

The How of Christian Union.

D. R. Stirling.

The great Saviour of mankind in his high priestly prayer (which we have recorded for us in John's Gospel, 17th chapter) prayed for the unity of his people. Four times in the course of that brief prayer does he appeal to the heavenly Father, that his followers, not only the apostles, but all his followers, might be one. In this prayer he reveals the nature of that unity. It was to be one of perfect harmony such as existed between God and the Father and himself. It was also to be a unity that would be seen by the world around, and that would lead men to believe that Christ had really come from God.

Much has been accomplished.

Now, as far as the first century of the church's history is concerned, the followers of the Lord Jesus Christ were one. Denominationalism and sectarianism were unknown; these were the introductions of a later age and unfortunately led to much bitterness and strife among God's people. It is a matter for much thankfulness to God that the trend of things has been much changed in the last hundred years or so, and instead of the bitterness and suspicion which existed at the beginning of the 19th century, we find a growing desire among Christian people of to-day for the unity which characterised the first Christians, and for which our Lord so earnestly prayed.

It is pleasing to notice the trend towards union in these days. It is a grand thing to know that no small amount of progress has been made toward the uniting of those who were previously divided. Take for example, the uniting of the Presbyterian, Methodist, and Congregational churches of Canada; the union of the Church of Scotland with the United Free Church of Scotland. I remember even as recently as my boyhood days, that members of these communions would say to each other "The wee Kirk, the free Kirk, without the steeple," to which the frees would reply, "The Auld Kirk, the cauld Kirk, the Kirk without the people," and I remember hearing it said by adherents of the Auld Kirk that when any of the Free Kirk people died they had to come at last to the Auld Kirk, that was of course, because at that time the burying ground was around the parish church, or, as it was called, the auld Kirk. Then there is the grand spectacle of that glorious union of the great Methodist churches in England: what a saving of money in places where several ministers had to be sustained where one or two would suffice, and how much more will this united church be able to do in regions yet untouched by the gospel of Christ.

Much yet to be done.

But still there is much to be done and much to be desired by way of uniting the rest of God's divided heritage. There are

many seeking unity and even pleading for unity who cannot find it in the communions which I have just mentioned. Where is the platform of Christian unity large enough to hold one united church of the living God? This is surely a difficult problem to solve, and conferences of the most scholarly and some of the most saintly men have been held to consider it, but as yet there seems to be no solution arrived at. Some people suggest that all Christians can never be united. If this is so, I ask what of our Lord's unanswered prayer in John 17? Did Christ, knowing the Father's will as he did, and being submissive to that will as he was, pray for something which he knew could never be answered? Impossible!

The same book (the Bible) which contains the Lord's prayer for unity, also contains sharp rebukes to Christian people for their divisions. In 1 Cor. 1: 10-13 it is said that by divisions Christ is divided and by party cry such as, I am of Paul, I of Apollos, I of Cephas; it is such a spirit as this which is hindering the cause of Christ and also the unity of his followers to-day. While we say I am of this church, and I of that, and while we continue to exalt human leaders instead of glorifying Christ as our one and only Head, may I submit that the way of the Spirit as spoken of by the Apostle Paul in Ephesians 4 is to get back to the pristine purity and simplicity of the New Testament church, back beyond the traditions of men to the truth of God's word, and stand where Peter and Paul and all the early Christians stood and accept their one and only creed, revealed in that single sublime statement of Matt. 16: 16, that Jesus is the Christ, the Son of the living God. Let us put away our conflicting notions and human opinions, and take the Bible only as our guide, in all matters of Christian faith.

Let us be satisfied as followers of Christ to wear his name, which indicates that we belong to him, that we are simply Christians without any denominational distinction or anything to exalt us one above another, for one is our Master, even Christ, and all we are brethren. Let us be satisfied to call the church by its divine name, also as did the first Christians who spoke of the church as the church of God (1 Cor. 1: 2); the churches of Christ (Romans 16: 16); and let us put away the names about which we cannot agree, the human names which keep us divided, and accept those names which are divine, which we already profess plus our denominational names. Let us accept the ordinances of baptism and the Lord's supper just as they come to us from the hands of our Lord's apostles, and let us cut them clear of all human tradition and opinion, and let us accept people to these ordinances on the same terms as did the

apostles of our Lord. We have no authority to bind upon each other anything which is not binding in the word of God. The Bible is our only authority in matters of religion. Where the Bible speaks definitely on any matter of Christian teaching intended to be permanent in the church, there we have the right to speak. In matters not so clear and definite we may express as matters of opinion, but not of binding obligation upon those who may see it in a different light.

One way I feel sure that would help towards the realisation of Christian union would be for all churches to look at each other's positions reverently in the light of God's own word and seek to find out points of agreement and points of difference; and then let us re-examine our own positions in the light of the same word, and be prepared to put away all things we find to be not in accord with God's clearly revealed word.

There is a helpful slogan which, if carried into practice by Christian people, would tend towards the union which so many of us desire to-day. It is:—

In matters of faith—Loyalty.
In matters of opinion—Liberty.
In all things—Charity.

The High Cost of Suspicion.

In an editorial on "The High Cost of Suspicion," the American "Christian Evangelist" has the following:—

War talk and war suspicion come high. The lack of faith in the high principles of righteousness, the suspicion between nations, and the feverish preparation for war are really the evils that are keeping the noses of the nations to the grindstone and causing them to face destitution and anarchy perpetually. There never was a more holy cause than that of peace. It is the very essence of Christianity. The first note of it ever rung in this world was "Peace on earth, good will to men." This would do away with most of our national and social ills and make life happy. It is the most urgent and the most immediate cause before the churches to-day. The responsibility enters every home and knocks at the door of every heart. No one is so small that his influence does not count in this holy war against war and no one is so large he can ignore it.

It is the hour to heed the divine word:

"He that would love life,
And see good days,
Let him refrain his tongue from evil,
And his lips that they speak no guile;
And let him turn away from evil, and do good;
Let him seek peace, and pursue it."

We can have a happy world if we will but know there is no leader but Christ who can bring it to pass. And this he will do if we are loyal champions of his Word, and will adventure to live as he lived.

The Great Memorial.

The Blood of the New Covenant.

Ethelbert Davis.

This is my blood of the new testament which is shed for many, for the remission of sins.—Matthew 26: 28.

Back in Deuteronomy there appears an inspired statement which reads, "The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law." To the category of the "secret things" belongs the unfathomable mystery of the efficacy, in the divine plan, of the shed blood. Beginning at Genesis, and running through the entire Bible to the final message of the Apocalypse, can be traced with extraordinary clearness that law to which there is no exception: "Without the shedding of blood there is no remission." The pages of these same Scriptures are red with the blood of victims sacrificed to meet the requirements of that divine law. And yet, with it all, there is not one word spoken by angel or archangel, prophet or apostle; not one word uttered by the Lord himself, or by the Holy Spirit, that even hints at an explanation of the mystery. Human wisdom is baffled in the presence of so profound a secret. But faith reposes securely in the reiterated assurance of redemption through the blood of the appointed victim.

The secret is in no wise solved; but the fact the assurance, was confirmed when Jesus at the paschal feast took the fruit of the vine and said, "This is my blood of the new testament, which is shed for many for the remission of sins."

The Old Covenant.

A new testament, or covenant, implies an old. As a matter of fact, there were many covenants made and recorded in the Old Testament scriptures, only two of which have a specific bearing upon the subject under consideration.

One of these covenants was made with Abraham, and included two things. First: "I will make of thee a great nation, and I will bless thee, and make thy name great." "Lift up thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed for ever." Second: "And in thy seed shall all nations of the earth be blessed." The Abrahamic covenant was in the nature of a grant of possession to all the offspring of faithful Abraham, which made them a chosen people in a chosen land.

There was a covenant made by God through Moses at Sinai, which disciplined this chosen nation and tutored them for the coming seed through whom all nations should be blessed. That covenant was known as the law, and was sealed with blood: "And Moses came and told the people all the words of the Lord, and all the judgments . . . and Moses wrote all the words of the Lord . . . and he builded an altar . . . and offered sacrifices . . . and he took the book of the covenant and read it in the audience of the people. And they said, All that the Lord hath said we will do, and be obedient." And Moses took the blood and sprinkled it on the people, and said, "Behold the blood of the covenant which the Lord hath made with you concerning all these words." The writer to the Hebrews refers to that covenant and says that the first covenant was not dedicated without blood; for Moses sprinkled the blood on both the book, and all the people, saying, "This is the blood of the testament which God hath enjoined unto you."

That old covenant was to pass away, for it is written, "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Jacob; not according to the covenant I made with their fathers."

The New Covenant.

That clears the way for the understanding of the new covenant spoken of by Jesus at the first supper. The new was superior to the old, for in Hebrews we read, "By so much was Jesus made the surety of a better testament," and again, "He is the mediator of a better covenant, which was established upon better promises." The new covenant was better than the old because it was sealed with a more precious blood, and contained the promise of eternal redemption from sin, and the inheriting of a heavenly possession.

Though the words of Jesus, "This is my blood of the new testament," spoken at the supper were anticipatory, their meaning could not have been plainer or more easily understood had he on the cross pointed to the blood drops that fell from his hands and his feet, and his spear-thrust side, incarnadining the ground at the foot of the cross, and said, "This is my blood which is shed for many, for the remission of sins." The blood shed on the "Hill of the Skull" was for the remission of sins. Hence over against that law which said, "Without the

shedding of blood there is no remission," stands the answer, "This is my blood of the new covenant shed for many, for the remission of sins."

The Covenant Sealed.

There is another truth enshrined in the words of the upper room. The blood was not only for the remission of sins, but with it the covenant was sealed. God had covenanted to grant redemption from sin and reconciliation through the sacrifice of the cross. Again, Jesus could not have made that fact plainer had he said nothing till the day of the crucifixion, and there pointed to the blood they saw ebbing from his veins, and said, "This blood you see is the seal of the new covenant. Just as you see the name signed to the contract, and the seal stamped upon the paper, so this blood that is now dripping from my veins and is drying at the foot of this accursed cross is the seal, the signature, to the contract that God has entered into with you, that he will forgive your sins through the merits of the sacrifice I now make."

Every time the child of God sits at the Lord's table, and takes the cup into his hand, he is reminded that the blood of Christ was shed for the remission of sins, and that the blood is likewise the seal to the covenant of redemption. As we contemplate it all we burst forth into praise in the words:—

"Glory be to Jesus,
Who in bitter pains
Poured for me his life-blood
From his sacred veins.
"Lift ye then your voices,
Swell the mighty flood;
Louder still and louder
Praise the precious blood."

"Beloved of God, Called....Saints."

Romans 1: 7.

R. G. Cameron.

The text indicates those to whom this great epistle was addressed, not to Romans as such, nor to all the people that were in Rome, but to those who were "beloved of God, and called to be saints."

"Beloved of God."

God loves all men; it is in his very nature to love them, for he is love. He "so loved the world (of men) that he gave his only begotten Son" to redeem them "by the sacrifice of himself."

But here is something different. There are certain people who are "beloved of God." In a sense God is the Father of all men and they are his children ("offspring" is Paul's word in Acts 17: 29), but John uses quite a different word when he writes, "Beloved, now are we children of God"; and so here, there are those who are "beloved of God," and they are those who are his children; and because they are his children, "born not of blood, nor of the will of the flesh, nor of the will of man, but of God," therefore they are beloved of God. And what an inspiring and comforting thought it is! No matter what the conditions or circumstances of our lives: we may be poor, we may be obscure, we may be of little account among our fellows; but we are beloved of God. And nothing can change that.

Paul writing of the unchanging love of God in this same epistle says: "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (8: 38, 39). We are beloved of God, and nothing in the wide universe can come between us and his infinite and unchanging love.

"Called . . . saints."

It will be noticed that in our version the words "to be" are supplied—there are no equivalent words in the original. They may be necessary, but they are liable to be misleading. They suggest that we are "called to be saints" at some future time, but that is not the apostle's meaning. Neither does he mean that we are merely named or designated saints; but what he means is that they who are of the number of those who are beloved of God have been called to sainthood.

We have been called by the gospel; we have responded to the call, and have thus become saints and are therefore beloved of God.

Many Christians seem to be afraid of that word "saints." They hesitate to appropriate it to themselves, or to apply it to others, except a very few, who are noted for piety, for excellence of character, or for their good works. As one has said, "The word has come to be regarded as the blue ribbon of Christianity," to be awarded only to first prize winners in the Christian life; but that is not the New Testament idea. Paul frequently addresses his letters to "the saints." Even the Corinthians, with all their faults and errors—and they were many—he addresses as "saints" and as the "sanctified in Christ Jesus." It is the common designation of all true believers in the Lord Jesus Christ.

"Saints" or "sanctified ones"—first, because they have been sanctified or set apart for the service of Christ for ever; and, secondly, because they are being sanctified—made holy—through the truth, and by the power of the Holy Spirit "which dwelleth in them."

The Preacher on Holiday.

No. 2.—BY COOLING STREAMS.

T. H. Scambler, B.A., Dip. Ed.

The site of our camp is at the mouth of Skete's Creek, four miles from Apollo Bay. As a camping place it is nearly ideal. Our tent is pitched by the side of the stream, a beautiful little creek, lined with willows. The water makes music continuously, as it babbles over its rocky bed. We breakfasted by the water's edge, under the green branches. Now, as I write, the clear stream runs not two yards from me. The singing waters glide by, slipping along under the willows, sweet and cool in the shade, and sparkling here and there where the sunlight reaches through and touches the rippling surface. On the green hill that rises almost precipitously from the opposite bank a number of sheep and goats are feeding. A little to the left the meandering course of the stream can be traced among the lofty hills in which, through the course of ages, it has carved its way. Some of the hills are covered with trees. Others that have been cleared of timber are occupied by the bracken fern, while up the gullies, where little streams come down, can be seen elegant groups of tree fern. In the pool near me, once in a while, a mountain trout jumps, presumably for some bait which it prefers to anything I might offer, though it dished up on a shining hook. Numerous smaller fish, most of them very small, with the unsophisticated way that babies have, play in the edge of the water, ready to dart away like lightning at the slightest movement on the bank. Wonderful little fellows they are. The current is strong, and they come floating down with the stream, then suddenly check themselves and face up stream, like soldiers who have been dislodged from a position and re-form to make a fresh stand against the enemy. There is one now only a little chap, perhaps four inches in length, lying in the stream, moving his tail from side to side, but remaining otherwise as stationary as in a glass case. For a couple of minutes he lies there, his shadow on the stones beneath showing that he moves not a fraction, till some movement on the bank startles him, and he disappears.

Such a site would be attraction enough for any camp, but we have more than this. Two or three hundred yards away the creek flows into the ocean, where the mighty billows envelop the shore, making a music all their own, yet blending in harmony their heavy booming bass notes with the rippling treble of the stream at our feet.

Of course there are other sorts of days and conditions than those described above. A few yards below us lies a ruined tent—sad memorial of the big flood which swept down on the camping site a few days before we arrived. We had not a drop of rain during our holiday, but sometimes the wind blew annoyingly, and often the flies did their best to spoil a day for us. But camping makes a great holiday, nevertheless.

It is now ten years since *The Preacher on Holiday* began to tell the readers of the "Christian" of his experiences, and the editor has accepted the whole record without taking any definite action to test its veracity. This year he has some first-hand knowledge of the things whereof I write. Mr. and Mrs. Main were spending their holiday at Apollo Bay, and they came to share a day with us at our camp.

The editor had promised for years that one golden day he would give me some insight into the science of trout fishing. I had my lesson that day. Now, as in all education, lessons in

trout fishing can only be learned well when, in addition to the knowledge and skill of the teacher, there is also the necessary aptitude of the part of the scholar. Fortunately though it is recognised in educational circles to-day that the examination following the lesson does not necessarily disclose the capacity of the scholar, nor his ability to learn. The real examination comes in the course of the years when the knowledge so ably imparted, and so eagerly received, bears fruit in life's experience. It is necessary to bear this in mind. The stream had a good many fish in it that day. They were biting too, and were caught in sufficient numbers to make us feel that the day was worth while. But I did not get any. I did not even get a bite. It was a puzzling situation. I was given to understand that I might not catch any the first day. Ability to do that would come with increasing knowledge, observation and experience. But I did expect to have a trout or two nibble at my bait. The rod and line I used were the editor's, and were accustomed to catching fish. The worms used came out of the same box. The editor even put the worms on the hook for me, so that it was

correctly done. But the fish simply ignored it. I cast well ahead, as I was instructed to do. I became quite adept at it. I had a lot of experience in it that day, not having anything else, such as bagging fish, to do. I became so proficient that I

Than vulgarly in the low aim succeed,
as Browning said, and the fish tasted as well as though I had caught them myself.

WHICH ROAD?

Peace? and a mighty world-advance,
The blood-stained track, abhorred, behind.
War? and a wild Satanic dance
Upon the ruins of mankind.

—Thomas Comber.

At the Lord's Table.

er, B.A., Dip. Ed.

faction in him. It may justly be called one of the greatest hymns in the world. It has been the inspiration of many hymns that we sing to this day. Bernard's hymn was written in Latin. One of our hymns derived from it is that which begins:

Jesus! the very thought is sweet,
In that dear name all heart joys meet;
No thought brings sweeter comfort nigh
Than Jesus Son of God most high.

Another, and better known hymn, which is also translated from Bernard's haunting song, is that beginning

Jesus, the very thought of thee
With sweetness fills my breast;
But sweeter far thy face to see
And in thy presence rest.

It has often inspired us. It has often been the expression of our soul's deep need. Still another, and perhaps even better loved, is the translation of this old hymn which we use as our communion hymn this morning. The knights and soldiers in the Second Crusade used to sing Bernard's hymn as they kept their guard around the Holy Sepulchre in Jerusalem. It well expresses our own thought as we turn our memories back to the cross and the tomb, and look up to him who ever liveth to make intercession for us.

Jesus, thou joy of loving hearts,
Thou Fount of Life, thou Light of men,

From the best bliss that earth imparts
We turn unfiled to thee again.

We taste thee, O thou living Bread,
And long to feast upon thee still;
We drink of thee, the Fountain Head,
And thirst our souls from thee to fill.

to subdue the world to Jesus Christ, it was decided to establish a new monastery in a wild unfruitful valley enclosed by high mountains. The region was known as the Valley of Wormwood, because it was the retreat of a band of robbers. But a house of God was established there, and it was called the Valley of Light, or as it was in the Latin and French, Clairvaux. Bernard was to be its first abbot, and by hard work on his part, and on that of the monks who enthusiastically followed him, the rough land was subdued, and made fruitful and wholesome.

But it was not by such a work as this that the name of St. Bernard of Clairvaux is best known. He was a deeply spiritual man. Some of his writings have come down to us, among others a hymn of fifty verses, expressing the soul's deep longing for Christ, and the soul's satis-

The Home Circle.

Conducted by J. C. F. PITTMAN.

TO THINK ABOUT.

Faith in God grows and deepens with practice, and every day gives some opportunity to venture more and more in faith.

Possessions are not for us to keep and hoard, they are for us to use and share for the blessing of others.

It is not what happens to you that counts, but what you do with what happens to you.

Fortitude is required all along life's way if we are to come through victoriously.

Life does not grow easier, but each passing year gives us more of light and wisdom with which to meet our problems.

All things do work together for good, if we keep our faith in God.

Health is a great blessing; it pays to study health laws and obey them.

We never regret a kind word or a kind deed. Life would be a dreary thing without love.

Rebelling against circumstances wears one out much more quickly than hard work.

We learn to pray by praying, and each year have added assurance that God answers prayers.

Happiness is not found in any outer circumstances or possessions; it is our own heart.

To keep the conscience true and fine and sensitive is to have a valuable aid all through life.

Our thoughts in time leave their indelible impress upon our countenance.—Selected.

A NEVER-FORGOTTEN PUNISHMENT.

C. H. Spurgeon once said he knew of a minister who threatened his boy that if he repeated an offence he would give him a punishment such as he would never forget as long as he lived. The father regretted the rash threat, but when his boy was detected in the forbidden act he called him aside for prayer, then told him he must proceed to the punishment. He bade the boy follow him to a cornfield. The boy obeyed, and wondered what form of punishment his father was going to give him. Arrived at the field, the boy was told to kneel down; then, with two stalks of wheat he lightly brushed his cheek. "There," he said, "I have kept my word. You will never forget that punishment"—"and he never did," said Spurgeon, "for that boy was my father, and he told it to me."—Selected.

WHY THE YOKE IS EASY.

I had finished my sermon once (said the late Mark Guy Pearse) when a good man came to me and said, "I wish I had known what you were going to preach about. I could have told you something." "Well, my friend," I said, "it is very good of you. May I not have it still?" "Do you know why his yoke is light, sir? If not, I think I can tell you." "Well, because the good Lord helps us to carry it, I suppose." "No, sir," he explained, shaking his head, "I think I know better than that. You see, when I was a boy at home I used to drive the oxen in my father's yoke; and the yoke was never made to balance, sir, as you said." (I had referred to the Greek word; but how much better to know the real thing.) He went on triumphantly: "Father's yoke was always made heavier on one side than the other. Then, you see, we would put a weak bullock alongside a strong bullock, and the light end would come on the weak bullock, because the stronger one had the heavy part on his shoulders." Then his face lit up as he said, "That is why the 'yoke is easy' and the 'burden is light'—because the Lord's yoke is made after the same pattern, and the heavy end is on his shoulders."—Selected.

A CHILD IN THE CHURCH.

A well-known American preacher was once asked by a student to tell the secret of holding the attention of large congregations, and he replied: "When I began my ministry, I tried to impress my listeners with long words. One Sunday morning, as I was about to go into the pulpit, the sidesman, who was a farm laborer, whispered to me, 'There's a child in the church this morning.' I took the hint, and preached in simple language, and I have done so ever since." Preachers who love to use high-sounding words, to impress their hearers, should remember—"There's a child in the church."—Selected.

STUDIOUS.

In a Philadelphia family recently, the engagement of a daughter was announced. A friend, calling, was met at the door by the colored maid, who announced: "No'm, Miss Alice ain't home dis aft'noon—she gone down to de class."

"What class?" inquired the visitor.

"You know, Miss Alice is gwine to be ma'ied in de fall," explained the maid, "an' she's takin' a cou'se 'in domestic science."

A man owned a number of horses, and had a great reputation for his skill in treating them. One day a farmer approached the horse-owner's little boy.

"Look here, my lad, when one of your father's horses is ill, what does he do?"

"Do you mean slightly ill or seriously ill?" asked the boy cautiously.

"Oh, seriously. But why do you ask?"

"Well, if a horse is only slightly ill he gives it medicine, but if it is seriously ill he sells it."

The Family Altar.

J.C.F.P.

Monday.

Acquaint now thyself with him, and be at peace; thereby good shall come to thee.—Job 22: 21.

Eliphaz first unjustly charges Job with various crimes; for this the accuser himself might be justly censured, yet in following accusation he is with good advice and encouragement he is surely to be commended. "Acquaint thyself with God," says Eliphaz. Then the unholy war will end, a lasting peace be established, bringing with it temporal and spiritual good.

Reading—Job 22: 21-30.

Tuesday.

The Lord will give strength unto his people; the Lord will bless his people with peace.—Psa. 29: 11.

They that wait upon the Lord renew their strength, and find perfect peace.

"Peace! perfect peace! with sorrows surging round?"

On Jesus' bosom naught but calm is found.—Reading—Psalm 29.

Wednesday.

The meek shall inherit the earth; and shall delight themselves in the abundance of peace.—Psa. 37: 11.

The meek man was, and is still, looked upon as almost a nonentity, yet note how Christianity has entirely reversed the order of virtues; Meekness is one of the greatest of Christian graces; those who possess it exercise great influence over their fellowmen, and possess the consciousness of being at peace with God.

Reading—Psalm 37: 1-11.

Thursday.

As for such as turn aside unto their crooked ways, the Lord shall lead them forth with the workers of iniquity; but peace shall be upon Israel.—Psa. 125: 5.

There is no peace for the wicked. Those who deviate from the straight and narrow path ally themselves with the unwashed multitude heading for destruction. Only the true Israel of God find peace.

Reading—Psalm 125.

Friday.

These things have I spoken unto you, that in me ye may have peace.—John 16: 33.

Whenever Jesus taught, he sought not simply to impart information and improve the minds of his hearers, but primarily to reform their lives and cause them to be possessors of spiritual and eternal blessings. By receiving him as their Saviour and keeping his commandments they would find peace in him.

Reading—John 16: 25-33.

Saturday.

The word which he sent unto the children of Israel, preaching good tidings of peace by Jesus Christ (he is Lord of all)—Acts 10: 36.

According to the old-time prophecies the Messiah came to the Jews, spent his life amongst them, proclaimed to them the good tidings of peace, yet they received him not. Salvation and all its accompanying blessings are now offered to the Gentiles, for "he is Lord of all."

Reading—Acts 10: 34-43.

Sunday.

Being therefore justified by faith, we have peace with God through our Lord Jesus Christ.—Rom. 5: 1.

Having fully and clearly explained the great doctrine of justification by faith, the apostle now deals with its blessed results. He declares that, first and foremost, we have peace with God.

Readings.—O.T., 1 Sam. 16: 1-13; N.T., Romans 5.

Prayer Meeting Topic.

February 14.

WHO IS A WISE MAN?
(James 1: 1-18.)

H. J. Patterson, M.A.

A man of this world may reply by saying, a philosopher is a wise man. If one is more utilitarian, the reply may be, a scientist, an inventor. If we ask Christ our Lord he will tell that the wise man is he who "heareth these sayings of mine and doeth them." Paul leads us to know that there is a "wisdom according to this world" and "a wisdom of God." James is his short epistle has not a little to say about wisdom, and urges that "if any man lack wisdom let him ask of God, who giveth to all men liberally." Probably James had asked of God and had learned what wisdom was. He wrote under direction of the Holy Spirit.

A Teacher.

Possibly it was the conclusion of many of that day that a teacher was a wise man. James counsels his readers, "Be not many teachers, my brethren" (James 3: 1, R.V.). He would have all to be wise but not teachers. No, not all teachers are wise, for there are false teachers and prophets. Many of those who essay to teach others the gospel of Christ err, as we know. Such are in a position of great responsibility, and will therefore receive the heavier judgment. No one, whether preacher or teacher in the Bible School, should attempt to teach others without careful preparation. Paul wrote that one might speak with the tongues of men and of angels and be as sounding brass. "Be not ye called rabbi" (or teacher), said our Lord. One who sets out to teach is not necessarily a wise man.

Want of Wisdom.

James makes it clear in his epistle that through the abuse of one of God's gifts we show a lack of wisdom. God's gift of speech is sometimes prostituted by reason of the fact that we do not control the tongue. Here is power to affect the whole body, and inspire and cause a cycle of wickedness. "The tongue can no man tame." It gives rise to inconsistencies. "Out of the same mouth cometh forth blessing and cursing."

"Boys flying kites haul in their white-winged birds;

You can't do that when you are flying words."

Who Then is a Wise Man?

James asks, "Who is wise and understanding among you? let him show by his good life his works in meekness of wisdom." No; a wise man is not a contentious man, nor can jealousy exist in the heart of the wise. Yet in our experience do we not find these things obtruding themselves? The wisdom of this world is not akin to the wisdom of God, for it is earthly, carnal, devilish. What then? "Let him show by his good life his works in meekness of wisdom." The wisdom from above is (1) Pure. Jesus said, The pure in heart shall see God. Purity of thought and heart indicates wisdom. (2) Peaceable and gentle. A Christian gentleman in word and deed. Not always maintaining silence, but loving peace and indicating a gentle spirit. (3) Easy to be entreated. The wise man will recognise that he is capable of error, and will not therefore be obstinate or unyielding. (4) Full of mercy and good fruits, impartial, not double-minded or hypocritical. Such wisdom is not to be bought with money. All the education of the schools will not give it. It comes from above (cf. Job 28: 12-26 and Proverbs 3: 13-18). To have wisdom is to have the Spirit of Christ.

TOPIC FOR FEBRUARY 21.—"THE WATER OF LIFE"—John 4: 1-26.

Our Young People.

Conducted by WM. GALE.

Youth Leadership Camp at Yea.

The seventh Victorian Young People's Training in Leadership Summer Camp Conference was held at Yea in excellent weather, from December 26 to January 1.



The Camp Group.

Numbers Increase.

Forty-one, including staff, were present at Yea; a satisfactory increase on the previous year. These training camps are growing in interest and influence.

Delightful District.

Yea proved a delightful site. The Higher Elementary School was an excellent location. The town is beautifully situated in a valley through which runs the river Yea, whilst all around are well-rounded hills, typical of the district from Yea to Mansfield.



At Eildon Weir.

The staff and lectures. The camp was under the direction of H. J. Patterson, who has taken part in every one of the camps from Ballarat (1927-1928) onward. He lectured on "The Sunday School Teacher" and "Early Days of the Restoration Movement."

Miss N. Allen conducted classes in "Kindergarten Principles and Practice."

Geo. Hughes (Maryborough) lectured on "The Principles of Recreation" and "Arts and Crafts of the Old Testament," and led the camp in its sports, physical exercises and community singing.

A. A. Hughes lectured on "Foreign Missions I. and II.," and led the daily Bible study. W. Gale conducted classes in "Youth Leadership I. and II.," and "Christian Endeavor in Principles and Practice," and with the aid of the lantern told of the romance of home missions.

All this made a full programme and kept the staff very busy. Campers were required to take two morning studies (of their own choice), but were not permitted to take more than three in addition to the daily Bible study. There is now a three-years' course. A season of devotion,

preceded by community singing, was held each evening. All meals were had at a cafe in the centre of the town.

Outings.

The motor-van trip to Alexandra and the Eildon Weir covered in all 89 miles, and was the longest undertaken. For miles the road ran beside the Goalburn river, until suddenly, right at the last stage, the Eildon Weir stretched across the valley, forming a huge mountain-girt lake. The great walls, earthworks and electric station give a most impressive sense of the mighty works of man. Here the company lingered and enjoyed the wonderful views of mountains, lake and river. The return was made via Snobb's Creek, where a few of the more energetic climbed to catch a glimpse of the Snobb's Creek Falls.

Another trip was taken to the Wilhelmina Falls, in very wild country, far from the beaten track. From where the vans took the party it was but a short, though steep, climb to the lovely falls. Not expecting such slippery stones



At Wilhelmina Falls.

in the water, several campers fell into the shallow, though fast-moving waters. One picture shows two of the men who had fallen into the water from slippery rocks drying themselves in the sunshine beside the falls. A camera caught one strange sight—a man's shirt and socks hanging in a tree to dry.

Sunday in Camp.

Morning communion service was held in the chemical laboratory—our main classroom—the address being given by A. A. Hughes. In the afternoon a Bible class "question" session was held, some sixteen written questions being presented.

The invitation of the officers of the Presbyterian church to assist in the evening service was accepted; the minister had that day taken suddenly ill. Sunday night, New Year's eve, a service at 11.30 p.m. made a fitting close to the year, the meeting ending in the campers' ceremony of consecration and farewell in the accustomed circle and the singing of the camp benediction: "Into My Heart."



The Ghost of—

Yea camp was a pronounced success. The staff look forward to the Dimboola camp, Feb. 21-23, hoping it will prove a helpful season of training and inspiration to those in the western part of the State and border district of South Australia.

Here and There.

Many of our Victorian preachers are spending the greater part of this week in helpful conference at Shoreham.

On Monday we received the following telegram from Toowoomba, Qld.:—"Tabernacle crowded last night; two decisions.—Hinrichsen."

We received the following telegram from Tasmania on Monday morning:—"Harvard mission Kelleve fifteen decisions; Devonport February eleventh.—L. Woolley."

Bro. S. E. Riches, preacher of the church at Lismore, N.S.W., has completed the course of study necessary for admission as an Associate of the Federal Institute of Accountants.

After three years' service with the church at Peel-st., Ballarat, Vic., Bro. J. C. Thomsen will be relinquishing the work there about Easter. He is open for engagement with another church desirous of securing the services of a preacher.

The following news, cabled by A. Hinrichsen from Palmerston North, New Zealand, reached us on Tuesday morning:—"Enlarged chapel crowded each Sunday; secured Opera House seating over thousand; Sunday night all seats filled, some standing, twelve additions."

Notices of motion for Victorian Women's Conference should reach the secretary, Miss Rometch, 11 Florence-ave., Kew, not later than Feb. 21. Delegates to the Conference are reminded to collect the one penny per member and forward to Mrs. F. Lee, 108 Greville-st., Prahran. Country sisters are also requested to take notice.

Members of the Victorian women's mission bands are reminded that the end of conference year is at hand. The committee would be glad if officers of the various bands would make a special effort to ensure that their contributions are maintained. Please send all W.M.B. contributions by Feb. 28 to Miss P. Ellis, 207 Union-rd., Surrey Hills, E.10.

We are glad to hear that the operation which Bro. H. G. Payne, preacher of Albion church, Q., recently underwent has eradicated the trouble. Our brother is now on holidays before resuming his full duties with the church. Bro. E. Davis is filling the platform during Bro. Payne's absence. Correspondents are requested to note that the address of Bro. Davis until March 31 will be 38 Lever-st., Albion, Q.

The Victorian F.M. Committee desires to draw attention to the closing date for the West China Reinforcement Fund. Feb. 15 has been fixed by the Federal F.M. Board as the final date for receiving contributions. The Victorian Committee would greatly appreciate the co-operation of preachers and church secretaries in bringing this announcement before the brethren, and in forwarding promptly any contributions. C.E. societies which have not already done so are also urged to forward immediately their applications for shares in the fund.

Superstition is not yet extinct. A message from Boston, U.S.A., states that "The superstition that the curse of the Pharaohs falls on anyone who disturbs the graves of the ancient Egyptian kings has been revived on the news that Mr. Albert Lythgoe, curator emeritus of the New York Metropolitan Museum of Art, is in hospital in Boston suffering from a baffling malady. Mr. Lythgoe was present when the late Earl of Carnarvon opened the tomb of Tutankhamen in 1923." A later message reports the death of Mr. Lythgoe. All men are mortal; hence give them sufficient time, and the superstitious ones will be able to record the death of all who were concerned with the opening of the tomb. Some un-cursed folk pass away.

Dr. Allan Vickers has just completed a period of service as aerial medical officer of the Australian Inland Mission. It is announced that he will be succeeded by Dr. J. Russell, of Orange, N.S.W., who will begin his duties as "flying doctor" on March 1.

The Victorian Endeavor picnic on Saturday last was marred by stormy weather and high seas. 709 Endeavorers, it is stated, left in the "Edina" and "Reliance." Because of the high sea running, it was decided to make for Portarlington instead of Mornington. Neither boat was able to make the pier, and the picnickers returned to the city.

Elsewhere we refer to Dr. Tischendorf and the Sinaitic manuscript which the Archbishop of Sinai claims for the monastery of Sinai. The chief reason alleged for the denial of this claim is that the monks agreed to present it to Alexander II., Czar of Russia, in return for gifts to the value of 9,000 roubles. So the Codex Sinaiticus found a home in the Imperial Library of St. Petersburg.

Churches of Christ in Victoria are reminded of the annual offering on behalf of the Church Extension Committee to be taken up on Mar. 4. The committee has been and is the helper of many of the churches. Its members have personally pledged their credit so that the work might prosper. A liberal response to the appeal is hoped for. Preachers and secretaries might well make a special announcement and recommendation of the cause. Special envelopes for the offering will be supplied to each church.

A brother in one of the States sends the following appreciative note:—"In answer to my request some time ago to discontinue, you replied that you would continue sending, although we were unable to keep up with the subscriptions. May I say how much more I have enjoyed receiving the paper since that time? With an added eagerness for the touch with the Brotherhood one has relished its weekly arrival. A new realization of the great service the Austral is giving to our churches has been gained, for I am sure a large number of members like ourselves not able to meet their liability during the economic stringency will have been encouraged and cheered by the continued supply of the 'Christian,' with its inspiring material. We have enjoyed the improvement of the new type."

Jas. T. Nichols, a recent visitor to Australia and the Dominion of New Zealand, contributed to the American "Christian Standard" for Dec. 30 an appreciative article on "Our Work in New Zealand." We have pleasure in reprinting one short paragraph. We regret to be unable to name the church to which he refers; it is a pity that honor was not given by name. Bro. Nichols wrote: "We have ten congregations in and around the city of Auckland. Some of them are small, but all have regular preaching. Members of New Zealand churches are real workers. I know of one church where the actual record shows that, last year, out of 270 members, 250 of them never missed a single Sunday in church attendance. Most of these attended both morning and evening services. I doubt if that record could be duplicated in America."

The outstanding Australian event of last week was the disgraceful rioting at Kalgoorlie and Boulder, W.A. Mob violence is a dreadful thing. The loss of life is the saddest thing. The total damage, excluding trading losses, caused by the riots and stoppage of work is set down at £100,000, including £60,000 damage by fire to foreign hotels and houses. Work at the mines resumed at the beginning of the week. It is to

be hoped that precautions will be taken to prevent any recurrence of the trouble. Such happenings are likely to give Australia a bad name, and to affect international relations. In a letter and to the public press representatives of four public bodies in Victoria contend that it is the duty of the Federal and State Governments to see that redress is made to those who suffered in the recent riots. The letter is signed by Agnes Cowan (president of the Y.W.C.A.), Chas. F. Crosby (president of the Y.M.C.A.), W. Harrison Moore (president of the Y.M.C.A.), W. Harrison Moore (president of the Y.M.C.A.), and K. H. Bailey (chairman of the Australian Student Christian Movement). It is emphasized that those who suffered have the same right to be working and living on the goldfields as their attackers; that some of them are naturalised and have been in Australia more than a quarter of a century, while those who had entered the country during the last ten years or so had done so as a result of definite agreements between the Commonwealth Government and their own.

ADDRESSES.

G. J. Andrews (preacher Ormond church, Vic.).
—"Lyndhurst," 63 Ulpuna-rd., Ormond, S.E.S.
J. Methven (preacher Chelsea church, Vic.).
—"Eversley," Shenfield-ave., Chelsea, S.15.
Chas. Schwab (preacher Grote-st. church, Adelaide, S.A.).—13 Robert-st., North Unley.
Phone, U 3570.

COMING EVENTS.

FEBRUARY 18.—Church of Christ, North Willemstown. Church Anniversary, Feb. 18. 11 a.m., Bro. A. J. Fisher; roll call. 7 p.m., Bro. W. Gale. All past members invited, also friends.

FEBRUARY 26.—The Public Inaugural Session of the College of the Bible will be held in Lygon-st. chapel, Carlton, on Monday, Feb. 26, at 8 p.m. An attractive programme is being arranged. J. E. Thomas will deliver an address. All friends are urged to attend.

FEBRUARY 25 to MARCH 4.—South Yarra church fortieth anniversary and home-coming. Sunday, Feb. 25, 11 a.m., A. R. Main, M.A.; 3 p.m., Special Service and Speaker; 7 p.m., F. P. Morris (the hymn-writer), assisted by Mr. Moy Ling as soloist. Sunday, March 4, 11 a.m., Dr. W. H. Hinrichsen; 3 p.m., Special Service, speaker W. Gale; 7 p.m., A. W. Ladbrook, B.A. Meetings on evenings of Feb. 27, 28 and March 1. Hospitality provided for visitors. All past members and friends invited.

FEBRUARY 25, 27, MARCH 1 and 4.—Jubilee celebrations. Church of Christ, Newmarket (1884-1934). Kensington town hall, all day Sunday. Special services; special speakers. Choir will render appropriate music under conductorship of Mr. E. Tippett. Meetings continued at chapel, Flinsbury-st., Tuesday and Thursday evenings and on following Sunday. All past members and friends cordially invited to come and join us on this great historic occasion. Hospitality provided. Dinner and tea at town hall. Please reply by Feb. 19 to secretary, Bro. N. Hansen, 80 Shields-st., Flemington, W.1. All former members please accept this as a personal invitation.

MARCH 4.—North Carlton Bible School Anniversary Services. Speaker, Mr. J. Plummer. A welcome extended to all. Come.

MARCH 4.—Surrey Hills Church, Homecoming Sunday. Special services. Hospitality provided for past members. All welcome. Those planning to be present, please notify local secretary or H. C. Shields, 11 Sherwood-st., Surrey Hills.

CHURCH EXTENSION COMMITTEE OF CHURCHES OF CHRIST IN VICTORIA.

Will churches and members please keep in mind the annual appeal to be made on first Sunday in March? Envelopes will be supplied to each church.

Reg. Ennis, Sec.
Robert Lyall, Treas.

News of the Churches.

Tasmanian News-letter. F. Collins.

Poverty and Riches.

The State Treasurer is making application to the Commonwealth Government for a largely-increased financial grant. £1,099,536 is all we ask. Our Chief Secretary, acting for the Treasurer, claims that Tasmania has not received a fair return for those revenues lost when the Commonwealth took over taxation departments like customs and excise. Essential services must be maintained, and to be on tenterhooks, as at present, is not conducive to local peace of mind or a Federal spirit. We do not like the expression, "On the dole," but it is a fact that some of the smaller States look upon the Federal grants as akin to sustenance given to the disabled or unemployed. In some smaller respects the position of the State is remarkably buoyant and prosperous. The large prices for wool, the good conditions enjoyed by tin miners, and sound state of the textile industries within the State, make a section of the community very comfortable. Some of our larger industries, like apple-growing, are in a very parlous state, and the losses to the tourist trade through shipping and other restrictions are very real. Is the constant bargaining of the government likely to beget a mendicant spirit? This is not peculiar to Tasmania, and after a long experience of State and Federal Conference Committee work we have wondered if some of the home, and even foreign mission grants, have not something of a detrimental effect upon the local and the larger works of the brotherhood. Churches will plead for continuance or enlargement of subsidies from the home mission funds, and at the same time will use local funds for all sorts of purposes, other than paying for the support of their preacher. To liquidate mortgages on church properties, provide manse for preachers, additional class-rooms, or halls, for school purposes; or even to provide a tennis court, or gymnasium, for the young folks are all quite good, and even necessary, at times; but these things ought not to take precedence of relieving the Home Mission Committee of the embarrassment of an overdraft at the bank; or making frenzied appeals to those people who are carrying all their own responsibilities and subscribing liberally to mission funds as well.

Conventions Continue.

The British Medical Association, the Anglican Summer School for Sunday School teachers, Toc H, and other smaller gatherings, find Tasmania congenial to convocations. The B.M.A. provided thought for the scientifically and charitably minded people of Tasmania; and His Excellency the Governor, and Lady Clark, used the occasion for social gatherings which were different to those of most conventions. The Anglicans are pushing their Sunday School work, and endeavoring to bring their schools into the front line. Many other educational efforts have been made here, to the betterment of Australia as a whole. The Young Australia Leagues have sent large delegations to inspect the natural resources of the State. The hydro-electric plants at the Great Lake, and the big industrial undertakings attracted to the island, through the cheap power obtainable, bring their interested visitors. Among the people who come are members of our churches from many different centres. We venture to suggest that they should make a little more use of the opportunities for

worship provided by the Churches of Christ in Tasmania. Very few visitors ever attend our services. To some it is not possible to attend service, because of time-table and travel conditions; but to those who stay over the Lord's days the fellowship offered would be found worth while.

Bush Fires

are still raging in parts of the island. Many have lost their all, and a few lives have been lost. This is the driest and hottest summer we can remember. Although the glass has not registered more than 92 degrees, the weather has been very trying to Tasmanians, and the losses have been quite large. Funds are being raised locally for the sufferers. Many of our visitors have been disappointed with Tasmania because their expectations of green fields and forest flowers have not been realised. Dr. John Kelly and Mrs. Kelly, of Swanston-st. church, were obliged to spend one whole night in their car because the smoke rendered the journey unsafe and a return to the capital necessary.

H. G. Harward

continues to draw large crowds at Kelleve, and a large ingathering is expected. A home mission rally will be addressed by him in Launceston on February 8.

Western Australia.

Victoria Park.—Good meetings on Jan. 27, when Bren W. J. Thomson and W. H. Nightingale delivered messages. The latter also spoke at Carlisle afternoon service, when a lady confessed Christ.

Queensland.

Brisbane (Ann-st.).—On Jan. 28 the conference president, Bro. E. C. Hinrichsen, spoke at morning meeting. One sister was received into fellowship by letter. Bro. Merton preached at gospel service. Both services were inspiring. The church is healthy in tone and finance.

Kedron.—There were good attendances at all services on Jan. 28. Two were received into membership. A man accepted and obeyed Christ at close of Bro. Noble's evening message on "The Seven 'I' Arms of Christ." Bible School has excellent prospects. Very helpful afternoon services at Redcliffe, from Bro. John Swan. A woman was baptised at the Kedron prayer meeting on Jan. 31.

Maryborough.—The work is still being carried on by local brethren, Bro. Alan Price being speaker at most services. On morning of Dec. 24 Bro. L. A. Hansen exhorted. Bro. W. Green, of Boonah, spoke at gospel service on Dec. 31. Y.P. society, Bible School and ladies' guild have resumed again. Sister Evelyn Turner was married on Dec. 27, and was the recipient of a bronze tray and cake dish from ladies' guild, and a jardiniere from church members. On Jan. 25 Bible School teachers and Y.P. society assembled at the residence of Sister Payne, sen., to bid farewell to Sister Marjorie Price, who is leaving for Barwood. Sister Price was presented with a bedroom clock in recognition of her past services in the kindergarten school. Sister Eunice Price has been present for six weeks.

South Australia.

Henley Beach.—Good attendances are reported at all meetings; many visitors from sister churches. On morning of Jan. 28 Bro. Ross Graham spoke on "The Cross." The gospel service was well attended.

Norwood.—The Bible School picnic on Jan. 29 at Hazelwood Park, Burnside, was enjoyable. Recently the Endeavor society arranged a social evening to bid farewell to Bro. Gordon Clark, who is leaving for the College of the Bible. Bro. Rankine was the preacher at all services on Feb. 4. Sister Miss Ethel Miners was received into fellowship.

Queenstown.—Bro. A. Coim, from Mt. Gambier, exhorted the church on Feb. 4. At night Bro. Brooker preached the gospel. The service was one dealing with the work of the Bible School, and a number of scholars were present. Bren Coim and Hall each gave a short talk regarding the work of the school, and Bro. Brooker preached a splendid sermon.

Blindmarsh.—The evening meeting on Jan. 21 took the form of a choral service. The Clericus Male Choir, under conductorship of Mr. G. Clark, rendered special items. Bro. Illingworth delivered a short address on "A Precious Promise." Junior C.E. society and Bible School held happy picnics on Jan. 24 and 29 at Kirkcaldy and Belair respectively. Attendances on Feb. 4 were good. In the latter Bro. Illingworth spoke on "It All Depends upon the Point of View." The soloist was Miss Lucy Dodson, and the choir rendered an anthem.

Prospect.—During the holidays all auxiliaries were in recess. On Jan. 4 Sister Mrs. Bowden, a patient sufferer for many years, received the home-call. On Jan. 6 Bro. Russell, on behalf of the church, expressed sympathy with her brother, Mr. Craig, on a holiday from Scotland, and her three daughters and two sons, all of whom were present at morning meeting. On Jan. 29, the J.C.E. held a successful picnic at Hawthornedene. Bro. and Sister Russell have returned from holidays at Victor Harbor. The church appreciates the assistance of Bren R. Conigrave, R. W. L. Crosby, J. Harding and H. Bradshaw, who spoke during Bro. Russell's absence.

Victoria.

Hampton.—There were good attendances on Feb. 4. Bro. Jones was the speaker. At night he conducted a young people's service, preaching on "Ruth's Choice." Mrs. Wood rendered a solo.

Moreland.—At morning meeting on Feb. 4 Bro. Arnold addressed the church. The evening meeting was ably conducted by several young men. One confession at close of Bro. Arnold's gospel address.

Carlton (Lygon-st.).—On Feb. 4 the morning speaker was Mr. G. P. Pittman, from India. Mrs. Pittman was also present, and Mrs. Hicks, from England, was another visitor. At night Mr. R. Ennis was the preacher.

Geelong.—Very helpful services on Feb. 4. Bro. Clipstone speaking. In the evening his address was on "The Great Day." Members were pleased to welcome Miss Farrow after a ten months' trip abroad. Many are away through illness.

Fairfield.—Bren H. Hunt, of Williamstown, and H. Watson, of Ivanhoe, recently delivered helpful messages to the church. The church and school had an enjoyable day at Sandringham on Jan. 29. Sisters Moore and Manly are still indisposed.

Melbourne (Swanston-st.).—Enjoyable services were held on Feb. 4, and interesting sermons were delivered by Mr. T. H. Scambler. The choir, under leadership of Mr. E. Tippett, resumed after holiday, and Mr. Nankervis sang the solo in the anthems.

South Melbourne.—On Feb. 4 good meetings were enjoyed. The gospel address by Bro. Burghin on "The True Church" provided much food for thought. The church misses the presence and inspiration of Bro. T. Bennetts, one of its most faithful members, who fell asleep in Christ recently. On Jan. 28 Bro. W. Clay took charge of the gospel service, his visit being much appreciated.

(Continued on page 92.)

Foreign Missions.

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

CHINA REINFORCEMENT FUND.

From when you read this paragraph only one week remains for the receipt of money for the China Reinforcement Fund. Up to January 31 we have received from South Australia £117/16/11, from Western Australia £8/10/-, Queensland £2, Victoria £6/7/6, a total of £134/14/5. In addition to this amount we have a definite promise from Victorian Endeavorers to contribute at least £65 per year towards this fund. Adding the first year's amount to what we have received in cash makes a total of £199/14/5. We still have to hear from New South Wales and Tasmania; more will certainly come from Queensland and Western Australia, and the brotherhood of Victoria, in addition to what the Endeavorers have promised. We shall be very glad to hear from our churches at the earliest possible date.

If preparations are being made to secure help to this fund, though the money might not be in hand by the 15th, the Board might be helped by the knowledge of what the States are doing. It is heart-breaking to think of our having to give up the promising work in China. In the last news we published from Bro. Anderson he writes: "Our school in the city continues its witness. We had the joy of baptising two of our school girls, and one other girl, who was a member of our school a few years ago. In addition to the three girls we baptised two young men. One of these young men comes from a fine home, and recently became engaged to Pearl Anderson. He, too, was one of our previous school boys."

Maybe even at this, the eleventh hour, we shall receive such encouraging news that will enable us to continue our work in China.

NEWS FROM DOCTOR OLDFIELD.

"I have been keeping in very fair health since I came back from my three weeks' holiday. I did not at all like having to leave Jessie and the family as I did, but it proved to have been worth while, for I was able to get my strength up again.

"Mrs. Wilson, of Victoria, is visiting our station at the present time. It is very nice to see such visitors to the field, and we hope that many more will follow her example. It is an inspiration to us, and I am sure that their account of what they see will do good in Australia. She has been visiting Baramati, and to-day is to go through Dhond on her way to Shrigonda. I shall be going over to the station in a few minutes to see her. We are having lovely cool nights just now, for we are in the middle of the cold season, and the weather is delightful.

"Baby Ronald is keeping very well, and is proving himself to be a good baby, for he sleeps practically all the night through. He is a good-natured babe, and loves to smile at us. Billie is a real boy, and makes plenty of noise all the day through. We are glad that we are able to send him to a school at Dhond, which is run for the railway Anglo-Indian children. It keeps him occupied for part of the day at least.

"We had a very happy time on Christmas day with the Indian Christian population. We had a big meeting on Christmas morning in the waiting room of the hospital, which was full to overflowing. Even the verandahs would not hold all the folks who attended. In the afternoon we had tea all together near the hospital, and one of the men dressed up as Father Christmas and distributed the presents which we had prepared for the folk. They all had a very happy time. On New Year's Day we had a picnic for the children of the Bible School, and they had a good time.

"On New Year's Day we baptised Dr. Patil in the river—a very good start for the New Year. He has been with us for a number of years, but has now decided to come into greater fellowship, and we are very glad that he has done so. It will greatly add to his usefulness."

We are sure that the news of the baptism of Dr. Patil will give great joy to our brotherhood. I had very pleasant fellowship with Dr. Patil while in India in 1931.

VISITORS TO "OUR INDIA."

Dr. Oldfield's wish that many more will follow Mrs. Wilson's example, and visit our India missionaries will soon be realised. Miss Madge Magarey and her cousin, Miss Dorothy Norman, expect to visit our stations some time in March. About the same time Bro. Sanders, chairman of the Queensland F.M. Committee, and Bro. Hermann, secretary and treasurer, expect to reach Bombay and visit Baramati, Dhond and Shrigonda. We hope that others who make the trip to Colombo may extend their trip to take in "Our India."

GOOD NEWS FROM WESTERN AUSTRALIA.

Bro. Saunders in his last letter writes: "You will find our financial statement encouraging. Total income for past year has gone up from £18/17/7 to £17/17/8, or a gain of £204/0/1. We all believe it will improve still more this year."

We were sorry to read in the W.A. minutes that Bro. Saunders was giving up his position as State F.M. secretary. He has done a splendid work for foreign missions during the years that he has spent in Western Australia. Bro. Saunders has accepted work in Wellington, New Zealand, and I presume will leave for his new field after the next W.A. Conference.

He has served as president of the Victorian and W.A. Conferences with much ability and success. As federal secretary of our foreign missions, and as secretary of our South Australian and Victorian F.M. Committees, he has faithfully and successfully done a great work for our foreign missionary cause in Australia. Bro. Saunders was one of our leading missionaries of our American brethren in the Philippines, and his good wife was one of our own missionaries for a while in West China. They will be an accession of great strength to our home and foreign missionary work in New Zealand.

We are sure that our readers will quite understand that the heading of our paragraph, "Good news from Western Australia," does not apply to Bro. Saunders' departure. It is bad news for the writer. We have had many happy years of good fellowship with him, and sincerely regret to lose his help in our Australian foreign missionary work; but our loss will be New Zealand's gain. May the blessing of God go with him and his good wife and little daughter.

ILLNESS OF BRO. W. MORROW.

We are very glad to report that the chairman of the Foreign Missionary Board, Bro. W. Morrow, has very much improved in health. He has been laid aside for some weeks, and had to be taken to a private hospital for an operation. The recent tremendous heat wave that struck Adelaide was a great handicap to his progress towards health, but he is so far recovered that we hope to have him present at our next F.M. Board meeting.

FOREIGN MISSIONARY OFFERINGS

From Victoria

Should be sent to the Treasurer, D. E. Pittman, 530 Elizabeth-st., Melb.

All general correspondence to A. J. Ingham, secretary, 11 Gladstone-st., Kew, E.A.

WANTED—Gifts Small and Large.

HINTS and HELPS

FOR THOSE WHO DESIRE TO SERVE

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ALEX. COOCH, General Manager

News of the Churches.

(Continued from page 89.)

Victoria.

Brim.—On Feb. 4 Bro. Garland preached at the afternoon service, which was well attended. A girl from the Sunday School made the good confession and was baptised.

Gardiner.—Bro. Patterson spoke at both services on Feb. 4. At night Bro. Keith Morris rendered a solo. The K.S.P. club has arranged for prayer meetings each Sunday evening prior to gospel service and also for a 7.30 a.m. prayer service on the first Lord's day in the month.

Noble Park.—The church had a profitable and pleasant day on Feb. 4, when Bro. Smith began his ministry. Bro. C. R. Boak presided at morning meeting, and was thanked for taking charge for the past two months. The church also thanks brethren who came from five other churches to assist.

Red Cliffs.—On Jan. 29 Red Cliffs central and South-east Sunday Schools combined for an enjoyable picnic on the banks of the Murray. Good attendances on Jan. 28 and Feb. 4. One young married woman was baptised on Jan. 28, and at evening meeting on Feb. 4 two young men made the good confession.

Northcote.—Bro. Saunders exchanged with Bro. J. C. F. Pittman, of Brunswick, on morning of Jan. 28. A dedication service was held on Feb. 4 to introduce the new church hymnal. Junior, intermediate and young people's societies of C.E. are planning to take thirty shares in China reinforcement fund.

Drumcondra.—Meetings have returned to normal after holidays, and attendances were good on Jan. 29. Bro. R. A. Banks continues to labor faithfully. He addressed encouraging attendances on Jan. 28. At gospel meeting he gave a splendid message on "Courage of Life." Auxiliaries show continued interest amongst young people.

Brunswick.—On Feb. 4, at morning meeting, Bro. Pittman spoke on "How Can I be a Christian?" and in the evening on "What it Means to be a Christian." Endeavor society held their tea and conference at Bible School. It being Endeavor Day, Bro. Pittman was assisted at evening meeting by several Endeavor members. Bro. F. Lydiard rendered a solo.

Horsham.—Good attendance on Feb. 4. Bro. J. Butler addressed the church in the morning and Bro. J. O. Methven preached at night. Bro. C. Houston preached at Haven. His departure to the metropolis was referred to by the presiding brethren at Haven and Horsham, and good wishes were expressed. Christian Endeavor society has donated ferns to the church.

North Williamstown.—The church appointed the following deacons at annual business meeting: Bren. Ogden, Myerscough, Parson (Bible School superintendent), C. F. Tovey (secretary) and Macdonald (treasurer). Bro. H. A. Hunt has accepted an engagement for a further twelve months. On Feb. 3 the cricketers held a successful social. Bro. Burdeu gave a good address on morning of Feb. 4. Bro. Hunt preached well in the evening on "Baptism," after which two Bible School lads were baptised.

Wedderburn.—The church regrets the sudden passing away of Bro. Wm. Crisp on Jan. 26. Sympathy and Christian love are extended to those who mourn. On Jan. 28 the gospel service was partly a memorial tribute to Bro. Crisp, who was highly respected in the community. Bro. Bird's message was deeply impressive. The congregation almost taxed the seating accommodation. On Jan. 29, the Maryborough district conference assembled at Wedderburn, the influx of 110 visitors from other churches causing a stir in the town. The catering by the ladies' aid was done in excellent style. On Feb. 4 there was one confession at the gospel service.

Yarrawonga.—Holidays and sickness have caused smaller meetings. On Jan. 14 a baptismal service was held, and on Jan. 28 one was welcomed to the church. On Feb. 4 there was an improvement at Bible School, a very fine number being present at Bro. Searle's Bible class. Practice commenced for S.S. anniversary. In the evening Bro. Searle spoke powerfully on "Sinking at Sea."

Shepparton.—Increased attendances at all meetings on Feb. 4. The church tendered a welcome social to Bro. and Sister Baker on Jan. 30. At the gospel service on Feb. 4, duets were rendered by Bren. Mulvogue and Graham and Sisters Mrs. Wells and Miss Milne. The church enjoyed the fellowship of Bro. and Sister Squires and family, who have come to reside in the district from Swan Hill.

Middle Park.—On Jan. 28, church members tendered a kitchen tea to Sister D. O'Neill prior to her marriage. On Jan. 29 the Bible School held a successful picnic at Wantirna. On Jan. 20 the K.S.P. club held an installation service conducted by Bro. L. Burgin. Excellent meetings on Feb. 4. Bro. Westwood delivered impressive addresses. Members were pleased to welcome Sister Candy after illness.

West Preston.—Meetings are well attended. Bro. W. J. Kenley was the morning speaker on Feb. 4. Two confessed Christ at gospel service. Bro. H. B. Robbins speaking. All auxiliaries are progressing favorably. J.C.E. has applied for four shares in West China reinforcement fund. Bible School, under superintendence of Bro. Cecil Watson, is commencing its new year well, new scholars being enrolled each Lord's day.

Oakleigh.—Jan. 28, very fine meetings, Bro. Mudge speaking. Feb. 4, very nice gatherings, Bro. Mudge again being the speaker. Bren. Dickason and Jamer were received into fellowship. At Sunday School Sister Cameron, of India, gave a very helpful talk about our mission work. Sister Muriel Foreman, also of India, was present. Gospel service at night was very helpful. Bright singing by the choir, Sister Mrs. McGregor being soloist.

Preston.—A sad loss has been sustained by reason of the death, following an operation, of Sister Marjory Butler, an esteemed member of the P.B.P. club. The church sympathises with the sorrowing relatives. An "in memoriam" service was conducted on Feb. 4, when Bro. Fisher preached to a large congregation. Members of the P.B.P. club took part in the service. Two ladies who made the good confession the previous Sunday were immersed.

Ballarat (York-st.).—Church and C.E. held a combined meeting on Feb. 1, when Bro. Willshire paid his initial visit and spoke of "The Peerless Name." It was a profitable meeting. A nice meeting for worship was held on Feb. 4. Bible School had record attendance of 144. Bro. W. Feary preached to a large audience in the evening. Seven decided for Christ. Four, including three generations, were baptised immediately. Y.P.S. resumes this week after holidays.

Carnegie.—Very good meetings on Feb. 4. Bro. W. Wilson in the evening conducted a field day service in connection with Prohibition League. Bro. W. Gale visited the school, and presented the banner won in recent front rank efficiency campaign. Sympathy is expressed with Bro. James Warne in the home-call of his wife. The young people were saddened at the death of Miss Eileen Bowman, accidentally drowned during the week. For many years she was regular at school and Bible class.

East Kew.—Good meetings on Feb. 4. At night a special C.E. birthday rally was held, the three societies taking part. Bro. Ingham's special sermon on "The Compulsion of Love" was greatly appreciated. Betty Fair was able to be present at this service after twelve weeks in hospital after her accident. Bible School teachers held a successful picnic on Jan. 29. The

ladies' aid has resumed meetings for the year. Mrs. Harding has been elected president, and Mrs. Emmerson secretary.

Malvern-Caulfield.—Good attendance at first of a series of young people's meetings on Feb. 3. Mr. Lumsden was the speaker. Excellent meetings on Feb. 4, speakers being Bro. R. T. Pittman and Bro. Graham. Visitors included Sister Mrs. Jones (St. Morris, S.A.). Sister Mrs. Emrys Baker has donated a stove for the use of the church. The Christian Endeavorers have taken out four shares in China reinforcement fund. Sister Mrs. Callow has left hospital. Bro. Jack Pope is seriously ill, and Bro. East is laid aside with sickness.

Thorbury.—The work is becoming more settled after holidays, and meetings are well attended. On Jan. 28 four were received into fellowship by transfer. Senior C.E. society has resumed, and its first meeting was enthusiastic. Preparations are being made for a rally for deepening the spiritual life of the church. Bible School picnic was held on Jan. 29 at Wattle Park. On Feb. 4 Bro. Jackel spoke at both meetings; his address at gospel meeting on "Peter's Denial" was splendidly given to a large and interested audience. One young lady took her stand for Christ.

Caulfield (Bambra-rd.).—Very fine meetings on Feb. 4, over 200 breaking bread. At gospel service Bro. Youens brought, by request, a message on "The Second Coming" to a crowded chapel. On Jan. 28 one young man made the good confession. Bro. and Sister Kent have been added by transfer from Ormond, and Bro. and Sister Machen from Wynnum, Qld. To mark the beginning of the year's work the ladies' social circle held an enjoyable social. The church recently recommenced open-air meetings at night. The Christian Endeavorers have undertaken to purchase twenty shares in China reinforcement fund.

Chelsea—Frankston.—On Jan. 24 a combined church social was held, with a fine attendance. On Jan. 28 a number of visitors were present. Bro. Organ, sen., from Cheltenham, presided. Bro. H. G. Rasmussen's address was appreciated. On Feb. 3 Sister Mrs. Neill, sen., passed away. Her remains were laid to rest on Feb. 4 in the old Cheltenham cemetery, Bro. Methven officiating. Meetings at Frankston are well attended, and Bible School is growing. All auxiliaries are well attended, and the week-night church prayer meeting has been resumed at Chelsea. On Feb. 4 Bro. A. G. Searle exhorted; Bro. Methven gave a fine address in the evening.

Drummond.—During Bro. Jones' absence on holiday, Bro. Smith has occupied the pulpit, and has given helpful messages. Meetings during holidays have been well attended. The church has enjoyed fellowship with several visitors. On Jan. 27 the S.S. held a happy picnic in the reserve near the chapel. The day finished with a social in the hall. On Jan. 28 Bro. Smith exhorted a large congregation in the morning on "The Way." Bro. Jones gave the gospel message. Visitors included Sister Mrs. Jones and Bro. W. Jones, from Adelaide. On Feb. 4 Bro. Jones spoke at both services. All were glad to see Sister Grace Thomas back home.

Brighton.—Attendances at Lord's day services have considerably increased and are practically normal again. The church regrets the loss of Mr. and Mrs. J. Plummer and family, through removal from the district. The Bible School picnic at Cheltenham Park on Jan. 29 was a grand success. Steps are being taken to organize a boys' club. The three Endeavor societies held a combined meeting on the morning of Feb. 4, when seven juniors were promoted to intermediate society. There were large attendances at all services. In the evening Bro. Jos. E. Webb gave the first of a series of addresses on "The Bible." A solo by Bro. R. P. Morris was enjoyed. 188 attended Bible School, including two new scholars.

Fitzroy (Gore-st.).—Good meetings were held on Jan. 28. Bro. Holland spoke in the morning after six weeks' absence in Adelaide. A memorial service was held at night for late Sisters Mrs. Hollingsworth and Mrs. Lewis. The large congregation included many past members. Bro. W. Andrew, of St. Kilda, spoke. On Jan. 29 the cricket club held an enjoyable concert in aid of funds. On Feb. 4 Bro. Holland spoke at both meetings. In the evening a duet was rendered by Bren. Holland and Shephard. Members regret the enforced absence of Sister Mrs. Andrews (organist) through illness. On Jan. 29 the Bible School held a successful picnic at Eltham Park.

Parkdale.—Meetings during January were bright and helpful. Fellowship has been enjoyed with a large number of visiting brethren and sisters. A social evening was held on Jan. 27 to bid farewell to Sisters Misses V. Hogan and N. Jordan. A word of farewell was also spoken to all members of the Jordan family. On Jan. 29, Y.P.S.C.E. held their second annual picnic at Berwick. Twenty-six members and friends of the C.E. went on "Edina" on Feb. 3 for Vic. C.E. Union day trip. Fair attendances on Feb. 4. Bro. A. W. Stephenson giving helpful messages. Members decided to support direct giving to raise interest charges instead of half-yearly appeal and sale of work.

Ascot Vale.—On Jan. 29 an enjoyable picnic was held at Northern Park, North Essendon, representatives from North Melbourne, Newmarket, Ascot Vale, Essendon and North Essendon churches being present. On February 4 Bro. Black, from Newmarket, spoke in the morning. Larger gathering at gospel service. Bro. Snow speaking. Almost all societies are active again. The Lord's table was spread in the home of Sister Hughes, also at the bedside of Sister J. Brown. Word has been received from San Francisco, U.S.A., that Bro. H. T. Ellis has passed away. The morning young worshippers' league is very well attended. On Jan. 28 a number of prizes were given for regular attendance. Miss E. Kirby and Miss L. George are in charge. On Feb. 3 the J.C.E., prevented by weather from spending the day at St. Kilda, had a happy time in the school hall.

Swan Hill.—After four years of successful work Bro. and Sister A. H. Pratt closed their ministry on Jan. 29. At a farewell social a large gathering of church members and public showed the high esteem and love in which they were held. Many spoke words of appreciation. Several presentations were made on behalf of C.E., Y.W.L., young men's S.C. and Bible School, also presentation from district executive of wallet of notes. Sister Pratt presented the church with a beautiful hymn board inscribed and dedicated to the memory of their son, Kenneth. Bro. and Sister Pratt left the following Monday for Mt. Evelyn to have a much-needed rest. Bro. and Sister H. J. Squires were also recipients of presentations made to them on their farewell. They have been faithful and consecrated workers for their church during the last 14 years. They are taking up business activities in Tatura. An illuminated address was presented to them as a mark of esteem and appreciation. Their farewell was given jointly with that to Bro. and Sister Pratt.

New South Wales News-letter,
Ethelbert Davis.

Secular Paper with Daily Text.

It is not often that a daily paper has as one of its features a scripture text for the day. The "Northern Star," a paper published in Lismore, inserts a text each day. This paper is of no mean order, and has a wide circulation, and we have learned during our short stay in the district that these daily Scripture messages are appreciated by a large number of its readers.

We must confess that, since our coming here, the first thing we look for as soon as the paper arrives is the "Daily Text." It was helpful to find the morning paper of to-day reminding one of God's watchful care for his own in the words of 2 Tim. 2: 19: "Nevertheless, the foundation of God standeth sure, having this seal. The Lord knoweth them that are his. And let every one that nameth the name of Christ depart from iniquity."

Getting It Both Ways.

A rather amusing incident came to our notice the other day, the more interesting because of our acquaintance with the persons concerned. A Roman Catholic priest brought his car to a garage for repairs. When the job was completed the priest asked the cost. The man in charge, a Protestant, said, "The cost is about thirty shillings, but as you are out helping others, it will cost you nothing." The clerical gentleman was profuse in his thanks and said, "Next time you are in town come and have a look at our chapel, and when you do, don't forget the little box at the door; even five shillings will be a help." How much some of our home mission organisers would give for such colossal cheek. The treasury would rarely be empty if they could ask for money like that.

Church Jubilee.

Another of our New South Wales churches is about to celebrate its jubilee. The church at Lismore was founded in July, 1884. The celebrations are to commence with a week's inspirational services. Jubilee meetings will be held on Sunday, July 29. The usual public tea meeting will be held. The jubilee aims are: (1) Regular cottage prayer meetings; (2) Substantial reduction of building debt; (3) Largely increased membership; (4) 100 per cent. in membership of church auxiliaries; (5) A greater individual consecration of the church members. The whole of the celebrations are to culminate in a tent mission. E. C. Hinrichsen has promised the church a mission. Should this eventuate it will be the first mission conducted in New South Wales by the Hinrichsen team. The church is looking forward with increasing interest to the mission, believing that it will be a tremendous help to the work in the whole district. Lismore at one time was one of our strongest country churches, though I shall probably be taken to task for speaking of the "queen city of the north" as country.

New South Wales.

Grafton.—On Jan. 28, good congregations greeted Bro. Larsen on his return from Toowoomba, where he addressed several meetings. He has secured the promise of Mr. Hinrichsen to conduct a mission in Grafton at a later date. Good gatherings continue at week-night meetings.

Rockdale.—On Feb. 4 Bro. Alcorn spoke morning and night, having just returned from holidays. The church was pleased to have Bro. Butler present after his serious accident. A farewell social was tendered Bro. Don. Mackay, and suitable presentations were made on behalf of the church.

Paddington.—On Feb. 3 a working-bee was held, the kindergarten room being kalsomined and painted. Bro. Greenhalgh is conducting a training class on Sundays at 10 a.m.; the first meeting was held on Feb. 4. Solos rendered by Bro. J. Fox, of Sth. Kensington, at gospel service on Feb. 4 were much appreciated. There was one restoration.

Mosman.—On Jan. 28 Roy Acland exhorted on "Launch out into the deep"; at night his gospel subject was "The New Testament Church and Citizenship." Miss Oldfield, of New Zealand, gave a consecration message to Y.P.S.C.E. on Jan. 25. On Feb. 4 L. Harbutt's morning subject was "He rolled away the stone"; Roy Acland

preached at night on "The New Testament Church and Unity"; W. Webster was soloist.

Chatswood.—All meetings are well attended. On morning of Jan. 28 Bro. H. M. Arrowsmith addressed the church. Bro. J. Whelan's evening subject was "The Faith that Saves." A Christian Century Bible Class held on Wednesday nights has proved a pronounced success. At the first meeting over 80 attended, and on second 75. Great interest has been evinced, and profitable discussion entered into.

Canley Vale.—Prayer meetings are growing in numbers and interest. During Bro. and Sister Clydesdale's holiday Bro. Stevenson, Boys and Christopherson supplied the addresses. Bro. A. V. Stimson is still under doctor's care. On Jan. 28 Bro. Lloyd, of Auburn, exhorted on "Fear not, Little Flock." A fine gospel address was given by Bro. J. Clydesdale on "Doing the Will of God."

Lismore.—Owing to a large proportion of members being on holiday, services for January were much smaller than usual. Bro. Riches has been able to visit Tyalgum, where a happy service was held on Jan. 22. Isolated members have also been visited at Brunswick Heads and Murwillumbah. Fellowship with Bro. and Sister E. Davis was enjoyed on Jan. 28. Bro. Davis delivered a much-appreciated exhortation on "The Men of the Glowing Heart."

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MARRIAGE.

SPARKS—JENSEN.—On Jan. 26, 1934, at Box Hill Church of Christ, by R. H. L. Sparks (brother of bridegroom), Charles A. W., youngest son of F. H. and A. M. Sparks, to Doris Rose Jensen, eldest daughter of Mr. and Mrs. Jensen, Box Hill.

IN MEMORIAM.

SPARKS.—In loving memory of my dearly loved son and our brother, Edmund (Ted.), who passed away Feb. 10, 1924, at our home at Emerald. The noble deeds and loving care can never be forgotten by mother.
—A. M. Sparks, 8 Lawrence-st., Seddon.

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ANNOUNCEMENT.

Mr. B. Wendorff, teacher of piano and harmony, desires to announce that he has recommenced tuition at his private address, 5 Beatrice-ave., Surrey Hills, and also at Glen's, Collins-st. Mr. Wendorff has had outstanding success as an exam. coach, last year's University results alone including 4 honor passes, 2 credits and 2 passes.

Obituary.

ELLIS.—On Dec. 5 Bro. W. R. Ellis was called to be with Christ. For several months he had not enjoyed good health. Bro. Ellis had been a member of Grote-st. church, Adelaide, for many years, and throughout had maintained a very faithful witness for God. So long as he was well enough he was in his place at the house of worship. He was always ready to do in quietness and unnoticed any work for God which lay at his hand. Mr. Ellis was greatly encouraged to see his youngest son, Gordon, so efficiently acting as organist for Grote-st. church. The high esteem in which our brother was held, and the strong bond of loving sympathy felt for Mrs. Ellis and the family, were evidenced by the large number of friends who gathered to the burial at West Terrace Cemetery on Dec. 6, when the writer committed the mortal remains to the ground in sure and certain hope of a glorious resurrection.—J.W.

GLAISTER.—St. Andrew-st. (Tabernacle), Dundee, mourns the passing of Mrs. Glaister, senr., one of the earliest of the pioneer members of Churches of Christ in New Zealand. Our sister had been ailing for about two years, and the end came early in December, 1933. As deaconess, president of ladies' guild, and in every way that her services could be used, she was always willing to do what she could. In her extreme weakness her loyalty and deep interest were ever manifest, and her last charge to her children was "always to remain faithful to the church of Christ." She was one of those to whom the Lord's coming became an increasingly precious truth. She leaves seven daughters and one son (W. D. M. Glaister, ex-president of N.Z. conference), twenty-four grandchildren and four great-grandchildren to mourn their loss. Bro. W. D. More conducted the services at the home of her daughter (Mrs. Burns) and at the cemetery.—J.W.S.

CAMPBELL.—On Dec. 19 the Footscray church, Vic., suffered the loss of its oldest member, Sister Mrs. Campbell, who had attained the ripe age of 99 years. For 31 years our sister had been a member at Footscray, and previous to coming here was for some twelve years with Horsham church. Of a quiet and peaceable nature, our sister endeared herself to all who knew her. She maintained a beautiful witness for Christ in a life of faithfulness and devotion to her Lord and his church. Coming to Footscray as a widow, with six children, Sister Campbell proved a devoted mother, and with them a precious memory remains. Although enfeebled in health in recent years, our sister was present at the table of remembrance whenever her health permitted, and she keenly regretted the necessity at times for absence. Having lived in the consciousness of the ever-present Lord, she looked and longed for the time of translation into the fuller realisation of him. An in memoriam service was held on Jan. 28.—D.W.S.

DEOBERITZ.—Sister Mrs. Katherina Deoberitz passed away to be with the Lord on Jan. 24. Our sister had been a faithful member of the church at Bundaberg since its inception, and proved herself a faithful worker. She took active part in the ladies' guild until two years ago, when failing health forced her retirement. She attended the services most regularly except when prevented by sickness. Our sister came to Australia in 1878 from Germany, arriving at Maryborough on the sailing ship "Herschel." She afterwards came to Bundaberg, where she lived ever since. Sister Deoberitz was greatly beloved by all who knew her. She was full of good works, and for this she will be greatly missed, and long remembered. The writer conducted funeral services at the chapel and general cemetery; these were largely attended. An in memoriam service was conducted by the writer

on Jan. 28, when the chapel was crowded. The loving sympathy of the church is extended to the bereaved ones.—D.R.S.

CHIPPERFIELD.—On Jan. 26, very suddenly, Bro. H. R. Chipperfield, of Gardiner church, Vic., was called home. He was a brother beloved by all who knew him, and the vast assemblage at the Box Hill Cemetery was in itself an indication of the esteem and high regard in which he was held. He became a member of the church at North Richmond under the ministry of Bro. T. Hagger in 1902, and was at various periods a deacon, secretary of the church, assistant secretary of the Bible School, and secretary for the trustees. He was also a student for a time in the Australian College of the Bible before the present institution came into existence. He had been in membership at Gardiner since 1927. Though of retiring disposition, he was always ready, when asked, to render any service he felt able to do. A widow and family of eight are left to mourn the loss of a devoted father and true husband; but their sorrow is not as of those who have no hope. We sympathise with the dear ones in their loss, but rejoice also with them in a sure Christian hope.—H.J.P.

Our Book Table.

"THE WORLD IN MODELS."

Many of our readers are familiar with the "Austral Models" made by Mr. A. J. Fisher, preacher of Preston church, Vic. For a considerable time these have been appreciated by many of our Bible School teachers who have used his models to illustrate their Sunday School lessons. Mr. Fisher has now published an extremely interesting and helpful little book on "The World in Models" (Austral Model Handbook No. 1) which contains instructions for simple model making. The book is intended for all who are engaged in child education, and to be a help for secular education, missionary teaching, religious instruction, Sunday School work, etc. The underlying principles of model work are dealt with, and full particulars given of tools, equipment and material required. Chapters, with illustrations, give instructions in model making which any careful teacher could employ and lead others to use. We have great pleasure in commending this very helpful and practical little book. It is issued at the right time to be of help in the revised course of Victorian education. The State Director of Education (Mr. J. McRae) writes a very appreciative foreword, in the course of which he says: "It should prove particularly helpful to those of our teachers who are looking for hints and guidance to enable them to place the emphasis upon practical and objective methods demanded by our revised course of study." The book may be obtained from the author (A. J. Fisher, 63 Cramer-st., Preston, N.18, Vic.), or from the printers, Austral Publishing Co.; price, 1/6; posted, 1/7.

We may add that for those who may need models, but have no time to make them, a full range of "Austral Models" has been prepared by Mr. Fisher. The lists now exceed 600 models.

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Victoria.—Miss N. Davoren, 10/-; Mrs. Humphreys, 10/-; Mr. and Mrs. R. Goldsworthy, 5/-; Rents, Noble Park property, nett, £2/7/6; £1/18/-.

N.S. Wales.—Mrs. S. McDonald, 2/-; Anonymous Trust, £4/3/4.

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Further contributions are invited.

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