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The Charm of the Threshold.

A. J. Ingham.

THERE is a certain peculiar charm associated with the crossing of a new threshold. It may be the threshold of the home of a dear friend for the first time; or the entering of a new home of one's own; or the stepping into a new sphere of life and activity, but there is in each stepping over the threshold a thrill that has great charm for most of us. The charm of the threshold is based on a mixed group of feelings. Maybe curiosity plays a large part. The mystery of the unknown, a certain sense of adventure in treading newly-discovered paths: all have their appeal to us. But hope and eager anticipation undoubtedly play the greatest part. The threshold very rarely reveals all that lies beyond it, and in this lies the chief secret of its charm. Hope brings its own joy, and happy anticipation possesses a thrill known only to itself. And so we love the sense of charm found at the threshold. That which lies beyond may be finer or poorer than our anticipation: we cannot know until we have crossed the threshold and gone forward. We may be disappointed with what we find, but we have had the pleasant thrill of hopeful expectancy as we crossed the threshold into the new environment. But when we find the expectancy of the threshold more than realised after crossing, gladness and joy are full and unconfined. There may be danger of losing this greater joy by lingering over long at the threshold itself. It would never do to let the threshold so charm us that we linger there while we might be enjoying the happiness and good fellowship to be found within.

We are standing just now at the threshold of a new year. In these opening threshold-days we are conscious of the pleasure and charm of hopeful anticipation. Some timid souls may be fearful of going forward, lest they should find disappointment instead of

realisation of their hopes. Well, what if the later days do bring disappointment to our hopes? We have at least had the pleasure of the threshold as we crossed it. But why should we fear to go forward? All things will work together for good to them that love God. The disappointment may in the end help us to a finer and fuller appreciation of final realisation. It should not be true of the child of God that "hope deferred maketh the heart sick." Rather the longer waiting should give larger appreciation of the fulfilment when it shall come. It is far more likely that the pleasure of our anticipation at the threshold will later become the sweet joy of realisation. If we make the crossing of the threshold in the company of Christ, the succeeding days of the year can only be productive of that which is for our good. He who holds the key of all unknown will conduct us through the cloisters and galleries of the new year, revealing more and more of the wonders of the mysteries of God as we go on together. Here we stand with him at the threshold, and he makes as "though he would go further." Why should we seek to tarry at the threshold when all the wonders of the mysteries of God lie before us waiting to be revealed? If some seem to hesitate a little in doubt, at once comes his calm voice

to us, "Fear not, I will be with you all the days." Even then, at times, our spirits are fearful, and as we gaze ahead down the paths of the year, striving to see what lies before, we would draw back and ask not to be led thither. Feeling the charm of the threshold, we are tempted to say that "it is good for us to be here," and to seek to remain. But he has assured us again for our encouragement, "I will never leave thee, nor forsake thee." "I will counsel thee with mine eye upon thee."

Moving forward, we may be perplexed and disappointed at some of the ways our feet must tread. We feel that we could choose brighter paths and easier ways than those which we see opening before us. Maybe we could, but the hard rough way is the way of fellowship with Christ.

"It is the way the Master went,
Should not the servant tread it still?"

Even while we ponder over the strange hardness of the way, he speaks again, reminding us that it was "because of the suffering of death" that he himself was exalted above all other potentates, and that "if we suffer with him we shall also reign with him." He would tell us that God is dealing with us as sons, chastening us that we might be profited thereby and fitted for some yet better thing. As we tread the harder portions of the way through this year, it will gladden our hearts to remember that "the slight trouble of the passing hour results in a solid glory past all comparison" (Moffatt).

If all our paths through the new year were to be dark and rough we might well let this be the end of our pondering. But the years bring us more of joy than of sorrow; and the good outweighs the evil. It is ever a source of surprise to find what the Lord has done as we count the tally of the blessings received from him by the way. This loving and wise Companion, as we walk by his side, is ever "bringing forth

The Prayer of Faith.

*Lord, give us grace that we may be
Faithful in use of all things given,
But chiefly thy salvation free—
The heritage divine from heaven.*

*Lord, give us grace the best to choose—
The riches that will not decay,
The treasure we can never lose,
The image of thyself for aye.*

*And give us grace to consecrate
Ourselves and all we have to thee;
To find our own in the blest state
Of life in thee eternally.*

out of his treasure things new and old" for our joy and delight. So great are the riches of love in Christ, and so wonderful the liberality with which they are bestowed on men, that our greatest problem will be, not so much finding a reason for the trials as finding in our hearts a gratitude equal to the infinite multitude of blessings Christ has uncovered for us.

The Redemption of the Pots.

The thunders and destructions of the prophecy of Zechariah end in a beautiful little oracle which is like a rain-washed morning after a stormy night. The seer visions the day when there shall be upon the bells of the horses, "Holy unto the Lord"; and the pots in the Lord's house shall be like the bowls before the altar. And not only these, but every pot in the land shall be a vessel of consecration, for life everywhere will be sacred.

Now there are many distinctions between the sacred and the secular which ought to be destroyed. But there are some which should remain. The difference is not between the profane and the holy, but between the less and the more holy. The prophet does not say that the pots shall have a place upon the altar, they are still to remain in the kitchen. The altar which symbolises God's presence asks the best that man can give. We do not place thereon the bucket or the pot; these are turned out by the thousand: the altar is worthy a better gift—that which is fashioned with skilful and loving care. The best merits only the best, the thing we can get anywhere is not precious enough. Because of this, we feel something which jars us when we hear of dancing or entertainments in our country churches. Such buildings should be but makeshifts for the church which is to come later, consecrated to the supreme use of communion and worship. It is good to keep one place exclusively for meeting God, though we ought to meet him everywhere; it is fitting to keep one building solely for worship, though he should be worshipped in every house. We must keep this distinction till the secular is as holy as the sacred.

What the prophet has in mind, however, is the spirit which comes from the altar and moves out to touch life everywhere. As things are, we must not stable the horses in the church nor set the pots beside the altar. We must carry with us from the altar the spirit which will use and dedicate whatever is outside. On the tiara of the high priest the words were engraven: "Holiness unto the Lord." These words should appear on the bells of the horses; they should be the seal upon the employments and interests of daily life. The horse shares man's labor; all work, therefore, should be sanctified. The ploughman in the fields, the tradesman on his rounds, the carrier and

It is a pleasant and charming experience to step over the threshold into a new year, but we may eagerly anticipate wonderful joys and richer experiences as we walk onward with the Master through its days. As once of old, so now again, we shall find our hearts burn within us as he walks with us through the ways of the days of this year.

the driver are engaged in work which should be linked up with divine service. If the horse is ceasing to be the servant of man, write these words on the tractor; set them up instead of some silly mascot in front of the motor. And because the horse shared the pleasures of man, as does the motor today, all recreation and leisure should be regarded as ministers to what is sacred. Things in themselves are neither secular or holy; it is we who make them so. Nothing on earth is unclean, except that which is sinful; it is waiting for us to use it for holy purposes. What the prophet asks is that the spirit of the altar should be carried into life everywhere.

I like the answer which a teacher gave to Dr. Jacks, the editor of the "Hibbert

Journal." "Where in your time-table do you teach religion?" he was asked. "We teach it all day," was the reply. "We teach it in arithmetic, by accuracy; we teach it in language, by learning to say what we mean. We teach it in geography, by breadth of mind; we teach it in handicraft, by thoroughness. We teach it in astronomy, by reverence; we teach it on the playground, by fair play. We teach it by tenderness to animals, by courtesy to servants, by good manners to another, by truthfulness in all things. We teach it by showing to children that we, their elders, are their friends, and not their enemies." It was a noble answer.

The early meaning of the word holiness, in Anglo-Saxon speech, was health. The Hebrew word signified something cut off or separated from other things, because it was devoted to God. The bowls on the altar were therefore holy, the pots were not. But this distinction is not for ever. It must stand whenever men would bring down the sacred to the present level of everyday. But it will go when the everyday is lifted up to the level of the altar. Meanwhile our task is so to live and serve God that the day shall more speedily come when from the least to the greatest the one song will be heard: "Holy, Holy, Holy is the Lord; the whole earth is full of his glory."—G. H. Wright, M.A.

Two Religious Demonstrations.

A. G. Saunders, B.A.

Both demonstrations were at Laoag. Both were on the evening of the same Lord's day. But there was a striking difference between the two.

About noon on Saturday, there began at the small Roman Catholic chapel near the training school dormitory a lively racket of bell and drum and instrument of music. At intervals this continued until Sunday evening. The energetic priest was doing his best to get the people together. Long before daylight everybody was awakened by the same raucous means. In the dusk of Sunday evening these people formed a procession of young people and, with two images in their midst and a braying band behind, with the young people singing and the priest jumping about to keep things going right, they marched slowly down the street before Adamson Hall. Darkness shrouded the undertaking at that point, except as their candles relieved it.

Perhaps it was a mere accident that led the procession past our Adamson Hall. But it is interesting as a coincidence to know that on that same Sunday evening a week of evangelistic services, with W. H. Fonger, of Vigan, as preacher, was coming to its close. The second demonstration was directly due to these meetings. The first demonstration was a flat failure, if it sought to cancel the effect of Mr. Fonger's meet-

ings. The second demonstration was at the bank of the Laoag River.

At the close of the Sunday evening meeting a young lady confessed herself a believer in the Lord Jesus Christ, ready to obey him with her sweet young life. Ten other young people had preceded her in this sacred proceeding during the meetings. With glad hearts, after the meeting, a great gathering of young folk trooped to the river. Doctor Pickett, Paul D. Kennedy and the writer had the privilege of burying nine in the waters of Christian baptism. With great joy all then joined in singing the Doxology. With peaceful hearts we followed our homeward way. Monday morning, one of two who were missing came and explained his absence and arranged for his baptism the following week. The other also made similar arrangements during the day; besides which, a young lady who could not attend on Sunday evening declares she will come for baptism, with the full approval of her parents, next Lord's day evening.

Such was the second demonstration. It was not noisy. It was quiet. It was not in behalf of a weakening, human organisation. It was in behalf of an ever-conquering Christ. It was not a matter of image worship, but of joyous, opening life. It was not superstition, it was surrender to the Lord Jesus Christ.—"Philippine Christian."

The Day of Pentecost.

Lesson—Acts 2: 1-21. Text—Verses 2-4.

A. W. Connor.

The church year has three great days commemorative of the manger cradle, the cross of shame, and the opened grave. These express the great, peerless truths of our faith: the incarnation; the atonement; the resurrection. But the day of Pentecost has a glory of its own, and stands unique in the history of the Church of Christ.

Pentecost means fiftieth. It was a feast of joy, and celebrated the ingathering of the harvest. The Jews also commemorated the giving of the law at Sinai on that day. On the year we are considering, it fell fifty days after the resurrection of Christ, and ten after his ascension. The events of that day have caused its original significance to be lost in its greater glory as the birthday of the church. The giving of the law which was a "ministration of death" (2 Cor. 3: 7-9) is forgotten in the coming of the Holy Spirit, and the preaching of the gospel which is a "ministration of life." On that day through the Holy Spirit a company of unorganised disciples became a living organism. It was the inauguration of a new era, and had all the splendours of such an event. Some things in it, in their very nature cannot be, and need not be repeated, but it has large lessons for the church to-day, lessons of perennial value. To these lessons we will particularly look in this study.

The promise of power.

The events of that day were in fulfilment of the promise of Jesus: "Ye shall receive power, the Holy Spirit coming upon you." The apostles, humanly considered, were manifestly unequal to the colossal task laid upon them. They were without influence, had but scanty knowledge, and still less of wealth. Yet they were ordered to go out to world conquest for Jesus. But the dominion to which they were to move forward was a spiritual one, not carnal, and so Christ had promised them a spiritual dynamic. "Ye shall receive power." "Ye shall be baptised in the Holy Spirit." However we view the special equipment given, or by what name we call it, yet its lesson for them was that the source of power was in God. To God they turned in every new crisis, and not in vain (see Acts 4: 31-33, etc.).

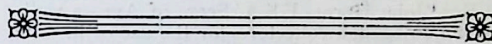
We, too, need spiritual power for spiritual tasks, and like them we must learn that the source of this power is in God. We must make connection with that source. Instruction as to how this may be done is seen in the fact that these men obeying the deepest spiritual instincts waited for the promise at

The place of prayer.

The ten days of waiting were spent in expectant prayer, and Pentecost found them "all with one accord in one place." That "upper room" has become symbolic

of what each church must be if it would receive the gift of power for her God-given tasks. The "upper room" of believing, united prayer becomes the room where power is bestowed. Note the rich suggestiveness of the story. They were *persistent*. They were *steadfast*. They were of *one accord* in their prayers.

It is true that the gift then given was permanent and never recalled. The Holy Spirit has been given. But it is also true that the measure of our possession is dependent on these same qualities being found in us. "The Spirit was given once for all as an abiding gift at Pentecost, but it is given to successive individuals on condi-



The White-Winged Years.

Fly white-winged years across life's sky,
Fly white-winged years that cannot die.
Fly years with wings for ever white—
With God's own light.

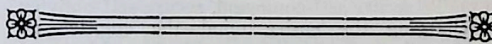
Fly white-winged years o'er youthful plains,
And sow them with life's fruitful grains.
That there may spring forth beauteous deeds,
From God's own seeds.

Fly white-winged years o'er manhood's world,
From East to West thy wings unfurled,
Shall shelter, strengthen, and inspire,
With God's own fire.

Fly white-winged years, fly to the West;
Bear up men's souls in holy quest.
Fly back to God unmarred—unstained
By God sustained.

Fly white-winged years, to heaven above
White with the whiteness of God's love.
Merged with the eternal, sweet, and bright,
With God's own light.

—Frederic Warner.



tion of their taking the attitude of the one hundred and twenty disciples who received it at first." Have we really believed Christ, when he promised so much to those "gathered in my name"? How definite also his word, "Your heavenly Father will give the Holy Spirit to them that ask him." Do we ask? It is manifest that there were elements in that first gift that belonged to the stage of inauguration, but it will be tragic if we fail to see that if we have such an "upper room," we also may have a share in

The power received.

For them that power was clearly *miraculous*, and of a new order. They "spoke in other tongues." They did not babble nonsense, they spoke sense. They did not gabble, shout, or give some other irrational manifestation, unrelated to the need of the hour, which things pass for "manifestation of the Spirit" to-day with some. No. They preached the gospel and told of the "wonderful works of God." The symbols that accompanied the gift are significant. "A sound as of a mighty rushing wind." Wind.

A rushing wind! How it clears the atmosphere and dissipates the stagnant miasma of death! Life-giving, invigorating wind; this is the need. The very "breath of God." God breathed into man's nostril, and he became a living soul. God breathed into the church the breath of life, and it became a living organism, "Tongues parting asunder as of fire." Yes, and it sat upon "each of them." Fire burns, subdues, purifies. "Fire is life as well as death. Its influence is to change heavy matter into its own radiant image, and to purge away dross, and melt stains off substances that can endure its licking tongue, so God's Spirit kindles cold hearts, thaws frost-bound affections, stimulates to new earnestness." The symbols remained but for a brief period, the reality was permanent. "They were all filled with the Holy Spirit." They needed *miraculous* power, and they received. They needed *intellectual* power, and they received it. Little as yet did they know of the deep things of Christ's person and passion. The New Testament is the evidence of the extent of the intellectual gift received. But the point at which their experience comes closest to our own need is in the fact that they received

Witnessing power.

"Ye shall receive power." "Ye shall be witnesses." Their supreme mission was to preach Christ to the world. Their task is still ours. Their message is still ours. But that message must become incarnate in human lives, and be proclaimed by human tongues. The late J. H. Jowett has an arresting sermon on this theme, called, "The Revolutionised Life." In it he tries to answer from the Acts of Apostles the question as to what kind of a spiritual dynamic followed the gifts of the Holy Spirit. He claims that they were characterised by a new spiritual apprehension. They were encompassed with a sense of the Lord's presence. Intense convictions, quenchless enthusiasm, wide vision, were the outstanding features of their ministry. They became men of optimism, and moved forward to their great task undismayed by the forces of evil. Their witness was by the arresting power of transfigured lives, by works vitalised by the Spirit of God, and by works of mercy akin to Christ's own, and expressive of the genius of their faith.

Such an equipment is our supreme need to-day that our witness may be effective. The promise is unrevoked. "Ye shall receive power." Pentecost thus stands not alone for a wonderful outpouring on that historic occasion, but for the availability of the divine power for the tasks of to-day. But we must make contact with the source of power in the "upper room" of persistent, expectant, united prayer.

We need to pray in the language of Paul, "May he grant us according to the riches of his glory to be strengthened with might by his Spirit in the inner man . . . that we might be filled with all the fulness of God." Amen.

Religious Notes and News.

The Bible and the Empire.

At a public demonstration at the Wembley Exhibition in connection with the subject, "The Bible and the Empire," Sir George A. King, M.A., Master of the Supreme Court of Judicature, presided. Mr. C. H. K. Boughton, M.A., D.D., Secretary of the British and Foreign Bible Society, recalled the statement of a modern historian that one of the reasons why the British had been more successful than any other colonising race was the moral character of the British people. Elements in this moral character were dogged perseverance, tenacity, love of freedom, love of order and justice. And where, he asked, did the British race obtain this moral character? Where, indeed, but from the Bible and from Christianity? Without fear of contradiction, it might be affirmed that whatever other foundations there may have been for the greatness of the Empire, at least the Bible and the Christian religion had to be recognised. Not only was the Bible a vital foundation of our Empire; it was essential to the stability of the Empire. The dissemination of the Bible and the extension of the knowledge of Christ, Mr. Boughton claimed to be a matter of high Imperial policy.

Christian Ethics.

Certain glaringly dangerous moral tendencies of our generation were forcibly castigated at Oxford by the Bishop of Woolwich, who also adventured into the realm of the social and economic implicates of Christianity. Some of his pronouncements in the latter connections apparently roused small enthusiasm—and, perhaps, little agreement—among the Congress delegates; nevertheless, whether his hearers did or did not appreciate it, his attack upon the gambling habit was a much-needed and commendable utterance. He characterised gambling as "vicious and immoral," and added:—

"Hundreds of thousands are concerned in the business, and millions of pounds are involved. The Press, the Post Office, the telephone, minister to the evil trade. People of all classes are entangled; working men and women who have no spare cash are victimised, and children are encouraged to share the excitement. Charitable organisations and churches are not free from blame. Lotteries are carried out on a large and increasing scale for the benefit of hospitals, raffles are encouraged at church bazaars, and whist drives with attractive prizes are run for religious purposes. We are told that the end justifies the means, a philosophy which St. Paul emphatically

condemned. Money is a material thing to be used in the service of our fellow-men, and for the glory of God."

A cognate matter, receiving some attention in the Press at this time, is the problem of the unregistered money-lender who charges exorbitant rates of interest, and thereby ruins many homes. If betting and gambling were ruthlessly suppressed, would not one main channel which leads to the money-lenders' clutches become closed?—The "Christian."

How to Make a Good Speech.

The following letter was written by Dr. Clifford in answer to a correspondent who asked him as to his own methods of preparation for public speaking, and at the same time requested some advice. We are indebted (says the "Christian World") to Rev. John Horne, F.S.A. Scot., of Ayr—a well-known autograph collector—for the use of it. The hints it conveys should be helpful to all public speakers.

Dear Sir,—I do not think I can say anything of value.

My method is: (1) to master my facts on my line of reasoning as far as possible. (2) to write out what I wish to say as fully as time permits; (3) to rewrite—or as the Germans say, rework—the subject; (4) to "boil down," so as to get the briefest analysis of what is to be said; (5) to resist the temptation to rely upon the written phrase, and leave the mind to act with all possible freedom and spontaneity; (6) to make clear to myself the precise character of the result I wish to achieve and then to bend all my energies in that direction.

As to advices, they are numberless.

(1) Never forget distinctness of articulation. This is a primary consideration in effective utterance.

(2) To get a vocabulary, read the best literature and mark the *elect* terms—terms which give distinction to a sentence and lift it out of the rut of wearisome commonness.

(3) To secure self-command, secure self-oblivion by charging the entire mind—the emotive no less than the reflective parts, with the subject and with the purpose of the speech.

(4) Incessant and undespairing work is all in all.

Very truly yours,

J. Clifford.

A Glorious Triumph.

Warracknabeal church, Vic., has been wonderfully blessed. For several years a small band of loyal members met for worship under varying circumstances, having no church building of their own in which to meet. Resulting from the great vision, and the liberal gifts of the members, a splendid church home has been erected. The whole town has experienced a great awakening. Now, as during the mission period, the Scriptures are being searched, and the distinctive plea of the Churches of Christ will continue to bear fruit.

It would be impossible to tabulate the full benefits of the mission. During the mission period 137 confessed faith in Christ, and more than 100 out of that number have united with the Warracknabeal church; others are almost certain to do so. The Brim church has been strengthened to the extent of seven members, and Dunmunkle and Wilkur have had their numbers slightly increased. In several instances both husband and wife, and sometimes whole families, have taken up membership with the church.

The Bible school, organised during the early stages of the mission, is making splendid progress. About 110 scholars have been enrolled. On more than one occasion there has been an attendance of 100, and new scholars are being added each Sunday.

The financial results have been gratifying. It is the intention of the circuit to support two preachers, the Warracknabeal church itself having decided to become self-supporting. The thank-offering was magnificent, the sum of £1,000 being realised.

The churches in the circuit are deeply grateful to the Home Missionary Committee for the valuable assistance of the Hinrichsen-Pratt mission party. Bren. E. C. Hinrichsen, C. H. Pratt (assisted by Mrs. Pratt), and A. Hinrichsen, each in their separate spheres, were greatly used of God. The gospel, loyally and courageously preached, has had a winning effect.

Past victories have been a cause for great rejoicing, and the church, in the strength of Christ, faces the future confidently. She has set herself the twofold aim of conserving the excellent results, and of bringing more trophies to the feet of King Jesus.—F. Cornelius.

Home and Heaven.

"What joys are lost, what hopes are given,
As through this death-struck world we roam.
We think awhile the home is heaven;
We learn at last that heaven is home."

—Bishop Moule.



The Chapel at Warracknabeal, Vic.



The Last Sunday Morning Meeting at the Mission Tent.

The Christ with the Keys.

"Fear not . . . I am alive for evermore, and I have the keys of death and of Hades."—Rev. 1: 18.

The second day of November is observed throughout a great part of Christendom as "the day of the dead"—All Souls' Day. Dirges are chanted, black is worn, immortelles are placed upon tombs, the "Dires Iræ" is sung, the tears of mourners flow afresh.

To many who bear the Christian name, death appears as the king of terrors, clad in robes of black, and armed with a poisoned dart the point of which cannot be turned aside. How many there are who still remain "all their lifetime subject to bondage" because they have never seen death in its true perspective and in the light of its Divine Conqueror! The traditional black, the drawn blinds, the solemn minor harmonies—how eloquently they speak, not only of a human grief which is inevitable, but often of a tacit unbelief which is deplorable. In the fall of the year, when the days are shortened, the chilly mists of autumn envelop the Western world, and the earth is strewn with dead leaves, the sad moods of the spirit are easily encouraged. Deep calls to deep; the deep of the wearied soul to the deep of the wounded soul. But the great event of Christianity—that upon which our hopes are founded—occurred in the springtime of the year. All Nature was gay with new life and full of promise on that day in April when the Son of Man burst the bonds of death and appeared as the Lord of life. November is at the wrong end of the calendar for those who believe that Easter is a perpetual festival meant to dominate the entire "Christian year." The early church lived in the full light of the risen Lord. The day upon which he rose became for them "the first day of the week." It set the keynote for all thought and for every task. For vast multitudes in our time that day has become a "week-end," and it holds no keynote for life. The inscriptions in the Roman catacombs witness the exhilaration produced in the souls of men and women who were persuaded that Jesus was really alive. The simple memory of a great and noble Teacher could not have created that joy which overflowed the hearts of hunted disciples and found expression in *spes, pax* and other living and revealing words. The Emperor might drive them out of the world, but of that realm to which they went Christ and none other had the keys. That faith kept the heart young and fresh and buoyant in the midst of persecution and sorrow. . . . There can be no real peace for heart and mind so long as we are uncertain as to the issues of life. We want to be quite sure we are not doomed to tread a fatal pathway that leads to an abyss. Unless we are assured that at the end of our journey there is a worthy goal, how is it possible to maintain courage and elevation amid the difficulties of the way? John at Patmos bursts into song, which at the end rises to a psalm of triumph, when he once beholds the living Lord in possession of the keys of destiny. Above all the petty, persecuting chiefs of earth, he sees One who holds the supreme authority and control. He opens and none can shut. He shuts and none can open. Christ has won those keys. Once they were offered to him by the tempter. Had he taken them in the tempter's way, he would have lost them. He waited and won them at the price of sacrifice. He holds them for ever because he took the only way by which power is truly won and divinely exercised. He passed through death and he knows what it means. His obedience and his experience have gained for him his right. It is with him perfectly, as it is with us imperfectly; we hold the key of nothing until we have "been through it." The lover holds the key of love; the sufferer of suffering; the victor of victory. These know in a limited way what love, suffering and victory mean for others. Christ is great enough and divine enough to know what they mean for all.

"Fear not," John heard him say, "I have the keys." To know that life here below and beyond is under the authority of such a Christ destroys all fear. Why should we fear life with its difficulties, perplexities and anxieties, with its threatened reverses and upheavals? And why fear death, with its chill and mystery and apparent cruelty? We may well dread it if it represents iron law, pitiless, unfeeling, levelling; hurling men and beasts into the common gulf. But if Christ—such a Christ as ours—has the keys of the beyond, all is well. He knows the way. He guards the door. Decay, disease, accident, are the porters we see on this side of the door. On the other side is the Christ with the keys—the Master of all. That is enough for faith and life. All Souls' Day calls, not for crape and dirge and mourning, but for color and song and hope. Because Christ has the keys.—F. C. Spurr in "The British Weekly."

Ask as simply and trustfully as a child asks bread. You can do this because "God hath sent forth the Spirit of his Son into your heart, crying, Abba, Father." This Spirit is in you to give you childlike confidence. In the faith of his praying in you, ask for the power of that Holy Spirit everywhere.—Andrew Murray.

A Preacher on Holiday.

I met the editor on his way to the vessel, en route for his holiday in Tasmania. He suggested an idea that to me was quite new—that a holiday was a good time to write a little of such matter that folk might like to read. I am not sure that I agree with the suggestion, but this will help to decide the question. I could not, though, begin to attempt to write theologically, nor exegetically, nor in any of the common ways in which I have written for the "Christian." But the readers of the "Christian" often have evidences of how preachers think; I wonder if at this holiday season, some would care to know how a preacher spends a holiday.

The spot chosen is Inverloch, a delightful watering place on an inlet on the Gippsland coast. Eight miles from the nearest railway, it is somewhat remote and far enough from "the madding crowd" to provide such a holiday as a busy preacher needs.

The journey down was a delightful prelude to the holiday. It was made in the ideal way—all the family in the car is a delightful experience when the car is headed for the country and the sea. Every church should aim to provide its preacher with a car. It enables him in the rush of the year's work to overtake his church work the more effectively, and among other things, enables him to have a real holiday when the time for holidaying comes. I don't mind telling my brethren that I much appreciate their thoughtfulness, now as much as in the stress of the year's work, and I think those brethren are glad.

There are two cars in our company. Perhaps in becoming humility I should say there is a car and a Ford. A brother officer drives a car, and he and his come with me and mine. The trip is delightful, and is enlivened by one event of a mildly-exciting nature. A huge tiger snake essayed to cross the road and came under our wheel. He was injured, but not seriously, and fought savagely at his would-be murderers. It happened we carried a rifle, and a well-directed shot (for preachers sometimes can shoot) reached its head and ended its existence. I think it might be said that only one cartridge was used.

To-day we have been "shut-ins," for heavy rain

Thou Art So Lovely.

Thou art so lovely that my vision fails me.
My poor eyes cannot picture what thou art,
I close them, but my fancy cannot follow
Thy half-veiled form whose footsteps tread my heart;

Thy beauty steals upon my working
Like scent from hidden flowers.

Thou art the tulip and the valley lily,
The grave pines black against the sunset gold,
Thou art the velvet splendor of the darkness,
Yet art thou none of these; fold after fold
The dim veil falls, yet eyes that seek thy face
Are lost in thine embrace.

Thou art so lovely, all my heart's own loving
Is but a dim reflection of thy love,
E'en as a puddle bears a broken image
Of the pure, radiant moon that beams above,
How shall the mirror of my life express
Thy grace, thy tenderness.

Thou art so lovely, all the beauty round me
Is but a hint of beauty greater far,
Thou art so lovely that it well contents me
Not yet to see how fair thy features are,
Because I know my darkened eyes are pressed
Close, close upon thy heart.

—Selected.

Nothing can be love to God which does not shape itself into obedience.—F. W. Robertson.

has fallen steadily. We have had a delightful variation in watching a native bear which sat out in the rain all day. A koala in his native haunts is a new sight to all of us, Australian born and bred though we are, and he is a delightful little fellow, and his comical movements are hailed with squeals of delight from some members of our company, and with pleasure by all.

The rain ceased in time to permit of a walk by the sea. Judging by the number engaged at it, it must be a good night for fishing. I have not made up my mind about fishing. It's an open question. Our editor, we all know, is an enthusiastic angler. I asked him the other day if he had his rods packed ready for the trip, and he said he might possibly forget his wife and other important things, but never the fishing rods. After duly weighing the various implications of that remark, I decided that fishing must be a most desirable occupation. I have never read Izaak Walton—to my shame and loss be it said. I remember once reading the remark of a philosopher that a fishing line was a string with a worm on one end and a fool on the other, but I doubt if the speaker was an authority. We saw a fisherman at work this evening. When we came up he had several fine specimens of trout in hand, and hauled in a beauty as we stood there. We felt that we too might like to fish. We came back half an hour afterwards, and he had caught no more, and still we wonder. I notice, though, that other Scotch celebrities were fond of fishing. Alexander Whyte, for instance. Among my Christmas gifts was that splendid volume by Barbour—"The Life of Alexander Whyte." Every preacher ought to read it. I am glad I am able to. I read in one of his letters, "I took five dozen capital fish last evening. The sport is not so high-class as fly-fishing, but it has delights of its own—the sea; the hills; the fish; and the talk."

Inverloch is a Scotch name, and one of our party, of Scotch descent, but purely Australian in experience, declares that some of the scenery resembles Scotland. But that I cannot tell either, though I may be able to say some things of interest should your readers care to follow further.—T. H. Scambler.

The Home Circle.

Conducted by J. C. F. PITTMAN

Eternity.

How long sometimes a day appears,
And weeks, how long are they;
Months move as if the years
Would never pass away.
But days and months are passing by,
And soon must all be gone;
For day by day, as moments fly,
Eternity comes on.
Days, months, and years must have an end,
Eternity has none;
'Twill always have as long to spend
As when it first begun.

The Bird Which Sang Thank You.

Grandfather found the bird one spring, fallen out of its nest and lying on the grass of the orchard. It was a young robin that had tried to fly too soon, and its wing was broken.

"Poor bird!" Grandfather said. "Now there is no hope for it. The old robins will not be able to do anything for it." He lifted it very gently and wrapped it up in his handkerchief. Then he laid it in his hat and took it to the barn.

But the robin was strong and brave in spite of its broken wing. It fluttered about and tried to fly. Grandfather looked at its wing very thoughtfully. He went into the house and asked Grandmother for some soft linen cloth. Then he tore the cloth into strips, and next he whittled a tiny splint from a piece of soft wood. He bound the robin's broken wing with the soft cloth to the splint, and he fed the bird some of the fish worms that he had in a tin pail in the barn.

The robin stayed quietly in a basket in the barn for some time. Grandfather fed it more worms and soft bread and water. At first he had to pry its bill open to feed it, but after a while the robin ate alone. Then Grandfather took off the bandages and the splint, and the broken wing was knitted. It dragged a little when the robin walked, but the bird could take short hopping flights. Grandfather was sure that the wing would grow stronger every day, and he expected that the robin would go away at once. But it stayed around the barn for two weeks more. Then one day it was gone.

It was a mild winter that year.

John and Emily came to spend a month with Grandfather and Grandmother, and they played out in front of the house under the big fir trees every day.

Once John heard a rustling in the deep branches. "It sounds like a bird," John said.

"Oh, it couldn't be in the winter time," Emily said.

But both children heard a twittering the following day in one of the fir trees.

"Come out and listen Grandfather," John and Emily called. So Grandfather went out and he heard the same bird call "Cheer-up, cheer-up."

"It sounds like a robin!" Emily said.

"Why, it is a robin; it is my robin!" Grandfather said as a bird with one wing that dragged a little bit flew out of the tree and over toward the woods. And when he told John and Emily about the robin they were sure it had stayed so late to come and sing thank you to grandfather.—"Outdoor Story Book."

The Old Story.

"To-morrow," he promised his conscience,

"To-morrow I mean to believe;

To-morrow I'll think as I ought to;

To-morrow my Saviour receive;

To-morrow I'll conquer the habits that hold me from heaven away."

But ever his conscience repeated one word, and one only: "To-day."

To-morrow, to-morrow, to-morrow—thus day after day it went on;
To-morrow, to-morrow, to-morrow—till youth like a vision was gone;
Till age and his passions had written the message of fate on his brow;
And forth from the shadows came Death with the pitiless syllable, "Now!"

Trust in the Dark.

I was awakened the other morning about four o'clock in my room by a little voice just beside my bed in the dark asking for a drink. I got the little lad a drink and he lay quiet a moment, and then he said: "Father, may I sing myself to sleep?" And I said: "Yes, dear; go ahead." But he soon got up so much enthusiasm that I told him he had better stop, or none of the rest of us could sleep. Then he was quiet a while, but soon I heard his little voice again in the perfect stillness of the night: "Father, have you got your face turned toward me?" And I said, "Yes, little boy," and the darkness was as the light of day to him.

We older children grope our way
From dark behind to dark before,
And only when our hands we lay,
Dear Lord, in thine, the night is day,
And there is darkness nevermore.

Reach downward to our sunless days
Wherein our guides are blind as we,
Where faith is small and hope delays,
Take thou the hands of prayer we raise,
And let us feel the light of thee.

—Robert E. Speer.

The Way You Approach It.

"It isn't the work that wearies you,
As much as it is your mind,
The way you approach the thing you do
Expecting a dreary grind;
If you would view it with eyes of cheer,
As a pleasant task begun,
Like a mist in the morn, it would disappear—
And you'd smile when it was done."

—Grace E. Hall.

Looking Ahead.

"John, the doctor has ordered me to the seashore."

"Why, you're not run-down or tired out, are you?"

"No, but I will be by the time I get my trunks packed."

Conversational Solitaire.

The man had been in the public telephone booth for twenty-five minutes. Although he held the receiver attentively to his ear, he was not observed to make use of the mouthpiece.

The patience of a would-be user of the 'phone being at last exhausted, he opened the door of the booth and politely inquired: "Are you speaking to anybody?"

"Yes," sadly replied the silent one, "I'm speaking to my wife."

According to the Noise.

"What does the professor of Greek get?"

"Oh, about £600 a year."

"And the football coach?"

"About £2,400 a year."

"Quite a discrepancy."

"Well, did you ever hear 40,000 people cheering a Greek recitation?"

The Family Altar.

— J. C. F. P. —

SUNDAY.

Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest.—Matthew 9: 38.

"Lord of the harvest, hear
Thy needy servants cry;
Answer our faith's effectual prayer,
And all our wants supply."

"On thee we humbly wait;
Our wants are in thy view;
The harvest truly, Lord, is great:
The laborers are few."

Reading—Matt. 9: 18-38.

MONDAY.

And as ye go, preach, saying, The kingdom of heaven is at hand.—Matt. 10: 7.

"Luther heard, one day, a nightingale singing very sweetly near a pond full of frogs, who, by their croaking, seemed as though they wanted to silence the melodious bird. The doctor said: 'Thus 'tis in the world, Jesus Christ is the nightingale, making the gospel to be heard; the heretics and false prophets, the frogs, trying to prevent his being heard.'"—Luther's "Table Talk."

Reading—Matt. 10: 1-15.

TUESDAY.

He that endureth to the end, the same shall be saved.—Matt. 10: 22.

"Who suffer with our Master here,
We shall before his face appear,
And by his side sit down;
To patient faith the prize is sure,
And all that to the end endure
The cross, shall wear the crown."

Reading—Matt. 10: 16-23.

WEDNESDAY.

Every one therefore who shall confess me before men, him will I confess before my Father who is in heaven.—Matt. 10: 32.

"I have no notion of a timid, disingenuous profession of Christ. Such professors are like a rat playing at hide-and seek behind a wainscot, who puts his head through a hole to see if the coast is clear, and ventures out if nobody is in the way, but slinks back again when danger appears. We cannot be honest to Christ except we are bold for him. He is either worth *all* we can lose for him, or he is worth nothing."—Salter.

Reading—Matt. 10: 24-42.

THURSDAY.

The Son of man came eating and drinking, and they say, Behold, a gluttonous man and a winebibber, a friend of publicans and sinners.—Matt. 11: 19.

"Hail, Galilean King!
Thy humble state I sing,
Never shall my triumphs end;
Hail, derided majesty!
Jesus, hail! the sinner's Friend,
Friend of publicans and—me."

Reading—Matt. 11: 1-19.

FRIDAY.

"Come unto me, all ye that labor and are heavy laden, and I will give you rest."—Matt. 11: 28.

"Stupendous love of God most High!
He comes to meet us from the sky
In mildest majesty;
Full of unutterable grace,
He calls the weary, burdened race—
Come all for help to me!"

Reading—Matt. 11: 20-30.

SATURDAY.

"For the Son of man is Lord of the sabbath." Matt. 12: 8.

Therefore, he has a right to abrogate the whole law, which includes rules pertaining to the sabbath. He, Jesus, who is greater than the temple, gladly permits service associated with his house or performed in his name."

Reading—Matt. 12: 1-23.

Prayer Meeting Topic.

January 28.

The Gospel of Matthew.

(Matthew 27: 27-37).

Horace Kingsbury.

"The word *Gospel* is derived from the two Anglo-Saxon words *god*, good, and *spell*, story or tidings—*god-spell*, *gospel*, good tidings. The good news concerning Jesus the Son of God is given us by four writers, Matthew, Mark, Luke and John" (Tarbell).

"The four gospel narratives constitute the foundation literature of Christianity in that they present the Person of Christ, record his teaching, and give an account of his work on earth in the days of his flesh" (Morgan).

Renan has described Matthew's Gospel as "the most important book of Christendom—the most important book that has ever been written."

Matthew was a publican, a tax-gatherer, till Jesus called him. The Scribes and Pharisees would think him poor material out of which to make an apostle, but Jesus knew his man. One day as the Master was passing Matthew's place of business, he called, "Follow me!" Luke tells graphically what happened: "And he left all, rose up, and followed him."

Now, apart from a great feast which Matthew gave in honor of Jesus, there is little mention of him in the New Testament. His chief claim to fame is his authorship, under God, of the Gospel that bears his name. That is claim enough, and he has placed the whole Christian world under a lasting and unpayable debt.

The key to the Gospel of Matthew is found in the accusation which appeared over the crucified body of Christ, "This is Jesus the King of the Jews" (Matthew 27: 37). Matthew quotes frequently from the Old Testament Scriptures, and tells of the fulfilment of Old Testament prophecies. He endeavors to establish for the Jews the kingship and messiahship of Jesus.

"The one theme of the book is that of the kingdom. The word kingdom occurs fifty times in the course of the story. There are different phrases of which it forms a part. The one most often recurring is that of 'The kingdom of heaven.' This is peculiar to this Gospel according to Matthew, and occurs two-and-thirty times" (Morgan).

Here is a rough outline of the Gospel of the kingdom that may prove suggestive:

I. The Coming of the King.—1: 1-4: 16.

II. The Words and Works of the King.—4: 17-16: 20.

III. The Rejection of the King.—16: 21-25: 46.

IV. The Sacrifice of the King.—26: 1-27: 66.

V. The Triumph of the King.—28: 1-30.

When the wise men came from the East to Jerusalem they asked, "Where is he that is born King of the Jews?" (Matthew 2: 2). When the devil tempted Jesus he took him up into an exceeding high mountain and showed him all the kingdoms of the world, and the glory of them; and said, "All these things will I give thee, if thou wilt fall down and worship me" (Matthew 4: 8-10). Chapters five, six and seven set forth the manifesto of the King. Chapters eight and nine record a procession of miracles revealing the King in his deeds. Chapter thirteen is a collection of Parables of the Kingdom. Chapter twenty-two likens the kingdom of heaven unto a certain king which made a marriage for his son. Chapter twenty-five reveals the King sitting in judgment upon the nations. Chapter twenty-seven contains Pilate's question: "Art thou the King of the Jews?" and Jesus' answer: "Thou savest." And Chapter twenty-eight gives the Great Commission of the King now vested with all authority in heaven and on earth.

TOPIC FOR FEBRUARY 4.—BEGINNING THE CHRISTIAN LIFE.—MATTHEW 16: 21-27.

Our Young People.

Conducted by W. CALE

Junior C.E. to the Fore.

To Miss Olive Sear, Victorian Sunshine superintendent, great credit is due for the suggestion of a Sunshine Workers' Conference, which resulted in a very successful "Grocery Day" for the Christmas cheer of the poor.

Twenty-nine societies participated (nine country), contributing in all 375 lbs. of groceries (about £21 worth). These were handed to the Benevolent Section of the Department of Social Service. These gifts of the Junior Endeavorers were distributed at Burnley, after an address had been delivered by Mr. H. J. Patterson, M.A.

The Juniors have decided to hold similar "special Endeavor Days" quite frequently throughout the year.

A Novel Christmas Tree.

Instead of the children of the Churches of Christ having a Christmas tree from which they would receive toys, it was suggested by the Queensland Bible School Union that the process be reversed, and they first have a tree in the local school to which they would bring their toys, later to be sent to Brisbane for a gift tree for poor children. The idea at once became popular, and as a result a liberal supply of toys and money came from all parts of the country.

On Dec. 19 a band of volunteers met early in the morning in the Ann St. chapel, spending the day preparing for the tree. Toys were wrapped in parcels, cakes were put in bags, sweets were portioned out, nuts and fruit were prepared, and, last but not least, a big tree was decorated. The chapel was also decorated with many appropriate Christmas decorations, and a very pleasing effect was created by electric festoons upon the tree.

The first part of the proceeding consisted of an excellent programme of items. Mr. F. E. Alcorn, President of the Union, explained the motive of the meeting was to teach the children of the Bible schools that it "is more blessed to give than to receive," and also to bring Christmas cheer to 100 children who otherwise would have no Christmas at all.

There was great excitement when Father Christmas arrived. He did not take long in getting to work, but soon started on the parcels underneath and upon the tree. Each child had been given a number, and as the number was called the child came forward to receive a big bundle of toys. There were 100 parcels and they contained a total of over 1,000 articles, in addition to which each child received some nuts, sweets, cakes and fruit. As they left the chapel with their arms crowded and their faces wreathed with smiles, to these 100 children Christmas, 1924, was a wonderful reality. Prior to their departure Mr. S. D. Grimes, superintendent of the City Mission, expressed a word of gratitude to the children of the Churches of Christ Bible Schools and Young People's Societies. Altogether twenty schools and societies had a part in providing the gifts, and so liberal was the assistance, that even after the event more contributions were received, and an additional parcel of toys was sent to the City Mission.

An Orphan Boy's Letter.

The accompanying letter is from one of our orphan boys in India, and is written to the Endeavorers of Australia. Miss Caldicott writes concerning this boy: "Dasharath is the eldest of our orphan boys, about 18 years, a very fine Christian character. He is studying in the village high school, and can read and write English very well. We hope he will pass his matriculation examination in a year or two, and eventually be-

come one of our evangelists. If members of the C.E. Societies could correspond with Dasharath, it would prove a great help to him."

Baramati Orphanage,
India.

Dear Fellow-Christian Endeavorers,—

I am going to write you a few lines about the Christian Endeavor Convention which was held at Sholapur on Sept. 6.

On Friday evening Mr. Killey, four boys and myself left Baramati for Sholapur; we reached there on Saturday morning.

The first meeting was held on that day, and we all went to the meeting. When we went into the chapel we saw a beautiful scene, i.e., there were many (nine) banners which had been brought by Endeavor Societies. Those were hung on the chapel wall; we also had made a banner and taken it along, but it was rather poor, because it was printed on paper only. At first many songs were sung, and every delegate from the different places gave his report. We also were called upon to give our report, and after that some of the delegates gave helpful addresses.

From these addresses we all received much spiritual help. We were so interested in the meetings that we forgot all about where we were to board. These conventions were held for four days. At every meeting we heard a good address. We learnt from these addresses to be courageous in speaking, and helpful to the helpless people, because it is the duty of the Endeavorers to help the needy. We had a very good time while visiting Sholapur, and returned to Baramati after four days, with thankful hearts for the opportunity of Christian fellowship with other Endeavorers.

Trust your Endeavor Society is progressing well. With Christian greetings from the Baramati Christian Endeavorers,

Yours in his service,
Dasharath Divekar, Secretary.

The Pace of Our Youth.

Dr. Harrington Lees, Archbishop of Melbourne, in a recent interview in giving some hints to hostesses, made some very pointed and timely remarks. "There are too many societies for the repression of this or that.

"We must begin by admitting that high spirits are beautiful things, that laughter and fun are not only natural, but admirable; that all the freshness and attractiveness of youth are blamelessly expressed in fun and even excitement.

"But surely what we want is not so much control from outside, but control from within. It is not by repression, but by the cultivation of a personal idea, that these wholly lamentable excesses are to be avoided.

"The fine, manly lad who has a sense of chivalry will regard the girls whom he meets as creations of God, to be revered as well as amused. He will no more think, if he be a true man at heart, of anything that might soil their modesty or disturb their sobriety than he would think of murdering his sister. He will have the strength of soul to set his own standard, even if a foolish chit forgets due limitation and reserve.

"The bright girls who find happy comradeship in the lads whom they know and meet will not only guard all that is best and most splendid in themselves, because they are queens on the throne of God, but they will also help to maintain for the growing manhood of our nation those fine instincts which they can as easily pull down as build up, but yet can as easily build up or pull down."

Foreign Missions.

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

Medical Work Among Poor Women in India.

Just a piece of bamboo matting bent over and fastened down to the ground with pegs all around, two other pieces of matting put up at the ends, formed the house. The husband came and called me early to his wife, who had been suffering for two days but could get no relief. They belonged to a wandering caste of very poor Hindus. Their trade was to quarry and cart stones for buildings wherever they could find such work.

On arrival at the house it was necessary to go down on all fours and crawl in through the door. There the little woman lay in one corner on the ground, with nothing under her, and only a few dirty rags to cover her. While kneeling up inside the house (for there was no possibility of standing upright), and stretching out both arms side-ways, I could almost touch each end of this tiny house. At one end was a smoky fireplace, in the centre was a large box containing all the earthly possessions, at the other end lay the poor suffering woman.

To treat her amid such surroundings was a work of art indeed, yet it had to be done. After working in a cramped-up position on the floor giving treatment, medicine and the necessary help for five hours, a dear little baby girl came into that home. Poor little soul! She must have known she was unwelcome, for it was some time before she opened her mouth to cry and show us that she wished to live there. But when she did and she was wrapped up warm in some more old rags, the mother-in-law started. "A girl!" "What's the good of a girl?" "She belongs to outside people." "What sort of mother are you to have a girl born to you?" Such harsh, unkind comments as these she hurled at the poor little mother, who lay quite silent and sad, taking it as her lot to be treated thus. "I turned to the old woman and said, 'Bai (woman), were you not a baby girl once? Did not God send baby girls for us to love and care for, just as he sends baby boys?' My words made little impression on that old hardened mother-in-law, who, like many others in India, thought her fate was a hard one because a girl had been born into that poverty-stricken home instead of a boy.

After making my patient as comfortable as possible under the circumstances (she, poor soul, was suffering from severe malaria fever as well), I crawled out of that house wondering how many Christian women ever thanked Jesus Christ because he had made it possible for them to be welcomed as baby girls just as much as baby boys are welcomed in Christian homes.—Elsie M. Caldicott.

"A Helping Hand."

No doubt the brethren throughout Australia who bought this little booklet, and in other ways so generously contributed to the fund for providing better houses for our settlers, are wondering what has been done in the matter.

One of our first thoughts was to give the money out in small sums to the most worthy settlers as a gift. On second thoughts, however, we felt that as there were over 150 men, and we had only Rs. 350, we could not divide it up in an equitable way. After a lot of thought and prayer we decided to form the money into a special fund which could be loaned around in turn to the settlers as they wanted to improve their houses. We deposited it in our settlement co-operative society as a building fund which was to be kept separate and loaned out in sums not exceeding Rs. 50 each. It costs that much to put an iron roof on a mud hut about 12 x 14. We have loaned money to eight families so far. They are charged interest at 3 per cent., and pay it back in 25 monthly instalments of Rs. 2, i.e., if the full Rs. 50 is borrowed.

As the money is returned it becomes available for another settler. Thus the fund will remain a permanent one, and be of use to all the settlers eventually. The settlers are very grateful for this provision that has been made to help them.

So far we have received only Rs. 350 after paying printing charges; there is some more to come from the Federal Treasurer, and should any churches or State secretaries have money in hand we should be glad to know that it has all been sent in. Also we would like to know that all the booklets were sold. Any contributions to this fund will be very thankfully received.

On behalf of the settlers, allow me to thank you all for your loving sympathy and help in improving the home-life of the poor people.

Yours in him,

H. R. Coventry,
Manager, Industrial Settlement,
Baramati.

A Chinese Mission Centre.

A fine six-storied building has recently been opened in Yuen Ming Yuen Rd., Shanghai, which is notable not only in itself but as marking a definite forward step in missionary work from the co-operative point of view. The edifice is to serve as the General Headquarters of the Christian forces in China. Many denominations, and at least three nationalities—Chinese, American, British—are concerned in it. Now that these new headquarters are available, missionary organisations will find that difficulties due to lack of co-ordination have been largely swept away. The entire third floor is set apart as the home of the National Christian Council of China, which represents both the Chinese church and the foreign missionary societies. The ground floor is occupied by the American Bible Society and the Council on Health Education. The fourth floor houses the China Christian Educational Association, the East China Christian Educational Association, the Daily Vacation Bible Society, and the Mission Architects Bureau. On the fifth floor are the offices of the China Medical Missionary Association, the American Presbyterian Board of Foreign Missions, the American Baptist Foreign Mission, and the London Missionary Society. The American Methodist Episcopal Mission finds a home on the sixth story, where is also domiciled the "Associated Mission Treasurers," an organisation which controls the joint finances of no less than six American and British missions. The Chinese Home Missions Society also finds accommodation. Dr. Henry Fowler, of the L.M.S., was largely responsible for the supervision of the practical work of building this great edifice, which is an outstanding witness to the spirit of unity.

State Foreign Mission Secretaries.

Please send offerings to the following:—

Victoria—J. E. Allan, 51 Watts-st., Box Hill.
N.S.W.—J. Clydesdale, 9 Grand-par., Brighton-le-Sands.

S.A.—L. R. Fisher, 74 O'Connell-st., Nth. Adelaide.
W.A.—W. Clay, 393 Bagot-rd., Subiaco.

Qld.—H. W. Hermann, Francis-st., Eagle Junction, Brisbane.

Tas.—J. Foot, jr., 14 Balfour Pl., Launceston.
Federal Secretary—G. T. Walden, M.A., 74 Edmund-av., Unley, S.A.

"A HELPING HAND."

The Story of the Criminal Tribes Settlement at Baramati.

By H. R. Coventry.

Ninepence per Copy.

AUSTRAL PRINTING & PUBLISHING CO.
528, 530 Elizabeth Street, Melbourne, Vic.

MARRIAGE.

JACKEL—SCOTT.—On Dec. 17, at Church of Christ chapel, Dunolly, by S. R. Baker, of Maryborough, Horace J. Jackel (preacher of the Church of Christ at Boort), second eldest son of Mr. and Mrs. J. Jackel, of Dunolly, to May H. Scott, eldest daughter of Mr. and Mrs. William Scott, of Dunolly.

IN MEMORIAM.

HOVEY.—Passed to higher service on Jan. 16, 1923, Emma, the much-loved daughter of E. C. and the late M. Hovey, of Brim, Vic.

God saw what was before her,

What trials she had to bear;

And smiling down, he thought it best

To take her in his care.

—Inserted by her loving mother, brothers and sisters.

McDOUGALL.—In loving memory of my dear friend Pearl, and her little sister Eileen, who were drowned on Jan. 3, 1924, in the Yarra, Kew.

At the heavenly gates they will meet us with the same sweet, happy smile,

For we are only parted, just for a little while.

—Inserted by their loving friend, Vida.

MUDFORD.—In grateful memory of Mrs. John Mudford, of Drummond, Vic., whose life of cheerful sacrifice closed on January 6, 1909.

"Nor knew we anything so fair

As was the smile upon thy face."

—Inserted by J. I. and C. B. Mudford.

BEREAVEMENT NOTICE.

The churches at Southport, Dover and Hobart, Tas., express deepest sympathy with Bro. and Sister Hudson in the loss of their little son Terence, who underwent an operation to have a pen-holder extracted from the lung. He gradually sank, and passed away on December 12. This young brother, only eight years of age, loved and served Jesus.

COMING EVENTS.

JANUARY 19.—Bay Excursion of the Bible Schools and Young People's Department will be held on Monday, January 19. The great social event of the year. Better than ever before.

JANUARY 21 & 25.—Moreland Re-opening of Enlarged and Remodelled Building. Wednesday, 21st, Tea and Public Meeting. Addresses by T. H. Scambler, B.A., and Horace Kingsbury. Sunday, 25th, 11, A. E. Illingworth, President of Conference; 3, Fred. J. Sivyer, B.A., and J. C. F. Pittman (back to Moreland session); 7, William Gale and Arthur B. Withers. Past members and friends specially welcomed.

FEBRUARY 1.—Commencement of big tent mission at Carnegie. P. R. Baker, preacher; J. Baker, song leader. Churches invited to assist with singing, etc. A great opportunity in a rapidly-growing district.

WANTED.

Young man from Scotland desires work on orchard; recommended, and member of church; no experience. State pay and conditions.—C. Burden, 15 Mackay St., Prahran.

Wanted, preacher—young man's man—for Long Plains District, South Aus. Good salary suitable man. Particulars from F. J. Goodwin, Bayswater, Victoria.

The church at East Kew, Vic., requires the services of a full-time preacher. Fine healthy and growing district, great possibilities. Reply by letter, stating salary, to D. F. Henderson, secretary, 133 Eglinton St., Kew.

Northern District Conference (S.A.) Scholarship Fund.

Applications are invited from South Australian students (preferably from Northern churches) who purpose attending the College of the Bible this year, and are in need of financial assistance. Applications to be in the hands of the secretary of above Fund, W. L. Ewers, Balaklava, by Feb. 9.

Here and There.

Bro. C. Burdeu, secretary of the Department of Social Service, Victoria, asks us to draw attention to his advertisement on behalf of a young man from Scotland whom he personally nominated as a desirable settler for Australia.

The annual Southern District Conference of S.A. will be held at Strathalbyn on Tuesday, Feb. 10. Leading speakers from the city will be present, and with the assistance of all the southern churches a successful conference is assured.

As Christ by his resurrection ceased to stand in any relation to sin, so do his people begin a life which is not the continuation but the contradiction of the old sinful life; they can and must do so, because there proceeds to them from Christ as the Risen One a new power of life.—Van Oosterzee.

The mission at Horsham, Vic., commenced on Sunday with a great meeting at night. The tent was packed, and nearly as many listened outside as were in the tent. The organisation of the church has worked well, and is telling from the commencement. Nearly one hundred were present at the prayer meeting prior to the service.

Unconsciousness of God is not rare. Men do not attribute their regret over wrong, their faint longing for the right to a spiritual presence within them, and a Divine working. The unseen appears so remote. Man appears so shut off from intercourse with any supernatural cause or source, that he fails to link his own train of thought with the Eternal.—Expositor's Bible.

"At church little Joyce listened to a sermon on 'Let your light so shine.' The only part she remembered was the text, but she didn't understand what it meant until her mother said: 'It means being good, obedient, and cheerful.' In the afternoon there was trouble in the nursery, and Joyce excused herself for being naughty by saying: 'I've blowed myself out.'"—"Morning Post."

A captain of a trawler in the English Channel once told the Bishop of Oxford that time and again, when the catch was in, and they seemed becalmed, there often was a wind higher up, 'unfelt on deck.' He kept his sail's peak up and headed for the haven, and when morning came found himself near home. So with us in the monotony of daily tasks the wind of God's Spirit will slowly bring us home.—John A. Hutton.

At the last meeting for the year of the Victorian General Dorcas workers a large number of parcels were sent out, also the usual Christmas cheer to members from the Margaret Goudie Fund. The workers, past and present, are reminded of the annual outing, taking the form of a basket picnic, to be held on Wednesday, Jan. 21, at Botanical Gardens. Sisters will meet at the tea kiosk at 11 a.m. All sisters welcome.

South Australian students who are planning to attend the College of the Bible this year, and are in need of financial assistance, are invited to make application to the Northern Conference Scholarship Fund, which exists for the purpose of assisting needy students. Preference is given to any who come from the Northern churches. Applications must be in the hands of the secretary, W. L. Ewers, Balaklava, by Feb. 9.

The Australian churches will be interested in a wedding which was expected to take place on Saturday last at Yunnanfu, China. The contracting parties were Bro. A. George Saunders, of the Philippine Islands Mission, and preacher-elect of the Lygon St. church, and Miss Adelaide G. Masters, of the China mission. Bro. A. Anderson officiated at the ceremony. Bro. and Sister Saunders expect to leave China by the steamer "St. Albans," and will arrive in Melbourne at the end of February.

J. R. Combridge writes: "The church at Bundaberg, Q., has completed the first year of its history. During that period 64 took their stand for Christ. Twelve of these for various reasons have not been baptised. Seven have left the district. Eight, of the tribe of Demas, have forsaken us, having loved this present world, leaving us with a nett gain of thirty-seven. The church has lost many useful members by removal, the last to leave for Brisbane being Bro. and Sister McIlhagger and family; we thus lost five of our most faithful members. We enter the second year full of faith, and request the prayers of the brotherhood for God's blessing to rest on his church in this needy field."

There Was No More Sea.

Rev. 21: 1.

The sea of glass has ceased to be
A mirror for the sky;
Its waters thunder mightily,
Against the rocks on high.

The sailor's friend, the sailor's foe,
The mother's constant dread;
The orphan's curse, the widow's woe,
It swallows up its dead.

The dirge of drowning souls it sounds,
It shrouds the seaman's grave;
Its depth with horrid forms abounds,
Fetombed beneath the wave.

"Be still ye waves," the Master cries,
"Thou sea, give up thy prey.
Vanish ye depths, ye dead arise,
Ye waters pass away."

Behold a new, a better land,
Where seas shall be no more;
No friends apart from friends can stand
Upon the other shore.

Instead of seas a river flows,
Whose water giveth life;
Upon its banks the saints repose,
The victors in the strife.

Their sorrow not nor shed a tear—
This happy resting throng—
Their Saviour Christ they see and hear,
And this their grateful song—

"To him who washed us from our stains,
Who knows no end of days;
Who was and is and ever reigns,
Be everlasting praise."

—Alan Price, B.A.

Dr. Russell H. Conwell, president of the Temple University, Philadelphia, has for the last time delivered his famous lecture, "Acres of Diamonds," which has been given on 6,150 occasions. For some time past Dr. Conwell, who is 81 years old, has not been in good health. The strain of lecturing at frequent intervals for the benefit of poor students, besides supervising the administration of Temple University, the Samaritan Hospital, Garretson Hospital, Greatheart Hospital, and many other enterprises, has proved too much for him. Very reluctantly Dr. Conwell decided that he would conclude his fifty-four years of constant lecturing on behalf of struggling students, with his recent address, having established a record of providing four-year scholarships for 3,400 men and women who otherwise would have been unable to attend college. Two million four hundred thousand pounds have thus been laboriously earned and given away. "It breaks my heart to have to give up my lecture," said Dr. Conwell.

The following paragraph is from the American "Christian Standard" of Nov. 22, 1924: "Gilbert E. Chandler resigned his work at London, Ky., on October 1 to enter the evangelistic field. At the end of October, however, he was operated on for appendicitis, and is unable at present to stand the strain of protracted-meeting work. He will lead the Pineville (Ky.) church for the next three months in a special forward move. During his two years' ministry at London the church prospered. He opened his ministry there with a protracted meeting (held by himself), which resulted in seventy-two additions. Following this the building was remodelled, adding thirteen classrooms at a cost of \$2,000. He organised fourteen county churches for aggressive work, and last summer led in a group evangelism campaign that stirred the county and added two hundred to the churches. Fifteen hundred dollars was contributed to this campaign. Two years ago the county churches averaged \$60 each for preaching per year; to-day they are averaging \$200 each, with every church supplied with a preacher."

The American "Christian Evangelist" of Nov. 27, 1924, contains a picture of the venerable Dr. W. T. Moore, a well-known disciple, and the following letter from J. Boyd Jones, preacher of Asheville church, North Carolina, U.S.A.: "Dr. W. T. Moore and wife spent the summer with us and have been a real blessing to our work. While here he reached the ninety-second milestone along the way and we gathered around the table to congratulate him on being so highly favored of Almighty God. Ninety-two candles burned brightly and it was a real inspiration to look into the face of one who lived in the very beginning of our movement. He told us how a man felt at ninety-two. At sunset he has a wonderful faith and declared that the future would be better than the past. He has the optimism of a boy. The Sunday following his birthday he gave us a fine sermon. A large audience came to hear an old man preach, and his message was a genuine inspiration. In all my life I have never seen such tender devotion as is manifested by Sister Moore. She anticipates his every wish and gives her life to make him comfortable and happy. They plan to celebrate his one hundredth birthday here in Asheville."

Federal Notes.

The Executive of our Federal Conference is now located in Perth, W.A., as the next Federal Conference is to be held in that city. Bro. D. M. Wilson, an old-time Lygon St. member, is president, and the writer is secretary. The treasurer is Bro. E. M. Evan, of the Subiaco church.

The Federal Executive has the management of the Federal Evangelistic Fund, and this fund is designed to help the States in which our cause is weak, and to do other work that can best be done federally.

At present the Federal Fund is helping the work in Queensland and Western Australia, and is pledged to help in Tasmania, as soon as the man for the work can be found.

The work in hand means a monthly expenditure of £35. And then consideration is being given to other efforts that might be made.

There are a number of brethren who, once a year (on their birthdays) send a gift to the fund, and there are a few churches who make contributions at the time of the anniversaries. These are also pledged to pray for the work, and they are called rope-holders. It would be good if the number could be greatly increased.

All information concerning rope-holding can be obtained from the Federal Secretary, to whom all contributions for the work should be sent. A gift in this new year would be quite in order.

Will brethren in all the other States get ready for a visit to the West in Oct., 1926, for the Federal Conference?—Thos. Hagger, Secretary, 119 Aberdeen St., Perth, W.A.

OBITUARY.

HUDSON.—The little cause at Southport, Tas., feels keenly the parting of Terence Hudson by death on Friday, Dec. 12, in the Children's Hospital, Hobart. Terence confessed his faith in Jesus as Lord in Bro. H. Ball's mission at Southport two years ago. During the time of suffering between the operations he clung tenaciously to his New Testament and said, "I do love Jesus." In the early morning of life Terence received the call to be with the Saviour he loved. Our heartfelt sympathy goes out to Bro. and Sister Hudson and family in the time of great loss. Bro. H. Knight, of Dover, conducted the funeral service at Southport.—W. H. Nightingale.

WARRINGTON.—The church at Taree, N.S.W., has sustained another loss in the home-call of one of its oldest members, Bro. F. M. Warrington. Baptised nearly 20 years ago, our brother was of a retiring disposition. He took no active part in the service of the church, yet he was rarely absent on the Lord's day. His first appreciation of Christianity was received from a kindly act of the late Bro. Newby, an act that Bro. Warrington never forgot. As a man of business he was a good tradesman; his Christian principles were displayed in his consistent life. Bro. Warrington was a keen sufferer for many weeks, and his passing a few weeks ago was a happy release from pain. Bro. Crossman officiated at the graveside on the Sunday afternoon. The church extended deepest sympathy and love to his bereaved wife and family.—W.J.C.

STEVENS.—On Dec. 19 Sister Mrs. Stevens fell asleep in Jesus at the age of 68 years. Our sister was born at Upton-on-Severn, England, and at the age of eighteen years was immersed by the late David King at Geach St., Birmingham. Subsequently she held membership with the church at Twynholm, London, and was one of the pioneer members at Bridge Rd., South Fulham, where she remained for eight years, and was instrumental in organising a girls' guild, also a women's meeting, many members of these organisations being led to Christ and the church. A few years ago Sister Stevens came to Australia, and for nearly a year she was in membership with the church at Bambra Rd., Caulfield. She then went to South Africa, but returned to this State, and again met with Bambra Rd. until a little more than a year ago, when she removed to South Yarra, where she remained until her death. Our sister has left three daughters to mourn her loss, one of whom is the wife of Bro. Bennett, preacher at Merbein. They "sorrow not as those who have no hope," but await with joyful anticipation a glad re-union, when "the day dawns and the shadows flee away."—R.G.C.

VERCO.—On Dec. 22 our Sister Mrs. Verco, wife of Bro. Richard Verco, departed this life, aged 72 years. For some time she had suffered with indifferent health, but the end came sooner than was expected. For 34 years Sister Verco had been associated with Grote St. church, being received from the North Adelaide church. She was a woman of amiable disposition, and did a great work in Grote St. church. She was a much-loved member. Her family had planned for the golden jubilee of their parents' wedding which was to have taken place in January. May God comfort our brother in his sad loss, and the family who have lost a beloved mother. We extend our Christian sympathy to all the bereaved family.—A. C. Rankine.

SIMS.—On Dec. 14 there passed away one of the stalwart pioneers of the restoration movement in this dominion in the person of Bro. William Sims, who had reached the ripe age of 88 years. Bro. Sims was a native of Bristol, and shortly after his arrival in the Dominion, some sixty years ago, was baptised by the late Samuel Elborn. For many years Bro. Sims faithfully carried on the work of the church in Invercargill, and was largely instrumental in erecting our first chapel in Bowmont St., which was sold some five years ago when the present property was purchased for the Methodist church. Bro. Sims was never married, and owing to failing health

and loss of eyesight was admitted some years ago to the chronic ward of the public hospital, where he passed peacefully away. Although almost unknown to the present generation of church members, the older members will always remember our late brother for his faithfulness to New Testament principles and his loyalty to the church of God.—T. Pryde, Invercargill, N.Z.

BEATTIE.—The church at Erskineville, N.S.W., has been called upon to part with Bro. Beattie, who, after about six months' illness, passed away to be with Jesus. Our brother was 72 years of age, and was a member of the church for 39 years, having been baptised in the old Elizabeth chapel. During the last few years our brother was afflicted by blindness, but this did not stop him from attending the services, and his faith in God was an object lesson to all the members. He was most patient in suffering and loving in disposition, and very grateful for help and sympathy given to him. Some of the officers of the church, together with the writer, broke bread with him on the last Lord's day, and though suffering great pain he desired us to continue the service, and joined us in singing, "My Jesus, I love thee, I know thou art mine." He then asked us to thank all the brethren who had been so good to him, and also to tell them how happy he has been in serving God and in fellowship with us. We laid his tired body to rest in the Woronora cemetery alongside his late wife, who predeceased him twenty years ago, in the sure hope of a glorious resurrection. "Blessed are the dead that die in the Lord."—A.L.C.

Queensland Home Mission Notes.

A. J. Fisher.

Notes from reports presented to last meeting of the H.M. Committee:

Chinchilla.—Bible school being opened at Burncluth by Bro. Simpson. Bro. Vanham is surveying the district for extending activity in the circuit.

Sunnybank.—The special month of services was most encouraging. It is now proposed to hold a gospel service every Sunday instead of fortnightly.

Annerley.—Children's day offering a record. Good prayer meetings. Bro. Young has been busy visiting.

Hawthorne.—Bro. J. Larsen has rendered good week-end assistance, and now has leave of absence. For some time services will be supplied by the Committee.

Bundamba and E. Ipswich.—Wet weather interfered with meetings. Bro. Larsen has done a lot of visitation. The Bible school has grown.

Zillmere and Boondall.—The chief event was the mission conducted by Bro. H. H. Ball. 25 gospel services were held with an average attendance of 50. The final result is 12 confessions and three restorations. The thankoffering totalled over £50. During vacation Bro. E. Aderman is continuing to supervise the circuit, aided by Bro. J. K. Martin, who is spending his College vacation here.

Special Missions.—Bro. Ball has concluded six months' evangelistic work in this State, and has

now returned to Victoria. His labors have been marked by great faithfulness to the principles of the New Testament church. There have been 79 confessions and restorations, the majority of whom have united with the church. The Committee has placed upon record its thanks to Bro. and Sister Ball for their service for God in this State, and appreciation for his loyal proclamation of the gospel. It is hoped that during 1925 a series of volunteer missions may be arranged.

Home Mission Offering.—First returns for this indicate an increase from most churches. When all have sent in the amount a detailed statement will be made.

Finance.—The treasurer acknowledged receipt of following sums:—B.S. Union, for Organiser, £9/13/4; Annerley Circuit Fund, £11/15/-. Donations, Sister Skerman, £1; Bro. Chapple, £1/1/6; Ma Ma Creek, £1/10/-. Business Men's Appeal, £10/15/-. Various Refunds, £11/11/-.

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South Australian Home Mission Notes.

H. J. Horsell.

J. Wiltshire (Young People's Organiser) has visited the churches at Glenelg, Moonta, Kadina, Forestville, Croydon, Henley Beach and Gawler during the month. In all he has delivered 22 addresses, and held conferences with various Lord's day school workers. Departmental support has been pledged for the Victoria Hall meetings.

Wallaroo.—Bro. Warren reports four baptisms and fine meetings. He visited Moonta and took charge of a gospel service in December.

Murray Bridge.—Three additions for past month. Bro. Marshman is having fairly good gatherings.

Barmera and Cobdogla.—The meetings are somewhat smaller. The need for the building is much felt. The Sunday school at Cobdogla keeps up well. Eleven scholars have removed from Barmera. (We purpose visiting this district early in January to supervise the re-erection of the chapel.—H.J.H.)

Berri.—A. W. Magarey states that the meetings are keeping up well, considering they have no resident preacher with them. A. C. Mudford assisted for the S.S. anniversary, and R. Burnell spoke at night.

Broken Hill.—A new baptistery has been built at Wolfram St. chapel, and is now complete. R. Blackburn did the major part of the work, and it is a credit to his workmanship. There have been two baptisms at Wolfram St., and one at Railwaytown. The subsidy has been increased 2/6 per week.

Gawler.—The new building was opened for worship services on Dec. 14. There were splendid meetings. Good gatherings were also held during the whole week. One confession reported. R. Raymond has been offered another period with the committee at Gawler.

Naracoorte.—E. H. Randall reported fairly good meetings at the Lord's day gatherings. They had been visited by Theo Edwards, one-time preacher with this church.

Port Pirie.—L. A. Bowes has been laid aside with sickness, and was compelled to rest for awhile. He has returned to work. The meetings have kept up very well.

Eyre Peninsula District.—The organising secretary visited this district during December. He covered 200 miles in the district motor car in an endeavor to visit as many as possible. He personally visited in company with Bro. Russell about forty-four farms or homes. He gave addresses at Cummins and Tumby Bay on Lord's day, Dec. 7. Ungarra and Butler were also visited. The churches at Cummins and Butler have promised to give 5/- and 7/- per week respectively towards the subsidy. Bro. Russell is doing a very fine work, and is esteemed in the district. The committee have offered our brother a renewal of his engagement.

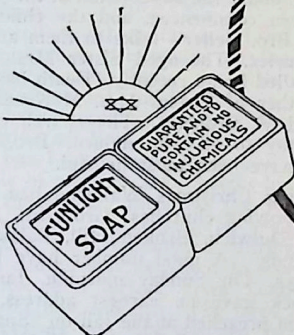
Nailsworth.—Bro. Garnett has had the usual good meetings. Bro. I. A. Paternoster concluded the tent mission with a few converts, and the church has been built up.

General.—The committee hope soon to have men at Moonta, and also at Berri and Winkie. The sum of £190 is to hand for the re-erection of Barmera chapel. A lot more money is required for this urgent and necessary work. We again appeal to the churches and individual brethren to send help now, that there shall be no hindrance to pushing ahead with the building. "The Lord loveth a cheerful giver."

Tent Missions.—The tent is undergoing re-construction, and is expected to be ready for use in February. We propose a series of missions, and hope to break new ground in at least two districts and organise churches in each place. We ask for your prayers and liberal support, that this work can be continued. The committee is now heavily in debt. It is the lean time of the year. We shall be delighted to acknowledge gifts either for the general fund or special work.

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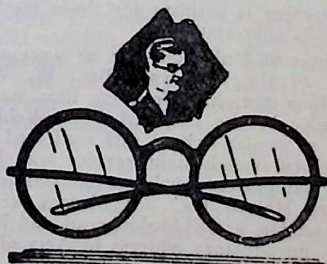
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News of the Churches.

Tasmania.

Invermay is still having good meetings. Bro. Stevens exhorted on Lord's day morning, Dec. 28, and Bro. F. Clements conducted the gospel service at night. Seventy-three broke bread during the day. Bro. Webb and Sister Derbyshire have been joined together in marriage by Bro. Noble.

Queensland.

At Ipswich during the holidays all meetings were small. Sister Wilton, from Ballarat, Vic., was a visitor for two Lord's days. During his holidays, Bro. Fleming conducted a number of services with the brethren at Flagstone Creek. On Dec. 20 Bro. A. Schulz, of Gympie, and Sister Ida Buhse, of Ipswich, were united in marriage; and on Dec. 27 Bro. C. Firth was married to Sister Sarah Boettcher; both of Ipswich. L. Larsen officiated.

New Zealand.

Bro. and Sister A. Brooke, from Melbourne, have arrived at Invercargill to take up the work in succession to Bro. G. T. Fitzgerald, who removed to Nelson in August last. Bro. Brooke commenced his ministry on Sunday, Dec. 21, and addressed good meetings morning and evening. On Monday, Dec. 22, the church building in Teviot St. was well filled for the purpose of extending a welcome to Bro. and Sister Brooke. Bro. Pryde presided, and representatives of the Presbyterian, Methodist and Baptist churches extended a welcome. After being without a regular preacher for over four months, the church appreciates very much the arrival of Bro. and Sister Brooke.

Western Australia.

On Dec. 17, at Bunbury, the school held a social and Christmas tree. At the close the church presented Bro. and Sister Wakefield with tokens of esteem. There have been two additions by faith and baptism since last report.

Fremantle had good meetings on Jan. 5. In the morning Bro. Pollard exhorted. He also preached at the gospel service, giving a powerful address on "The Conversion of the Centurion." A young lad and a girl made the good confession, both being scholars from the Bible school. The Band of Hope is in recess until after the holidays.

Kalgoorlie reports two baptisms for December. A successful Christmas campaign added fifteen scholars to the Bible school. Junior, intermediate and senior departments were given a tea on Dec. 16, followed by an evening entertainment. Father Christmas visited the kinders on Dec. 20, and gave the little ones gifts from a beautiful tree, after being entertained with songs and recitations. The Home Mission offering passed the "challenge," and closed at £25/2/3. The Y.P.S.C.E. presented the Children's Hospital ward with some small chairs. A combined watch-night service was held under the auspices of the Ministers' Fraternal, and Bro. Hunt delivered the New Year message. A special Christmas roll-call service on Dec. 21 was well attended, and several greetings were received from absent and isolated brethren. Visitors included Sisters Misses M. and E. Wilson, Miss M. Buckman, and Bro. Holk.

South Australia.

Semaphore church enjoyed good services through the holiday season, many visitors filling the gap made by members away on holidays. Miss Johnson, from Melbourne, was present on two Lord's day evenings, and contributed a solo and sang in a duet with Mrs. L. Mathews, A.L.C.M. Both of these items were much appreciated. On New Year's eve a watch-night service was held, when upwards of 50 met. Members of the K.S.P. club spent a happy time in camp at Mylor over the holiday season.

Meetings at Prospect have been rather small during the holiday season. A church attendance league, under the supervision of the J.C.E. Society, has been commenced, and the children have enjoyed Bro. Beiler's talks to them at every morning service. The aged Sister Mrs. Stewart, sen., was called home recently. Death has also claimed the father of Sisters Mrs. McKenzie and Misses D. and V. Probert. The church extends loving sympathy to all who mourn. Bro. Beiler's messages have been most helpful.

During Christmas Wallaroo had visitors from the following churches: Grote St., Mile End, Pt. Pirie, Dulwich, Broken Hill, Balaklava, Lochiel, Maylands. A good number have been away on holidays. On Sunday morning, Jan. 11, Bro. J. Paddock gave an earnest address. Bro. E. G. Warren preached at the jail on "Suffering for the Right." At the J.C.E. Mrs. E. G. Warren gave a nice talk. Mrs. Geo. Bennett and her family of J.C.E. had a good picnic on the beach last Thursday. On Jan. 11, at night, Bro. Warren preached on "The Lord's Pathetic Plea." (Micah 6:3.)

At Dulwich Colin McNicol was baptised on Jan. 4. Meetings are improving. The C.E. on Jan. 3 had 20 present. Miss D. L. Watkins, acting Secretary C. of C. Union, discussed matters affecting the work. Bro. Oram presided. Bro. F. Atwell was a visitor from Moonta on Jan. 4. Bro. and Sister Morrow left on Jan. 3 for U.S.A. The church will miss them. The new kindergarten hall and class room are in occupation. Bren. Cooper and Grant have made the necessary forms.

At Hindmarsh on Dec. 21, Christmas services were held. Bro. Paternoster spoke at all meetings. Special singing was rendered by the choir. On Jan. 4 Bro. Paternoster addressed the church. Bro. W. Graham delivered the gospel message to a good attendance. On Jan. 11 Bro. G. T. Walden spoke in the morning, and Bro. Paternoster at night. Groceries were brought by the Endeavor Society to help needy cases at Christmas time. Peppermints have been sent to the Old Folks' Home at Magill, and stockings to the Children's Hospital. The Endeavorers also held a meeting at the home of one of the members who has been laid aside.

At Grote St., Bro. A. C. Rankine addressed both morning and evening meetings on Jan. 11, giving beautiful addresses on "Tarrying for the Power" and "The Old and New Creation." The men's Bible class received and accepted with regret the resignation of Bro. R. G. Vaughton as president. Owing to health reasons Bro. Vaughton has had to give up that office for a time. Bro. McPhee and helpers continue to do good work among the Chinese brethren. They hold a gospel meeting every Sunday evening in the lecture hall. The church appreciates these efforts, and so do the Chinese, as is shown by their regular attendance. Miss Bowden is pianiste for these meetings, and her help is appreciated.

Meetings at Unley on Dec. 28 were smaller on account of the holidays. Bro. W. Waterman, from China, the church's living link, spoke in the morning. At the close of Bro. Webb's gospel address a Sunday school girl confessed Jesus. A very helpful watch-night service was held, Bro. R. H. Lampshire speaking on "Hitherto Hath the Lord Helped Us." Audiences were almost normal on Jan. 4; 188 broke bread, and Bro. Webb gave an introductory address to Acts of Apostles. A fine evening gathering, and a young lady from the Bible class decided for Christ. On Wednesday evening five were baptised, and on Sunday morning last received into fellowship. Fair attendance on Sunday evening. The anthem by the choir and a solo by Mrs. J. E. Webb were helpful. Bro. Webb spoke on "Reasons for Being a Christian," and one of the senior boys of the Sunday

school decided for Christ. This makes seven confessions during the last four weeks.

A very enthusiastic welcome was accorded Bro. Turner at Moonta on Jan. 6, a public meeting being held in the chapel, presided over by Bro. W. I. Neill, who stated that former preachers were sent to Moonta by the Home Missionary Committee, but Bro. Turner had been elected and called directly by the members of the church. Bro. W. J. Pearce welcomed Bro. Turner on behalf of the church. Mr. Thomas Prisk (Methodist church) extended a hearty welcome. Bro. F. Atwell represented the Bible school. The Endeavor Society, through the chairman, also extended a welcome. Bren. F. Filmer and S. R. Trenwith, from Kadina church, and Bro. E. G. Warren, from Wallaroo church, welcomed Bro. Turner to the district. Musical items and refreshments were enjoyed.

The work at Mt. Compass is encouraging, all the members working harmoniously. The Bible school is increasing in numbers; and the greater part of the residents of the district are attending the meetings regularly. On Dec. 21, C. Skewes addressed the church, and C. Verco visited Wilunga to assist the brethren there. E. W. Pittman addressed the gospel service on "The King in a Manger," and special duets were sung by Mr. and Mrs. Roberts and Mr. and Mrs. Verco. On Dec. 28 C. Verco addressed the church, and E. W. Pittman took for his subject "The City Four Square," the soloist being L. Leane. On Jan. 4 M. Jacobs and E. W. Pittman visited Wilunga, and the services at Mt. Compass were addressed by E. Jacobs in the morning and C. Skewes in the evening. Mr. and Mrs. Roberts singing a duet. During the holidays Mr. and Mrs. Creeper, from Grote St.; Mr. and Mrs. Roland Pittman, from Dulwich; Mrs. Skewes, from Cottonville; and Miss Rose Goodall, from Hindmarsh, have been visitors. The building has been improved by imitation stained-glass windows, and a rail and reading-stand for platform.

Victoria.

Ararat last Lord's day had splendid meetings. At the gospel service Bro. Combridge gave a splendid address, when one young lady confessed Christ.

Good meetings at Prahran on Sunday. Bro. L. C. McCallum spoke at both services. Bro. C. Kent, the Bible school treasurer, has undergone an operation at the Alfred Hospital, but is progressing favorably.

Attendances at Swanston St. are interfered with by holiday absentees, but meetings have been enjoyable. Last Lord's day appreciated addresses were given in the morning by Bro. F. J. Sivyver and in the evening by Bro. J. E. Shipway.

Good meetings last Sunday at Chelsea. Bro. Pratt in the morning addressed a good attendance. At the evening service about 80 were present. Another good attendance at the Sunday school—92. All auxiliaries are progressing favorably.

East Kew had a good gathering after the holidays. In the morning Bro. Wilson gave a splendid address, and Bro. Combridge welcomed two into the church by letter. Bro. Andrews was the speaker in the evening. Sister Tonkin's solo was much appreciated.

At the sale of work held by the ladies' guild at Newmarket immediately before the holidays over £70 was taken, expenses being less than £10. Proceeds were in aid of a new kindergarten hall. Much credit is due to the ladies for their splendid effort. J. I. Mudford is to continue indefinitely in the ministry of the word.

Boort attendances have been slightly affected by the holidays, but satisfactory. Services conducted fortnightly at Mysia by Bro. Jackel are improving. On Tuesday, 6th, a social evening was held in the chapel to welcome Mrs. Jackel. A presentation was made to Bro. and Mrs. Jackel, and best wishes were expressed by the church for their future. Visitors during the holidays included Bro. and Sister Hay, of New Zealand.

Helpful meetings at Ascot Vale on Jan. 11. Bro. Payne, from Richmond, gave a helpful exhortation in the morning, and Bro. Patterson in the evening gave a splendid address to an appreciative audience on "What Shall I Do?"

Thornbury reports satisfactory progress in all departments. Big meetings on Sunday. At the close of Bro. Swain's address two young ladies made the good confession. Sister Mrs. J. Bell is still very ill, and prayers are asked on her behalf.

Swan Hill had a fine meeting at the gospel service on Jan. 11, between 70 and 80 present. At the close of Bro. Cameron's address a young man confessed his Lord. The brethren are looking expectantly to the tent mission to begin the latter end of next month.

Cheltenham on Sunday had fine large meetings. G. P. Pittman gave the morning exhortation. Some visitors were present. The school had large and enthusiastic classes. In the evening Bro. Pittman preached on "The Ten Commandments." Miss Alice Martin's solo was much enjoyed.

Last Lord's morning Bro. A. Hughes, from Dandenong, paid a visit to Oakleigh church and delivered a very fine exhortation. Two were received by letter—Sister Miss Gascoigne, from Bambra Rd., who decided at the mission, and Bro. Boak, from Cheltenham. Meetings fairly good.

Good meetings at Middle Park. Bro. E. Bagley gave a very nice message last Sunday morning. The church has enjoyed fellowship with him for the past few months, but he is now leaving the district. In the evening a young man was baptised. Bro. Robinson gave a fine gospel address.

At Brunswick Mrs. Wayland made the good confession. A Christmas tree was given to the kindergarten, for which Mrs. Austin supplied all the eatables. On Jan. 11 Paul Kanamori, of Japan, spoke to a crowded church. The choir is doing splendidly under Mr. J. Stevenson, many special items being given of late. Other departments are doing well.

At Haven there was one restoration on Sunday, Jan. 4. Bro. Bert Millar was the preacher. Another good meeting on Jan. 11, Bro. Ingham preaching. A large number went in at night to the mission in Horsham. The Sunday school goes along steadily. A special Christmas meeting and Christmas tree for the scholars was arranged by the church, and was very well attended.

Services at Echuca are keeping up very well. On Dec. 28 and Jan. 4 the building was full at night. The average at the Lord's table for the past three months has been about 92 per cent of the membership, including isolated members. Last week goodbye was said to two members. On Sunday night, 11th, a solo was rendered by a sister from Swan Hill. Fellowship with visiting brethren from Williamstown, Swan Hill, Dandenong and Hampton has been enjoyed.

Warracknabeal reports a deep interest manifested in all departments of church work. At the week-night gospel service a man made the good confession. Bible school continues to be well attended, new members being enrolled each Sunday. Many of the members are greatly assisting by taking part publicly in the services of the church. A ladies' aid society has been formed, eighteen members being enrolled to date. Sisters Cornelius and Bailey were elected to the positions of president and secretary respectively.

Meetings at Lygon St. church are beginning to pick up again after the holiday season, and there were gratifying congregations on Sunday last. F. T. Saunders spoke morning and evening. The choir resumed service at night, and Bro. Colin Dabb helped much in the anthem by his fine solo work. Among the visitors were Mrs. P. Roberts and Bro. Alan Roberts, from Prospect, S.A. Bro. Roy Brown underwent a severe operation in Alfred Hospital last week, and is making good progress. Bro. H. J. Chick is still far from well.

During the past few weeks Preston's meetings and attendances were good. Bro. Clay's discourses are of a high standard, his talk on "Church Finance" being a praiseworthy effort. Bren. Baker's and Clay's special services are well attended. Bro. Baker presents the truth in a sound

and eloquent manner, and Preston brethren are pleased to have had his presence. These services terminate on the 18th inst. The church has engaged Bro. Waterman (late of China) as full-time preacher. All auxiliaries are resuming activities after vacation. The church is sorry to have lost the fellowship of Bro. and Sister Washbourne and family, who were greatly esteemed by church and school. Bro. Washbourne adequately and faithfully held many important positions in the church.

East Camberwell church on the last Lord's day in old year rejoiced in two adults obeying their Saviour in baptism, one being the wife of a brother recently immersed, and the other a young man who has been attending meetings for some time. The health of Bro. Robbins is not too good, and he has been compelled to ask for a rest for a couple of months. Bro. Sparks has consented to take the evening meetings for January. Meetings for worship are keeping up well, and good attendances were maintained during the holidays. The church was delighted to have the presence of Bro. McPherson, from Goulburn, N.S.W., on Lord's day, 4th inst. The aged Bren. Holten and Clements are still confined to their homes through infirmity of the flesh, but their interest in the Master's cause remains undiminished.

New South Wales.

At Enmore, owing to Bro. Whately being on holidays, Bro. Clydesdale took the morning service, which was well attended. His subject was "Jesus Christ, the same yesterday, to-day, and for ever." Bro. Wright, M.P., Mayor of Wellington, New Zealand, preached at night to a good congregation on "The Courage of Conviction."

Chatswood church on Sunday morning, Jan. 11, had a visit from Bro. Wright, of New Zealand, who addressed the church, and was greatly appreciated. The gospel services are encouraging. Two put on Christ by baptism. Bro. Whelan gave a stirring message. A man and wife and a young girl witnessed for Christ before a fine congregation. Subject, "A Call to Self-Respect."

On New Year's eve an inspiring and well-attended watch-night service was held at Rockdale. On Sunday, Jan. 4, Bro. Clydesdale was the speaker both morning and evening. On January 11 the church received a helpful exhortation from Bro. E. V. Sainty. At night Bro. Clydesdale delivered a powerful gospel address. The Bible school is practising for its anniversary, and reports steady progress. Two more new scholars last Sunday.

At Lismore City Temple on Jan. 5, amongst visitors was Sister Mrs. Wedlock, of Taree. At night, to an audience of 50 per cent non-members, Bro. P. J. Pond preached on the three dispensations. The scholars of North Lismore Bible school held a social at the close of the year. Mrs. W. Window was in charge. The boys of Central school are organising a cricket team. Sister J. Wotherspoon, sen., is on an extended visit to Goulburn. Sister J. Wotherspoon, jun., and family, of Byron Bay, are removing to Lismore.

Considering the numbers away on holidays, meetings at Sydney City Temple on 11th inst. were good. Bro. Harward gave a very helpful address in the morning, whilst at night Bro. G. Fretwell presented a fine gospel message. An evening was held on 7th inst. in honor of Bro. and Sister Stimson, who celebrated their golden wedding and anniversary of 50 years' membership with Sydney church. Suitable presentations were made to each, whilst various speakers from the very large and representative gathering paid tribute to the excellent work of Bro. Stimson in church life, including service on Home Missionary Committee almost from its inception.

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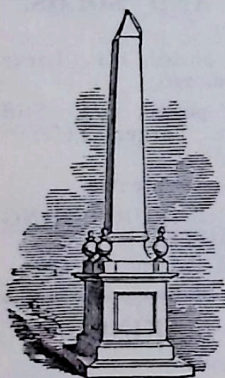
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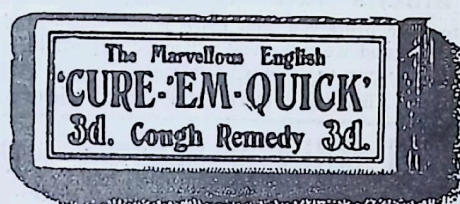
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