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Forgiveness.

L. C. McCallum, M.A.

"There is forgiveness with thee, that thou mayest be feared."—Psalm 130: 4.

HERE we face one of those statements of the Old Testament that startle us with the depth of their spiritual insight. Forgiveness is declared to be the ground of fear, whereas we have always been taught that if God did not forgive our trespasses we might well be afraid. However, not a little of the difficulty is removed when we realise that the word "fear" has in it not the thought of mere abject fear, but that of devout reverence which is the animating spirit of Old Testament religion, and which still finds its rightful place in the New Testament as an element in the relation of man to God.

The psalmist's experience.

The one hundred and thirtieth psalm embodies the experience of one who had been in the depths of sin, and out of them had cried unto God. His cry had been answered; a strong arm had taken hold of him, and he had been lifted up, and his feet set upon a rock. Forgiveness with its healing and strengthening balm had reached him. But that divine forgiveness, instead of inclining him to trifle with God, had filled him with love and reverence, and had made more fervid his devotion. And so he cries with a joyful heart, "There is forgiveness with thee, that thou mayest be feared."

Forgiveness divine.

The psalmist gives us a great message, full of comfort and inspiration, yet a message that a great many men find it hard to receive. Every preacher knows from practical experience how hard it is to persuade some men that God forgives sin. The same problem presented itself to men of the Old Testament. One spoke for many when he said: "Wherewith shall I come before the Lord, and bow myself before the high God? Shall I come before him with burnt offerings, with calves of a year old? Will

the Lord be pleased with thousands of rams or with ten thousands of rivers of oil? Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?" That is how sin-burdened men felt in those far-off days. They were prepared to do anything and to give anything in order to be freed from the weight of sin.

But to-day the problem is made much easier for us because of the life and work of the Son of God. The Lord Jesus by life and word, and by his sacrificial death with its atonement for sin, declared to the world the forgiveness of sin. Here and there a prophet spoke of the forgiveness of sins; here and there a psalmist sang of the mercy of God; but it remained for the Son of God to make clear to men the truth that God was more willing to forgive than men were to repent of their sins. Now we know that to the "Lord our God belongs mercies and forgiveness."

The grace of human forgiveness.

God does forgive sin. With holy confidence we can say, "As far as the east is from the west, so far hath he removed our transgression from us." Our Lord by word and deed pressed home the truth of divine forgiveness. But he also had much to say concerning human forgiveness. Indeed he has told us that our forgiveness with God

is dependent upon our forgiving those who sin against us. "If ye forgive not men their trespasses, neither will your Father forgive your trespasses. How necessary it is then that the spirit of forgiveness should be found in those who are called by his name.

Further, the world needs greatly the grace of forgiveness. There is not much forgiveness in Nature. Let a man sin against his body and Nature refuses to restore to him the flesh of a little child though he may seek the place of repentance with tears. Nor is there much forgiveness in society. Let a man sin against her findings and he will be ostracised. The criminal may be genuinely sorry for his crime and truly repentant; but he can only make expiation for his offence in prison. There is little or no forgiveness in a court of law.

But there is one society on earth where forgiveness should be the rule and not the exception, and that is in Christ's own church. Yet even here we are not half as patient with one another as we should be. We have been bidden to forgive even to seventy times seven. But generally our patience is exhausted long before the seventh offence has been committed against us. But if there is one virtue more than another that makes beautiful a Christian character it is the virtue of forgiveness. A deaf mute being asked, "What is forgiveness?" took a pencil and wrote, "It is the odour which a flower yields when trampled upon." The psalmist loved and revered God because with all his majesty and with all his holiness, he was a God who pardoned the sinner. So too we feel that it is the Christian man who translates the spirit of forgiveness into real life that will be loved and respected most. We who have been forgiven so much should find a joy in exercising the grace of forgiveness when and wherever necessary. "Be ye kind one to another, tenderhearted, forgiving each other, even as God also in Christ forgave you."

Obedience.

*I worship thee, sweet Will of God!
And all thy ways adore,
And every day I live I seem
To love thee more and more.
When obstacles and trials seem
Like prison walls to be,
I do the little I can do,
And leave the rest to thee.
I have no cares, O blessed Will,
For all my cares are thine;
I live in triumph, Lord, for thou
Hast made thy triumphs mine*

—Faber.

Salvation in Jesus' Name.

Lesson—Acts 3.

Text—3: 16.

A. W. Connor.

"It is his name—faith in that name being the condition—which hath made this man whole."

The story of the healing of the man at the Beautiful Gate, with its sequel, covers Acts 3: 1 to 4: 31. The miracle leads to the sermon, and the two combined lead to the first collision of Christianity with the Jewish authorities. These early records are saturated with the "gospel of the miraculous," and our chosen text reveals Jesus the Son of God as still the great worker of physical and spiritual miracles through his apostles. Let us notice

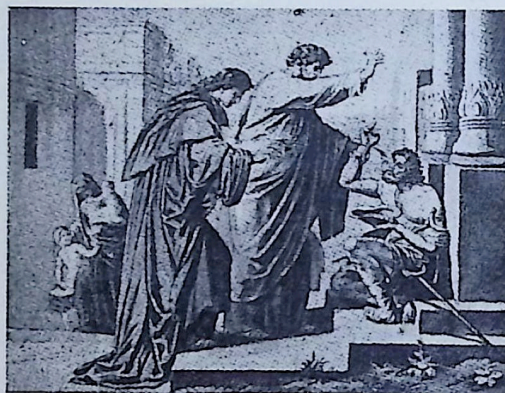
I. The miracle of mercy.

The beautiful story is vividly told, as by one who had it from an eye witness. The ministers of healing on the way to prayer; the helpless beggar carried to his place; the piteous appeal for alms, and the arresting words, "Look on us," are sketched with directness and power. Expectancy kindled at that word, and the germ of expectant faith, that went deeper than his asking. The response was immediate: "In the Name of Jesus Christ, the Nazarene—walk." The hand of help became a crutch to faith and the man arose, walked, leaped, and went forward praising God. What the miracle of "tongues" did on Pentecost, this miracle of "healing" did now. As Peter begins to speak to the curious crowd the healed man passes into the background, save that he remains to the end a witness to the reality of the miracle and the power of Jesus. "Why gaze at us as though by our own power, or piety we had enabled this man to walk." No, it is Jesus, God's servant, rejected indeed by you and crucified, but raised up by God, whose Name hath wrought this. Jesus is thus declared the great worker, and faith in him the condition of exercising the power. This apostolic disclaimer is in marked contrast to the conduct of Jesus himself, and places Peter and Peter's Master in two different categories. The man and his impotence; the apostles with their message of faith and deed of love, and Christ as the source of saving power make this healing a parable of redemption. These flashes of divine healing power proclaim the presence of a Saviour whose virtue belongs to all times. The miracle of healing leads to the preaching of a miraculous gospel.

II. The message of mercy.

With the miracle as a text Peter led them direct to Jesus Christ, and in a set of powerful contrasts he leads them up to a new conviction. *You* delivered up, and disowned him; *you* rejected the righteous one, and asked for a murderer; *you* killed the Prince of life, but God negated all in that he raised him from the dead. Tremendous words, and severe, but followed by words of tenderness and love. "I know that it

was in ignorance you did it." That did absolve from guilt, but left the door for mercy open. Peter, who had also "disowned" Jesus, with less excuse than they, could effectively preach mercy. He also knew the way back to peace and he prescribed the same medicine for them. He therefore makes an appeal for faith and obedience to the rejected but now risen Jesus. "Repent ye therefore and turn again" (vv. 19, 20). Here is the supreme aim of all preaching: To bring Christ's "gospel of repentance," and "salvation from sin" to those who are perishing. It is instructive to compare these verses with the message in Acts 2: 38: "Repent and be baptised," etc. Neither faith in Christ, nor baptism into Christ is explicitly mentioned, yet both are clearly implied. The whole sermon is designedly a



"At the Beautiful Gate."

basis for a life-giving faith in Jesus. "Faith being the condition" is the master word of the whole message. "Turn again"—a better phrase than the passive "be converted" of the A.V.—is but another way of demanding the definite break with the past, and the definite surrender to Christ which took place in the open confession of Christ in baptism. The two-fold blessing—the "blotting out of sins," and the "seasons of refreshing"—are evidently but a variation of the "remission of sins and the gift of the Holy Spirit" of Acts 2: 38.

The three R's of salvation on the human side are clearly seen in both cases to be

1. *Realise* your need of saving and Christ's willingness and power to save.

2. *Repent* of your sins and face the other way.

3. *Receive* Christ as personal Saviour and Lord. This reception will not leave us short of open confession of him in baptism. Lordship demands obedience. But there is a new note in this second sermon (v. 21): "And that he (God) may send the Christ, appointed beforehand for you—even Jesus." Jesus had ascended, he was at "the right hand of God"; and this condition must continue but not for an age. "Heaven must receive him *until* those times of which God

hath spoken . . . the times of the restoration of all things." Whatever differences we may have as to what things the prophets have foretold, or what may be involved in this future "restoration" is no excuse for our failure to make our message ring with the note of the final triumph of Jesus. The gospel which we preach must not only ring with the assurance of a present salvation in which, "God sends Jesus to bless us in turning away every one of you from your iniquities" (v. 26), but must proclaim the glorious hope of the "restitution of all things" when "God shall send Jesus" (v. 20). We are to turn from sin and also "wait for his Son from heaven even Jesus." That Peter never "outgrew" this idea is seen in 1 Pet. 5: 1-4. There is in these solemn words a sense of "living on the verge of the end" which deepens their appeal, an appeal which becomes still more urgent by the quotation from Deut. 18: 15-19 with its promise of a prophet to whom unquestioning obedience must be rendered on pain of being destroyed. But this presentation of Jesus as "The prophet" leads us to consider the various designations of Jesus in this sermon, and to see in them the

III. Meaning of Christ for to-day.

The earthly life of Jesus is not referred to so fully as on Pentecost, but its facts form the background of the sermon. The designations of Jesus are significant.

1. Jesus as "The Servant of God" (v. 13).

This reading seems to be preferred to "son" or "child" as in A.V., cf. 4: 27: "Thy Holy Servant Jesus whom thou didst anoint." This title of Jesus is peculiar to these early chapters of Acts, and identifies him with the "suffering servant" of Isaiah 40-66. We know that Philip did apply these words to Jesus (Acts 8: 32). The words need not surprise us for Christ took upon himself the "form of a servant," and his life's motto was: "Lo I come to do thy will O God." It emphasises the *office* of Christ, but says nothing of his nature. Add to this the title

2. "The Holy and Righteous one," (v. 14). This assertion of his sinlessness carries us far beyond mere humanity. The moral and spiritual perfectness of Jesus are asserted. Remember that these words are Peter's, and his confession in John 6: 69 becomes interesting: "Thou art the holy one of God." But we have a richer word that rises to the supreme height.

3. "The Prince of Life" (v. 15).

The word translated "Prince" occurs in Acts 5: 31; Heb. 2: 10; Heb. 12: 2. *Prince—Captain—Author*. Moffat gives a variation in "Pioneer." The title is surely applicable to him who is "the resurrection and the Life," and of whom it was declared: "In him was life." By his resurrection he has become the fountain of life to all men. He is the way, the truth, and the life." All these titles with their implications bring

us face to face with a Divine Saviour, not a mere human teacher, and the significance of this is deepened as we read again the title of vv. 22-23.

4. Jesus as "the Prophet."

To none other than to Jesus can these words apply: He was "raised up" of God. He issued new laws; "I say unto you." He

has "all authority." Let us think of him as the prophet whose words we dare not treat with impunity. The fate of him who "refuses to obey that prophet" underscores the message with a deep seriousness. Decision is urgent. Face to face with Jesus means life or death. "To him shall ye hearken in all things." See that ye refuse not him that speaketh.

Emmanuel: God With Us.

Alan Price, B.A.

The old-time heathen world had no God. I do not mean it had no gods; for it had more than plenty, but among them all there was not one a friend, not one to whom man could look for light, guidance and sympathy.

The God of Israel.

In reading the Old Testament one sees a sort of friendly companionship between the Creator and his creatures, or rather a section of them, the people of Israel. This companionship was frequently interrupted by estrangements. Israel sinned and wandered; God punished. There was, however, no abiding fellowship of heart. Israel wanted no God—it was almost an intrusion for him to enter their lives and interfere with the carrying out of their sinful purposes. Why should they not be and do as others? They tired of right living. The wilderness made them weary. When they reached Canaan, they craved for fleshly indulgence. Jerusalem, the city of God, became the prey of every evil thing. The temple of God with its Holy of Holies lost the divine presence and was razed to the ground. God could not stay where God was not wanted. The people were scattered, they repented, returned and rebuilt the temple. That temple crumbled and was restored but fell again to rise no more. Israel could not keep God in the temple for he was not in their hearts. The curse of the godless fell on Israel's soul.

In the meantime before the moon of the Mosaic dispensation had sunk, the Sun of Righteousness appeared above the horizon of human destinies—the borrowed light of the Old Testament was extinguished by the direct light of the New.

The mighty sun.

During the day the sun is omnipresent, there is nothing hid from the heat thereof. In it we live and move and have our being in the physical sense. No wonder heathen nations have worshipped it. It is our companion from morning to night. It awakens the germ of life and sustains it in its course. It brings the rain, it melts the winter snows and dries up the flood-waters. The same genial sun warms indifferently the white and the negro, the poor and the rich, the young and the old, the criminal and the

saint. It knows no politics nor creed. It has no voice nor language, yet speaks of power and plenty. The coal mine belches up the heat stores of prehistoric years. The waterfall is sun power in liquid form. The wind that blows the ships is due to the expansion lift of sun-warmed air.

What man had utilised in the natural sphere he missed in the spiritual. He used his wits in natural things and made the sun his friend but failed to find his spiritual friend, his God. God must therefore reveal himself by the demonstration of a love surpassing human love, through a friend who dies for his enemies.

The friend of sinners.

Jesus in the gospel is God seeking the friendship of fallen humanity. Through the long ages of the past have accumulated mines of religious experience. The Word of God provides the history of God's dealings with man. It is a mine of power to those who dig therein—power to stand—power to work—power to suffer in the cause of righteousness. The rain that pours in blessing is a type of that outpouring which God bestows in Christ on those that love his name. The winds that blow are used by Christ himself in illustration of his Holy Spirit that breathes into his people and directs their course on the ocean of life.

For three short years Christ showed what divine companionship was. Then he went. But he promised he would be with them always and that promise we claim. He is rightly named "God with us." His life was parallel with ours. His steps are measured to our steps, his words are suited to our understanding. He is a companionable person. He does not air his superior knowledge, his language is not patronising. It is the speech of one who has proved his friendship in the years that are gone and now seeks his reward in tightening loves. When the great God speaks of holiness, justice and judgment to come, this Friend shows what holiness is, and gives us what we lack in that respect. He also makes justice merciful and mercy just. Judgment, through his grace becomes a thing of the past. He makes it easy to love God because he loves God himself, and knows the secret of pleasing him. This com-

panion talks about God as his Father and would have us call him Father too. More wonderful still he says, "I and my Father are one." While we communed with him and our hearts burned within us as he talked of God, it was God himself that talked. It was God with whom we walked. The fellowship we had with Christ was fellowship with God.

God is not far from any of us; "in him we live and move, and have our being" in physical things. It needs only the manifestation and acceptance of God in the flesh, to bridge the space between God and man in spiritual matters.

Christ is God.

Christ is God with us, for Christ is man and Christ is also God. To rob Christ of divinity is to rob man of God. A God that sits on high in judgment without an intervening Christ, is so high above our intelligence that man would try in vain to mould his life in accordance with the divine will. Man has tried and failed, but divine wisdom has sent God in human flesh—God with us, our true Friend, God for us, therefore none against, God in us the hope of glory.

On the Other Side of the Jordan.

On the other side of Jordan, far beyond this changing scene;
Far beyond the dark, dark waters that drumlie roll between,
Our beloved ones are living in the splendour that is known,
By the hosts of saints and angels who are gathered round the throne.

All their trials, all their troubles, all their sufferings are o'er,
For there's no more pain or sorrow, no more tears on that bright shore;
There is only peace and gladness, only glory streaming there—
In that realm where falls no shadow: that realm beyond compare.

Our beloved ones are waiting in that ever-blessed land,
To give gladdest, sweetest welcome when we reach the shining strand.
Oh, how eagerly they're watching, for their gentle hearts are fain
To behold us where the loving and the loved part not again.

To the other side of Jordan, when our sands of time are run,
We, like those gone on before us, must the stream pass, one by one,
And, like them, must trust the Saviour, must keep loyally the trust
That unites the soul for ever to the blessed Risen Christ.

—Robert Francis.

Listen In.

Among the things that this day brings
Will come to you a call,
The which, unless you're listening,
You may not hear at all.
When God shall come and say to you,
"Here is the thing that you must do,"
Be listening!

—Robert S. King.

A Preacher on Holiday.

T. H. Scambler, B.A.

Inverloch is now but a memory, but the holiday continues. It is the evening of the Lord's-day, and 'I have been a hearer to-day, and not a preacher. It has been a good day. In the morning it was my pleasure to hear the new Baptist preacher, W. Dods Jackson. He impressed me as a man of refined and sensitive nature, and I was drawn to him at once. Based on a section of the Ephesian letter, his sermon was a discussion of the problem of "the body of a man and the heart of a child"—a combination sometimes comical, but very often the occasion of grim tragedy. In the afternoon I stayed at home and listened in to the P.S.A. service. The leader brought me within the circle of the assembly—"bless all the listeners in" he prayed. The address of Hon. Donald MacKinnon upon his impressions of America dealt chiefly with the desire of America for the establishment of world peace, a desire that was expressed in every direction, and had become almost a passion. In the evening I was one of a crowded congregation which gathered to hear Bro. W. Gale, of Moreland. The theme of the sermon was the difference Christ makes in life, and the Scripture reading was the incident of Christ's coming to the disciples on the sea. The sermon was wondrously direct and appealing, and the service was crowned by a decision for Christ.

A good day! Just the kind of day for a preacher on holiday—for one who all the year is giving out, and has so little opportunity to hear the word of life from others! But if every Lord's day were like it! We know lots of Christians who never do any more. How good, and how useless, we may be! But I must not preach to-day, since I am on holiday, and will say no more about that.

In earlier articles I have spoken of the Life of Alexander Whyte. It is a fine book of over six hundred pages, and is published by Hodder and Stoughton at 20/- nett. Many of our preachers will desire, as I did, to buy it. I hope many, as I did, will have it presented to them. Meanwhile let me sample it for all. Chapter XVI. is on Dr. Whyte in Study and Pulpit. "I would have all lazy students drummed out of the college, and all lazy ministers out of the Assembly," he said. Tolerant and forbearing as Dr. Whyte was—ever willing to believe the best of every man provided only he found evidences of real endeavor, however imperfect the result—yet there was one failure for which even his charity found no excuse, since he regarded it as the betrayal of an infinitely sacred trust. "I would have laziness held to be the one unpardonable sin in all our students and in all our ministers."

"Brethren, did not Augustine and Calvin speak to the point when they said: 'First, second and third—humility'? And especially in you and me?"

Prayer and work. All great and true and eminently successful ministers from Paul's day downward bear the same testimony: prayer and work. . . . We have plenty of time for all our work, did we husband our time and hoard it up aright . . . were we only sufficiently jealous of every man and of everything that comes to steal our time. . . . We cannot look seriously in one another's faces and say it is want of time. It is want of intention. It is want of determination. It is want of method. It is want of motive. It is want of conscience. It is want of heart. It is want of anything and everything but time."

The revelation of how Dr. Whyte lived out his vigorous counsels makes good reading. He had long vacations, but the first claim on his vacation was reading and study in preparation for the next winter's work. He felt that it was imperative, when at home and at work, to start every day and every week early, so that interruptions should always find him ahead of the clock. When an old man he said: "As a rule, and even when I was

most tempted to procrastinate, as Dr. Johnson taught me, I 'sat down doggedly' to my desk. Ay, and that, sometimes, on the Sabbath night, and always on the Monday morning."

With regard to method, he said: "Always read with your pencil in your hand." He especially advised others to follow him in the use of an interleaved Bible. When Hubert Simpson, his nephew (now a celebrated preacher and author) was about to begin his studies as a student, he sent him an interleaved Bible, told of his own which had been of use for forty years, and of the inestimable value it was. "I never come in my reading on anything that sheds light on any passage of Scripture that I do not set the reference down in my Bible over against the passage it illustrates. And, as time has gone on, my Bible has become filled with illustrative and suggestive matter of my own collecting; and therefore, sure to be helpful and suggestive to me in my work."

Space fails me to tell of Dr. Whyte's ideas of style and delivery, and the use of the imagination. I felt I was almost akin to greatness when I read that Dr. Whyte was particularly fond of two books that have been favorites in my own study for years, viz., Trench's "The Study of Words," and Roget's "Thesaurus of English Words and

Phrases." No labor to him was too great to track words to their source, and to appreciate their delicate shades of meaning. "I have more ideas than I know what to do with," he said, but he suffered great travail in finding the most arresting form in which to express his ideas. To cleave a way for the truth, as he himself saw it into the mind dulled by the repetition of the conventional religious language and into the apathetic heart—such was his ever-present problem. He wrote to a young minister: "I am better pleased with your teaching than with your style. Really attentive, and intelligent, and spiritually refined hearers will feel a jar and a distaste at a good many of your expressions, and that oftentimes spoils the effect of a sermon full as much as thin and defective doctrine. Excuse the freedom of an old pulpit hand."

Let me finish these holiday ramblings with one or two quotations from the Life of Dr. Clifford. "Once or twice I heard the Doctor tell the story of a little girl, of whom a friend had told him that she had once been heard to utter this prayer at her bedside: 'Oh, God, please make all the bad people good, and all the good people nice.' He once laughingly added, "I really think the Almighty must find more difficulty with the second than with the first of these undertakings."

"If an old man may speak to his brethren in the ministry, it shall be the word which my mother gave me when I went to College: 'John, find out the teaching of Jesus. Make yourself sure of that, and then stick to it, no matter what may come.'"

Religious Notes and News.

Victoria's Drink Bill.

Victoria's drink bill for the year ended June 30, 1924, was £9,091,510. This represents an expenditure on spirits, wine, and beer of £5/11/10 per head. The expenditure was higher by £376,941 than in the previous year, making the individual bill greater by 11d. From these figures it is difficult to ascertain precisely whether the rate of consumption was greater or less as prices have altered, but the indications are that consumption per head is gradually decreasing. In 1914 the consumption per head in Victoria, excluding wines, was: Spirits, 0.77 gallon; beer, 16.61 gallons. Last year the returns showed: Spirits, 0.29 gallon; beer, 13.75 gallons.

Figures for the Commonwealth for the year ended June 30 last have not yet been compiled, but in the previous year the expenditure for the whole of Australia on spirits averaged £1/10/3 per head, and on beer £2/5/2. The value of the spirits and beer consumed was £21,261,918, to which must be added the wines, the cost of which were not ascertained.

Some of Dr. Parker's Epigrams.

"London's Great White Pulpit," the commemorative volume of the City Temple pulpit, contains some characteristic sayings of Dr. Parker, contributed by Mr. Albert Clare. Some of them which are given below exhibit the great preacher's gift of expressing truth in sparkling epigram.

"If you close the Bible you will have greater mystery without it than you have with it, you would be a greater mystery to yourself."

"Calvary is a place in the eternal counsel rather than a mere typographical or geographical term."

"The great questions of the human heart were answered when the human heart was made."

"Beyond love there is no star; beyond love there is no height. God is love."

"There are those highly-illuminated beings who expect a whole scheme of theology in every course. I trust they will be starved to death."

"If men would say 'Amen' to their own prayers they would sweep every chimney, cleanse every drain, whitewash every underground dwelling, and give every man breathing space to live in."

Sobriety Pays.

Although the temperance question has received no great attention amid the confused issues of the election campaign, it has not been without a distinct bearing upon the sympathies (and antagonisms) of electors. This question is one which cuts across all parties, and an anti-temperance vote in the Commons marks one of the few occasions when the usual policy of follow-my-leader is left in the lurch by the stronger impulse of personal gratification. The most fruitful field drawn upon for anti-temperance propaganda is, of course, the United States, where rebellious "wets" are always ready to supply fearsome details of the "evils" of prohibition. Education in the truth about prohibition in America is one of the best means of furthering the temperance cause in this country, and Dr. Campbell Morgan's recent utterances in this connection are significant:—

"He said that in travelling through the States, as his work requires him to do for nearly eleven months of each year, he found a large number of people supporting prohibition on economic grounds, who would not be impressed with the moral aspect of the matter. These people were convinced of the economic advantages of prohibition, hence their support. Dr. Morgan agreed with a recent statement of Mr. Roger W. Babson, the great statistician, that the trade in liquor would be ultimately eliminated from United States as slavery was, though the latter took twenty years to effect even after it was made illegal."

While Christian people would desire that the moral and spiritual reasons for temperance should serve as its full and sufficient commendation, there is certainly a large class that would more easily be won over by the cry: "Temperance is a sound business proposition."—"The Christian."

Handling Aright the Word of Truth.

Thos. Hagger.

It is possible for one to have much of God's Word stored in the heart, and yet to utterly fail in handling that Word aright. While every effort possible should be made to induce people to read and memorise the Scriptures, similar efforts should be made to bring about a right handling on the part of those who read and memorise. To handle the Word aright we must, at least, learn to do two things.

I. Rightly divide the Word.

As all know who read the Word at all there are two main divisions—the Old Testament and the New Testament. Yet many who know this seem to entirely overlook it when they set out to learn God's will concerning them, and a passage from the Law will be proclaimed as binding upon the Christian as if it were a passage in one of the Epistles. Surely it is self-evident that the two testaments cannot be binding upon one and the same people at one and the same time. They cannot both contain God's laws for one people in one dispensation.

The Old Testament was divided by some of the old Jews into three parts—the law, the prophets and the psalms. This three-fold division evidently met with the approval of our Lord (see Luke 24: 44).

The New Testament seems to easily divide into four parts—the Gospels, the Acts, the Epistles and the Revelation.

While we who live in the Christian age should read the Old Testament, we should read it for example; but we should read the New Testament for authority. To the New Covenant Scriptures we should go when we are seeking to know what God would have us do. The things commanded in the Old Testament are not for us unless they can also be found in the New Testament, and they are then binding, not because they are in the Old, but because they are in the New.

When we turn to the New Covenant Scriptures we find that the Gospels, which are four in number, are really memoirs of Jesus Christ; they tell us about him, they reveal who he is, they tell what he did for us. They were evidently written that we might believe in him (see John 20: 31). The Acts is the book of conversions. It is the only book in the Bible that tells of the conversion of men to Christ after he had died "for our sins." The Acts therefore is the book which teaches us how to turn to the Saviour. The Epistles are twenty-one in number, and they were all written to Christians, and were evidently designed to instruct in the Christian life. The book called "Revelation" deals with things present when John wrote, and things to come (see Rev. 1: 19). This last book gives us a few glimpses at the struggles and the glories of Christianity, and finishes with the glories of the New Jerusalem. The Gospels present the Saviour, the Acts the way of salvation, the Epistles the Christian life, and the Revelation the glory that is to be. Each part seems to answer a separate question.

Who is Jesus, and what did he do for us? is answered by the Gospels.

What must men do to be saved? is answered by the Acts.

How should we live as saved men? is answered by the Epistles.

What is our hope as saved men? is answered by the Revelation.

II. Rightly apply the Word.

There are not a few people who open the Bible in a haphazard manner, and the first thing their eyes fall upon is taken as a special message from God for them in their particular circumstances. Nothing could be more foolish. Never in this way may we expect to arrive at the truth.

Several questions should be asked concerning every passage that confronts us, if we desire to

know God's will for us. These questions are such as: Who said this? To whom was it spoken? To which dispensation does it belong? Is it poetry or prose?

Some of the things recorded in the Bible were the utterances of uninspired men, some the utterances of demons, and some the utterances of Satan himself. Not every word in the Bible is the Word of God. Our Father inspired the writers to record what took place, and such records were made for our instruction, but other things were recorded than the will of God. The statement in the garden to mother Eve: "Ye shall not die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil" (Genesis 3: 4, 5), was not the Word of God, but a lie uttered by the father of lies. How important, then, to ask the question: Who said this?

In Genesis 13: 14, 15 we read, "look from the place where thou art, northward, and southward,

Patience.

Sometimes I wish that I might do
Just one grand deed and die,
And by that one grand deed reach up
To meet God in the sky.
But such is not thy way, O God,
Not such is thy decree,
But deed by deed, and tear by tear,
Our souls must climb to thee,
As climbed the only Son of God
From manger unto Cross,
Who learned, through tears and bloody
sweat,
To count this world but loss;
Who left the Virgin Mother's Arms
To seek those arms of shame,
Outstretched upon the lonely hill
To which the darkness came.
As deed by deed, and tear by tear,
He climbed up to the height,
Each deed a splendid deed, each tear
A jewel shining bright,
So grant us, Lord, the patient heart,
To climb the upward way,
Until we stand upon the height,
And see the perfect day.

—G. A. Studdert-Kennedy, M.C., C.F.

and eastward, and westward: for all the land which thou seest to thee will I give it, and to thy seed for ever." Does that command and promise apply to me? Of course not. But why not? Because it was spoken to the patriarch Abram "after that Lot was separated from him." In Exodus 20: 8-10 we read, "Remember the sabbath day to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates." Is that command for me? "Yes," eagerly says the Seventh-Dayite; and the man who applies this fourth command of the decalogue to the first day of the week. But why? Why does this apply to me when Genesis 13: 14, 15 does not? To apply to me it must have been spoken to the followers of Christ in the Christian age. But to whom was it spoken? It was spoken to a people who had been delivered from bondage in Egypt (see Exodus 20: 1, 2). Unless this commandment can be found in some other part of the Word where it is undoubtedly addressed to Christians, I am not enjoined by God to keep the sabbath any more than

I am enjoined to "look from the place" where I am, and claim that in so doing I am promised all the land I can see. How important it is to ask, To whom was this spoken? It would save people from many a serious mistake if they would do so.

It is equally important to find out whether the passage confronting one belongs to the Patriarchal, the Mosaic, or the Christian age. I should not apply God's commands or promises to the patriarchs, or to Israel to myself, unless I find the commands or promises have a place in the New Testament, and are there addressed to Christians.

In the New Testament I must carefully distinguish between the miraculous and temporary on the one hand, and the abiding on the other (see 1 Cor. 12: 1 to 13: 13). And I must not apply things written to or said of the unsaved to believers, nor things written to believers to the unconverted. The law of pardon for the child of God who sins found in 1 John 1: 8, 9 is often applied to the unconverted, while the law of pardon for the unconverted as found in the Great Commission (see Mark 16: 15, 16) is frequently ignored. The unashamed workman will surely do neither.

The one who learns to handle the Word aright proves to be a workman who knows his tools, and knows how to use them, and in consequence he need have no shame. He will not be moved by every new doctrine that comes along, nor be shaken at the pretentious claims of some who say they are prophets and are not, nor be alarmed at the date-fixing indulged in by some who ought to know better. He will be firm in his adherence to Christ and his church, and will become the humble instrument in the hands of the Divine Master in turning many to righteousness. "Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth" (2 Tim. 2: 15).

Influence.

My life shall touch a dozen lives before this day is done—
Leave countless marks for good or ill ere sets this evening's sun.
Shall fair or foul its imprint be, on those my life shall hail?
Shall benison my imprint be, or shall a blight prevail?
When to the last great reckoning the lives I meet must go,
Shall this wee fleeting touch of mine have added joy or woe?
Shall he who looks their records o'er, of name and time and place—
Say, "Here a blessed influence came," or, "Here is evil's trace?"
From out each point of contact of my life with other lives,
Flows ever that which helps the one who for the summit strives?
Or does it more embitter those embittered over much?
Does love through every handclasp flow in sympathy's caress?
Do those that I have greeted, know a new-born hopefulness?
Are tolerance and charity the keynotes of my song,
As I go plodding onward with earth's eager anxious throng.
My life must touch a million lives in some way ere I go
From this dear world of struggle to the land I do not know,
So this the wish I always wish, the prayer I always pray,
"Let my life help the other lives it touches by the way"

—Anonymous

O for a closer walk with God,
A calm and heavenly frame,
A light that shines along the road
That leads me to the Lamb.

The Home Circle.

Conducted by J. C. F. PITTMAN

Unfit for Service.

One night, 'twas a Saturday evening,
I sat alone in my room,
Watching the fading daylight,
And the steadily gathering gloom.
And I longed and watched for an op'ning,
A word for my Master to say,
Ere the twilight gave place to darkness,
And the week had fled away.
I knew that there had been moments
Afforded me through the week,
When I might have witnessed for Jesus,
But I hadn't the heart to speak.
And now, when I would have spoken,
The privilege was denied;
So I went, in my sorrow, to Jesus,
"And why is this?" I cried.
Ah! the Master knew all about it,
So he said, and I knew it was right,
"The tool is too blunt for service;
I cannot use it to-night."

Oh, Christian, learn well this lesson:
We can only be used by God,
When communion with him has fashioned
Our mouths like a sharpened sword.
The shaft to be used must be polished,
And hid in the Master's hand;
The arrow, while hid in the quiver,
Must be sharp to do his command.

The Tale of the Fingers.

Have you ever looked at your hand and thought what a wonderful thing it is? It is for catching hold, and wise men tell us that even when we are just new born babies we are able to take hold of the limb of a tree and hang on with a grip like a little monkey.

How poor are the creatures without hands. The great boa-constrictor, who looks like the grandfather of all the snakes, even if he is thirty feet long, has to coil his body round and round his prey and crush it up that way before he can eat it. The elephant has a curious substitute for a hand, and very wonderful it is. He swings his great trunk and twists it about. He can pick up logs and pull down branches from the trees and squirt water with it, but I guess he can't thread a needle with it for all his cleverness. Then another curious creature which is very handy although it has no hands is the octopus, the biggest puss in the world. The octopus, has a great number of long tubes with suckers on them which he throws round his victim and draws it in to be eaten with his cruel beak. And then there is the cockatoo who sits up holding his biscuit in his foot. He hasn't any hands and he has to do the best he can with his cunning old feet. But we have the best of all, hands which can do almost anything, gentle yet strong, cunning and clever and sensitive so that the blind the deaf and dumb man can learn to read with them, to see with them, to speak with them, to touch all the world with them and know and understand.

Once the fingers of the hand had a quarrel as to which was most important. They quite fell out with one another and the whole hand lay idle. "Dear me!" said the fussy little finger, "I am quite the most important, for when the Master puts his hands together and kneels at the altar to pray, I am nearest of all to the altar and he speaks through me."

"Not so," said the third finger "when people are yoked together in marriage the ring is placed on me. I am the only one that counts."

"Ah, but," said the second finger, "I am the really strong finger. I am right in the middle of all, and I am easily the tallest, I overshadow every-body."

"Wait one moment," cried out the first finger, "I am used to point things out. I lay down the law. When the master holds me up alone and shakes me at people I make them shake. I am supreme, the first of all!"

There was dead silence for a moment, and then the thumb spoke up bravely. "Listen to me!" he said. "When the master uses us all, he closes his fist. And every one of you bows down his head, and I cover you all. I bind you together in the clenched hand. Then the hand and indeed the master is strongest of all."

"Yea," said the deep voice of the master, "which thing teaches us the lesson of unity. None of us is powerful in himself, but when all work together how wonderful is the power. It is the lesson which the Lord Jesus himself taught men when he said, 'I am the vine, ye are the branches.' Each one of us is like one of the fingers of the hand. Jesus is like the thumb which binds all together in the strong sinews of his loving purposes. And all together, bowing down our proud heads to learn of him, we make one great Divine Hand stretched out to save and bless the world."

Readiness in Service.

When Queen Victoria was a middle-aged woman, she took great pleasure in going unknown through the streets of the village of Windsor.

On one such occasion, during a shower, she stepped into a peasant's cottage and asked the loan of an umbrella.

The peasant woman looked at the queen doubtfully. At last she said: "I have two umbrellas—one an old, shabby one, and my Sunday umbrella. I shall give you my shabby one, for I never expect to see it again."

The next day a messenger wearing the royal livery brought back the shabby umbrella with a handsome present in money.

The peasant woman was appalled. "O, sir, who was it borrowed my umbrella?"

"Madam, it was your queen."

"O! My queen, my queen! Would I had known! I would gladly have given my best."

Her wailings were all in vain. She never had the opportunity again to do a personal favor for the queen.

Our King is daily calling upon us for the use of our talents and means. How do we respond?—"The King's Business."

A Mother's Love.

There is no love like a mother's—

'Tis the sun that shineth forth;

There is no truth like a mother's—

'Tis the star that points the north;

There's is no hope like a mother's—

'Tis the April in the clod;

There is no hope like a mother's—

'Tis the charity of God:

The love and truth, the hope and trust,

That makes the mortal more than dust.

—J. J. Holden.

Inartistic.

Visitor (to butler who is showing him through the picture gallery).—"That's a fine portrait! Is it an old master?"

Butler:—"No, that's the old missus."

Energetic.

Alfred.—"Do you know, old fellow, that I've always had a wonderful ear for music?"

Ernest.—"Is that so?"

Alfred.—"Yes, at the age of two I used to play on the linoleum."

The Family Altar.

J.C.F.P.

SUNDAY.

And Simon Peter answered and said, Thou art the Christ, the Son of the living God.—Matt. 16: 16.
"In Nature," wrote Charnock, "we see God, as it were, like the sun in a picture; in the law, as the sun in a cloud; in Christ we see him in his beams; he being 'the effulgence of his glory, and the very image of his substance'" (Heb. 1: 3).
Reading—Matt. 16.

MONDAY.

While he was yet speaking, behold, a bright cloud overshadowed them: and behold, a voice out of the cloud, saying, This is my beloved Son: hear ye him.—Matt. 17: 5.

"Jesus Christ, my Lord and Master,
Him I'll follow fast and faster,
Mindful of his word to-day.
In my heart of hearts he liveth,
Life and light and joy he giveth
All along my pilgrim way."

—J. D. Hammond.

Reading—Matt. 17.

TUESDAY.

For where two or three are gathered together in my name, there am I in the midst of them.—Matt. 18: 20.

"Jesus, where'er thy people meet,
There they behold thy mercy-seat;
Where'er they seek thee, thou art found,
And every place is hallowed ground."

Reading—Matt. 18: 1-20.

WEDNESDAY.

So shall also my heavenly Father do unto you, if ye forgive not every one his brother from your hearts.—Matt. 18: 35.

"What can Jesus Christ do for you now?" said an inhuman slave-master, when in the act of applying the lacerating whip to an already half-murdered slave. "Him teach me to forgive you, massa," was his reply.

Reading—Matt. 18: 21-35.

THURSDAY.

But Jesus said, Suffer the little children, and forbid them not to come unto me; for to such belongeth the kingdom of heaven.—Matt. 19: 14.

"See Israel's gentle Shepherd stands
With all-engaging charms;
Hark! how he calls the tender lambs
And folds them in his arms."

Reading—Matt. 19.

FRIDAY.

So the last shall be first, and the first last.—Matt. 20: 16.

Albert Barnes commented thus upon this passage: "This is the moral or scope of the parable. To teach this, it was spoken. Many that, in the order of time, shall be brought last into the kingdom, shall be first in the rewards. Higher proportionate rewards shall be given to them than to others. To all justice shall be done. To all to whom the rewards of heaven were promised, they shall be given. Nothing shall be withheld that was promised. If among this number who are called into the kingdom, I choose to raise some to stations of distinguished usefulness, and to confer on them peculiar talents and higher rewards, I injure no other one. They shall enter heaven as was promised."

Reading—Matt. 20: 1-16.

SATURDAY.

Even as the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many.—Matt. 20: 28.

"We sing a lowly Jesus,
No kingly crown he had;
His heart was bowed with anguish,
His face was marred and sad;
In deep humiliation
He came, his work to do;
O Lord of our salvation,
Let us be humble too."

Reading—Matt. 20: 17-34.

Prayer Meeting Topic.

February 11.

The Word of God.

(Psalm 119: 9-16.)

Horace Kingsbury.

Herbert Moninger, in his book, "Training for Service," gave the following eight reasons for believing the Bible is the Word of God:

1. Because it meets the needs of human life.
2. Because of its wonderful unity.
3. Because it is superior to all other books.
4. Because of its influence upon the world.
5. Because of the character of those who accept it.
6. Because it reveals the way of salvation.
7. Because man unaided could not have produced it.
8. Because those who grow in holiness cherish it more.

The Bible is sometimes called "The Divine Library," because it is a collection of sixty-six books. A marvellous unity pervades the entire collection, and it is properly regarded as one book. It is so far superior to all other books as to have earned and deserved the name, "The Book."

The Bible is a twofold book. There are two main divisions: the Old Testament and the New Testament. "In the Old Testament the New Testament is concealed, and in the New Testament the Old Testament is revealed." About four hundred years elapsed between the Testaments.

The Bible is a living book. More than eighteen hundred years have passed since its last pages were written, and it still stands. There is life in the Word. "Some time ago a great professor in the University of Edinburgh was asked by its librarian to go into the library and pick out all the books on his specialty that were no longer needed. His reply to the librarian was this: 'Take every text-book that is more than ten years old, and put it down in the cellar.'" The Bible, however, lives through the ages.

The Bible is a sacred book, and is so regarded by millions of the earth's most enlightened inhabitants. Other religions have their sacred books, but the Bible transcends them all.

The Bible is God's book. He inspired the men who wrote it. "The Bible is the inspired record of God's gradual revelation of himself, his nature, character and will—a revelation consummated in the person, life and work of Jesus Christ."

The Bible should be our only rule of faith and practice. "The soul can never go astray with this Book for a guide."

Dr. Chapman said: "Two friends were conversing one evening. One of them with a skeptical mind had just rejected the Bible because it did not tell him the things that he would know. He insisted on knowing how the worlds were made, and demanded that he should be told concerning the origin of evil, and why God permitted it, and because the Bible failed here he would have none of it. Just as his friend was leaving the skeptic said to him, 'Here is my lantern. I want you to take it and it will light you home.' But the lantern was refused by the Christian man, 'for,' said he, 'this lantern will not light up the mountains in the distance, nor the valley stretching away at my feet.' His friend was amazed. 'Man,' said he, 'take the lantern; it will make a road for you across the moor, and light up your pathway home.' 'Oh,' said his friend, 'if that is true I will take it; but listen to me. So is the Bible not for distant paths of investigation; it is not so much to tell us concerning creation and existence—we shall know these things by-and-by. It is for the path at your feet, and it will light up your pathway home at a time.' 'Thy word is a lamp unto my feet, and a light unto my path' (Psalm 119: 105)."

TOPIC FOR FEBRUARY 18—A SAVIOUR FROM PRIDE.—Luke 22: 24-27.

Our Young People.

Conducted by W. CALE

Lord, Make a Regular Man Out of Me.

This I would like to be—braver and bolder,
Just a bit wiser because I am older,
Just a bit kinder to those I may meet,
Just a bit manlier taking defeat;
This for the New Year my wish and my plea,
Lord, make a regular man out of me.

This I would like to be—just a bit finer,
More of a smiler and less of a whiner,
Just a bit quicker to stretch out my hand
Helping another who's struggling to stand.
This is my prayer for the New Year to be,
Lord, make a regular man out of me.

This I would like to be—just a bit fairer,
Just a bit better, and just a bit squarer,
Not quite so ready to censure and blame,
Quicker to help every man in the game,
Not quite so eager men's failings to see,
Lord, make a regular man out of me.

This I would like to be—just a bit truer,
Less of the wisher and more of the doer.
Broader and bigger, more willing to give,
Living and helping my neighbor to live;
This for the New Year my prayer and my plea,
Lord, make a regular man out of me.

—Edgar Guest, in Detroit Press.

"See You Sunday."

"See you Sunday," is a slogan adopted by an Illinois class as a form of salutation among class members. Instead of the usual "So long" or "Good-by," members, in parting one from the other, give the reminder, "See you Sunday."

Sunday School Work in Japan.

Horace E. Coleman, representative of the World's Sunday School Association in Japan, will return to Tokyo this month. He went to America just about a year ago and has travelled over many states giving his stereopticon lecture on the earthquake and Sunday school work in Japan. Some money was raised in this way to replace the Japanese Sunday school literature, all of which was destroyed in the great fire in Tokyo.

This literature is used by all denominations, and a few Mission Boards have contributed to the fund because they recognised the National Sunday School Association as their agent in Japan for the production of the Sunday school literature.

Mr. Coleman has also been collecting books for a library on religious education. These are to replace the books on this subject collected for the exhibit at the time of the World's Sunday School Convention in Tokyo in 1920, all of which were

destroyed in the great fire. The principal denominational publishing houses have contributed their own publications, and several other publishing companies as well. This library and exhibit will be one of the main features of the Brown Memorial Sunday school building that it is planned to erect in Tokyo. This building is to be a memorial to the late Frank L. Brown, LL.D., General Secretary of the World's Sunday School Association and organiser of the Japan Sunday School Association.

Mr. Coleman has been working with the special committee of the World's Sunday School Association that has charge of the task of raising \$75,000 in America for this building. When the leaders of the Japanese nation believe in the Sunday school cause so strongly that they will raise Yen 150,000 (\$75,000) in Japan for a building to promote the religious and moral welfare of their children, the World's Sunday School Association believes in helping them in a practical way.

A well-located plot for the building has been purchased at a cost of \$50,000 by the friends of the Sunday school in Japan, and since the earthquake a temporary structure has been erected there which is occupied by the National Sunday School Association of Japan. Mr. Coleman will also have his office there upon his return.

Victorian Bible School Bay Trip.

The N.S. "Hygeia" took a very happy band of excursionists down the bay on the evening of the 19th. Teachers and senior scholars and friends look forward to this outing. The strong wind which made the water somewhat choppy during the afternoon had died down at evening, and only a mild breeze greeted the party when the steamer left a little after eight at night. The music was provided by the Malvern City Brass Band, which gave a delightful programme of popular pieces and favorite hymns. It has been suggested that the department should arrange next year for an all-day bay trip, which would be more attractive to many than the brief couple of hours possible by the moonlight excursion. Yet even this very reasonable trip down the bay in moonlight in the select company of the young people of the churches on a hot night is a treat not to be lightly esteemed.

Things That Make You Bigger.

Keep criticising yourself.

Never learn to love money.

Say little each day and do more.

Keep your mind clear and your heart clean.

Distinguish between the things that are wrong and the things that are unwise, and avoid both.—"Exchange."



Hawthorn Primary Department.

One of the many bright features of the work at Hawthorn, Vic., is the primary department. Mrs. G. Finger (superintendent) is ably assisted by a splendid staff, including Miss J. Froggatt, secretary; Miss Z. MacPherson, pianist; and Miss E. Scambler, Miss A. Moore, Miss N. McCracken, Miss D. Gaylard, Miss P. Jones, and Miss N. Staggard. The picture on this page includes some of the children and helpers taken at a recent picnic. The preacher, Mr. Scambler, B.A., is naturally proud of this interested group of workers, together with host of teachers and workers in the other departments of his fine school.

Foreign Missions.

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

The Children's Day returns are almost all in. Victoria reports about £175, and will likely reach £200.

We are glad to report that our F.M. calendars are almost sold out. About 25 in the hands of the Federal Secretary are still for sale. Over 2,000 have been sold.

Hueilichow, China, Report of Four Months.

1. Medical Work.—New cases, 456; retreatments, 836; operations, 15; obstetric, 3; opium poisonings, 33; breaking opium habit, 3.

2. Church.—Membership, 33; Sunday meetings, morning average, 100; evening average, 130; Lord's Supper, average, 20. No missionaries included in these figures.

S.S. morning class for girls conducted by Mrs. Anderson, attendance 33.

Thus on Sunday they have four services: 11-12, Mrs. Anderson's class; 12-1, morning meeting; 1, Lord's Supper; sunset, evening meeting.

Weeknight meetings.—

Tuesday: Women's class, average, 25; male members of church class, average, 12. This class is proving a great help to the members, and they seem to enjoy it very much. It will count much to the future preaching brethren of the church.

Thursday.—Public meeting for all: average attendance, 130. The same evening, after the main meeting, we have a prayer meeting for church members and inquirers; attendance, 30. As a rule all who stay take part in prayer. Even the boys and girls lead in prayer.

Friday afternoon.—Meeting for school girls. The majority are from the Government school. Average attendance, 16.

Wednesday afternoon.—Middle school boys come for English lesson. Text book, English Bible. None of these boys come into contact with Christianity except by this class; average attendance, 10.

School Work.—Boys' school, 7; girls' school, 3. Average attendance, boys, 180; girls, 66.

Our baptistery is completed, and now we hope that the women's and girls' meetings of the past few months will bear fruit. It will always take more to win the women out here than the men. Not that we do not get into touch with the women, but the baptism question will have hindered some perhaps, but now that we have the baptistery they are more likely to decide, and when a few take the step we believe many others will follow.

Shrigonda News.

H. Watson.

Dear Bro. Walden,—

I have enclosed a greeting to conference from here. I hope it will be on time. The large family at Shrigonda is keeping in good health, notwithstanding cholera and typhoid fever have been claiming victims in the town. We are situated in the healthiest spot in the district, and convenient to the district villages and markets. I have six teacher-preachers working faithfully in the villages, and one pastor, a well-educated Christian Brahmin, by name Joshi. He was formerly a Hindu priest, and finds his knowledge of Hinduism a powerful weapon with which to meet the arguments of Hindus. He is a good scholar (in Sanskrit, Marathi and English, and is doing a fine work in Shrigonda. He has a company of 10 young Brahmins who are learning of Christ from him. These are fine young men, and if

won to Christ will be a mighty power in winning their fellows to Christ. Please pray for them.

At Pargaon, 14 Mohars said last week during my visit there that they were convinced that Jesus Christ was the only way of life. Please pray for these. We are having good success in the medical work. Numbers have said that the Christian's God must be the true God because of the victories gained here over diseases, and the restoration to health of many Marrathus and other castes. Their own doctors (medicine men) had given them up to certain death, and as a last resource they were brought to us from distant places. Now many are rejoicing in restored health. God has answered prayer and blessed the western medicines used. Last month we had 322 cases to attend at Shrigonda dispensary.

I love treating the little Indian children. Some are brought from back-jungle villages, where they have never seen a white man in their lives. As they stand at the dispensary door waiting their turn to be examined, one cannot help feeling a great love-throb for the little innocent mites who in some cases are, through neglect, suffering agonies. Some have awful skin diseases, some have ascites, some spleen, and bad cases of ophthalmia as we seldom or never see it at home in Australia. We are delighted to be a means of help to these little sons and daughters of India.

The children in the village schools always welcome us so nicely, and are proud to be able to recite verses of hymns and Scripture and tell some of the stories of Jesus. I think this a good way of getting the gospel into the homes.

We have schools at Soni, Pargaon, Limpangow, Nimbogow, Shrigonda. We are hoping when the monsoon eases off a bit to get out into other villages and set up a work there. I believe we can expect great things from these village schools. We are greatly encouraged in the work here.

Our new chapel walls are up now 9 ft. The floor space is 50 ft. x 25 ft., or 1,250 sq. ft., so it will hold our increasing congregations for some time to come. The walls are of bluestone and mortar. Five doors, eight windows, plenty of air and light, because we are the children of light. I must thank you and the good brethren granting me the money to finish this. It will be a great boon to us here.

Our Life.

'Tis not for man to trifle! Life is brief, and sin is here.

Our age is but the falling of a leaf,

A dropping tear.

We have no time to sport away the hours,
All must be earnest in a world like ours.

Not many lives, but only one have we—

One, only one;

How sacred should that one life ever be—

That narrow span!

Day after day fill'd up with blessed toil,
Hour after hour still bringing in new spoil.

—Bonar.

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.

CARNEGIE TENT MISSION

— Commences —

Sunday, February 1.

Brothers and Sisters, "Come over to Carnegie and help us," particularly during first week.

Train to Carnegie or No. 8 Kintrak 'bus to terminus and you're there.

WANTED.

The church at Burwood, Victoria, are in need of a tent approx. 24 ft. x 30 ft. or larger to hold their services in pending the erection of a church home or Bible school. Can any Christian brother help us in this matter? Reply to A. H. Tyler, "Southall," Yeovil Rd., Burwood.

TO LET.

Chelsea, vacant, two large bedrooms, accommodate six; use of vestibule, kitchen. £2/10/- per week.—Mrs. L. Hammond, 1 Embankment Grove, Chelsea, Vic.

BIRTH.

TEWKSBURY.—On Jan. 6, 1925, at "Iluka" private hospital, Newcastle, to Mr. and Mrs. A. G. C. Tewksbury, 69 Watt St., Newcastle—a son, Robert Harry.

IN MEMORIAM.

KINGSBURY.—In loving memory of John Kingsbury, devoted husband and affectionate father, who, on Jan. 31, 1924, entered into the rest that remains for the people of God.
—Inserted by his wife and family.

Mr. B. W. WENDORFF,

B.A. (Honors); A.L.C.M.; Conserv. Matric.

Teacher of

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City: Glens, Collins St.

The following are some examination results (with percentages added) achieved by Mr. Wendorff's pupils during the past 12 months:—

The Associated Board.

Elementary: Mona Hancock (Pahran), 85.

Lower Division: Miss Elva Hancock, 78; Miss D. Kerr (Box Hill), 83.

University of Melbourne.

Grade VI.: Charley Lawford, 70 (after only 6½ months' tuition); Grade III., Harmony: Miss Minnie Williams (Scoresby), credit pass.

Trinity College of Music.

Primary: Elma Chapman, 73.

Preparatory: Edna Kirkland (Surrey), 76;

Ralph Chipper (Canterbury), 73; Ren. Leslie, 70.

Intermediate: Merle Williams (Bayswater), 85.

Senior: Merle Williams, 84.

London College of Music.

Elementary: Ren. Leslie (Box Hill), 95.

Advanced Junior Theory: Merle Williams, 70.

Intermediate: Rene Lightowler (Collingwood),

79; Ian McIntyre, 86; Ren. Leslie, 96 (second highest in Melbourne).

Advanced Intermediate: Miss O. Kerr, 89.

Senior: Miss Minnie Williams, 88; Miss C.

Styles (Auburn), 81—organ playing.

Advanced Senior: Merle Williams, 97 (second highest in Victoria).

Associateship (A.L.C.M.): Merle Williams, 96.

[Special.—Private coaching given in Philosophy and Psychology for students and others desirous of gaining a knowledge of these subjects.]

Here and There.

The Victorian Women's Executive will meet in the hall, Swanston St., Feb. 6, at 2.30 prompt. All sisters cordially invited.

Bro. L. Anderson, M.A., has been spending a few weeks in Victoria. He has preached at Bayswater for six Sundays, and expects to return to N.S.W. on Feb. 22.

The mission at Horsham is going splendidly. Both tents are full each night, and sometimes crowds are standing outside. Twenty-three decisions to date. Prospects are very bright.

There was a large attendance at the evening service at Lake St., Perth, W.A., on Lord's day evening, Jan. 18, when the service was broadcasted. The broadcasting of a service is to take place at intervals of a few weeks.

Bro. and Sister P. R. Baker and family arrived in Victoria from Adelaide last week. Bro. Baker is planned to conduct evangelistic missions with a number of suburban churches, commencing at Carnegie next Sunday, Feb. 1. His address will be 5 Ash grove, Caulfield, Victoria.

A brother wishes to know if it is necessary for deacons to be married men. The crucial passage is 1 Tim. 3: 12. But "husbands of one wife" may be meant to debar the bigamist or polygamist and not the celibate. There is no constant agreement in Churches of Christ. Many who are not married have been asked to serve as deacons.

A reminder is given to all intending competitors that the closing date for the competitions announced by the Queensland Prohibition League is fixed for Feb. 15. The League offers prizes for (a) the best slogan; (b) the best temperance song; (c) the best campaign chorus; (d) the best cartoon; and (e) the best "How-to-Vote" poster. Full particulars are obtainable from the Queensland Prohibition League, Edward St., Brisbane.

Whilst a great number of readers have paid for the "Australian Christian" to date, and some good folk have sent advance payments, others could help very much by remitting. Agents especially are urged to send in any money on hand, and report on their work. Agents have their difficulties, and we fully appreciate their efforts on our behalf. Some, however, allow things to become confused, and the Austral has to suffer on their account. Will all make a very special effort to "square up" at this time?

Bro. Jas. W. Nichols, Secretary of the Joint Churches of Christ, Richmond, writes:—"Our fourth monthly meeting was held at Burnley chapel during heavy rain, and nearly forty brethren braved the storm. Bro. Robt. Payne spoke on "Walking in Love," and gave a very fine talk. Our co-operation is proving a great success, which should mean much for the Lord's work in Richmond. We are planning meetings for the deepening of spiritual life. We have also decided to donate £30 for tent mission work. Great things are expected in this district."

A Constant Reader, Dunolly, writes: "I would like to convey my thanks and appreciation for all the beautiful readings and selected poetry which are brought before us from week to week. Surely as Churches of Christ we ought to grow in grace, and in the knowledge of our Lord and Saviour, when we have such spiritual food placed before us. In the words of the poet we can say,

'We'll perish not for lack of food,
Our table's richly spread,
We've choicest dainties from our King,
We've Christ the living Bread.'

Wishing every success to the 'A.C.' for the New Year."

The following telegram came from Warracknabeal, Vic., on Wednesday:—"Horsham mission crowds bigger than ever; twenty-five decisions.—Ingham."

A brother asks regarding the petition "Thy kingdom come." The kingdom has certainly come in the sense of having been established. Col. 1: 13 and other passages prove this. Our brethren when they use this petition have generally in mind the "coming" of the kingdom in its fulness and glory. In answer to the further inquiry regarding the model prayer, we can only say, what we have often previously expressed, that there is no evidence that our Lord meant to prescribe a set form of words to be used by the disciples. Ritualistic prayers are foreign to the New Testament.

Some of These Days.

Shadows may gather and life may be saddened—

By sorrow and pain as we tread devious ways;
God's sun will dispel them, our hearts will be gladdened,

And joy will return to us some of these days.

Then let us be patient, all wrongs will be righted.

Though dim shines the truth through the fog
and the haze,

Of error and sin, freedom's torch is still lighted.

And justice shall triumph some of these days.

Does the pathway seem hard, the future look dreary?

Do you long for a word of affection and praise?

Press on though your heart be discouraged and weary;

Your prayers will be answered some of these days.

—A. R. Adams.

The Southern Conference of S.A., which takes place on Tuesday, Feb. 10, at Strathalbyn, promises to be the best ever held in the South. Among the visiting speakers will be the President of the General Conference, Bro. Price Weir, Graham McKie, G. D. Wright, and W. L. Ewers. Addresses on Home Missions, Bible school and Foreign Mission work will be given and discussed. There will be reports and general business. Will all church members show their interest by their attendance? No concession fares issued. For accommodation apply E. G. Overall or H. Parker, Strathalbyn.

In the published class lists in connection with the December annual examination held in the Melbourne University we note the following successes of some of our own young men:—C. C. Dawson: second class honors in Ancient History, and in Psychology, Logic and Ethics; third class honors in English. K. H. Price: Exhibition and first class honors in Mixed Mathematics, Part I.; first class honors in Natural Philosophy, Part I.; second class honors in Pure Mathematics, Part I.; second class honors in Graphics; R. P. Morris: Wright Prize and first class honors in Mechanical Engineering, Part I., with Engineering Design, Part I.; first class honors in Strength and Elasticity of Materials; second class honors in Natural Philosophy, Part II.; third class honors Surveying, Part I.

Victorian churches who have not forwarded the women's jubilee offering for Home Missions are asked to do so as soon as possible, to the Conference Secretary, Miss Rometch, 240 Graham St., Port Melbourne.

The expenditure in Britain on drink is £7/9/- per head of the population, and £12/10/- per head of the adult population. England and Wales spend £295,000,000 a year (£7/15/- a head); Scotland, £32,000,000 (£6/11/- a head), and Ireland £26,400,000 (£5/17/- a head). But there, as in Australia, the rate of consumption per head is decreasing year by year, and there is less drunkenness than before the war.

Bro. M. Andrews, the secretary of the church at Lidcombe, N.S.W., writes to say that on Thursday, 22nd inst., the "call to higher service" came to Bro. G. H. Browne, Lidcombe, who as an evangelist was well known in the States of W.A., Vic. and N.S.W. Bro. Browne is held in affectionate remembrance by brethren in all parts of the Commonwealth for his faithful and successful labors in the gospel. A fuller notice will appear in a later issue. We extend our deepest sympathy to the sorrowing relatives and friends.

"Emerson laid a gift of Edelweiss on the grave of his friend Thoreau. 'There is,' he wrote, 'a flower known to botanists, one of the same genus with our summer plant called "life everlasting," a *gnaphalium*, like that which grows on the most inaccessible cliffs of the Tyrolean mountains, where the chamois dare hardly venture, and which the hunter, tempted by its beauty and his love (for it is immensely valued by the Swiss maidens) climbs the cliffs to gather, and is sometimes found dead at the foot with the flower in his hand. It is called by the botanists *gnaphalium contopodium*, but by the Swiss *Edelweisse*, which signifies noble purity. Thoreau seemed to be living in the hope to gather this plant, which belonged to him of right.'"

Misleading Phrases.

We are all slaves of phrases, especially if they are peculiarly "striking." These phrases are greatly important for they are likely to fix the habit of thinking, and thinking creates conduct, and conduct establishes the ways of life.

These observations are preliminary to pointing out some undesirable phrases current in our church speech to-day. We hear of "The Christian Endeavor and the Church," "The Sunday school and the Church," "The Missionary Society and the Church" and others of like kind. These are calculated to do much harm, for they make it appear that the church is something apart from its different aspects. Usually if we substitute "of" for "and" we shall correct this evil. It sounds well to say, "the Sunday school of the Church," "the Christian Endeavor of the Church." The church has many functions and they are exercised through its different societies.

There is a deeper reason in all this than mere meticulous insistence. It is quite possible to stir up antagonisms between different sections of the church by loose talk about its organisations. To fail to think inclusively impoverishes the mind and to fail to act harmoniously robs the heart. Besides, it might even come to pass that an Endeavor Society or a Sunday school would consider itself independent and pull out of the church. This is not likely, but it is possible to be led to think of the church in segments and thus weaken both ourselves and the church.—"Christian Evangelist."

ADDRESSES.

H. G. Clark, M.A., "Amor," 12 Norfolk-rd., Surrey Hills.

L. F. G. Barnden (sec. Barmera church, S.A.), Barmera.

H. U. Rodger (late of New Zealand)—c/o Mr. Keable, Tannymorel, Queensland.

The Conscience Clause in Sth. India.

A. J. Saunders, M.A.

In these days of social and political storm and stress, it becomes more and more apparent that the greatest need in modern India is for a liberal education. India is awakening, and is demanding the rights and privileges of organised national life, but while the intelligentsia are ready educationally for political responsibility, the great mass of the people are desperately poor, ignorant, and compassed with fears and superstition. Democracy cannot succeed in a situation like this.

"There is no darkness but ignorance."

"According to the Census of 1921, the population of the Madras Presidency is 42,794,155, of whom 39,126,418 are illiterate, namely—about 92 per cent. of the people are not in a position to read and write their own mother tongue. It is admitted on all hands that 'to send an uneducated child into the world is injurious to the rest of mankind,' and various attempts are being made by different agencies, such as the Government, Local Boards, missionary bodies, philanthropic societies, etc., for the speedy removal of illiteracy from the country, and large sums of money are spent year after year for the purpose. But the results achieved so far cannot but be considered disappointing; for, on the average there is an increase of only 1 per cent. in the number of literate persons for every decade.

But while we emphasise the need of a liberal education, it must be an education with a definitely social and religious background. Both Hindus and Mohammedans deplore what is called a purely secular education, and that is what gives point to their insistence upon studies in Sanskrit and Koran literature. So, too, with Christian institutions, a liberal education must include a study of the Bible, and an acquaintance with the life and principles of the Master Teacher—Jesus Christ. As we see in China and Japan a wide open door of opportunity for Christian education, as the people are losing faith in their old religious systems, so in India in this transition period, when new attitudes and new loyalties are being formed, there is an unprecedented opportunity for presenting the claims of Christ through Christian education.

The political situation, too, in India to-day needs a Christian education, though Indians in their present mood do not want it. The communal basis of Indian society is unsocial, and caste and the religions of India keep the people apart. While these conditions last Swaraj cannot succeed, and if it comes before these antagonising elements in society are removed or reformed, it will mean a backward step in the progress of India. A Christian education will socialise Indian thought and action, and teach men that they are brothers; while the principles of Christ, operating in civic relationships, will give a religious content to politics which all India is sadly needing to-day. It is for this double purpose—to bring a social and religious message to the people—that Christian education must be stressed throughout India in these eventful and strategic days.

The conscience clause.

Religious instruction in mission schools and colleges in India has been threatened for several years by the desire, on the part of some of the more orthodox Hindus, to introduce what is called the Conscience Clause. This whole agitation is part of the extreme political propaganda, and is directed at weakening the influence of Christianity and reviving Hinduism. Vernacular and religious revivals are always marks of a nationalist movement, and so opposition to Christianity and a revival of Hinduism and Mohammedanism have been prominent features of Indian nationalism. If the agitators were really sincere in this matter it would not be so bad, but we on the field see so many evidences that the movement is largely inspired by hatred of all things Western, and is part of an organised political propaganda.

The conscience clause means that Hindu students should be allowed to attend mission schools and colleges, but if they desire it, should not be expected or compelled to attend the regular Bible classes and religious instruction of the institution. On the face of it, it seems a fair enough request from the Hindu point of view, but it does not take into consideration the desire of the Christian donor, who has given his or her money for a Christian education. And then one cannot get away from the fact that the opposition is largely inspired by political motives. The case of Ceylon proves that. They have there the operation of a conscience clause throughout the island, and Hindu and Buddhist parents may obtain exemption from religious instruction if they desire it for their children; but the point is they never do, unless stimulated to request it by political agitators.

This matter was up before the Madras Legislative Council a few months ago, but was voted down. It came up again at the recent first meeting of the new senate of the university. One of the younger lawyers of Madras, a brilliant man, the university representative in the Legislative Council, but politically an extremist, moved to amend the statute pertaining to the recognition of colleges, to the effect that a college seeking recognition should satisfy the university that it did not compel its students to attend religious classes if the parents of those students objected to it. The debate on that proposal to amend which followed, conducted for the most part by non-Christians, was a great tribute to Christian education, and was most encouraging to every missionary worker in South India, as well as to the supporters of missions in the home countries.

To report briefly the chief arguments used will show the trend of thought on this question. One speaker said that this was no question for the senate to decide. It really was a Legislative Council matter, for if the desire was to put these Christian institutions out of business, the most effective way would be to stop all grants-in-aid to those who persisted in giving religious instruction. "But," he said, "do we want to do that? I do not." Another member, following in the same strain, said: "It is too late in the day to pursue this obstructionist policy. The great need of India to-day is for education, and these mission institutions have for many decades carried on magnificent educational work throughout the Presidency. If we pass this measure it will mean stopping a lot of this educational work, and we cannot afford to do it, for who will carry on these schools and colleges? I am opposed to the amendment." Another man argued that we ought to respect the wishes of the donors. People in the West give money for Christian education in India, which money has made possible so much of this educational work. They have a right to say how their money shall be used. They want it used for Christian education, and we should respect that condition. If we do not want our children to attend that religious instruction we can send them to

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Hindu schools, but if we prefer to send them to the Christian colleges we must not object to the religious instruction there offered.

One of the finest speeches was made by a young man—a Hindu, educated in England, and now occupying a good educational position in Madras. He said: "What do we hope to accomplish by forbidding Bible classes? It is not in the Bible class that these institutions get in their most effective Christian teaching. The missionaries surround their schools and colleges with a Christian atmosphere. You can see it at work in the classroom; it pervades the hostels; it is in the administration and office management. It is everywhere, this Christian atmosphere, and it is that which wins. We may stop the Bible classes, but what good will that do while this Christian atmosphere remains, which we cannot remove. I oppose the amendment, because it is not possible by this method to give effect to what the mover really wants."

The amendment, on being put to the vote, was lost by an overwhelming majority. A poll was demanded, and the count resulted in 24 voting for the amendment, and 57 against. Fifteen, mostly Roman Catholics, were neutral. And so an anxious time ended in a significant victory.

Points of encouragement.

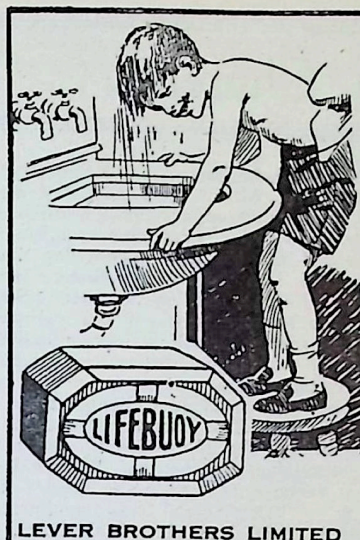
1. The missionary members of the senate were glad that this matter came up and was so decisively voted at the first meeting of the new senate of the reorganised University of Madras. We were somewhat afraid, or at least some of us were, that the mover might ask permission to withdraw his amendment, and so escape from a defeat and leave the matter still in the air. But he did not; it was good debate on a clear issue, and the vote was decisively in favor of allowing missionary education in the university colleges to continue its religious instruction. In all probability this question will not come up again for consideration for a long time.

2. As I remember, only one missionary spoke to the question: the debate was conducted almost wholly by non-Christians, and with one exception every speaker spoke against the amendment, so much so that the mover in his reply said that he was disappointed in being thus deserted by his friends. The debate really was a fine tribute on the part of Hindus to the splendid work of a long line of such Christian educators in South India as Dr. William Miller, W. Meston, and W. M. Zumbro, and the present Vice-Chancellor under the new university scheme, Dr. E. M. Macphail. It was also an indication of the esteem in which Christian institutions, like the Madras Christian College, are held by the most thoughtful and discerning minds of South India. Is not this incident an answer to the question—Do educational missions pay?

3. This debate showed the trend of the best Indian thought in reference to India's attitude towards continuing contacts with the Western world. The present Nationalist spirit is hotly opposed to certain Western contacts, as military, a foreign government, exploitation in industry and trade, but when it comes to education foreign missionaries and mission schools and colleges are welcome, even at the price of religious instruction. May we not take that as a definite point of encouragement, and a call to further service, especially to the home churches and supporters of this work?

4. The following quotation from W. Meston sums up the situation admirably, both from the standpoint of the lack of support from the home constituency and any obstructionist movement like the conscience clause in India:

"India cannot afford to lose colleges which have built up worthy traditions and have proved channels through which there flow streams of thought and aspiration that make their characteristic contribution to the life and health of the nation. And he who advocates a plan that robs the colleges of their individuality renders a serious disservice to education and to his country."



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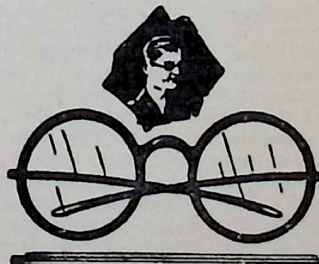
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News of the Churches.

Tasmania.

The church at Ulverstone is still thankful to Bro. Main who is conducting the services while on holiday. On Sunday, Jan. 18, he preached to a good attendance. About 50 broke bread. The death of the good Sister Dent, who for many years has been a faithful worker for the church, caused much sorrow. Sympathy is extended to Bro. Dent in his hour of sorrow.

New Zealand.

At Nelson on Jan. 11 Bro. Fitzgerald spoke at both services. At the gospel meeting he concluded his series of addresses on "Ideals of True Protestantism," the topic being "the Holy Catholic Church." At the morning meeting on Jan. 18 he gave an inspiring address on "Contact with Christ." The evening meeting was also well attended; the subject was "The Cry of the Human Soul." The Bible school is still in recess. Many are away on holiday, but the meetings are keeping up well.

Bro and Sister S. E. Riches (S.A.) arrived at Gisborne on Dec. 31 to take up the ministry there. On Jan. 1 the annual church and Bible school picnic was held at "Woodlands." An enjoyable day was spent. On Jan. 4 in the morning Bro. Riches gave his first exhortation. At the gospel meeting he spoke to a large audience on "Lost and Found." On Jan. 8 a welcome social was tendered Bro. and Sister Riches, and after the rendering of musical and vocal items supper was served.

Western Australia.

Four have been baptised at Subiaco. All meetings are well attended. On Jan. 18 the exhortation delivered by Bro. Stirling was very much appreciated. The Bible school rejoices that Bro. Nelson has resumed his position as superintendent. Bro. Orton Bell, church secretary, has had to resign, as his work has taken him to Bunbury. They are sorry to lose such an earnest young man. Several of the members are home again from holidays. There have been a number of visitors from other churches.

C. P. Hughes commenced his labors at Bassendean the first Lord's day in January. He and his good wife are already finding their way into the hearts of the people. On Jan. 11, after a very earnest address, a young man and young woman, senior scholars in the Bible school, made the confession. The members hope to be back in their church home on Feb. 1. The public re-opening will be held on Feb. 6; tea, 6.15 p.m., public meeting, 8 p.m.—all W.A. brethren are invited. Bro. G. Winch is at death's door, through a diving accident. The young women of the mission band went into camp at the seaside on the 17th. Sister Grafham has gone to mother them.

Queensland.

At New Veteran, owing to heavy rains, the Gospel service was not held on Sunday, 18th, but the Lord's supper was celebrated. Bible school had an attendance of 30 children.

Annerley reports steady progress. Two decisions in December, two in January, and one received by transfer. Bro. Geraghty is again in hospital, and Sister Hodgson is also very ill. Young people's society are planning for progressive campaign. They have had their annual meeting and there is promise of a successful year. Church annual meeting will be held on Feb. 5. The H.M. offering was well supported. Bro. Hinrichsen paid a surprise call during his visit to Queensland and the brethren were delighted to have him. He gave a very helpful message. Several other evangelists have been with them recently.

At Brisbane Bro. Young (Annerley) exchanged with Bro. Alcorn on Lord's day morning, Jan. 18, and delivered a helpful address entitled "A Family Talk." Three new members, who were baptised the previous Wednesday evening, were received into fellowship. Sister Mrs. Pittman, sen. (Roma), and Sister Mrs. Shultz (Too-woomba) were amongst the visitors. At the gospel service Bro. F. E. Alcorn delivered a good address to a large audience, the subject being "The Conversion of a Statesman."

The work is being well maintained at Gympie. On the 18th Bro. Barrett exhorted on "The Personality of the Holy Spirit," and at night Bro. C. Trudgian preached on "Where is the House that ye have built unto the Lord?" On Monday, 19th, a "girls' club" was inaugurated. Sister Olive Pittell was elected secretary, and Sister O. Trudgian president. The young men's training for service class is doing well and promises to have good results. Heavy rains have fallen recently. Mary River is at present in flood; most bridges being under water.

South Australia.

At Cottonville, on Jan. 4 one girl, on the 11th one man and woman, and on the 18th three young men and one girl, made the good confession. Two of these have been already received into church fellowship. The work is in splendid heart.

Queenstown is having good meetings. On Jan. 11 Bro. Brooker spoke morning and evening. A baptismal service was held prior to the gospel service, when three Bible school scholars who confessed Christ on Dec. 28 were immersed. At the Q.Y.P.M. on Jan. 18 Bro. E. Stacey spoke to the young people. Worship, Bro. Brooker welcomed into fellowship Sisters Audrey and Mildred Schofield (grand-daughter of the late elder Bro. Marquardt) and Bro. George Geddes, son of one of the officers. Bro. Brooker exhorted. Evening, Bro. Brooker's message was forceful and appealing.

There were two baptisms at Mile End last Saturday evening—a young man and a mother. These two with Bro. Eden, from Grote St., were welcomed into the church. Bren. Wiltshire and Allen Garland took the services the two Sundays the preacher was absent on holiday. Bro. J. Twist has opened a Sunday school in another corner of this growing district. Seventeen scholars attended the opening day. The school will be conducted for a time at the rear of Bro. Twist's home. Plans of the new building have been approved by the Town Planning, and the building will be commenced forthwith. Bro. E. A. Riches is laid aside.

On Sunday, Jan. 18, 195 observed the Lord's Supper at Park St., Unley. Bro. Burns addressed the church, and Bro. Arthur Crouch was received into fellowship. At the gospel service two bright girls from the Sunday school confessed Jesus as Lord. The half-yearly business meeting of the church was held on Jan. 21. The reports of the secretary and treasurer together with the reports of the auxiliaries revealed the work to be in a prosperous condition. The meeting decided to place on record deep appreciation of Bro. O. V. Mann's services as secretary of the church during the last eight years. Bro. Webb was elected elder to fill the vacancy caused by the death of the late Bro. W. Verco. Bren. Bennett, Craddock, Mann, and Yelland were re-elected deacons, and Bro. E. Patrick elected deacon to fill the vacancy caused by the death of the late Bro. Young. Last Lord's day there were 195 communicants in the morning, and at the gospel service another Sunday school girl confessed Christ. This makes 10 decisions during the last six weeks.

The work at Berri and Winkie is being well maintained by the local brethren; and attendances are good. A visit from H. J. Horsell (organising secretary of H.M.C.) was much appreciated, and his messages at each place were helpful and encouraging. Bro. Randall's appointment to this field as evangelist, to commence in March, is much appreciated, and the brethren are praying that the Lord will abundantly bless his efforts in the River Murray district. Last Lord's day A. G. Jarvis exhorted, and Mr. and Mrs. Ross, from Norton's Summit, Baptist, were visitors; also Sister Rist, of St. Morris. Sister Dora von Bertouch was welcomed home from the city at Winkie. A. E. Chapman conducted gospel service.

New South Wales.

Dumbleton had good services on Lord's day, Jan. 18. Bro. Buckley exhorted in morning, and Bro. Saville preached at night. One sister obeyed the Lord in baptism, and two young people made the good confession.

There were fair attendances at the opening of the gospel services at Dumaresque Island. This new field was opened the second Sunday afternoon in January, Bro. W. J. Crossman being the preacher. Sister S. W. Billingham underwent an operation on Friday last, and Bro. H. Edwards left for Sydney on Saturday to receive treatment to his eyes. Last Lord's day Bro. Crossman spoke morning and evening.

Marrickville has had several additions. Attendances at meetings are well sustained. On Christmas Day Sister Miss H. MacDonald, who for many years was superintendent of the primary department of the Bible school, was married by Bro. Crisp to Bro. E. Rugendyke. The caretaker, Bro. Fraser, who recently met with an accident, has now recovered. Bro. Thomas Hunter is also progressing favorably after severe illness.

Elder C. L. Savill was in charge at Lismore City Temple on Jan. 18. At night Bro. P. J. Pond preached on "Should all Man-made Creeds be Discarded?" 106 Lismore members have been lost from local roll by death or removal in a few years. Only the winning of converts here and there has kept the numbers normal. Sister M. Hancock entertained the sisters of the Dorcas Society at her home on Wednesday last. Sister E. Hollingworth entertained the young people.

Victoria.

A young man was baptised at Swan Hill last Lord's day evening. Attendances at the evening services are improving. The brethren are working hopefully for the coming mission.

Several visitors were present at Maryborough on Sunday, and the attendance at each service was fair. At the close of a fine gospel sermon preached by Bro. Baker, one young lady made the good confession.

There were two confessions at Hawthorn on Sunday night, Bro. T. H. Scambler preaching morning and evening. During Bro. Scambler's holiday addresses were kindly given by Bren. C. Banks and A. Withers (Moreland); D. Pike (C.I.M.); and A. Purden. The year's work is being actively organised by all departments.

At Echuca the chapel is almost full each Sunday night. There is a fine spirit at all meetings; 35 at Endeavor last Wednesday night. Attendance campaign to be conducted through the month of February. There will be special subjects and services for the month, when the brethren hope to break down the old walls of resistance.

The members at Black Rock were pleased to hear Bro. McCallum, of Prahran, on Jan. 18. There was a roomful of visitors and friends, among whom were Sister McCallum and family. On Jan. 25 Bro. and Sister Bothwell and family, of Northcote, also Bro. Chandler, of Surrey Hills, were present; Bro. Bothwell presiding. Bro. Ruffell gave the message. All members who visit Black Rock are invited to meet at 44 Middleton St.

Bro. R. Burns conducted services at Kyneton for the last two Sundays in 1924, while Bro. J. Mortimer has addressed all meetings for the past month. The Bible school picnic was held at Hanging Rock, on Foundation Day, in beautiful weather, which added to the enjoyment and happiness of the occasion.

Good meetings were held at Warracknabeal on Sunday. Bro. Funston, secretary of Shepparton church, gave a very helpful address at morning meeting. Sister Cornelius sang a solo at gospel service. At the close of the gospel address delivered by Bro. Cornelius, two Bible class boys confessed faith in Christ.

Ballararat has had many visitors all through the month. Meetings and interest good. Several added by letter. An intensively interested meeting heard Bro. Connor on "The Great Alternative: Christ or —," Bren. Ramage, Wilkie, Burden and Benson all helping in preaching at Mount Clear and at York st. Meetings encouraging.

A girl from the Bible school and a young man made the confession at Red Hill, Bro. Beaumont preaching. During the holidays visitors to district and surrounding places have had fellowship with us; also an exchange was made with Bro. H. A. G. Clarke for one Lord's day. They were happy to have him with them. Interest in the services of the church well maintained.

Sunday, Jan. 25, at Cheltenham was a day to be long remembered. At the morning meeting G. P. Pittman presided, and S. H. Mudge spoke to a large gathering. Bro. and Sister W. H. Bluhm, of East Burwood, were among the visitors. Bro. Mudge addressed the school in the afternoon, and preached a splendid sermon to a large audience at night. A young lady made the confession. The male quartette gave a good selection.

South Melbourne meetings have been well maintained during the holiday season. Bro. Northeast, of Fairfield, has given highly instructive messages at prayer meetings, and Bro. A. Wilson, of Swanston St., is conducting gospel meetings splendidly. A fine young man made the good confession on the 25th; also two senior boys from Bible school. All auxiliaries are in full swing again, and the church is looking forward to a bright and busy year of service. Bible school picnic on A.N.A. Day was one of the best, under ideal conditions.

At South Yarra last Lord's day Bro. Dawson, from North Melbourne, exhorted, and his message was greatly appreciated. Bro. P. C. Bennett addressed a good attendance in the evening, and at the close of his address, Bro. R. G. Cameron made the appeal, and one young man responded to the invitation. Bro. Hingerlie was present after a period of illness. One was received by letter at the evening worship service. Sister Mrs. Sharp is still in the Alfred Hospital, and Sister Mrs. Lee, sen., is in a private hospital rather seriously ill. The young ladies club has resumed, and other auxiliaries are doing well.

On Thursday, 22nd, the church at Shepparton welcomed the wife of Bro. A. Taylor—one of the deacons, recently married. A social time was spent, and a presentation made to them on behalf of the church. Meetings on Sunday were splendid; good attendance at breaking of bread. Two were received in following their baptism—a lad and an elderly man. Bro. G. Woolnough very acceptably exhorted the church. Bro. Stewart journeyed to Cosgrove for the afternoon service, and at night before another fine meeting, delivered gospel message on "Joy in the City." At the close the two young ladies who confessed on the previous Sunday were baptised.

Good meetings last two Lord's days at Burwood. At a special business meeting held on Jan. 22, a forward move was unanimously decided upon, and on the following Lord's day the offering trebled and the interest is increasing. Bro. J. Mercer has come into the district and open-air services are being held each Lord's day evening, instead of inside the hall, and people are being effectively reached with the gospel that do not attend the churches. The Bible school held their annual

picnic on Monday (A.N.A. Day) at Hampton, and a very happy and enjoyable time was spent. In the afternoon a short service was conducted, and many people were interested listeners to the message.

The attendances at Lygon Street were fair on Sunday last, though many were still away on holiday. Bro. J. E. Robinson was welcomed by letter from East Kew. Dr. G. H. Oldfield presided at the meeting for worship, and F. T. Saunders preached morning and evening. Regret was expressed that Sister Miss Hilma Dickens had fractured a small bone in her leg while on holiday. In spite of the injury she fulfilled an engagement to sing a solo at Parkdale church last Sunday evening, but will be confined to bed for some six weeks. Tommy Booth, a kinder scholar was run over by a motor cycle and had a leg broken also. The P.B.P. essay competition results give first place in the senior section to Miss F. Haines, of Lygon St., with 98 marks, and third place in the juniors to Miss Dulcie Pittman with 93.

Beacons of Hope.

There is never a man or woman cherishing a buoyant, trustful spirit but is in some degree an inspirer of others. The weary and the heavy-laden receive somehow a new access of strength when such a man or woman is by. It is those who have a brave, bright confidence in the eternal goodness and love that hearten their fellows bearing the burden and battle around them. The common difficulty, felt almost everywhere, is the temptation to be discouraged. So hard is it to persevere amid disappointing obstructions and besetting infirmities, that the spirits are apt often to languish and faint. But in the presence of some resolute soul, lit up with a sacred faith and hope, we are imbued with fresh ardor and the springs of high endeavor are set moving again. We feel stirred to nobler impulse in contact with those who are filled with strength and brightness derived from trust in the faithfulness of God. Our hearts are uplifted as their kindling influence touches us. And they are the saviours and helpers of society, those spiritually brightened, strengthened souls. It is they who rouse to upward effort, and keep the better aspirations of their fellow-men alive. Wherever they come they bring the breath of reviving encouragement with them. These are the bright, strong souls who fulfil the mission so finely described in Matthew Arnold's memorable lines:—

"Beacons of hope, ye appear!
Languor is not in your heart,
Weakness is not in your word,
Weariness not on your brow.
... At your voice
Panic, despair, flee away.
Ye move through the ranks, recall
The stragglers, refresh the outworn,
Praise, reinspire the brave.
Ye fill up the gaps in our files,
Strengthen the wavering line,
Stablish, continue our march,
On, to the bounds of the waste,
On, to the city of God."

—G. McHardy.

A cheerful spirit is one of the most valuable gifts ever bestowed upon humanity by a kind Creator. It is the sweetest and most fragrant flower of the spirit that constantly sends out its beauty and fragrance and blesses everything within its reach. It will sustain the soul in the darkest and most dreary places of the world. It will hold in check the demons of despair and stifle the power of discouragement and hopelessness. It is the brightest star that ever cast its radiance over the darkened soul, and one that seldom sets in the gloom of morbid fancies and foreboding imagination.—Aughhey.

COMING EVENTS.

FEBRUARY 1.—Commencement of big tent mission at Carnegie. P. R. Baker, preacher; J. Baker, song-leader. Church secretaries are invited to co-operate by arranging delegations from their churches, especially singers.—J. L. Ward, mission sec., 6 McPherson Av., Carnegie. P.D. 50.

FEBRUARY 4.—Boronia Women's Mission Band celebrates its first anniversary. Excellent speaker, Mrs. Cowper (Anti-Liquor League). All sisters cordially invited to come and spend a happy afternoon.

FEBRUARY 10.—Southern Conference, Strathalbyn, S.A. 10.45, Devotional Service; 11 a.m., Business Session, Address W. L. Ewers; 12.30, Luncheon. 2 p.m., Afternoon Session—Home Missions, Bro. Price Weir; Bible School Work, G. D. Wright; Foreign Missions, Graham McKie; 5.30 p.m., Tea (public); 7.30 p.m., Evening Meeting.

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Queensland Women's Auxiliary.

The Women's Executive met in the Ann St. chapel on Jan. 8. The President, Mrs. Wendorf, occupied the chair. After devotions, the minutes were read and adopted. Correspondence included a letter from the Home Missionary Committee, requesting three representatives from sisters' department to attend a special meeting convened to discuss business re our coming conference. It is intended to purchase mite boxes for Home Mission work to be distributed among isolated members, and churches who do not collect the penny per week.

The secretary was instructed to write to all churches, requesting them to send their aged members of 60 years and over to a dinner and reunion of old members; sisters present to form committee to supervise.

Treasurer reported money received for Home Missions: Mrs. Larsen, £1; Mrs. Newman, £1; Mrs. Morton, 10/-; Mrs. Fisher, 5/-; Penny per week, Ann St., £1/6/8; Albion, £1/17/-; Sunnybank, 3/3; Orphan Fund, 2/6. £6/1/7 was passed for Home Mission Committee. Prayer meeting to be held at West End church on Feb. 5. Executive meeting on Feb. 12.—M. Morton, Secretary.

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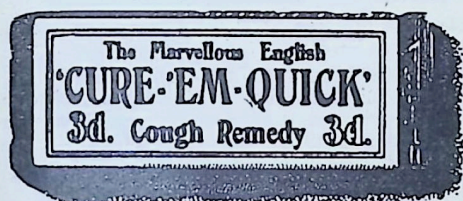
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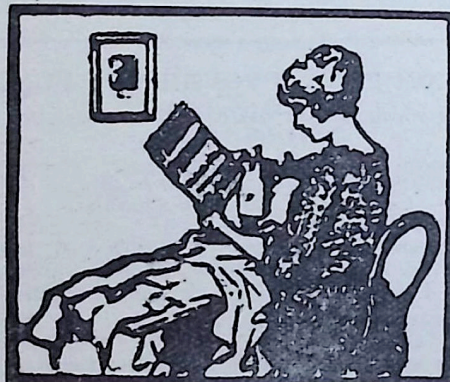
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