is why we can endure into the end, because we believe we are on the side of God, and God's hand is on the helm of the universe. Therefore, do not apologise for God, preach him; Prof. McHenry, Moderator of the Presbyterian General Assembly.

The Turke and Palestine.

The Turkish Government suspects all Jews in Palestine of being spies. Hence the Jews have been forbidden to pray at the walling wall in Jerusalem because (as is said) they pray for the re-establishment of a Jewish state. Turkish officials named Dr. Reinhard, who is a member of the house of one book they found printed Ps. 137: 5. "If I forget thee, O Jerusalem, let my right hand forget her cunning." "What is this?" asked the officials, suspiciously. "Oh, that is a few words from David, the Jewish King," answered the doctor. "Jewish King?" exclaimed the officials, "then you have already a King, where is he? We must arrest him!" Dr. Reinhard, who is an American Jew, living in one of the Jewish colonies near Jaffa, had quite a time to explain to them that the Jews have no king, and that this King David has been dead for 2500 years.—"The Chosen People."

Here and There

A. G. Day's address for a time is Y.M.C.A., Brisbane, Qld.

J. G. Shain's address is now 37 Hopetoun Parade, Box Hill, Vic.

In next issue we hope to publish an account of the opening of the new chapel at A-Burton, N.Z., and also a photograph of the building.

During the first week of the mission conducted by Iren. Cockcroft and Noble at Kitangata, N.Z., there were fifteen decisions for Christ.

Bible College Debt Extinction Fund—£150 promised; wanted £520 more to wipe debt out. Be quick about it, brethren, please.—T. E. Rofe.

Mrs. D. M. McCracken desires to dispose of her late husband's books, and the Austral Co. has the catalogue sale. Readers are invited to call and inspect.

Attention is directed to the request re Military Camp, appearing in the report from Warrnambool. The address of Bro. Fischer is "Seaview," Lichfield, Warrnambool.

Splendid audiences gather each Sunday evening at Bet Bet and Maryborough, Vic., and the faithful preaching of Iren. Larsen, Killey, Burden, and Southgate is winning souls.

Bro. Thos. Edwards would be pleased to receive the names of any of our young men or relatives or friends of the brethren who may be going into the military camp now established at Murray Bridge.

Will Beiler will be glad to know of the names of any of the boys from any of our churches in S.A. or Broken Hill, who will be in the Bakakata Camp from now on. He will do his best for them. Write him at once.

Melbourne and suburban members are again reminded of Bro. J. C. Martin's lecture on Monday night next at Lygon-st. The lecture will give a wider Imperial vision, and, better still, will intensify one's interest in the cause of Christ.

The Maryborough, Vic. District Conference was held at Bet Bet on Monday last, and was a great success. Bro. L. Larsen has done splendid work in that field, and F. R. Killey, the student preacher who does week end work, is spoken of very highly.

Bro. J. W. Wells expects to be in Melbourne October 18 to 20, leaving Sydney for Auckland, N.Z., on October 20th, on s.s. "Makura." He had a magnificent call to stop and labor with Lomewood church for several months, but the home call is too urgent.

We are glad that the bill fixing the closing hour for the sale of liquor at six o'clock was passed by the Victorian Parliament without amendment. The Act applies to clubs as well as hotels. The Cabinet, it is announced, has decided that the Act will be operative from October 25.

We hear that Bro. P. Baker, after three years' labor with the church at Milang, is relinquishing the work there at the end of the present month. We understand that he is open to consider an engagement with some other church. Secretaries may address him at Milang, S.A.

The Victorian Home Missionary Office desires to secure a complete list of the young men of the churches who have enlisted in order to send them a greeting at the end of the year. Please send name, rank, and address to Thos. Hagger, 15 Walsh-st., Colong, and do it now.

The little church at Dunolly, Vic., has only 26 members, but during the past 12 months its contributions for missionary purposes came to over £19. People who have been won for Christ and £19. People who have been found in different parts of the plea, in that town are found in different parts of the Commonwealth, but many of them are rendering splendid service. Such a church does not live in vain.

P. D. McCallum's address is now 21 Marlyborough-road, Ascot Vale.

The address of Bro. W. B. Blakemore is now 97 Wilson-st., North Carlton.

The attention of N.S.W. brethren is directed to the announcement under "Coming Events" of the Hurville anniversary services to be held on Nov. 5 and 6. We regret that a notice regarding the welcome meeting to be tendered to H. G. Payne reached us too late for insertion in last issue.

On another page appears a photo. of the church property at "Towers," recently acquired from the Lutherans of O'Brien some time ago made through the "Christian" a strong appeal for the work in North Queensland. The needs of the Northern State will be considered by the Federal Executive Committee.

The sisters of our Victorian Dorcas Committee will hold the usual monthly meeting on Wednesday afternoon next, October 18th, in the Swanston-st. lecture hall, from 10.30 till 1.30. A hearty invitation is given to all sisters to attend and help in the work. Bring your lunch. Tea for same provided. All welcome.—Mrs. Moxey, Suppt.

Bro. G. M. Anderson, now preacher at Brighton, brought recently from the Foreign Christian Missionary Society, of U.S.A., a set of lantern slides. These have been handed over to the Victorian F.M. Department, together with explanatory matter. Victorian churches or preachers desiring the slides, lantern, etc. for a lecture, should write to J. E. Mulford, Secretary to the Foreign Missionary Department, at 70 Munro-st., Ascot Vale.

W. H. Clay, secretary of our Victorian Preachers' Association, writes:—"The preachers of the Churches of Christ in Victoria are combining to offer some timely help to Sister McCracken, of North Melbourne, wife of our late Bro. D. M. McCracken. If his friends in any of the States in which he has labored desire to assist in this worthy object, such assistance will be heartily appreciated. Please communicate with W. H. Clay, 25 Mountain-st., South Melbourne, Vic."

The Bishop of Bath and Wells has refused to institute the Rev. Roscoe Sheldon, M.A., a curate of All Saints', Margaret Street, 33 a vicariate in Bath. The Bishop's dislike because of a sermon preached at All Saints' on the "Fruit of the Assumption" on "Mary, full of grace." The "Church Times" has printed Mr. Sheldon's sermon in full. Mr. Sheldon describes the mother of Jesus as "Queen of Angels, Queen of Patriarchs, Queen of Prophets, Queen of Apostles, Queen of Martyrs, Queen of All Saints."

HEALESVILLE.

"Denholm" Superior accommodation for visitors. Splendid scenery, fern gullies, mountain air, good table. Bath and piano.—Mrs. Chaffer.

Tariff: Adults, 2/6 per week, 5/- per day. Children: 15/- per week, 3/- per day. Trains met when advised.

R. U. Furnishing?

CONSULT G. S. BUSH, EXPERT

Dining and Drawing-room Furniture, Bedsteads, Holding a Specialty.

Why pay fabulous profits when you can save Money?

AUSTRALIAN BUILDINGS.

49 ELIZABETH STREET, MELBOURNE.
Phone 50 Central.
9 years with Robertson & Co. 10 years Builders' Experience.

MISS M. MITCHELL,
Helder A.N.A. Typewriting Class, Melbourne, Australia.
60 QUEEN STREET (Corner Collyer Street)
1st Floor (Room 10 Opposite Laith)
Typewriting, Dictating, and Proof Distribution

COMING EVENTS.

OCTOBER 16—Monday, at 8 p.m., in Lygon-st. Chapel. A popular lecture "Imperial India and the Story of a Mission Tour," by Mr. J. C. Martin, Secretary, Baptist F.M. Board, who has just returned from an extensive tour of the chief cities and mission stations of India. About two superb views will be shown. Collection for expenses.

OCTOBER 22—Hawthorn Great Home Coming Meetings. Sunday, 22nd October, special services all day. Meals provided. Wednesday, 7 p.m. Banquet arranged by the men. All past members of Hawthorn are invited to be present on both dates.

OCTOBER 29—A Grand Concert about by the Swanston-st. Church of Christ Choir will be held in the chapel on Thursday, October 29th, at 8 p.m. Artists: Mrs. Hocking, Misses Edna Roberts, M. Bryant, Messrs. Weston, Brecken, H. King, W. D. Roberts, claustrum; W. Davidson, violinist; F. Jones, celli. Proceeds to help defray expenses of choir going to Ballarat for competitions.—L. Rometch, Hon. Sec.

NOVEMBER 5—Hurville, N.S.W. Church and School Ninth Anniversary Services. Sunday, Nov. 5, Morning, afternoon and evening. Bro. G. G. Bible School Organizer, speaking to children; parents and friends at 4 p.m. Evening, 8 p.m. at H. G. Payne, at 7 p.m. Special singing, 8 p.m. singing and night. Public meeting, Nov. 6, 7.45. Singing, recitations, speaking.

NOVEMBER 5—Lordsburg, S.D. Anniversary Church, Swanston-st. Melbourne, 10.45 anniversary. This will be celebrated by special services, morning, afternoon, and evening. Former members and friends are cordially invited to spend the day with us.

NOVEMBER 8—Twelve-Religious Rivers District Conference, Nov. 8, at Langmore. Meetings, morning, afternoon and evening. 10.45 a.m. 12. Spakers, Iren. A. C. Rankin, at Bushong; Reg. Emmit, of College of the Bible, and local evangelists.—W. J. Taylor, Secretary.

FOR SALE.

Croydon.—Two choice residential blocks, each about one acre; nice position, overlooking township; 10 minutes railway Station, St. George School, Store, and Church of Christ, Easy Terms.

A. G. Ammon, Croydon, Vic.

STENOGRAPHERS! Accuracy and Speed

In the Lee, the best and positions. Many people find, to their regret, that they are unable to do this work. This is due to the fact that they are not sufficiently accurate any of the really well paid appointments.

BRADSHAW'S SHORTHAND

COURSE puts an end to it that

could not make good in the old system have taken up

read new course and they

find speed, accuracy, and

promotion were the result

in less than 3 months. You can have

the name a small red wax seal

country, our system a good

hand if you wish.

Easy to Learn, Easy to Write

Easy to Read. That's a fact

show a system complete to 3

years.

FIRST LESSON FREE! No

sending in this advertisement

with your name and address

attached, and 3 penny stamps

to cover postage.

For pamphlet PB 536

Bradshaw
BUSINESS COLLEGE
248 FLINDERS ST.
MELBOURNE, VIC.

The Family Altar.

Conducted by A. G. Samuels, B.A.

UNORTHUSIVE GRANDUR.

Everybody knows Grey's fine stanza:
"Full many a gem of purest ray serene
The dark, unfathom'd caves of ocean bear;
Full many a flower is born to blush unseen,
And waste its fragrance on the desert air."

Of all tragic things these exquisite lines tell of that which is most common. It comes through our carelessness of others and our regard for ourselves. It surprises us to have greatness near or beauty along our own street. We expect it to be somewhere else—far away. Cherry blossoms in Japan are prettier to some of us than in our garden. Being spiritually dull, we entertain angels unaware. I know a sister whose soul is cast in heroic mould. She mothers a half dozen little ones left with their father by her deceased sister. She teaches one night a week in a Chinese school ten miles away—the fact registers an unfulfilled hope to be a foreign missionary. Her envelope never fails to bring its mite to church. Though she cannot be present at the morning service, she always attends at night, and remains for the Lord's Supper. She is rarely absent from the mid-week service. She hath done what she could. Yet she is unknown by name to a half of the church where she worships, so quietly does she come and go.

But the Father knows, and the crown waits. Not a noble deed nor a beautiful thought by any one of us but is known to Him who seeth all. "Your labor is not vain in the Lord."

Then, let us go forth bravely, ready for the burdens of the week.

SUNDAY, OCTOBER 15.

Gems of Thought—"Love your enemies.... If ye love them that love you, what reward have you?" (Matt. 5: 44-46).

Here is a gem of loving thought, indeed, to ponder on. It is all the more impressive in that it was spoken by a man who was handicapped from birth—a negro and a slave—Booker T. Washington, President of Tuskegee Institute. Well would it be did we make our practice this week, and every week of our lives, agree with this black man's words—

"I resolved that I would permit no man... to narrow and degrade my soul by making me hate him."

Bible Reading—1 Cor. 13: That which never faileth.

MONDAY, OCTOBER 16.

Gems of Thought—"Thy word have I laid up in my heart." (Psalm 119: 11).

A young Hindu woman who was formerly in an school returned after some years' absence, during which she never even heard the name of Christ. Her mother in law treats her with great unkindness, and will not allow her to read the Bible. When I asked her whether she still remembered Christ, she replied, "Forget Christ? Can I forget my parents? They would let me read the Bible, but they can't take away what is in my heart."—A Lady Missionary.

Bible Reading—Rom. 10: 1-15: The heart the house of the Word.

TUESDAY, OCTOBER 17.

Gems of Thought—"I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me." (Gal. 2: 20).

Jesus says it down that he can do nothing for any man unless the disciple and the Master be crucified together, then together, living together.—Watson.

Bible Reading—John 15: 1-11: Spiritual proportion. Vine; Branch; Disciple; Christ.

WEDNESDAY, OCTOBER 18.

Gems of Thought—"Lo, I am with you always, even unto the end of the world" (Matt. 28: 20).

"Where the many fall together, there am I among my own.

Where the tired workman sleeps, there am I with him alone;

I, the Peace that no-skill knowledge, dwell amid the daily strife;

I, the bread of heaven, am broken in the sacrament of life."—H. Van Dyke.

Bible Reading—John 14: 25-31: The best "last will and testament" (N.B. v. 27) ever written.

THURSDAY, OCTOBER 19.

Gems of Thought—"Blessed are the meek; for they shall inherit the earth" (Matt. 5: 5).

Whenever we feel dwarfed by the strength of nature, remember that there is a strength which, though ascribed to the babe, is higher than nature. What is that strength? It is the thing called meekness—the thing that stills the avenger in the breast. We conquer our leads in wonder before the stilling of a natural storm. But the stilling of a soul-storm is more wonderful far.—Matheson.

Bible Reading—Psalm 37: 1-29: The right way of life and the wrong.

FRIDAY, OCTOBER 20.

Gems of Thought—"Except ye become as little children, ye shall in no wise enter into the kingdom of heaven" (Matt. 18: 3).

"I have read that on one occasion of the gospel story a child was lifted up to see the portrait of Jesus. That youngest student in the art gallery had probably the view clearest of all. His sight was antecedent to all theory, all argument. I should like to behold that child. I shall try."

Bible Reading—Matt. 18: 1-14: Our responsibility in the presence of the child.

SATURDAY, OCTOBER 21.

Gems of Thought—"Let not your heart be troubled; ye believe in God, believe also in me" (John 14: 1).

A young woman, receiving word of her sweet heart's death at the front this week, cried out, "Where is God? Oh, God is not to blame! Man's will has come between the Father and his purposes, between him and his children. Wait—wait on the Lord!"

"Stronger than steel

Is the sword of the Spirit;

Swifter than arrow

The light of the truth is;

Greater than anger

Is love that subdueth.

The dawn is not distant,

Nor is the night starless;

Love is eternal!

God is still God, and

His faith shall not fail us;

Christ is eternal!" —Longfellow.

Bible Reading—Psalm 27: Kept in his pavilion.

Prayer.—Our Father, we thank Thee for the days as they have measured unto us Thy unfailing mercy. Though the days are days of evil, we are comforted through our faith in Thee. Oh, may we ever walk with Thee and refrain our hearts from evil that we may see Thy goodness in its gracious sufficiency.

N.S.W. Bible School Department.

ANNUAL EXAMINATION RESULTS.

William Gale, Organising Secretary.

Last year's record entry was almost reached this year. Twenty secured prizes, 68 Honor Certificates, 145 Certificates. Only 79 failed. Through postal delays, several schools were handicapped by a postponement of the Examination, whilst others were unable to hold it at all. Where the interest was keen, the results were highly satisfactory, as the awards will show. The examiners with so complimentary the competitors upon their general knowledge of the Lessons. Bangalow was again the winner of the Banner Competition. The results were as follows:—

Emmore—2nd prize, 2nd division, Grace Wat-

son, 89. 4th prize, 3rd division, Cliff Brough, 89. 1st prize, 5th division, Jessie Wilder, 89. 2nd prize, 5th division, Jessie Holland, 88. 3rd prize, 4th division, Alice Cornwall, 88. 4th division Certificates: Nina Schabel, Julia Steele, Mabel Baker, Arthur Hingworth, Certificates: Violet Heaton, Gladys Wilson, Eric Anderson, Violet Payne, Priscilla Andrews, Dorothy Punn, Linda Connor, Dorothy Cox, Winnie Newton, Cecil Porter, Dulcie Perry.

Marrabidgee—May Timmins, Anna Taylor, Edna Isenbald.

Chatswood—4th prize, 2nd division, Sylvia Bagley, 87. Honor Certificates: George Woodward, Edna Bagley, Frank Woodward, Certificates: Reg. Goddard, Emily Woodward.

Wagga Wagga—3rd prize, 5th division, Lily Garrick, 80. Honor Certificates: Gladys Wick, Donald Fox. Certificates: Jessie Harris, Thomas Hure.

Swanbrook—Honor Certificates: Ivy Ranage, Sarah Ranage.

South Kensington—Certificates: Donald McGregor, Vera Hall.

Maroubra—Certificates: Elsie Welch, Emma Yates, Esma Rosswell, Rupert Blackey, Jack Tait, Bruce Blackey, Iris Phillips.

Mosman—Honor Certificates: Phyllis Rosevear. Certificates: Maudie Baillie, Thelma Rosevear, Maggie Fricker, Eric James, Eric Sydney, Alan Fricker, Nellie Wooding, Maudie Blinnet, Eric Gilmore, Alan Felton, Viola Brennan, Violet Mitchell, Colin Mitchell.

Stoney Creek—Honor Certificates: Hilda Morris, Willie Winiby, Fred Mackie, Stella Rife, Alf Winiby, Jessie Hunt, Marion Abbott. Certificates: Maggie Abbott, Frank Hunt, Amy Rife.

North Sydney—Honor Certificates: Bessie Payne, Jean Simpson. Certificates: Emma Wardale, Will Bland, Mina Murray, Fred Hogg, Len Payne, Geo. Grey, Mollie Wilson.

Erskineville—Honor Certificates: Hazel Nixon,

Janie Thomas. Certificates: Fiers Hobbs, Frank Simpson, Doris Wilson, Lily Woodman, Gilbert Ann, Rose Knight, Rosa Coles, Nellie Williams, Edna Pond, Olive Chapman, Florrie Franche, Doris Miller, Sid Pickering.

Hornsby—Honor Certificates: Queenie Mackenzie, Bessie Baker. Certificates: Doris Wells, Jean Winter.

City Temple—4th prize, 1st division, Athol Hayward, 92. 3rd prize, 4th division, Margaret Donnelly, 97. Honor Certificates: Lilla Armstrong.

Certificates: Robert Wilson, Campbell Morris, Gordon Morris.

Canby Vale—1st prize, 1st division, Violet Reid, 100. 2nd prize, 1st division, Dorothy Booth, 98. 3rd prize, 2nd division, Jennie McWater, 99. 4th prize, 4th division, Joy Red, 97.

Honor Certificates: Neta North, Nellie Stewart, Harry Williams, George Wicks, Sylvia McWater, Bessie Cavity, Harry Brown, Robert Walckey. Certificates: Lily Lager, Eric Smith, Gladys Reid, Dorothy Milwater, Hester Bell, Harold Lucas, Lily Woodler, Dorothy Thomas, Vera Ayres, Edith Thomas.

Belmore—3rd prize, 4th division, E. Tippett. Honor Certificates: J. Sargent. Certificates: Smith, G. Campbell, T. Black, A. Christie, E. Johnson.

Bangalow—3rd prize, 1st division, Harry Snow, 95. 3rd prize, 2nd division, Cecil Keever, 92. Honor Certificates: Leslie Snow, Vera Keever, George Snow, Minnie Snow, Alma Peart. Certificates: Jessie Snow, Myrtle Keever.

Hursville—3rd prize, 3rd division, Margaret Cunningham, 60. Honor Certificates: Olive Brown, Edith Weatherall, Emma Bauld, Coral Bauld, Millicent Sharrold, Frank Weatherall. Certificates: Ethel Brown, Mary McCaughey, Donald Baird, Violet Storey, Jack Baird.

Petersham—2nd prize, 3rd division, Winnie Lucas, 93. Honor Certificates: Henry Barker, Eric Gunter, Arthur Sherring, Aubrey Gunter, Mabel Bourke, Mavis Patrick, Flora Clark, Alf Gladys Lucas, Arthur Howes, Harry Casper, Albert Sinclair, Amy Moore, Eric Casper.

Certificates: Vincent Sherring, Frank Bowen, Ruby Freeman, Rose Clark, Elva Davies, Henry

Bower, Albert Sherring, Morris Stanton, Charles Freeman, Edward Wilde, Don Hearty, Grace Stanton, Amy Cox, Florrie McNice, Edna Michan, Robert Murray.

Paddington.—Certificates: E. Lawrence, V. Davis, M. Purton, J. Chaucer, C. Roland, E. DeLynn, E. Collins, N. Purton, V. Lawrence, E. Haseldene, M. Palmer.

Lidcombe.—1st prize, 4th division, Nellie Smith, 99. Honor Certificates: Elsie Procknell, Adeline Buckland. Certificates: Beir Buckland, Nellie Argall, Charles Walsworth, Phillip Procknell, Walter Wadsworth.

Gosnowigall.—Honor Certificates: Cliff Elliott. Certificates: Henry Dunn, Nita Elliott, Sid. Dunn.

Inverell.—Honor Certificates: Ted. Waters, Len. Maurer. Certificates: Ethel Cook, Doris Williams, Una Ricketts, Wilfred Waters.

North Lismore.—Honor Certificate: Gerty Fogarty. Certificates: Ida Harvey, Ethel Jones, Gladys Montgomery, Joyce Wotherspoon, Beryl James, Gladys Jones, Lauree Hancock.

South Auburn.—1st prize, 3rd division, Bert Arrowood, 92. Honor Certificates: Donald Allison, William Frost, Nellie Lewis. Certificates: Holly Kennedy, Alice Woolley, Reg. Smith, Dulcie Salisbury.

North Auburn.—Certificate: Edgar Gray.

The Society of Christian Endeavor.

October 22 to 28.

MISSIONARY.

The World for Christ.

1. God and the gods of the heathen. Is. 44: 6-20.
2. The whole world the object of God's love. John 1: 1-16.
3. Christ the propitiation for the sins of all. 1 John 2: 2.
4. How can they hear without a preacher? Rom. 10: 11-15.
5. Paul's endeavour. Rom. 15: 13-21.
6. If thou forbear. 1 Pet. 3: 24; 11-12.
- 7 "G-O": the word of a King. Matt. 28: 16-20.

SONGS OF REDEMPTION.

A Choice Selection of Gospel Songs and Standard Hymns.

Flexible Covers. Post Free, 10d.
AUSTRAL PUBLISHING CO.
 58, 530 Elizabeth Street, Melbourne, Victoria.

A Doctor Returns his Fee

The late Dr. S. T. WRIGHT, of St. Thomas, Ontario, was so successful in the cure of acute and chronic rheumatism, sciatica, and lumbago, that it was his inevitable habit to return his fee in full of six bottles of WRIGHT'S RHEUMATIC REMEDY failed to cure even the worst cases. After receiving the refund, many were subsequently cured by continuing the remedy.

The proprietors of W.R.R. in Australia (who have been Dr. Wright's agents for nearly 20 years) continue to issue a wide quantity with six bottles, no matter how severe or inoperable the case appears. In ordinary cases the first bottle generally effects a cure. The first two bottles should be used for one month's treatment at 5s. Your chemist or storekeeper will set it for you, and if 6 bottles are bought and not used, they will give you a legally-binding guarantee to refund your money in full if not cured. A refund will not be returned until you have used the first bottle, and you will not see your chemist or storekeeper one penny, as we indemnify him in full.

If you have difficulty in getting the remedy, mention this magazine, and send us 5s for one bottle, or if your case is very severe, send us 10s, and we will send you six bottles with our signed guarantee. We are well known to the proprietors of the magazine, and they will forward your order as if it had a bank guarantee. If any trouble in obtaining, send name of your chemist or storekeeper, and also your remittance to

Wright's Rheumatic Remedy Pty. Ltd.
 299 Elizabeth Street, Melbourne.

Books, Stationery and Fancy Goods.

New Books and Magazines
 By Mail Steamer Every Week.

Mechanics' Institutes and Libraries supplied at Lowest Rates.

School and College Books and Stationery

Bibles and Hymn Books.

M. L. Hutchinson,
 GLASGOW BOOK WAREHOUSE
 305-307 Little Collins Street, Melbourne.

KNOWLEDGE IS POWER

POWER to Dress oneself and family well on a limited income results from knowledge and USE of the

PAULINE "RELIABLE" PAPER PATTERNS.

They are unsurpassed for Home Dressmaking Manufacturers.

J. and M. INVERARITY

105 SMITH STREET, FITZROY, VIC.
 Agents in All Centres. Catalogue on Application

A. Millis & Sons,
 Fruit Commission Agents.

3, 6 & 7 Western Market, Melbourne.

ACCOUNT SALES EVERY WEDNESDAY.

WARD BROS' ANA SEWING MACHINES
 POUNDS CHEAPER THAN OTHERS

High prices are only necessary when men have to be paid for salaries to drive round the country pestering you to buy a machine whether you want it or not. WARD Bros. employ no Country Canvasmen! That's why they sell a first-class machine guaranteed for 25 years, freight paid, 4/4 less than others on any terms. When you want machine buy direct from WARD Bros. and save your hard earned money. Illustrated Catalogue post free on request. Write for one today.

Machines of all makes repaired, needles and parts supplied for any machine.

38-38 ERROL STREET, NORTH MELBOURNE.



224 Chapel St., Prahran (opp. Coliseum).
 254 Smith Street, Collingwood.
 And Ballarat, Geelong, Bendigo, and all Provincial Towns. Also at Sydney, N.S.W.; Perth, W.A.; Adelaide, S.A.; Launceston and Hobart, T.A.S.

Charles Reigen Seville's

"CALVARY'S PRAISES"

Limp Covers: Piped, 1/3.
 Cloth Covers: Piped, 1/9.
AUSTRAL PRINTING & PUBLISHING CO.

You cannot be too careful in the choice of your glasses. Always get the best which are made by



W. J. AIRD, F.V.O.A.
 The Reliable Optician

Equitable Buildings, 4th floor, 47 Collins and Elizabeth Streets, Melbourne. Phone 6937. Satisfaction assured

JOSIAH HOLDSWORTH,

Undertaker and Embalmer,

Best Work. Best Equipages.
 No Distance if you Phone—Central 1192; Brunswick, 416—Day or Night.
380 LYON STREET, CARLTON.

Branch—658 Nicholson St., Nth. Carlton, MELBOURNE.

ARTHUR J. HOLDSWORTH,
 Funeral Director



A GAS COOKER IN THE KITCHEN

makes your kitchen work easier, saves your health, and makes more leisure for yourself. No hot kitchen, no dust, ashes, soot or smoke. On Hire Purchase—First 5/- deposit, 2/6 monthly.
Metropolitan Gas Company, 196 Flinders Street



**FOR RHEUMATISM, WOUNDS,
COUGHS, COLDS & C.**

BOSISTO'S "PARROT BRAND"

EUCALYPTUS OIL

Ask for Bosisto's "Parrot Brand"

ALF. NIGHTINGALE, Nurseryman,
Emerald P.O. Vic.

• ALL KINDS OF FRUIT TREES.
Grown on Best Stock. Clean and Healthy.
• Reasonable Prices.

JOHANNESBURG, SOUTH AFRICA.
Church of Christ meets every Lord's Day at
Masonic Hall, Ford Street, Jeppe.
Breaking of Bread, 11 a.m.
Secretary's Address:
Wm. Wilson, P.O. Box 5181, Johannesburg.

Morton's Ltd., Printers, Bookbinders,
Stationers, &c.
75 ULTIMO ROAD,
HAYMARKET, SYDNEY.
The Publications of the Austral Company can be
had from us.

LYALL & SON,
Exporters of
PRESSED HAY,
CHAFF and
COLONIAL
PRODUCE.

Country Orders carefully
attended to.
Special Attention Given to Seed Grain.
HEAD OFFICE AND MILLS:
39-51 Leveson St., North Melbourne.
BRANCH STORES:
1 & 3 Victoria Market, Melbourne.

**CHAFF, HAY,
GRAIN and
PRODUCE
MERCHANTS.**

For... **First-Class Tailoring**
Go to...
**W. C.
Craigie & Co.**
265 Little Collins Street, East,
MELBOURNE
(4 Doors from
Swanston Street.)

MR. LUDBROOK,
DENTIST,
HAS REMOVED
TO
HAIH'S BUILDINGS,
225 Collins St. (next Swanston St. Corner),
Opposite Stewart Dawson's.
NEW PHONE NUMBER, "CITY 2255"
Take Lift.

**A Home for Neglected, Orphan and
Fatherless Boys.** **86** **No Really Destitute Boy Refused.**
FOUNDED 1895 INCORPORATED, 1909

BURWOOD BOYS' HOME

Contributions can be sent to the Treasurer, Members of the Committee, or Austral Co.
Reference can be made to the Committee and officers.

Of all the work in which Christians can engage, this is the most encouraging and reproductive.
You sow to-day, and to-morrow you reap the harvest. Readers everywhere are asked to assist
the great work of saving the boys.

Office-bearers :

PRESIDENT: Mr. R. Campbell Edwards.
VICE PRESIDENTS: Mr. W. C. Craigie, Mr. D. A. Lewis.
HON. TREASURER: Mr. G. A. Green, McKillop-st., Melbourne.

HON. MINUTE SECRETARY: Mr. W. H. Sinclair.
HON. AUDITOR: Mr. F. G. Houke, F.C.I.A.
HON. PHYSICIAN: Dr. Chas. Stewart, Canterbury.

HON. CHEMIST: Mr. Longman, Surrey Hills.
HON. DENTIST: Mr. F. M. Lamborn, Collins-st.
HON. VETERINARY: Mr. Wm. Hunter, Canterbury road.
HON. OFFICIAN: Mr. W. F. Aire, 125 Collins-st.

COMMITTEE: Rev. Alfred Jones, Messrs. G. H. Doery, G. A. Green, W. Cust, Messrs. James R. C. Edwards, W. Cust, G. A. Edwards, W. Hunter, Leitch, Miss Alt.

SUPERINTENDENT: Mr. W. H. Dismant.
ORGANISING SECRETARY: Mr. A. Stewart.

CITY OFFICE 484 BOURKE STREET, MELBOURNE.