

THE AUSTRALIAN CHRISTIAN

CIRCULATING AMONGST CHURCHES OF CHRIST IN THE AUSTRALIAN COMMONWEALTH AND NEW ZEALAND

Registered at the G.P.O., Melbourne, for transmission by post as a Newspaper.

Vol. XXVIII., No. 44.

THURSDAY, NOVEMBER 5, 1925.

Subscription, 9/- per annum; posted, 10/6.

Scientists, Novelists and Religious Faith.

IN some senses it would appear that faith is more difficult to-day than it used to be. But it would be easy to exaggerate. The student of history knows that even in modern times there were generations handicapped more than ours. He who will consider the history of England knows that this is not pre-eminently the age of irreligion and unbelief. A reading of the reaction against puritanism at the time of the Restoration, of the effects of deism, of the attitude of the eighteenth century church, to "enthusiasm," and of the indifference and unbelief manifested even in the pulpit, does not show that our age suffers by comparison.

Even in our own day we have seen one remarkable change for the better. The materialism which was rampant a few decades ago has received a check. Science, which to some at first glance may seem to be irreligious, has undoubtedly helped faith in important ways. We came across a striking testimony the other day.

A testimony of faith.

Prof. A. E. Taylor is one of the foremost of British thinkers. In "Truth and Freedom" he discusses the attitude of scientists to religion. His words are both interesting and heartening.

"Let me suggest an *argumentum ad hominem* for you. If it is a good reason for opposing Christianity that Tyndall and Huxley rejected it, is it not an equally good argument against Irish Home Rule that both of them were vehement Unionists, or against Socialism that they were both strong Individualists?"

"I think some of your secularist friends would find the question awkward to answer. I mean, of course, that there is no more reason to suppose a man's views on theology must be right because he is a 'man of science,' than there is to think his views on politics must be right for the same reason. His theology has really no more connection with his physics or biology than his politics have. As to the facts, I know of very, very few eminent men of science who are materialists, or atheists. And though it would not be decent to introduce

the names of living men without their knowledge, I am sure that not one of the really big men of science whom I know at this moment would assert that science is on the side of materialism or atheism. . . .

"Of course, a man of science, or anyone else, may have gone through life without any experience of the vital facts of the religious life, just as he may be color-blind or without any understanding of music, but the fact that he has known no such experience as a saint or an artist has, proves nothing against the genuineness of their experience—it merely reveals a defect in *his* make-up.

"As to the actual trend of thought to-day, I can only say that to my mind, both in science and philosophy, the best men are getting steadily further and further away from atheism and more and more pronounced in the conviction that the world requires a spiritual explanation, and that spiritual religion is a right and indispensable element in our civilisation."

It is not very long since the Rationalist Press Association published a book containing the daring statement: "It is extremely doubtful whether any scientist or philosopher really holds the doctrine of a per-

sonal God, etc." The best reply to such an outrageous sentence is a perusal of the testimonies of scientists, as given, for instance, in Mr. Arthur H. Tabrum's little book on "Religious Beliefs of Scientists," in which are included a hundred letters on science and religion from eminent men of science. It is not contended that all the writers stood for orthodoxy, but abundant proof is given that there is no incompatibility between scientific attainments and faith in God and Christ.

Novelists and religion.

The London "Daily Express" a few weeks ago published under the heading of "My Religion" the views of ten of our leading novelists and dramatists. While the communications might not have the weight of some of the scientists, yet the popular writers may directly and immediately influence a greater number of people. The papers have given most space, perhaps, to the views of Mr. Arnold Bennett. The Melbourne "Argus" published from its own correspondent a statement and a criticism of Arnold Bennett's position as follows:—

"Mr. Arnold Bennett opened the series with the bold declaration that, personally, he had never, at any time, believed in the divinity of Christ, the Virgin Birth, in heaven or hell, in the immortality of the soul or the divine inspiration of the Bible. Mr. Bennett added that these denials were taken for granted in the circles in which he moved, and were regarded as commonplaces which did not even call for argument. In developing his argument, however, Mr. Bennett began to 'hedge.' He admitted that the moral teaching of Christ made a most powerful appeal to him, and that he would not care to assert that, in the field of morals, Christ was not the greatest man who ever lived. Moreover, on a balance of probabilities, Mr. Bennett is inclined to accept the theory of a future life, and 'is fairly sure' that, if there is a future life, his conduct in the present life will materially affect the nature of the coming life. Moreover, Mr. Bennett believes that there is a God, if only for the reason that he can imagine no other explanation of a marvellous, scientifically ordered, and law-controlled universe.

His Way or Mine.

"I said, I will walk in the fields. God said,
Nay, walk in the town.
I said, there are no flowers there. He said,
No flowers, but a crown.

"I said, but the fogs are thick,
And clouds are veiling the sun.
He answered, but hearts are sick,
And souls in the dark undone.

"I said, but the skies are black,
There is nothing but noise and din.
And he wept as he led me back,
There is more, he said, there is sin.

"I said, I shall miss the light,
And friends will miss me, they say,
He answered, Choose ye to-night,
If I may miss you, or they.

"I pleaded for time to be given.
He said, Is it hard to decide?
It will not seem hard in heaven
To follow the steps of your guide."

"On the whole, it is not extraordinary that the bishops and pastors accepted Mr. Arnold Bennett as an ally rather than an opponent. The Bishop of London quickly entered the newspaper 'lists,' but only to urge that Mr. Bennett's premises carried him further than he allowed himself to go. 'In disowning historic Christianity,' says Dr. Ingram, 'Mr. Bennett is unconsciously kicking down the ladder which brought him so far.'"

A suggestive review.

We have been greatly interested also in an article in the "British Weekly" from the pen of Dr. R. C. Gillie, Moderator of the Presbyterian Church of England, in the course of which he refers to the contribution in the "Daily Express." He recognises that "the result is a real achievement, the writers having been quite open and sincere; 'one cannot help noting, however, that it is quite the fashion to be nebulous and vague.'"

One of the impressions made on Dr. Gillie by the series was "the singular neglect of the Bible." "Reading these articles," he remarks, "one would suppose that there is no handbook to the Christian religion, no first hand documents to be considered. Miss Rebecca West naively tell us her spiritual intuitions. It seems never to have occurred to her to compare them with the records of spiritual experience of the centuries. One can scarcely quarrel with such a habit of mind. But it leaves one wondering. And it is certainly not scientific. One questions if it is quite intelligent."

Dr. Gillie's closing paragraph is well worth pondering:

"The outstanding feature in Mr. Bennett's paper, and indeed, in several other contributions, is the entire absence of any hint of the misery of moral failure. What enviable people some of these are! Temptations apparently leave them aside, or if they are tried and fall, there are no inward wounds and scars. We poor Christians, who are supposed to be dogmatists and formalists, accepting our faith without thought, and living our life without struggle, what drove us to seek God? What drives us to the quest for him in Jesus Christ? What forced us to test the Scriptures to see if they contained the vital truth? The misery of moral impotence, the shame of acquiescence in evil, the condemnations of conscience. Do these writers know nothing of all this? Is it really possible to speculate calmly whether there be a God or not? Is it quite human to escape all sense of stain and uncleanness and unworthiness? Ah! a last doubt pulls my sleeve. Did these writers after all tell us all their inward experience, all that they believe?"

To this we may add the man who is driven to a quest for God in Christ finds satisfaction in the Saviour. The needs of his spirit are met. There is also a reverse truth. When any man—scientist, novelist, or blatant ignoramus—gives up Christ and his Word, then there is no relief from "the misery of moral impotence."

Though God be good and free be heaven,
No force divine can love compel;
And, though the song of sins forgiven
May sound through lowest hell,
The sweet persuasion of his voice
Respects thy sanctity of will,
He giveth day; thou hast thy choice
To walk in darkness still.

—Great Texts of the Bible.

Fascinating Exploration Work in Palestine.

Oldest Piece of Jewish Masonry Yet Found in Holy Land.

[The "Aberdeen Press and Journal" publishes an extraordinarily interesting account of some results of two years' exploration work in Palestine by Mr. J. Garrow Duncan, minister of Kirk-michael. Following is portion of the report.]

"Let me say that I never worked so hard in my life. We started every morning at 5.30. Dr. MacAlister took the early shift at first, but from January, 1924, I took it myself. 5.30 to 8 a.m., superintending the work. Breakfast, 8-9 a.m. From 9 a.m. we were both there together till sunset—5-6 p.m. And when he left I had to bear the brunt of it myself.

"Work stopped for the winter on November 28, and in the winter months I was able to overtake arrears and write up a full account of my discoveries, doing all the photography and the drawings myself.

"Some ladies—among them Lady Clayton and other ladies of distinguished position in Jerusalem society—volunteered to help me, and made some most beautiful drawings of painted pottery. All these photographs and drawings will, I hope, be published some day. If the Palestine Exploration Fund have not the money to publish them, I shall try to get them published otherwise.

"In April last work was resumed, and more discoveries made; but as the funds available were getting exhausted, we decided to close down for the meantime, hoping that before long more money may come in and allow the work to go on. On July 3 I completed the filling-in of our excavations, burying some of the finest discoveries I made—greatly to my sorrow. I felt as a mariner feels when he sees his beloved ship taking its final plunge.

"Bit by bit the walls of the ancient stronghold of the Jebusites were reconsigned to their grave, till the field was left exactly as I got it. We employed sometimes as many as 135 men and boys, but after Dr. MacAlister left I never exceeded 90 men and boys, and I assure you I found that more than enough. The pottery and other objects poured in at the rate of 1,000 pieces a day sometimes.

"These I had to have washed, thereafter to examine and select and finally to record and mark. I was thus able to take up any object found, and by looking at the marks on it tell exactly what spot and what depth it was found at. I could do so yet at any time—each piece bears its own history in my handwriting.

Most important discovery.

"Of our discoveries the most important is the great Eastern wall of the stronghold of the Jebusites that was taken by David, as recorded in the passage I read (II. Sam., 5: 6-10).

"Of this wall we found a fragment before Dr. MacAlister left, but had no cer-

tain knowledge as to what it was. After he left I found the Great Tower built by David and repaired by Solomon, and the two stair bastions, one on each side of it. This tower with its bastions I will show you on the screen some evening.

"It has been made a national monument by the Department of Antiquities. They were busy putting it in a state of repair when I left. It is now one of the great sights of Jerusalem. I had as many as 300 and 500 people there to see it some days; and my work was often hindered badly by my having to go and lecture to the crowd, explaining it as it looked.

"It is an honor which I certainly never looked for that my very first discovery when I took over the work has been made a national monument. It is an honor which every excavator covets.

"Our work has not produced showy or sensational results, but the results are of great scientific and archaeological value. The Hebrew inscriptions I found add greatly to our examples and knowledge of Early Hebrew writing.

"The wall uncovered is the very wall that David had to break through to take the stronghold from the Jebusites. It is the same wall that the people stood on and listened to the Rab-shakeh sent to Jerusalem by Sennacherib in 701 B.C. to urge Hezekiah and the Israelites to surrender and accept Sennacherib as their Lord.

"The incident is recorded in II. Kings, 18: 13—and the poet Byron has commemorated it in his famous poem beginning—'The Assyrian came down like a wolf on the fold.'

The original Zion.

"It is now possible, therefore, for the visitor to Jerusalem to see a large section, about 150 yards, of the wall of the original Zion, the City of David, and to realise as he looks on it all the events of David's life, and Solomon's and Hezekiah's, as he could never have realised them from the words of the Bible.

"As time wears on, I think the value of our discoveries on Ophel will be widely appreciated. I have had the luck to uncover the oldest piece of Jewish masonry yet known in or around Jerusalem, but some of my smaller finds are of even greater interest to the scholars and students of the Old Testament."

The Guiding Hand.

Thy hand, thy hand, great Guide, thy hand
To steer my lonely little barque
Around the rocks where breakers beat
Themselves to fury and to foam—
O, Master of all storms and seas,
Till to my harbor home I come,
My Pilot Lord, thy hand, thy hand.
—Charles Coke Woods

Through the New Testament Again in 1926.

A. M. Ludbrook.

While we believe that the Bible as a whole is the Word of God, we also recognise that the New Covenant writings are in this dispensation authoritative in greater degree than the Jewish Scriptures, and constitute in a special sense the Christian's guidebook. Therefore we propose going "through the New Testament again in 1926." A rearrangement of its books will invest the course with some measure of freshness, introducing greater change and variety. Luke's writings will begin the year and John's conclude it, Matthew and Mark being interposed between groups of the intervening epistles. It would mean further increased interest and profit if the Revised Version were used, and interesting differences remarked, including marginal readings. The writer is using a Parallel New Testament, which is better still.

A new set of memory verses has been selected, and it is hoped that these will at least be specially noted day by day. If learned by heart they would help retain the context in mind. Memory is the storehouse of the soul. Then fill it with highest truth. "The words that I speak unto you," said our Saviour, "they are spirit and they are life." Let parents and teachers in every possible way encourage the young to memorise the Scriptures. It is said that the reformer Beza, a pupil of Calvin, could repeat the whole of David's psalms and Paul's epistles. Cranmer and Ridley, who were burned at the stake for their faith, could recite the entire New Testament; and I think the late J. W. McGarvey, of America, could do the same. We may never equal them in this respect, but we can all do more than we have done in thus honoring God's Word.

The Plan will not have a place on the next almanac, for which the publisher naturally desires a degree of freshness; but by courtesy of the Editor it appears in this issue of the "Christian." Every reader should preserve a copy—and why not get several copies to pass on to others? Fold it, and keep it as a bookmark, and for ready reference through the twelvemonth. To those who date the daily portions and mark the memory verses in their Testaments, I would suggest the use of red ink for 1926 to distinguish from 1925, and so they will serve again and again in years to come. In 1927 we hope to take the Old Testament, the "types and shadows" of which are so wonderfully fulfilled in the New; and this arrangement and selection, is already looking forward with eager interest to a study of the things that are written "in the law of Moses and in the prophets and in the Psalms."

Can it be true that, as A. Quiller Couch affirms in his "Teaching of English in

England" "the Bible is less widely read and less directly influential on life and literature than it has been at any time since the Reformation"? We can scarcely believe it. That it is possible for so startling a statement to be made by an author who is at least somewhat of an authority, should stir us all up to whole-hearted co-operation and strenuous effort for the greater honoring of the greatest of books. Let me urge that friends everywhere will for the next few months make special efforts to extend the use of the plan for the concerted and consecutive reading of the New Testament! Will our State editors please copy? and are there not brethren who are acquainted with editors of country journals, and might

The Bible.

Lamp of our feet, whereby we trace
Our path, when wont to stray;
Stream from the fount of heavenly grace,
Brook by the traveller's way.

Bread of our souls, whereon we feed,
True manna from on high;
Our guide and chart, wherein we read
Of realms beyond the sky!

Word of the ever-living God,
Will of his glorious Son;
Without thee how could earth be trod,
Or heaven itself be won?

Lord, grant us all aright to learn
The wisdom it imparts;
And to its heavenly teaching turn,
With simple, childlike hearts.

—Bernard Barton.

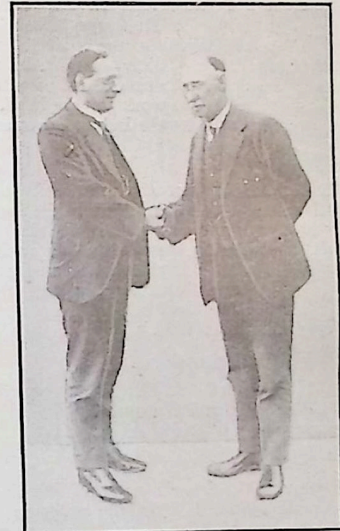
arouse their interest in this enterprise? Luther once expressed the earnest wish "that this book alone were in all languages before the eyes, in the ears, and in the hearts of all." Well, it is now published in the speech of nearly every tribe and nation, and yet comparatively few people have it "before their eyes, in their ears, and in their hearts." Shall we not do all that we can to bring about that grand consummation?

A beautiful incident in the life of Jenny Lind, "the Swedish Nightingale," is recorded. She first appeared in London in 1847 amid scenes of extraordinary enthusiasm. For two years, as an incomparable actress and a singer of wondrous charm, she had the world at her feet. Then suddenly she gave it all up—and all the world wondered! Years later a friend asked her the reason. Jenny Lind was sitting with her Bible on her lap. "Because," she said, touching the Book reverently, "it left me so little time for this." It was a great answer—great, perhaps, even in the sight of God. Oh, let no reader of this paper fail in a constant resort to this wonderful Word of the Lord! Let no Christian parent fail to

honor it regularly at the family altar! Surely it can be arranged—must be arranged; time can be found—must be found, for this duty, this high privilege! Let us resolve—

"This lamp, through all the tedious night
Of life, shall guide our way;
Till we behold the purer light
Of an eternal day."

Federal President's Farewell to Dr. G. H. Oldfield.



Dr. G. H. Oldfield (left) and Mr. D. M. Wilson.

We learn that the visit of Dr. Oldfield to Western Australia has greatly impressed the State. One feature of Federal interest was the farewell given by the President of the Federal Conference of Churches of Christ (Mr. D. M. Wilson), which took place at the close of the State farewell function on Friday, October 23. Through the kindness of Mr. W. R. Hibburt, we are enabled to give an interesting photograph, and to print the following extract from the farewell message:—

Bro. Dr. Oldfield, as I take your hand I ask you to imagine that in my hand-clasp are concentrated the hand-clasps of the 30,000 brethren and sisters of our great Australian brotherhood. I ask you to imagine that accompanying this hand-clasp there is also the concentrated love of every member of that brotherhood; that all their eyes are upon you; that their prayers will go with you, and that as you represent them, so they, feeling honored in having such a representative, will try and prove that their Christianity, too, is real, and that you will have their continued love, prayers, and support in the great work to which you have devoted your consecrated life. May God's richest blessing be your portion, and may you have great joy in the service of the Christ as you work for him in India. In the name of every member of every Church of Christ in Australia, I now bid you farewell and Godspeed.

Life.

If I can stop one heart from breaking,
I shall not live in vain;
If I can ease one life the aching,
Or cool one pain,
Or help one fainting robin unto his nest again,
I shall not live in vain.

—Emily Dickinson.

Religious Notes and News.

Life of Dr. A. C. Dixon.

A biography of Dr. A. C. Dixon, formerly of the Metropolitan Tabernacle, is being written by Mrs. Dixon, who is staying in England for the summer.

Doctor of Philanthropy.

The first man to receive the degree of "Doctor of Philanthropy" is Rev. Sam Higginbottom, at Princeton University, U.S.A. (says "The Christian World"). Mr. Higginbottom is an American missionary in India. He is Principal of Allahabad Agricultural Institute, superintendent of a leper asylum, and active also in work for the blind. He was recently decorated by the Indian Government.

German Pastors.

The Protestants of Germany are dreading—and with much cause—a sad diminution in the number of their pastors, and consequently in the vigor of their churches during the next twenty or thirty years. For the number of Protestant students of theology in German universities has now fallen to 2045. This is less than half of what it used to be before the Great War.

Honoring C.E. Founder.

At the International Christian Endeavor Convention held in Portland, Oregon, U.S.A., in July, it was arranged to establish a "Francis E. Clark Recognition Fund" of \$100,000, the income to go to Dr. Clark and his wife as long as they live and at their death to be known as the "Francis E. Clark Memorial Fund," when the proceeds will be used to extend Christian Endeavor work throughout the world.

General Feng.

Interest in General Feng continues. The Baptist Mission House, London, is said to have asked Mr. J. C. Keyte, of Pekin—a missionary of the highest standing—to report on the place of General Feng in the present Chinese troubles. "Some of the statements put out in Feng's name," says Mr. Keyte, "have been lies. But some of them are true. When he says he would fight and die for his country to save her from imperialistic grabbers, he means it. He is one of the very few, if not the only, Chinese General who *does* mean it. It is a thousand pities that he has been so captured by the student indignation. He believes that they were unjustly treated, and this belief is hurrying him along an unwise course. On the other hand, I do not believe the yarns about his alliance with the Soviet. The Soviet is making cat-spaw of the students, it is financing sinister bodies—some of them organised Chinese criminals—in the settlements like Shanghai, but I do not believe it has nobbled Feng. . . . My friend, John Earl Baker, the engineer, was up there seeing Feng lately—Feng had written to him to come along to help—and he says Feng is too good a man in putting through practical propositions to be ruined by the sink of Pekin politics. He needs Christian people's prayers these days, and a bit of their generosity and patience also."

Castlemaine Football Refreshments.

The following letter is good reading:—"Dear Mr. Sprigg,—The two football clubs of Castlemaine approached the members of the Anti-Liquor League, and asked if we would conduct a refreshment booth on the Camp Reserve Saturday afternoons during the football season.

"As we did not want to see a liquor booth there, we accepted the offer on a fifty-fifty basis. It worked out fairly well, and at our meeting last Friday evening, we decided to divide one-half between the Castlemaine Hospital, Benevolent Home

and the Prohibition League. So please accept cheque for £3/17/2 for the work of the Prohibition League.

"With kind regards,

"Yours sincerely,

(Signed) H. M. Clipstone."

We heartily commend this good example to our friends in other districts. The protection of our splendid young men from the temptations of the liquor bar is a noble work.—"Clarion Call."

World's Temperance Sunday, November 8, 1925.

In our national life there is probably no one thing more subversive in its tendency, nor a bigger hindrance to social, moral and religious effort than the habit of alcoholic indulgence, writes Mr. W. Chandos Wilson.

Even when not taken to what is called excess, drink—by its very nature and associations—lowers ideals, chills enthusiasm, dulls endeavor and tends to produce a condition of apathy and disinclination to higher and better things.

No observant citizen can fail to see that drinking lowers the physique, mentality and efficiency of the individual. It disturbs and injures commerce and industry. It desecrates and often destroys home life. It hampers and burdens the community and increases the difficulties of the State.

A clear call comes to every church and school and to all religious and social workers to give a straight lead on the drink question, and to carry on a vigorous anti-liquor crusade for the safety, honor and welfare of the Australian.

Teach and practice abstinence from liquor as a social duty and a high privilege of citizenship and religion.

Train the children, all the children, in the truth concerning beverage alcohol and its effects upon

body, brain and character. Such training will strengthen their moral fibre and, even where it does not produce abstinence, will help to a strictly temperate life. If it should be you have no juvenile temperance society, start one right away. If you have one, back it up. See to it that it is "live," efficient and effective to win and keep the child, the citizen of to-morrow.

Enrol your young men and women for temperance service in the great Christian enterprises of striking off the drink shackles from the life of the Commonwealth.

Show to your congregation and members what freedom from drink would mean to the child life, the homes, the streets of this nation; and lead them to demand that in this country, as in other lands, the people shall be enabled by their own will to end the drink scourge.

Temperance work is not apart from but is a part of the great Christian service of removing obstacles from the path of the little ones and the weak, and of advancing his kingdom.—"The Clarion Call."

An "Insult" to Rome.

A sidelight on the growing arrogance of the Roman Catholic Church in its political manifestations is afforded by a recent incident at Prague, the capital of Czechoslovakia. John Huss, the national hero, was burned as a heretic 410 years ago by order of the Council of Constance. At the celebration of the anniversary of his execution President Masaryk and the Premier, M. Svehla, attended and took part. This was interpreted by the Vatican as an intolerable insult to the Roman Church. Orders were sent to the Papal Nuncio at Prague to leave the capital at once, which he accordingly did. The incident has been productive of local disorders. The more fervid Slovak Catholic population are branding Masaryk as a heretic, which is resented by the Czechs.

The great human weakness is moral and spiritual shortsightedness.

The good is the enemy of the best.

A Misused Quotation.

Thos. Hagger.

Seventh Day Adventists in some of their literature profess to give a quotation from an article which appeared in the "Christian Standard" of Sept. 26, 1874, which was written by Bro. Clark Braden. I met this first in the year 1903, and wrote to Bro. J. A. Lord, who was then the editor of the "Standard," about it. It is still being used, and appeared in an article by Arthur W. Knight in "The Signs of the Times" as late as August 3 of this year. On seeing it in that issue of their paper, I wrote to the editor a letter of protest against the use of this doctored quotation, but the editor has not seen fit to publish it.

From Bro. Lord's reply to my letter I learned that the Adventists have taken a statement some distance down in Bro. Braden's article for the beginning of their manufactured quotation, and another from near the beginning of the article for the concluding words, and in no way do they indicate that the sentences were not consecutive. And, whereas, Bro. Braden's article contended that the Sabbath has been done away, the doctored quotation is apparently designed to convey the idea that he admitted that the Sabbath law is still binding.

It is sad when a people claiming to follow the Christ resort to such means of propagating their beliefs, and still more sad that when their error is pointed out to them that they do not repent.

There is no pleasure given to the writer of this note in pointing out this action of a religious people, as controversy becomes more and more distasteful to him as he gets older, but such misrepresentation must not be allowed to go unrepresented. Such an action as this surely warns us against paying much attention to what these people say, for if they thus misrepresent one they may misrepresent others, and such action makes them unsafe teachers.

If any reader has been disturbed by these people may I suggest that the Word of God should be our guide, not the arguments of these advocates of Seventh-Dayism, and certainly not their unreliable quotations, if they can be called such. It is good to know that "Christ is the end of the law for righteousness to every one that believeth" (Romans 10: 4), and so we should "Stand fast in the liberty wherewith Christ hath made us free" (Gal. 5: 1).

[As a further illustration of an evil practice, we may say that quite recently inquiry was made at the Austral Co. as to the truth of the oft-circulated Adventist statement that D. M. Canright, the author of "Seventh-Day Adventism Renounced," had expressed regret at leaving and writing against the Adventists. Canright never so recanted; but the incorrect statement continues to be used for propaganda purposes.—Ed.]

Through the New Testament again in 1926.

The Heavier Figures indicate Sundays. The Dating holds good only for 1926. Figures in Parentheses are Suggested Memory Verses.

Jan. 1—Luke 1:1-25 (17) 2 " 1:26-56 (32) 3 " 1:57-80 (70) 4 " 2:1-24 (7) 5 " 2:25-52 (49) 6 " 3 (3) 7 " 4:1-30 (12) 8 " 4:31-44 (36) 9 " 5:1-16 (4) 10 " 5:17-39 (24) 11 " 6:1-26 (13) 12 " 6:27-49 (36) 13 " 7:1-23 (9) 14 " 7:24-50 (30) 15 " 8:1-25 (1) 16 " 8:26-56 (39) 17 " 9:1-17 (2) 18 " 9:18-43 (24) 19 " 9:43-62 (60) 20 " 10:1-24 (2) 21 " 10:25-42 (30) 22 " 11:1-28 (13) 23 " 11:29-54 (32) 24 " 12:1-31 (21) 25 " 12:32-50 (37) 26 " 13:1-17 (9) 27 " 13:18-35 (34) 28 " 14:1-24 (13) 29 " 14:25-35 (26) 30 " 15:1-10 (2) 31 " 15:11-32 (20) Feb. 1 " 16 (31) 2 " 17:1-19 (5) 3 " 17:20-37 (28) 4 " 18:1-17 (14) 5 " 18:18-43 (31) 6 " 19:1-27 (26)	Feb. 7—Luke 19:28-48 (31) 8 " 20:1-26 (25) 9 " 20:27-47 (44) 10 " 21:1-19 (12) 11 " 21:20-38 (28) 12 " 22:1-20 (7) 13 " 22:21-46 (27) 14 " 22:47-71 (70) 15 " 23:1-31 (13) 16 " 23:32-56 (34) 17 " 24:1-35 (27) 18 " 24:36-53 (49) Acts 1 19 " 2:1-21 (4) 20 " 2:22-47 (38) 21 " 3 (21) 22 " 4:1-22 (19) 23 " 4:23-37 (29) 24 " 5:1-21 (4) 25 " 5:21-42 (42) 26 " 6 (4) 27 " 7:1-21 (2) Mar. 1 " 7:22-43 (37) 2 " 7:44-60 (60) 3 " 8:1-25 (12) 4 " 8:26-40 (35) 5 " 9:1-22 (6) 6 " 9:23-43 (27) 7 " 10:1-24 (15) 8 " 10:25-48 (36) 9 " 11 (26) 10 " 11:1-25 (7) 11 " 13:1-25 (46) 12 " 13:26-52 (23) 13 " 14 (11) 14 " 15:1-21 (11) 15 " 15:22-41 (36)	Mar. 16—Acts 16:1-18 (14) 17 " 16:19-40 (33) 18 " 17:1-15 (2) 19 " 17:16-34 (30) 20 " 18 (26) 21 " 19:1-20 (10) 22 " 19:21-41 (21) 23 " 20:1-16 (7) 24 " 20:17-38 (32) 25 " 21:1-19 (11) 26 " 21:20-40 (20) 27 " 22 (16) 28 " 23:1-16 (11) 29 " 23:17-35 (21) 30 " 24 (16) 31 " 25 (8) Apr. 1 " 26 (29) 2 " 27:1-20 (1) 3 " 27:21-44 (24) 4 " 28 (31) 5—Rom. 1:1-25 (5) 6 " 2 (13) 7 " 3 (26) 8 " 4 (5) 9 " 5 (11) 10 " 6 (4) 11 " 7 (4) 12 " 8:1-21 (14) 13 " 8:22-39 (28) 14 " 9:1-16 (8) 15 " 9:17-33 (33) 16 " 10 (3) 17 " 11:1-18 (12) 18 " 11:19-36 (26) 19 " 12 (2) 20 " 13 (11) 21 " 14 (17)	Apr. 22—Rom. 15:1-17 (13) 23 " 15:18-33 (26) 24 " 16 (19) 25—1 Cor. 1 (18) 26 " 2 (5) 27 " 3 (16) 28 " 4 (2) 29 " 5 (7) 30 " 6 (11) May 1 " 7:1-19 (3) 2 " 7:20-40 (22) 3 " 8 (1) 4 " 9 (16) 5 " 10:1-13 (13) 6 " 10:14-33 (16) 7 " 11:1-16 (1) 8 " 11:17-34 (29) 9 " 12 (13) 10 " 13 (4) 11 " 14:1-19 (15) 12 " 14:20-40 (20) 13 " 15:1-28 (10) 14 " 15:29-58 (58) 15 " 16 (19) 16—2 Cor. 1 (4) 17 " 2 (14) 18 " 3 (6) 19 " 4 (6) 20 " 5 (9) 21 " 6 (14) 22 " 7 (10) 23 " 8 (7) 24 " 9 (7) 25 " 10 (4) 26 " 11:1-15 (2) 27 " 11:16-33 (28) 28 " 12 (9)	May 29—2 Cor. 13 (14) 30—Matt. 1 (21) 31 " 2 (2) June 1 " 3 (15) 2 " 4 (19) 3 " 5:1-26 (20) 4 " 5:27-48 (48) 5 " 6:1-18 (1) 6 " 6:19-34 (34) 7 " 7 (12) 8 " 8:1-17 (16) 9 " 8:18-34 (26) 10 " 9:1-17 (13) 11 " 9:18-38 (36) 12 " 10:1-22 (1) 13 " 10:23-42 (40) 14 " 11 (25) 15 " 12:1-23 (6) 16 " 12:24-50 (30) 17 " 13:1-50 (33) 18 " 13:31-58 (33) 19 " 14:1-21 (14) 20 " 14:22-36 (31) 21 " 15:1-20 (13) 22 " 15:21-39 (27) 23 " 16 (18) 24 " 17 (15) 25 " 18:1-20 (15) 26 " 18:21-35 (21) 27 " 19 (6) 28 " 20:1-16 (6) 29 " 20:17-34 (23) 30 " 21:1-22 (22) July 1 " 21:23-46 (33) 2 " 22:1-22 (12) 3 " 22:23-46 (29) 4 " 23:1-22 (13)
July 5—Matt. 23:23-30 (23) 6 " 24:1-28 (3) 7 " 24:29-51 (30) 8 " 25:1-30 (1) 9 " 25:31-46 (46) 10 " 26:1-25 (8) 11 " 26:26-50 (40) 12 " 26:51-75 (53) 13 " 27:1-26 (3) 14 " 27:27-50 (29) 15 " 27:51-60 (51) 16 " 28 (13) 17—Gal. 1 (6) 18 " 2 (20) 19 " 3 (11) 20 " 4 (7) 21 " 5 (22) 22 " 6 (1) 23 " Eph. 1 (22) 24 " 2 (22) 25 " 3 (10) 26 " 4 (3) 27 " 5:1-17 (2) 28 " 5:18-33 (27) 29 " 6 (13) 30 " Phil. 1 (27) 31 " 2 (9) Aug. 1 " 3 (20) 2 " 4 (8) 3 " Col. 1 (10) 4 " 2 (8) 5 " 3 (16) 6 " 4 (12) 7 " 1 Thes. 1 (3) 8 " 2 (19) 9 " 3 (13) 10 " 4 (16)	Aug. 11—1 Thes. 5 (8) 12 " 2 Thes. 1 (12) 13 " 3 (13) 14 " 3 (1) 15—Mark 1:1-22 (3) 16 " 2:1-23-45 (35) 17 " 2:1-19 (4) 18 " 3:1-19 (2) 19 " 3:20-35 (21) 20 " 4:1-20 (11) 21 " 4:21-41 (24) 22 " 5:1-20 (6) 23 " 5:21-43 (36) 24 " 6:1-29 (16) 25 " 6:30-56 (31) 26 " 7:1-13 (13) 27 " 7:14-37 (35) 28 " 8:1-21 (15) 29 " 8:22-38 (34) 30 " 9:1-29 (23) 31 " 9:30-50 (50) Sept. 1 " 10:1-31 (17) 2 " 10:32-52 (43) 3 " 11:1-18 (9) 4 " 11:19-33 (30) 5 " 12:1-27 (25) 6 " 12:28-44 (29) 7 " 13:1-20 (10) 8 " 13:21-37 (34) 9 " 14:1-26 (18) 10 " 14:27-50 (31) 11 " 14:51-72 (64) 12 " 15:1-25 (21) 13 " 15:26-47 (6) 14 " 16 (5) 15 " 1 Tim. 1 (8) 16 " 2 (8)	Sept. 17—1 Tim. 3 (15) 18 " 4 (13) 19 " 5 (2) 20 " 6 (10) 21 " 2 Tim. 1 (5) 22 " 2 (15) 23 " 3 (16) 24 " 4 (5) 25 " Titus 1 (12) 26 " 2 (12) 27 " 3 (5) 28 " Philemon (10) 29 " Heb. 1 (14) 30 " 2 (6) Oct. 1 " 3 (15) 2 " 4 (12) 3 " 5 (19) 4 " 6 (19) 5 " 7 (1) 6 " 8 (10) 7 " 9 (10) 8 " 10:1-18 (23) 9 " 10:19-30 (3) 10 " 11:1-19 (33) 11 " 12 (1) 12 " 13 (8) 13 " Jas. 1 (27) 14 " 2 (8) 15 " 3 (17) 16 " 4 (17) 17 " 5 (11) 18 " 1 Pet. 1 (25) 19 " 2 (9) 20 " 3 (15) 21 " 4 (16) 22 " 5 (7)	Oct. 24—2 Pet. 1 (21) 25 " 2 (21) 26 " 3 (18) 27 " John 1:1-28 (1) 28 " 1:29-51 (41) 29 " 2 (19) 30 " 3:1-18 (5) 31 " 3:19-36 (36) Nov. 1 " 4:1-26 (24) 2 " 4:27-54 (34) 3 " 5:1-24 (23) 4 " 5:25-47 (46) 5 " 6:1-21 (14) 6 " 6:22-46 (27) 7 " 6:47-71 (58) 8 " 7:1-24 (17) 9 " 7:25-53 (39) 10 " 8:1-30 (29) 11 " 8:31-59 (56) 12 " 9:1-16 (7) 13 " 9:17-41 (31) 14 " 10:1-21 (10) 15 " 10:22-42 (25) 16 " 11:1-29 (27) 17 " 11:30-57 (42) 18 " 12:1-26 (24) 19 " 12:27-50 (42) 20 " 13:1-20 (8) 21 " 13:21-38 (35) 22 " 14 (23) 23 " 15 (7) 24 " 16 (7) 25 " 17 (23) 26 " 18:1-18 (4) 27 " 18:19-40 (36)	Nov. 28—John 19:1-22 (5) 29 " 19:23-42 (30) 30 " 20 (21) Dec. 1 " 21 (17) 2 " 2 John 1 (7) 3 " 3 (2) 4 " 4 (16) 5 " 5 (3) 6 " 6 (3) 7 " 7 John (4) 8 " 8 John (7) 9 " Jude (21) 10 " Rev. 1 (10) 11 " 2:1-11 (10) 12 " 2:12-29 (25) 13 " 3 (5) 14 " 4 (1) 15 " 5 (13) 16 " 6 (9) 17 " 7 (14) 18 " 8 (3) 19 " 9 (11) 20 " 10 (8) 21 " 11 (1) 22 " 12 (1) 23 " 13 (10) 24 " 14 (15) 25 " 15, 16 (15:3) 26 " 17 (7) 27 " 18 (20) 28 " 19 (9) 29 " 20 (12) 30 " 21 (4) 31 " 22 (17)

A. M. LUDBROOK.

A year ago, when we published Mr. A. M. Ludbrook's list of suggested daily readings for 1925, considerable interest was aroused, and many readers were glad to use it in their daily devotions. We have pleasure again in publishing the selection of Mr. Ludbrook. Later the list of readings will be printed on a separate sheet, together with the suggested readings and hymns for our Lord's day morning services; and the Austral Co. will be glad to supply copies cheaply to any who apply for

them. Any one is free to republish the list given above. As the sole object is to encourage the reading and memorising of Holy Scripture, we shall be glad if readers bring the list to the notice of publishers and editors with a view to their printing it.

We call special attention to the memory verses. It is urged that, when the daily portion is read, the verses indicated within the parentheses be learnt by heart. A memory well stored with the

Word of God may be as a rich treasure store in years to come.

As we read, our appropriate prayer may be: "Blessed Lord, who has caused all holy Scriptures to be written for our learning; Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of thy holy Word we may embrace and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ. Amen."

The Home Circle.

Conducted by J. C. F. PITTMAN

The Rivals.

The wind and the sun had a wager one day
As to which was the stronger—now, what would
you say?

Well, I'll tell you just how they decided the point,
And how Father Sol put the wind out of joint
A traveller chanced to be passing along,
Who carried a coat that looked heavy and strong;
So the wind said, "I'll soon make him put that
aside,"

And blew like a cyclone in passionate pride;
But the man only buttoned his garment the tighter,
And growled at the wind for a clumsy old blighter
Then the sun took a turn, and came out with a
smile,

When off came the coat in a very short while,
While the wind, though we know him a cunning
old stager,

Could but blow, so the sun got the best of the
wager.

Now, if you would get at the point of my story,
It's this—not the bluster and blow bring the glory;
But Love, like the sun, has a power of his own,
And fails not to conquer wherever he's known.

—J. A. Austin.

In Exchange for the Gold.

Michel the miser came limping one winter's day,
says an old Breton legend, across the moor of
Carnac, where the Ancient Stones stand in lines
that stretch a mile and more from east to west.

It was a wild and lonely spot, but a favorite
haunt of the old man. Indeed, there were some
who thought that Michel knew more than he ought
of the dark mysteries of the Stones. Anyway,
he quickened his steps in anger when he saw
Herve, the piper, standing beneath one of the
pillars plying a chisel.

"Why are you carving on the stone?" asked
Michel.

"Because Marie and I plighted our troth be-
neath its shadow," the youth replied. "I have
cut H and M for our names, and the Holy Cross
above to protect us."

"The letters are well enough, but you should
not have carved the Cross," grumbled Michel.
"The Stones will not like it; they have nothing to
do with religion. Why do you not get married,
Herve?"

"Housekeeping takes money," Herve replied. "I
do my best to earn it. When I am not at sea I
am piping at weddings and fairs. But I save very
little. Last summer I thought I was in luck's
way. A Kerrigan of the moor asked me to play
at her daughter's marriage feast; but though I
piped all night for fairy people all they gave me
was a jar of heather honey and a flask of wine.
To be sure both honey and wine are of the finest,
and, use them as I will, the jar and flask are
always brimful."

"Money is the only reward worth having," said
the miser. Craftily he eyed the piper. "Herve,
if you would dare to risk something, the pair of
us could be rich. A secret in your ear."

"On Christmas Eve all the Standing Stones of
Carnac roll down to the sea to drink, and in each
pit they leave behind them on the plain a pot of
gold is to be found. I am too old and lame to
seek one myself."

On Christmas Eve Herve, waiting in the miser's
hut, by the shore, heard the Stones roaring past
on their way to the sea. Lantern in hand, he
raced to the moor, lowered himself down a hole,
and found a pot of gold. As he clambered to the
top again, in a circle of green light on the frosty
grass, he saw his old friend the Kerrigan.

"Herve, what price are you going to pay for
that pot?" she asked. "Only a human body or a

Christian soul can buy the treasure of the Stones.
Cunning old Michel knew that quite well when he
sent you in quest of it. Listen, the Stones have
begun their march back; they are on your track
to destroy you."

Herve cast the pot down on the road, and took
to the heather.

But the thousand Stones came thundering over
the moor after him. One monster far ahead of
the others. Run as he would Herve could not
escape it. The big Stone was within a foot of
him, when suddenly it stopped, shielding him,
while the other Stones streamed past, like two
furious torrents on each side.

By the light of his lantern Herve saw that the
protecting Stone was the one he had marked with
a Cross. Only when all the others were safely
settled back in their pits did it roll away slowly
to its own place.

The red December sun had risen when Michel
came creeping along the road, and found the great
bronze pot, with something inside it that shone
back crimson to the sky.

"What do I see in my pot of gold?" he cried in
horror.

"You think you see the blood which you thought
you shed last night," said Herve, coming forward.
"But your eyes play you false."

Michel looked again, and the pot brimmed over
once more with gold.

"Take it, and keep it—if you can," said Herve.
"I will claim no share of that unblest treasure.
Thank heaven that you paid neither my life nor
your own soul in exchange for the gold."

Straightway the miser carried the pot to his hut.
As soon as he crossed the threshold the gold
changed to dead leaves and dead leaves it re-
mained.—"My Magazine."

The Bible.

This Book unfolds Jehovah's mind.

This Voice salutes in accents kind.

This Fountain has its source on high.

This Friend will all your need supply.

This Mine affords us boundless wealth.

This Good Physician gives us health.

This Sun renews and warms the soul.

This Sword both wounds and makes us whole.

This Letter shows our sins forgiven.

This Guide conducts us safe to heaven.

This Charter has been sealed with blood

This Volume is the Word of God. —Scl.

Ian Maclaren once sent out the motto, "Be pitiful, for every man is fighting a hard battle." It was an accurate description of the multitude who never have a word of cheer.

In Lighter Vein.

The Major—"I see your nephew has found his
fate at last, colonel. I hope it is a love match."
The Colonel—"Of course it is. When a girl has
got ten thousand a year, you can't help loving her."

A Scotsman and his sweetheart were rambling
round when they came to a cinema. The young
man ran his eye over the front of the building. It
rested on a title in large letters—"The Woman
here."

While on a visit to the Highlands, a gentleman
went to hire a carriage to take his family for a
drive. He looked at a vehicle, and enquired how
many it would hold. The proprietor scratched his
head thoughtfully: "Weel," he said, "it hauds four
generally, but six if they're well acquainted."

The Family Altar.

J.C.F.P.

SUNDAY.

Though he (Christ) was a Son, yet learned he
obedience by the things which he suffered."—
Heb. 5: 8.

"The disposition of obedience Jesus possessed
before he suffered, but the proof that this dis-
position existed must be shown in deed; this pro-
gress from the disposition to the deed of obedience
is a practical learning of the virtue of obedience."
Reading—Heb. 5.

MONDAY.

Whither as a forerunner Jesus entered for us,
having become a high priest for ever after the
order of Melchizedek.—Heb. 6: 20.

"O may we ever hear thy voice
In mercy to us speak!

And in our priest we will rejoice,
Thou great Melchizedek."
Reading—Heb. 6.

TUESDAY.

For such a high priest became us, holy, guileless,
undefiled, separate from sinners, and made higher
than the heavens.—Heb. 7: 26.

"O gentle Jesus, make this heart of mine,
So full of sin,
As holy, harmless, undefiled as thine,
And dwell within."

Reading—Heb. 7.

WEDNESDAY.

But now hath he obtained a ministry the more
excellent, by so much as he is also the mediator
of a better covenant, which hath been enacted
upon better promises.—Heb. 8: 6.

"We have here another of those proportional state-
ments such as are found in chaps. 1: 4; 3: 3; 7: 22.
The last of these passages is closely akin to this.
There we read that by how much the priest ap-
pointed by the divine oath is raised above all other
priests, by so much is his covenant better than
theirs. Here, that as he is Mediator of a better
covenant, in the same proportion does his ministry
excel that of priests on earth."—C. J. Ellicott.

Reading—Heb. 8.

THURSDAY.

So Christ also, having been once offered to bear
the sins of many, shall appear a second time, apart
from sin, to them that wait for him, unto salva-
tion.—Heb. 9: 28.

"When the Christ shall appear the second time,
it shall be 'apart from sin'—no longer bearing
sin, but 'separate from sinners.' Of the judgment,
which he shall pass upon 'the adversaries' (chap.
10: 27), this verse does not speak, but only of his
appearing to his own people, who 'wait for him.'
This expressive word, again and again used by
Paul to describe the attitude of Christ's people
upon earth towards their Lord and his salvation
is here applied to all who love his appearing."

Reading—Heb. 9.

FRIDAY.

But he, when he had offered one sacrifice for
sins for ever, sat down on the right hand of God.
—Heb. 10: 12.

"He sits at God's right hand,
Till all his foes submit,
And bow to his command,
And fall beneath his feet."
Reading—Heb. 10.

SATURDAY.

Let us draw near with a true heart in fullness
of faith, having our hearts sprinkled from an evil
conscience; and having our body washed with
pure water.—Heb. 10: 22.

"The thought of the whole verse connects itself
with the priestly character of those who are the
people of God (Ex. 19: 6; Rev. 1: 5, 6). It is
as priests that they enter the house of God,
sprinkled with the blood of atonement, and with
all defilement washed away. . . . In the last
words there is a clear allusion to baptism, as the
symbol of the new life of purity (Eph. 5: 26; Tit.
3: 5; 1 Pet. 3: 21)."
Reading—Heb. 10.

Prayer Meeting Topic.

November 18.

The Way, the Truth, and the Life.

(John 14: 1-6.)

F. J. SIVYER, B.A.

The blow was a crushing one. The fact that they were soon to be bereft of their Master had at last dawned upon the preoccupied minds of the disciples. Jesus, "having loved his own which were in the world, loved them unto the end." In his own inimitable manner he told them of the Home yonder, and of the fact that he would come again to conduct them there. To further comfort their wounded hearts, he assured them that they knew the way which leads to "my Father's house"—the place to which he in the meantime was going. But Thomas, ever the rationalist of the group, broke in with, "Lord, we know not whither thou goest; and how can we know the way?" Christ's reply more than answered the query of Thomas: Thomas asked for a way, Christ's answer shows in *what sense* he is the way, "I am the Way, the Truth, and the Life; no man cometh unto the Father, but by me." The simplest interpretation of this claim is that Christ is

THE WAY TO THE FATHER.

This ought to be most welcome news, for men of every age have been seeking to reach God. If we were able to see all the strange ways in which men have sought and still are seeking God, our hearts would indeed be saddened. The cry of Job, "Oh, that I knew where I might find him! That I might come to his seat!" is the cry of millions. Apart from Christ, mankind has been hindered by two difficulties: they know not the way to God, and, further, God's own ways seem past finding out. If they could but understand man's way to God and God's way with man, many of life's problems would be solved. Jesus meets this twofold need. He is man's way to God, because he is God's way to men. The veiled promise to the guiltless Nathanael—"Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of Man," has been gloriously made clear. In him God seeks and finds us, and in him we seek and find God; hence the final word of Christ, "No man cometh unto the Father but by me."

The other terms used by Christ in this great claim explain and illustrate in what sense he is the way to the Father: he is the way of *truth* to the Father, and the way of *life* to the Father. God is both absolute Truth and absolute Life. Christ came to lead us back to God by freeing us from error and from sin.

THE WAY OF TRUTH.

Christ is not the only revelation of God to man. God has spoken to man "in sundry portions and in divers manners," but the flood-tide of revealed truth to us about God comes "by his Son, the brightness of his glory, and the express image of his person." Of himself as the supreme witness of God, Christ has said definitely, "He that hath seen me hath seen the Father"; "All things that I have heard of my Father I have made known unto you"; "I am the Truth." Nature, science, the Old Testament Scriptures: all tell us of God's wonderful ways, but it is only through Christ that we see God himself.

THE WAY OF LIFE.

"Knowledge is virtue," declared the Greek philosopher, but Christ saw deeper into the heart of the race. Men are not only blind but sick. Christ saw they were not only in error but in sin, and accordingly he directed all his teaching, all his miracles, and his very life to leading men into the way of life. "I am come that they might have life, and that they might have it more abundantly." It is by holding to and at the same time following Christ, that we will gain fuller knowledge of God, and also enter into perfect fellowship with God, which in reality will be "life everlasting."

TOPIC FOR NOV. 28.—THE LETTER TO THE CHURCH AT LAODICEA.—Rev. 3: 14-22.

Our Young People.

Conducted by Leslie C. McCallum, M.A.

Our Picture.

On October 15 the Gympie Bible School scholars took part in a "Springtime" action song at the welcome social tendered to the evangelist, Bro. S. Vanham. A splendid programme of songs, recitations, concerted pieces and dialogues was contributed by the school and Young People's Society. Our picture shows a group of girls who took a prominent part in the evening's entertainment.

News and Notes.

From the Goolwa Bible School, South Australia, comes the following. Three scholars who attend this school have put up what is believed to be a record. These three children, two of whom are in the kinder department, live seven miles from the town. During the year they attended Bible School forty-five times, and in doing so travelled a distance of 630 miles. Will this record stand, or is there some one who can better it?



Action Song Group, Gympie, Qld.

The annual musical, vocal and literary competitions of the South Australian Band of Hope and Total Abstinence Society's Union have recently been concluded. A record number of entries were received, and every event was keenly contested. The coveted prize of the gathering, the Keeling Shield, which is awarded to the society securing the highest aggregate number of points, was won by the Queenstown Church of Christ, with Mile End filling fourth place. The Queenstown society led all others by 285 points. Great praise is due to all concerned. Bro. W. C. Brooker is the loved pastor of the church, Bro. F. Harris the president, and Bro. A. G. Hinde the secretary of this very fine society.

Recently the Victorian organiser was present at the anniversary of the Fairfield Park Bible School. This school has made very marked progress in the last three years. About four years ago the number of children attending the school could be counted on the fingers of a man's hand. To-day there is an enrolment of over eighty. In the recent examination the school secured a second and a third prize. Bro. Fitzgerald, the preacher, has been with the church for five years, and a very fine work is being done.

South Melbourne K.S.P.

This club is doing much for the church with which it is connected. In all the services of the church the members of the club take an active part, and the Kappas fill the front seats at the Sunday meetings. One knight is superintendent of the Bible School, and eleven others are teachers in the school. The club is working hard to help the church in its forthcoming sale of gifts. An interest is being taken in Foreign Missionary work, and the Dhond hospital appeal is being supported. The physical culture class that was conducted last winter proved very helpful, and aided the club to win its second premiership in the K.S.P. football association. All meetings of the club have been well attended, and great interest in educational, social and devotional sides of club life has been shown.

Victorian C.E. News.

Bro. W. Gale, of Moreland, has been elected President of the Victorian Endeavor Union for the ensuing twelve months, and Messrs. F. A. Forward and T. B. Reed, vice-presidents.

Preparations are already being made for the 16th Australasian C.E. Convention to be held at Wirth's Olympia, Melbourne, October 6 to 13, 1926. The chairman of this gathering will be the State President; hon. secretary, Mr. W. Campbell; hon. treasurer, Mr. H. F. Jullien; choir leader, Mr. C. H. Deyer. As more than 1,500 delegates are expected, an early appeal will be made for hospitality to our visitors for the period of the convention.

The registration fee for interstate and country delegates has been fixed at 5/-. Melbourne Endeavorers are being invited to become shareholders at 2/6 each, which will entitle them to a badge and programme. The first communication to societies will be issued during the current month.

At the Exhibition recently arranged by the Victorian S.S. Council an interesting exhibit was made by the Victorian C.E. Union.

N.S.W. "Children's Year" News.

First Convention.—The first united State Sunday School Convention is being arranged for April 12 to 19, 1926. Already many prominent leaders have accepted places on the programme.

Primary Workers' Course.—The special course of lecture-demonstrations for primary workers of all schools arranged by Misses Osborne, Quine and Foster, did splendid work. The concluding meeting was a social one in which all the items were arranged in the nature of a review of the lectures given. The Council of Religious Education was further represented by A. L. Haddon (President), N. H. Joughin (Vice-president), and H. When (Pres. Methodist Conference) who addressed the gathering.

Baptist Progress.—The Baptist department reports 9,130 scholars, an increase of 627 for the year. The secretary attributes the gain to the activities of Children's Year, especially the recruiting campaign. The department has now one Young People's Committee instead of separate S.S. and C.E. Councils. The appointment of an organiser is in view.

It's wiser being good than bad;

It's safer being meek than fierce;

It's fitter being sane than mad.

My own hope is, a sun will pierce

The thickest cloud earth ever sheltered;

That, after Last, returns the First.

Though a wide compass round be fetched;

That what began best, can't end worst.

Nor what God blessed once, proved accurst.

Foreign Missions.

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

Good News from Hueilichow.

Recently we in Australia have received news from China that has given us much sorrow, but we are glad to say our last mission news from China has filled our hearts with joy. Mrs. Anderson on Aug. 11:—

"I hasten to tell you the good news from Hueilichow. Sunday, August, 2, three women and three girls baptised. Sunday, August 9, two school girls, twelve school boys, and three men baptised; a total of twenty-three. I waited for the second lot of girls to be baptised, before writing, so that I could give the number in full. We have been feeling very happy, as we see these take their stand on the side of the Lord Jesus Christ, and we know that you, too, will rejoice with us."

The Chinese Church, Melbourne.

We are glad to know that Bro. Chin is very much improved in health.

Recently the officers of the church gave a dinner to all the church members. Bro. Chin wrote out invitations, on special red paper, used by the Chinese for that purpose; went round and personally gave them to each member. Some of them had got out of touch, and had not been to church for some years. The object of the dinner was to get these men to come back again. A very happy gathering sat down to dinner. Bro. Chin presided and arranged a musical programme which was enjoyed, and Bro. Chin and Bro. Pang spoke.

The Sunday morning meetings are well attended, and they have also had some good meetings at night. We are looking for larger attendances at the school when the warmer weather comes. Prayers are asked for the success of the work among the Chinese in Melbourne.

News from the Islands.

Bro. MacKie's little child has been suffering recently, and he suggested that it would be a benefit if they could transfer to Oba for a while, and this request has been granted by the Board. During the last month he baptised four at Narawar, and had 15 more candidates that he hoped to baptise soon. During the month Bro. MacKie had 28 educational classes, with an aggregate attendance of three hundred. Twenty-two of the students are engaged part of the time in doing plantation work. There have been three deaths, and the total membership now at Pentecost is 345.

Bro. MacKie says: "Most of our people are leaving the seacoast and building on higher ground. In one way I am rather thankful, for this means better drainage and healthier surroundings. If we could only persuade them to give up their pigs and dogs we would have a healthier and better people to deal with. I am sure that more than half the deaths are due to excessive pig-eating. In one heathen village 29 deaths have occurred in five months. Most of the deaths occurred after excesses in heathen worship. On Banmatmat, where we have forbidden pigs to be kept, we have very little sickness compared with other villages. These awful sores so prevalent amongst the natives are almost absent here. Some of our Christians will not touch pig flesh now, for they say that they have better health without it."

"We have several candidates for baptism, but I am not hurrying them, for I think they need a good deal of instruction in our faith and Scriptures for them to fully realise the step they are taking. One candidate wished to know if I would still let him drink kava, as he wanted to serve Jesus but he also loved kava. I refused to baptise him until he had given up kava. So far he has kept away from it, and expresses his in-

tention of serving Jesus. Kava is not an alcoholic drink, but it is a very powerful drug, and in effect much like opium smoking. It is not allowed to ferment, but drank immediately it is made.

"We are thankful to say that we are all well, and the work slowly progressing. We have opened our school again, and the people are glad.

"We have had another visit from the British Resident Commissioner. We were very pleased to see him, especially as he brought with him a medical doctor. It seems that our Government is stirring itself a little in regard to the natives; they realise, at last, that something must be done to prevent the population from dying out. The appalling number of deaths lately has awakened them to the fact that if the people die out so rapidly, there will be no natives left in a few years, and therefore all commercial enterprise must cease for want of labor.

"The official doctor has found that 99 per cent. of the natives have hook-worm. They have recommended a wholesale treatment for this complaint to stamp it out if possible. The Government is asking the missionaries to see that this treatment is given to all their people, and as many of the heathens as they can get to take it. They state that those who have been already treated show a wonderful improvement in health and physique, also in mental capacity.

"Our school work is progressing well, and the scholars are always eager and willing for their lessons. Some of them who did not know their letters when they first started can read very well now. Some of them who could read a little before can now read better than many of the whites."

Missionary Meeting.

On Monday evening at Swanston-st. chapel, Melbourne, a public meeting was held to welcome Miss L. Redman and Mr. F. Killey from India, and to farewell Miss Vawser, who will shortly leave for service at Baramati. Regret was expressed that Mrs. Killey was not well enough to be present. Bro. H. L. Pang, Vic. F.M. President, was chairman, and words of welcome and farewell were spoken by Mrs. Hayward, Mrs. Dines, L. Gole, J. E. Allan, R. Lyall, A. R. Main, B. W. Huntsman and G. T. Walden.

The responses of the missionaries were listened to with keen interest. A Scripture portion was read by R. Lampshire, the lady students of the College rendered a chorus, and Miss Vawser sang two delightful solos. Beautiful bouquets of flowers were presented to the two lady missionaries. It was expected that Mr. and Mrs. Bowen and Miss Cole would be present, but they were delayed by the shipping trouble. Miss Cole will probably leave Melbourne for India by the "Comorin," which is timed to start from Princes Pier on Tuesday next, Nov. 10.

FOR SALE.

Specially good D.F. Tiled Hardwood Villa, nearly new, built by Mr. Geo. Clewett for present owners; 7 rooms, plus two sleep-outs, scullery, bathroom, etc. Hardwood floors throughout; 11-ft. walls. Gas, electric light, power. Porcelain enamelled bath, nickel gas heater. Land 66 x 167; cypress hedges, lawns, vegetable patch, fowl-pens, etc. Sewered. Only three minutes railway station, 2 minutes shopping, 3 minutes school. ½ minute bus direct to Melbourne. Reason for selling: moving to be near Newmarket Church of Christ. Ideal home for retired people; price right. Apply J. I. Mudford, The Avenue, Surrey Hills (Tel. Cant'y 1523).

COMING EVENTS.

DECEMBER 6.—Queensland Home Mission Offering. Wanted, an offering of £500 for Maintenance and Extension.

NOVEMBER 13 (Friday, one day only).—Carnegie's Sale of Works and Gifts, to be opened by Mrs. B. J. Kemp at 3 p.m. Sale concludes at 10 p.m. Show your interest in our work by paying us a visit. Sale to be held in Memorial Hall, close to Carnegie Station.

NOVEMBER 8 & 10.—Albert-st., Windsor. Church and Bible School Anniversary. Special services, morning, 11, Mr. A. E. Illingworth. Afternoon, 3, Singing by the young people, Leader, Mr. F. H. Elliott. Address by Mr. R. Lampshire. Evening, 7, Mr. Baird. Tuesday, Nov. 10, Concert. Special items by adults and children. Come and spend a happy season.

NOVEMBER 8 & 11.—Moreland Church of Christ Home-coming Day. Sunday, Nov. 8, Special Services morning and evening. Wednesday, Nov. 11, Tea Meeting at 6.30; Social Evening at 8. Good Programme and Speakers. Former members specially invited.

NOVEMBER 8, 15 & 18.—South Melbourne Bible School Anniversary Celebrations will be held in Chapel, next 412 Dorcas-st., on Sundays, Nov. 8 and 15. Special singing and addresses, 11 a.m., 3 p.m., 7 p.m. Concert and Distribution of Prizes, Wednesday, Nov. 18, 7.45.

NOVEMBER 13 & 14.—Balwyn Ladies' Aid will hold their annual Sale of Goods, Nov. 13 and 14, in the School-room. Mr. E. W. Greenwood, M.L.A., will open the Sale on Friday, 13th, at 7.30 p.m., and it will be again open, Saturday, 23rd and 7.30 p.m. All kinds of goods at reasonable prices. All are invited.

NOVEMBER 15 & 18.—The Church at North Melbourne will hold its 55th Anniversary on Nov. 15 and 18. Sunday, 15th, 11 a.m., Lord's Supper. Every member present, Roll-call; 7 p.m., Gospel Service; special speakers all day. Wednesday, 18th, Church Social, Bro. Enniss will address gathering. A fine programme has been arranged. Special singing. Come. All old members and others will receive a royal welcome.

NOVEMBER 19.—Annual Demonstration of the College of the Bible, Lygon-st. Chapel, Thursday evening, Nov. 19, 8 o'clock. Presentation of diplomas. Students' programme. Collection for library fund. All welcome.

NOVEMBER 27 & 28.—Essendon Sale of Work. Official opening on Friday, Nov. 27, at 3 p.m. Sale continues Friday evening, Saturday afternoon and evening. Proceeds in aid of new church building fund. Note the date.

NOVEMBER 30.—Bible School and Young People's Department. Annual Demonstration and Distribution of Prizes, Lygon-st. Chapel, Monday, November 30, 7.45 p.m. Fine programme of songs, recitations and concerted pieces. Admission, adults, 6d.; children (under 14), 3d.

PROSPECT, S.A.—Big Tent Mission begins Nov. 8. Location, Prospect-rd., corner Alpha-rd. Evangelist, George Tease; Song-leader, Will Beiler; Soloist, Miss Eileen Smelt. Brethren help us with your presence and your prayers.

MALVERN-CAULFIELD
FORBES-FEARY TENT MISSION
Only a few more opportunities of hearing the stirring appeals of A. E. Forbes and the inspiring solos of H. Feary. November 8 will be the last Lord's day in the tent, 7 p.m. Great thanksgiving service in the tent on Monday (Nov. 9), 8 p.m. Come.

Great Tent Mission, Camberwell.
BAKER & BARBER, MISSIONERS.
Commencing Sunday, November 8.
Riversdale-rd., Right at Railway Gates.
Visitors from Sister Churches Cordially Invited to Assist in a Great Soul-saving Effort.

Here and There.

Victorian Home Mission annual offering, Dec. 6.

The following telegram came on Wednesday morning:—"Eight confessions Monday night; twenty to date.—Dakin, Maryborough."

Bro. L. A. Anderson, M.A., has accepted an invitation to the church at North Sydney, where he will commence his ministry on Nov. 15. He has just completed a temporary engagement with Hurstville church.

A large number of visitors, including members of the Board of Management and many former students, were present at Glen Iris last Friday, and enjoyed a delightful sports programme provided by the students.

There are two remaining foundation members of Swanston-st. church, whose Diamond Jubilee services were held last Lord's day. These two are Mrs. Huntsman and Bro. F. A. Kemp. Bro. B. J. Kemp's enrolment dates from 1867.

Bro. C. Lang, of Doncaster, Vic., has completed a short mission at Sth. Yarra. During his absence Bro. R. J. Perry, J. Tully, A. Taylor and J. Brown addressed the church. The mission proved very successful; 10 made the good confession.

The Victorian Home Missionary Committee is requesting that brethren in that State make November a month of self-denial. The cause of Home Missions is believed to be big enough and important enough to justify such a request. If brethren will commence now to lay by for this offering, the response will be worthy.

The annual appeal for Home Missions in Queensland is being made on Dec. 6. The Committee needs £500 in order to meet its liabilities at the bank, and to maintain existing work to which it is committed for the future. There are also some needy fields which require assistance. The offering on Dec. 6 will decide what extension can take place in the future.

Our Sydney training class for young men continues its good service, with an attendance of 15. Mr. G. Fretwell takes homiletics (lectures and practical work); Mr. S. J. Southgate deals with Biblical studies (Old and New Testaments); and Mr. A. L. Haddon, M.A., teaches practical church and school work, at present giving lectures on leadership. A two years' course is being mapped out by the lecturers.

Terminal examinations begin at the College of the Bible next week. The annual demonstration is to be held in Lygon-st. chapel on Thursday evening, November 19, and to it all members have a hearty invitation. The Chairman of the College Board will preside, diplomas will be presented, and a students' programme rendered. Any brethren or sisters who can find time are invited also to attend the closing service at the College on Friday, Nov. 20, at 9.30 a.m.

Last Lord's day was a day long to be remembered at Unley, S.A. It was the closing of the Baker-Barber tent mission. Bro. Webb presided at the Lord's table, and extended the right hand of fellowship to 15. The Lord's Supper was observed by 259. Bro. P. R. Baker gave a splendid address to the church, and at the close a young lady confessed Christ. The evening service was a fitting climax to a great mission. The tent was crowded to its utmost seating capacity, and many stood right through the service. The mission choir rendered by special request, "The Awakening Chorus," and "Oh, My Soul, Bless Thou Jehovah." Bro. and Sister Barber rendered a beautiful duet. Bro. Baker's subject was "Prepare to Meet thy God," and at the close 11—4 men, 5 ladies, a boy and a girl—confessed Christ, making a total of 78 for the mission. At the close of the service Bro. Webb expressed the

church's appreciation of the splendid services of the missionaries.

The Baker-Clay mission at Inverell, N.S.W., had another good week. Average attendance, 245. 67 confessions, 55 baptisms, 36 received into church fellowship. Splendid interest manifested. Great services on Sunday, Oct. 25. 85 present at worship, Bro. Clay speaking. Tent crowded out to hear Bro. Baker on "The Church Jesus Built." Four confessions. At writing of report the mission was to continue another week. The following telegram is to hand:—Baker-Clay mission closed; eighty-two confessions; thankoffering one hundred and five pounds.—Hutson.

The annual demonstration of the N.S.W. Bible School and Young People's Department was held at the City Temple on Oct. 28. The attendance was more than the building could hold; many stood; some went away. A. H. Webber made a popular chairman. The items were exceptionally good, including choral pieces by Enmore, Rockdale, Mosman and Marrickville; dialogue by Paddington; pageant by Sth. Kensington; recitations by Miss Isabel Walker, and a gymnasium display by Chatswood K.S.P. The presentation of examination prizes was made by A. L. Haddon; the trophies won at the K.S.P. and P.B.P. annual sports day were distributed by T. E. Rofo. The response to S. O. Gole's appeal was somewhat over £40.

The Forbes-Feary tent mission at Malvern-Caulfield, Vic., continues to have good meetings. The largest meeting so far was that on Sunday evening last, when, at the close of a powerful sermon on "The Tragedy of Sin," there were six confessions, making a total of 26. At the morning meeting, 11 received the hand of fellowship—10 upon faith and baptism, and 1 restored. On Tuesday night (Oct. 27) Miss Edna Bagley favored with a sweet solo. The mission is now in its last week. A thanksgiving service will be held in the tent on Monday (Nov. 9), and it is hoped that Bro. Forbes will be able to conduct one or two gospel meetings in the tent after that date. Brethren from sister churches are urged to help to make the closing meetings some of the best of the whole series.

The following paragraph in the report of the work of Swanston-st. Church of Christ is of general interest, and may be commended as setting a worthy example to other churches:—"To carry on through the years and provide week by week for current expenses besides covering cost of properties and upkeep, it is estimated that about £25,000 or more has been contributed by members. From records available since 1897 and during later years as other calls were made, it is shown the church has assisted brotherhood and other objects outside of local work to amount of nearly £11,000 mainly as follows:—Home Missions, £5061; Foreign Missions, £3835; College of the Bible, £545; Bible Schools Department, £360; Preachers' Provident Fund, £90; Social Reform Work, £138; Church Extension Fund, £266; Hospital Sunday Fund, £220; Benevolent Work, £386; Melbourne City Mission, £70. This does not include many individual gifts from members contributed from time to time directly to the funds named, and to other worthy objects which did not pass through our church treasurer's books. We can say with David of old, 'Of thine own have we given thee.'"

Subiaco church, W.A., reports a week which will be long remembered, the last week of Bro. and Sister Clay's work in the district. On Oct. 20 about 20 sisters met at the home of Mrs. Bradley to say farewell to Mrs. Clay. Mrs. Bradley, on behalf of the sisters, presented her with a hand bag. Tuesday night the girls' club tendered Mrs. Clay a banquet and gave her a dozen stainless knives. Mrs. Clay gave them an enlarged

photo. of the club. There was a big prayer meeting on Wednesday. On Oct. 22 there was a crowded meeting, to bid farewell to Mr. and Mrs. Clay. Mr. H. Wright (Conference President) sang, as also did Mrs. Horn. Short talks were given by Miss Hartley representing the girls' club; Mrs. Hutchison, on behalf of the ladies; Mr. T. Hagger (Foreign Missions); Mr. W. R. Hibbert (Home Missions); Mr. D. R. Stirling (preachers' fraternal); Mr. Cambell (ministers of Subiaco); Mr. Booker (boys' club); Sunshine League, choir. Bro. and Sister Clay were then presented with a silver tea and coffee service, and oak tray. On Sunday morning there was a big meeting and a loving talk from Bro. Clay. The night service was a great tribute to our brother. The chapel was crowded out. Four girls from the Sunday School confessed Christ. This closed five and a quarter years' noble service. The church appreciates very highly the splendid work done by Mr. and Mrs. Clay, and wishes them well in their new sphere of service at Ormond, Vic.

Church of Christ, Swanston-street, Melbourne.

Last Lord's day at Swanston-st., we held our Sixtieth Anniversary and Diamond Jubilee services. A very large gathering of former members and visiting brethren and sisters attended, including Bro. and Sister J. Edwards, of Auckland, N.Z., and Bro. and Sister Dunn, of Perth. Bro. Shipway presided, and Bro. G. T. Walden spoke beautifully on "Monuments," alluding to the building up of the work by pioneer members and its continuance through the years. Dr. W. A. Kemp and Bro. Leonard Martin, representatives of old families, and Bro. Collyer and T. W. Smith representing former members, also took part. For the first time there was used a very beautiful communion table presented by Bro. J. Harold Barrett as a love-tribute to the memory of his mother, who passed away during the year; and also two reading desks presented by the Lyall family, in memoriam of their parents, Henry and Eleanor Lyall, who were in membership, 1865-1920, and also of Henry James Lyall, one of the family, who was called home in July, 1924. A most enjoyable social session was held at 2 o'clock till 3.30, when former members delivered their greetings, and letters from abroad were read. Bro. G. T. Walden followed with a most interesting address, "A Visit to our Mission Fields," and held the attention of all. At evening service Bro. Shipway gave a short address on "A Hebrew Service of Song," after which the choir rendered a sacred cantata based on 95th psalm, "Come, Let us Sing." The music was well sung, and solo work was beautifully given by Sisters Mrs. Vernon Walker and Mrs. Leslie Mitchell. Bro. J. Harold Barrett ably conducted, and Mrs. Featherstone and Mr. C. H. Mitchell presided at piano and organ respectively. The ladies of congregation entertained about 250 at lunch, and a large number to tea. All the services were most enjoyable, and the fellowship experienced will be long remembered.

DEATH.

MACDONALD.—On Sept. 19, 1925, at Beauport, after a long illness, William Morrison, dearly beloved husband of Grace, of Woolcock-st., War-racknabeal.

"Though dark my path and sad my lot,
Let me be still and murmur not,
Or breathe the prayer divinely taught,
'Thy will be done.'"

WANTED.

Housekeeper companion wanted, experienced, middle-aged preferred; maid kept. Apply by letter to "Companion," Austral Office, 530 Elizabeth-st., Melbourne.

Church of Christ, Oakleigh. Tenders are invited and will be received up till Saturday, November 21, 1925, for the erection of a Bible School hall at the rear of the above church. Plan and specifications may be inspected at Olsen Motors, Bourke-rd., South Hawthorn, near Gardiner Station.—A. W. Olsen, Hon. Sec.

The New and the True.

Dear Bro. Editor,—

Thanks for your comments on my letter. They indicate, I think, that on most of the points raised we can agree to differ and let the discussion drop. On one point, however, I would like to try to make myself clearer.

I stated that, when the scientist steps beyond his sphere to make assertions on matters of religion and morals which contradict the Bible, "we may legitimately prefer to continue to believe in the principles enunciated in our Bibles, particularly if they possess the authority of the Living Christ." This, you say, is too cautious. If it be read as a statement of faith, so it is. It was intended, however, only as a statement of the logical position: that the Christian who accepts the authority of the scientist in his own field is not logically inconsistent if, in the sphere of religion and morals, he "prefers to continue to believe in the principles enunciated in our Bibles, particularly if they possess the authority of the Living Christ." As a Christian, I would say, he *must* do so.

But there was a deliberate caution in the latter part of the statement. It was intended to guard against the assumption that, even on questions of morals and religion, everything included in the canon of the New Testament must be regarded as inspired and equally authoritative. With regard to the Old Testament the fathers of our movement have saved us from the worst errors. They have taught us that its teaching must be subordinated to the New. But there is a strong tendency in our brotherhood to regard the New Testament canon as final and authoritative. It is there, I think, that our plea is most commonly mis-stated. If "Back to Jerusalem" means "Back to Jesus," then we hold a position which is unshakable. If it means "Back to the canon of Athanasius," then it is untenable because inconsistent. Our plea, as I understand it, is for the union of Christians on the basis of divine authority by the elimination of all human authority. The early reformers had discarded the authority of the popes and councils, and set up in their place the Old and New Testament Scriptures as interpreted by certain creeds, confessions, articles, books of rules and hymns. The founders of our movement taught that the Old Testament must be very definitely subordinated to the New, and discarded the interpreting creeds, etc. It is in the spirit of the same great movement that some of us would now urge that the canon of Athanasius (in whose writings it first found its present form) be no longer regarded as the divine authority, but that we go back to Christ himself and judge again of the doctrine in the light of his words.

If we do this I do not see that it will greatly affect the positive gospel we have to preach. I have preached for our churches for twelve years past, and for nearly half that time have carefully sought to base my teaching only on the authority of Jesus and the well-attested writings of his apostles, endeavoring to use even the latter as but revealing the mind of Christ, and drawing their authority from the closeness of their contact with him. Yet no one has accused me of not preaching a full gospel, and the Lord has been able to use my preaching for the winning of souls to him.

The only effects upon my preaching, which I can see, of the adoption of these views (and I have held them with increasing clearness and conviction for some five years or more) have been these. In the first place, it has made me put Christ more and more in the foreground and so concentrate on his personality and teaching that he has become ever more real to me, and I have been forced to face ethical issues in his teaching which before, like many others, I had been inclined to explain away. In the second place it has made me refrain from basing doctrinal teaching on Scriptures of doubtful authority such as those seven books of the New Testament which the early church did not unitedly decide to canon-

ize until the fourth century, and such passages as those of the last few verses of Mark; it has also made me still more careful about basing doctrinal teaching on the exact words of particular texts and isolated apostolic statements. In the third place, it has solved for me the moral problems of the Old Testament. I can now see in the Old Testament a collection of the prophetic and poetical writings and the priestly histories of Israel, and can see shining through its pages ever fuller and truer prophetic glimpses of God's way and will, preparing a people gradually for the coming of Christ himself. I do not have to believe that the imprecatory psalms are inspired of God, or that the priestly historian was right in saying that the destruction of Amalek by Israel was commanded of God; nor need I wonder why God, who taught Ezekiel to say, "the son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son," should be reported by an earlier priest to have commanded that Achan should be burned with fire "and all that he hath," and to have been propitiated when Achan and his sons and his daughters and his sheep and oxen had been stoned with stones and burned with fire.

This view of the Scriptures, in my thought and experience, I have found to *work*. It undermines in no way my faith in Jesus as "the Christ, the Son of the living God," as "the Way, the Truth, and the Life," and as the Saviour whose blood was "shed for many unto the remission of sins." I have tried out and thought out this viewpoint for years past before thus publicly declaring it, lest I should unloose some from the anchor of an old faith, and draw them to a position where they would find no sure foothold. But I have found this view of Christ and the Scriptures a surer foothold for faith than the old, and I declare it now openly in the hope that some who are floundering in doubts and difficulties may find a resting place for faith in this same understanding of Christ in which I have found it.

Yours faithfully,

A. C. Garnett.

REMARKS.

A few further remarks will be in complete accord with Bro. Garnett's opening paragraph, for we have a right to the closing word not merely by editorial custom but by virtue of the fact that our article was the one originally criticised.

Our brother's testimony as to his faith in Christ as Son of God and Saviour is gladly acknowledged. Here is the fundamental article of our faith, the confession of which our preachers for some generations have declared to be both Scriptural and sufficient as a requirement for baptism and church membership.

Were all the letter as satisfactory, we should be happy. We note that it is now made clear that it is not merely a question of accepting the verdict of scientists operating in their own field and of accepting also the authority of the New Testament writers in the realm of religion and morals. Our brother apparently rejects some books generally accepted as canonical. But a more serious thing appears. His letter does not indicate that he would accept as authoritative the uncorroborated word of any apostle on any matter of faith. We must "go back to Christ himself and judge again of the doctrine in the light of his words." This is to us very unsatisfactory, partly because no one knows of any certain words of Christ on other testimony than that of New Testament writers, and partly because Christ himself said that he had many things yet to reveal to the apostles, and he would give them the Holy Spirit to guide them into all truth. This, altogether apart from the explicit claim, say, of the Apostle Paul. We confess we should like to have some direct comments on our brother's letter from the apostle who wrote: "I make known to you, brethren, as touching the gospel which was preached by me, that it is not after man. For neither did I receive it from man, nor was I taught it, but it came to

me through revelation of Jesus Christ"; and "Which things we speak, not in words which teacheth."

We should be delighted to learn that what we regard as the natural meaning of our brother's words fails to do his position justice, and that he would consider authoritative an apostolic pronouncement whether or not he found corroborations of it in the Gospels.

In passing, let us remark, what Bro. Garnett and every intelligent reader knows, that we do not depend upon Athanasius for our faith. We may believe he was right on the subject of the canon, and yet not rely on his authority. We believe in the deity of Christ, and on this question also we may acknowledge Athanasius to have been right without recognising his testimony as authoritative.

Our brother thinks that in his attitude to the New Testament he manifests the very spirit which made the founders of our movement subordinate the Old Testament to the New. This subordination has in recent years been cited by some of our advanced writers as if it showed that Alexander Campbell was a "higher critic" and even a "modernist." Two questions will now suffice. Did our fathers subordinate the Old Testament to the New on the ground that the latter was inspired and the former was not? Of course not; they firmly believed in the inspiration of the writers of both. Why did they not put the Old on the same level of authority for us? They said: "That which was spoken in ancient times unto the fathers is contained in the Old Testament; that which has been spoken in these last days unto us in the New Testament. God speaks in both instances, only there is a difference in the channel of communication, in the messages, and in the persons addressed." It is *not* in the spirit of our fathers in the movement (whether it be right or not) to decline to be bound by the New Testament writings. This, according to our fathers and our people generally, is to refuse to be bound by the Christ who promised the Holy Spirit to the apostles to guide them into truth.

Inspiration apart, we should rather trust the testimony either of the men who accompanied our Lord, or say of the Apostle Paul than that of the most learned divines of the twentieth century. "Back to Christ" with our people has meant back to him beyond the decisions of any church council or the writings of any church father. With some of our religious friends it has meant back to the Jesus of the gospels, whose teaching is somehow without any warrant opposed to that of the apostles. In this second sense, it is a mischievous watch-cry by whomsoever presented.

One letter many suggest points which would require a volume to answer. Silence regarding some matters does not mean we agree with them. There is nothing in Bro. Garnett's letter of a destructive tendency which is very new. It has all been known to our thinkers of this past generation. Soon after our first association with the church, we became familiar with it, and rejected it for what still seem to us sufficient reasons.

We would not presume to doubt that with his sincerity of our brother's statement that with his more recent views Christ seems to him more real, and that his faith seems a better thing. We have no wish to discount the reality of that faith. But we reflect that nearly always writers who set forth the modern views—sometimes most extreme views with which Bro. Garnett would have no sympathy—make the same declaration. Men who tear the word to tatters declare that they prize the Bible more than ever; it has become a new book to them. So men who rob the Christ of his deity, his knowledge and his authority, who deny his miracles and the efficacy of his atoning death, will yet proclaim that he is more real and helpful to them than ever. No; we do not think the faith of these, or of any one who doubts either Christ or the Scriptures, is the highest faith. There is a faith possessed by some learned men and by some quite unlearned—the simple trust as of a little child—which is the highest of all.—Editor.

Bundaberg Church, Queensland.

Less than two years ago, when we pitched our tent in Bundaberg, it was not possible to have a morning meeting, as there was only one member in the town. We journeyed eight miles to Elliott, and met in a house with three families—Asmus, Wissman and Cullen. The conscientious living and giving of these folk is not surpassed anywhere as far as the writer knows. Maybe that is why God could bless the work.

By the end of the mission 105 had confessed Christ, a building had been constructed, and Bro. J. R. Combridge secured as full-time preacher. The church was self-supporting from the start. During the following twenty months Bro. Combridge took the confession of another 105 souls. In the shorter mission which has just been completed, more than fifty confessed Christ. Of course, a few of them were not baptised; a fair number are at present in the church in other towns; very few have really drifted.

It would be difficult to find a church to equal this one for liberality. In addition to paying all current expenses, she gave £10 for Bibles for Russia. She sent the Home Mission Committee a gift of £25. She also paid £150 off the building debt. Then, feeling that a more central site would enable a greater work to be done, a £300 deposit was paid on a £900 block of ground. In addition to this, a thankoffering of more than £300 was given, which more than paid for the first mission. We find that the offering on Sunday mornings amounts to £9, and sometimes more than £10. This enabled the church to have £100 to her credit at the commencement of the second mission; this amount was increased to the extent of £50 by the sisters' sale of work. The missionaries naturally expected such previous giving to militate against a successful thankoffering at the end of this second mission. They were amazed, however, to find these consecrated folk making another gift to God of £325.

The chapel is now shifted to the new site, and it seems that the church will continue to conquer. Why so many blessings in the past? The right preacher took up the work, and is prayed for by his members. He visits, schemes work, and works schemes, prays, preaches and lives for the work. He makes no compromise with evil or false doctrine, yet he is better known and more respected than those who do because he minds his own business—the King's business.—E. C. H.

Queensland Women's Auxiliary.

The usual meeting on Oct. 8 was led by the president, Mrs. Wendorf. Mrs. Feuerriegal and Mrs. Hardcastle reported having sent letters to bereaved ones and to isolated sisters respectively. West Moreton sisters on Sept. 4 met in their half-yearly conference.

A mission box has been sent to China per Nurse Ludbrook; another for India is to be sent later. Any churches having parcels are kindly asked to send along promptly. Our president has had the opportunity of visiting the churches in the western district—from Toowoomba to Chinchilla; the sisters were met in each place and our work placed before them.

An interesting talk of his work in Chinchilla circuit was given by Bro. Vanham, who was our first living link. Bro. Vanham's appreciation of our assistance inspires to greater things.

An appeal is being made for sisters to help furnish the new church building to be opened at Wynnum. Contributions may be sent to Mrs. Wendorf, McLennan-st., Woolloowin, Brisbane, or to the secretary at Sunnybank, Brisbane. Mrs. Young will lead prayer meeting at Aged People's Home on Nov. 5.—Millicent Morton, Secretary.

Offerings for Foreign Missions
from Victorian Churches and Members
will be thankfully received by

J. E. ALLAN, Sec., 51 Watts-st., Box Hill.
Phone: Box Hill 452.

Foy & Gibson's

**Specialise in the Manufacture
of CHURCH and
SCHOOL FURNITURE**

Church Seats, Reading Desks, Pul-
pits, School Forms, Dual Desks,
Tables and Presses are our
specialty

ESTIMATES SUPPLIED — Ring J4151
or Write for Representative to Call

FOY & GIBSON PTY. LTD.
Smith St., Collingwood

**PHILLIPS' BOOK ARCADE,
CREMORNE, SYDNEY, N.S.W.**

*New and Secondhand Books Sold and Exchanged.
Music and Magazines.*

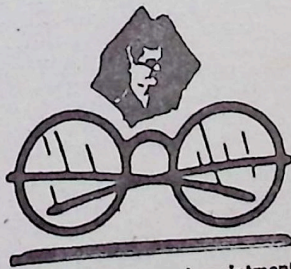
Try our 5/- Sample Parcel.
Libraries Exchanged or Supplied.

Scott's Commentary of the Bible, 6 vols., 30/-
Bible Educator, 4 vols., 10/- Family Bible, 30/-
Josephus, and other religious works. Large As-
sortment. Correspondence Invited. Note Address—

323 Military Road, Cremorne, N.S.W.
'Phone, Y 4567.

Miss A. Allamby

SPECIALIST IN
LADIES' KNITTED APPAREL
126, 128 Queensberry Street, Carlton
Phone F 3374



Phone 6778 for an Appointment.

E. WOOD

PTY.
LTD.

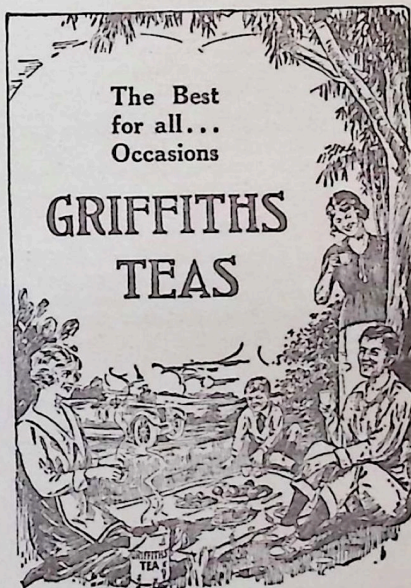
**Stained Glass
Memorial Windows**

AND

**Plain Leadlight
Church Windows**

FITTED WITH
PATENT VENTILATORS.
Designs on Application.

**Brooks, Robinson
& CO. LTD.**
59-65 Elizabeth St., Melbourne.



The Best
for all...
Occasions

**GRIFFITHS
TEAS**

WE CAN TELL YOU.

If you need Glasses. If you suffer from Head-
ache, or your eyes tire easily, you should not
neglect them but have your sight examined by a
QUALIFIED OPTICIAN.

Don't put it off. Pay us a visit now.

We are...
Certified Ophthalmic Opticians
which is your guarantee of good work.

**95 ELIZABETH ST.,
MELBOURNE**

News of the Churches.

New Zealand.

At Gisborne on Oct. 4, a young lad was baptised. "A Forceful Invitation" was the title of Bro. Riches' gospel address. On Oct. 11 Bro. Attwood exhorted in the morning. He also spoke at the evening service, owing to Bro. Riches not being well. Thursday evening, Oct. 8, Bro. W. J. Coulter, of Wellington, conducted a missionary lantern lecture, showing scenes of the N.Z. mission field in South Africa.

Nelson audiences are large. Average attendances morning and evening have been larger than any other six months of which there is a record. Three have been added to the church. The sisters' auxiliary conducts cottage prayer services which have been a great help to the sick. Sister F. V. Knapp has been laid aside for several weeks, but is recovering. The S.S. has a membership of 260, and is preparing for anniversary under the leadership of Bro. G. Page. On Sunday evening, Oct. 18, Bro. Fitzgerald preached to a very large audience. 139 were present at the Lord's table.

At Palmerston North, during the quarter, meetings have been fairly good, the preaching services being taken by Bren. Grinstead and Wright, with an occasional visitor from Wellington. The last visitor was Bro. W. G. Carpenter, of Vivian-st., and all enjoyed his visit. The Dominion President, Bro. George Day, also spent a day, and in addition to advising on building extension, spoke morning and evening. Three have decided to give their hearts to the Lord during the quarter. Recently Bro. H. D. Priestly, late of the College of the Bible, was a visitor. As a result of his first day's services, he has been asked to give the church six Sundays. This he has consented to do. The need of an evangelist who will give a strong lead in this big town is urgent.

Tasmania.

Invermay is having good meetings. Bro. Hodgson exhorted the church on Oct. 25, and Bro. Stevens gave the gospel address to a good audience. Two young men confessed Christ.

At Launceston Sister Mrs. Miller is again present at the Lord's table after a long and severe illness. Under the able leadership of Bro. Chas. Nicholls, the new Bible School is now complete with a fine large room, also in the basement. The church is greatly indebted to him and the brethren who assisted. A baptismal service was succeeded by the half-yearly business meeting on Oct. 21. Bro. P. Duff presided over a very representative gathering. The report of the church secretary, Bro. J. P. Foot, with that of the evangelist, Bible School, Sisters' Auxiliary, Endeavor, training classes, isolated members' secretary, and of the church treasurer, Bro. C. Nicholls, all proved a good increase in souls, attendances, and spirituality during the last half-year. Sympathy is felt with Bro. and Sister Cummings at the accidental loss of their infant son's eye. The question of forming another suburban church was again before the members of Margaret-st., who appreciated the vision, but recognised their present inability to assist. On Oct. 25 Bro. Noble received a young sister into fellowship, and addressed the church on "Called to be Jesus Christ's."

Western Australia.

At Bassendean the Endeavor Society on Oct. 19 studied the lives of some of the reformers. On Saturday evening a social was held by the Girls' Mission Band to conclude their period of self-denial. On Sunday morning an inspiring address was given by Bro. F. Youens on "The Challenge of the Untrodden Path." The young men continue their work with the cause at Beechboro, where great interest is manifested.

On Sunday, Oct. 11, the North Perth Sunday School anniversary was held. The chapel was full at both sessions. Bro. Hosken, school superintendent, conducted the singing, which, assisted by an orchestra, was of a very high standard. On the Monday a tea was held in the town hall, and in the evening the annual demonstration was held in the church. A fine programme was given by the scholars. On Wednesday, Oct. 21, one of the Sunday School lads was immersed.

At Maylands the prayer meetings, Sunday morning and evening, and week night services are doing nicely. The officers at their last meeting commented on the splendid report of the hospital visitors; total visits for the month, 98. The ladies' guild gave a pleasant surprise to the evangelist's wife, Sister Stirling, on her birthday, and presented her with a silver cake-dish. Representative sisters from the churches took part, and a happy time was spent. The Sunday School anniversary was a great success. Record attendance. The children's singing was splendid, Bro. Les. Peacock leading. Bro. Ingham spoke on Sunday afternoon.

Harvey Bible School anniversary held on Sept. 27 was a credit to scholars and teachers. Bro. and Sister Mudge and their two sons, from Fremantle, were present. Bro. Mudge spoke morning, afternoon and evening to fine attendances. A social and prize-giving to the scholars was held the following night. Bro. Oldfield's visit and message on Oct. 13 were greatly appreciated. The girls' club is progressing favorably. On Oct. 6 a "kitchen tea" was given by the church members to Sister Handley and Bro. Fryer in appreciation of their work in the Bible School and church. At their marriage on Oct. 19 Bro. Wakefield officiated. A nice present from the girls and one from the boys of the school were given; also a number of beautiful presents from church members.

Kalgoorlie reports one addition by faith and baptism—Miss Eunice Banks, daughter of the Bible School superintendent. College of Bible offering exceeded last year. Bro. Thomson visited the Bible School on Oct. 18 on his way through to Cottesloe. The Y.P.S.C.E. is having a very interesting campaign between the rainbows and the sunbeams. Several new members have been enrolled. The juniors had 40 present on Oct. 18, and they brought along oranges and lemons for the children's ward of the hospital—a rare gift. The church enjoyed a visit and address on Saturday from Dr. G. H. Oldfield, as he returned to join his boat at Adelaide; the sisters' Mission Band provided supper. Bro. Oldfield also spoke to the J.C.E., and exhorted the church. An exceptionally fine address on "Bible Astronomy" was given by Mr. C. V. Bell under the auspices of the men's brotherhood on the 19th inst.

Queensland.

At Sunnybank on Sunday, Oct. 25, Bro. Young spoke at both services, which were largely attended. In the evening a young man was baptised. At the conclusion of Bro. Young's address on "Why be Baptised?" a young woman confessed Christ. On Monday evening, Annerley Y.P.S. visited Sunnybank; a great time was spent in the home of Sister Harlan. All enjoyed the wireless concert.

Gympie had good meetings on Oct. 25. Bro. C. Trudgian exhorted in the morning on "The Tenderness of God." At night Bro. E. Trudgian preached on "Enlisting Others in Christ's Service," and at the close a married man and a young lady made the good confession. Mid-week service, conducted by Bro. Vanham, was well attended. Bro. Vanham visited Nambour on Oct. 25. The morning service was attended by thirteen immersed believers, and about 30 people came to gospel service. It is expected that a vehicle will early be

purchased for the preacher, £20 being already in hand for the purpose.

New South Wales.

Meetings at Epping are increasing, especially the gospel services conducted by Bren. Holt and McKenzie. The death of Russell, youngest son of Mr. and Mrs. Moffitt, of Anthony-rd., Ryde, aged 2½ years, after a long and suffering illness is reported with regret.

At Lidcombe on Sunday morning Bro. Butler exhorted, and in the evening conducted praise and gospel services; theme, "Interruptions." The previous Lord's day morning Bro. A. Stevenson, a former member, renewed acquaintances, and his exhortation was enjoyed. In the evening Bro. Butler conducted song and gospel services.

At Chatswood on Oct. 25 Bro. Triglone gave an instructive talk to the church. Bro. Whelan's message at the gospel service was greatly appreciated. Nov. 1, Bro. Chapple's message to the church was full of inspiration. Bro. Whelan's theme in the evening was, "Sir, I would see Jesus," delivered before a fine congregation.

At Lismore on Oct. 25 Bro. E. Davis spoke very effectively at the gospel service. Bro. P. J. Pond spoke at the morning meeting on "Holiness and Soul Winning." Amongst visitors were Bro. and Sister Winter, of Toowoomba, Qld. Ten days' mission for deepening of spiritual life has been helpful to members, and met with some success in soul-winning.

Good meetings at Paddington on Nov. 1, the day of the Bible School anniversary. Bro. and Sister Gillam, from Enmore, were received into fellowship. Inspiring messages were delivered morning, afternoon and evening by Bren. J. Whelan, S. J. Southgate and C. R. Hall respectively. Splendid singing by the children under the able leadership of Bro. Norman Fell. Many visitors present.

At Dumbleton on Oct. 11, Bro. Stow gave a helpful address to the church. At the gospel service he preached on "Is Jesus Risen from the Dead?" On Oct. 18 Bro. Copleston gave an appreciated address to the church. At night Bro. Carter preached a fine sermon. On Oct. 25, Bro. Copleston at the gospel service preached to a good congregation. At the missionary prayer meeting a large number attended. Miss Winks gave an impressive talk about her work in China.

Enmore had Bro. Crisp present on Sunday morning, Oct. 25. His address was one of interest and help. The Sunday School took part in the united Sunday School demonstration held at the Majestic Theatre, Newtown, at 3 p.m. It proved a great success. Bro. Whately's subject at the gospel service, "Religion in the Home," was received with great interest. Last Sunday morning Bro. Whately gave an instructive and helpful address on "Times and Seasons." At the gospel service his subject was "Redeemed to God." All sympathise with Sister Emmett in her recent bereavement. Sister Payne is leaving on Saturday for a trip to England.

"Home-coming" services at North Sydney on Oct. 25 were seasons of happy remembrance and inspiration. In the morning Bro. O. H. Webber inspired all with his message. At the roll-call greetings were received from Sister Ewers, of Mile End, S.A.; Bro. and Sister Field, of Canley Vale, and sister churches. In the afternoon "family reunion," musical items, also solos by school and primary department, were given by visitors. Bro. Haddon delighted with his address. The gospel service, led by Bro. Rush, was a fitting climax to the day. Solos and choir items with Bro. Rush's address completed an experience to be remembered. Lunch and tea served by the sisters were enjoyed. Arrangements have been made for Bro. L. Anderson to take up the work with the church.

South Australia.

Two sisters received at Mile End on Nov. 1 by faith and baptism. Mr. E. M. Hall, of Wayville Baptist church, exhorted in the morning. The husband of one of the members came forward at night.

OBITUARY.

ROBERTS—There passed away, at the Liverpool (N.S.W.) Hospital, on Sept. 16, of heart failure, after a few hours' illness, Bro. Robert Roberts. Our brother was baptised at Hornsby on November 29, 1914. His occupation took him away into the country, and he was rarely in touch with the church. He last fellowshipped at Hornsby in the beginning of this year. He was an elderly man, a bachelor, of a very reserved disposition, but behind his shy exterior there were admirable qualities. Those who knew him best loved him most.—H. G. P.

One with Christ.

Wherever men adore thee,
Our souls with them would kneel;
Wherever men implore thy help,
Their trouble we would feel;
And where men do thy service,
Though knowing not thy sign,
Our hand is with them in good work,
For they are also thine.

Forgive us, Lord, the folly
That quarrels with thy friends,
And draw us nearer to thy heart,
Where every discord ends;
Thou art the crown of manhood,
And thou of God the Son;
O Master of our many lives,
In thee our life is one.

—Henry Van Dyke

WHY I BELONG TO THE
CHURCH OF CHRIST.

By A. R. Main, M.A.

A Neat Thirty-two Page Pamphlet.
Single Copy, 2d.; posted, 3d. 12 copies, 1/8;
50, 6/-; 100, 10/-.

AUSTRAL PUBLISHING CO.,
528, 530 Elizabeth Street, Melbourne, Victoria.

All Kinds of Work Required Anywhere

URGENT

Advise C. Burdeu, 19 Goe St., Caulfield

U5471

HARTLEY G. RYAN

LL.B.

Barrister & Solicitor

418 Chancery Lane, Melbourne

Private Address:
12 Miller Grove,
Kew

'Phones: F 3827
Hawthorn 1799

EXPERIENCE

- ¶ The COLLEGE OF THE BIBLE has completed nineteen years of service.
- ¶ By efficient service in every State, in New Zealand, and in mission fields, students of the COLLEGE OF THE BIBLE are enriching the experience of the churches.
- ¶ The appeal continually comes from all parts for more of such men and service.
- ¶ The verdict of experience is that the COLLEGE OF THE BIBLE pays.
- ¶ The COLLEGE OF THE BIBLE is maintained by the gifts of the brotherhood.

Will you help?

The College of the Bible

GLEN IRIS, VICTORIA, AUSTRALIA

CONTROLLED BY THE FEDERAL CONFERENCE

Principal

A. R. Main, M.A.

Send Donations to FRED. T. SAUNDERS, 361 Collins Street, Melbourne
'PHONE, CENTRAL 7887

JAMES DICK & SONS

Monumental Masons

6 WELL STREET, MIDDLE BRIGHTON.
PHONE, X 3646.

Works:

Cor. North & Hawthorn Rds., Caulfield.

Enquiries Invited. Estimates Submitted Free
of Cost. Work Done in all Cemeteries.
Prompt Attention given to all Country Enquiries.

AUSTIN SHOES.

For Ladies and Gents Pumps, Welts,
Machine Sewn. Stocked by Leading Re-
tailers throughout the Commonwealth.

Manufactured by

AUSTIN SHOES PTY. LTD.,

310-322 Johnston-st., Abbotsford, Victoria.

RUPTURE

If you are troubled with this distressing complaint, it will be to your interest if you will consult

W. H. MARTIN,

TRUSS EXPERT,

468 Chapel St., South Yarra.

Private Address—1 BOND ST., STH. YARRA.
'Phone: Win. 7498.

I have had 30 years' experience in this business—20 in Melbourne and 10 in London.

Having recently left Roper's, I have started business at the above address. Ring or write.

Recommended by many medical men, and comfort is assured.

Circular on application. Communications answered promptly.

T. W. BURROWS,

CASH and FAMILY BUTCHER,

Prime Corned Beef, Pickled Pork and Ox
Tongues.

Families waited on daily. Orders promptly
attended to.

The favor of your patronage and recommendation respectfully solicited.

Canterbury-rd. (near Suffolk-rd.),
Surrey Hills.

'Phone: (Call) Canterbury 893.

Churches of Christ Collegiate School for Girls.

"Ellerslie," Magill Rd., Corryton, South Australia.

DAY AND BOARDING SCHOOL
Principal, Robt. Harkness, B.A.

A Reduction of 20 per cent. has been made in
Boarding Fees.

Full boarders under 12 £17 12 0 per term

Full boarders over 12 £19 4 0 " "

Weekly boarders under 12 £15 4 0 " "

Weekly boarders over 12 £16 16 0 " "

Scholars taken at any time and charged
accordingly.

Prospectus on application to Principal.

Ring up J 1441 EX.

and we will wait upon you
for Consultation and Instructions

RICHMOND

CAMBERWELL

CANTERBURY

HAWTHORN

SURREY HILLS

LE PINE & SON Funeral Directors

YOUR EYES MY CARE!

W. J. AIRD, F.V.O.A.,

The Reliable Optician

Equitable Building, 314 COLLINS ST.

(cor. Elizabeth St.) MELBOURNE

take elevator to 4th floor

Phone 6937

SINGERS AND PREACHERS

have a clearer voice when they use

The Marvellous English
'CURE-EM-QUICK'
3d. Cough Remedy 3d.Wonderfully Effective
and
Immensely Popular.

(Obtainable All Confectioners.)

Miss M. E. Pittman, L. Mus. A.,
(Univ. of Melb.)

Teacher of Singing

Phone, X 6473

"Brentwood," Hampton St.,
Hampton,

or c/o Allan's.

also Lygon St. Christian Chapel.

FOR SOFT WHITE HANDS

USE

Owen's Gipsy Balm

Secure a bottle before Winter
and prevent theSKIN GETTING ROUGH AND
CHAPPED.

GIPSY BALM

Will also remove Stains on HANDS
incidental to household duties.

Price, 1/3 & 2/3, post 6d. extra.

Prepared only by

EDW^d. G. OWEN, Chemist and
Druggist,

102 COLLINS ST., MELBOURNE.

— PHONE 2087 —

Christ for Victoria
Victoria for ChristHelp your Home Missionary
Committee in its great task.Annual Offering
December 6Home Mission Office,
McEwan House (4th floor),
343-349 Lit. Collins St.,
Melbourne.REG. FNNISS,
Organiser and
Secretary.
Phone, Cent. 5445

CHURCHES OF CHRIST

New South Wales.

Home Mission Office and Book Depot.

Bible House, 242 Pitt Street, Sydney.

Interstate and Country Visitors Welcome.

Phone, City 10,767. H. G. Harward, Secretary.

PREACHERS' PROVIDENT FUND.

With which is incorporated the Aged and Infirm
Evangelists' Trust.)Established by the Federal Conference of the
Churches of Christ in Australia.Members of Committee: W. E. Day, A. Morris,
T. E. Rofe, L. Rossell, F. S. Steer, J. Stimson
and W. H. Hall (Hon. Sec. and Treasurer).Representative in Victoria: A. R. Lyall, Royal
Park, Melbourne.Representative in South Australia: General S.
Price Weir, 2nd Avenue, East Adelaide.Representative in Western Australia: D. M.
Wilson, 33 Carr-st., Perth.

The Objects of the Fund are:

1st. To assist financially Aged and Infirm and
Retired Preachers.2nd. To control and manage an Endowment
Fund to which Preachers may con-
tribute.In order to do this effectively, the Committee
needs the practical sympathy and support of all
the churches and brethren throughout the Com-
monwealth.Please forward contributions to W. H. Hall,
107 Pitt St., Sydney, N.S.W., making money
orders and postal notes payable at G.P.O., Sydney.
Contributions may also be sent to A. R. Lyall,
S. Price Weir and D. M. Wilson.CHURCHES OF CHRIST.
SOCIAL SERVICE COMMITTEE.

BENEVOLENT SECTION.

No Needy Case Refused.

All parcels are carried free if addressed Churches
of Christ Mission, Burnley Railway Station.
Send all donations to R. H. Bardwell, Treasurer,
"Carola," Christmas-st., Northcote.Correspondence to Jas. W. Nichols,
Superintendent and Secretary,
"St. Leonards," 8 Edgar-st., East Malvern.

PLANT NOW

Oranges, Lemons, Grape Fruit, Mandarins, 3/-
each, 30/- doz., £8 100. Passion Vines and
Rhubarb, 4/- doz., £1 per 100. Good assortment
Dahlias and Gladioli, 5/- doz., or small bulbs, 3/-
doz. Seed Potatoes, 6/6 half cwt., 11/- cwt.
Special new potato, Wright Pink Stone, 1/- lb.,
12/- 9 lbs. Kikuyu Grass for dry climate, roots
5/- 100.A. NIGHTINGALE,
Nurseryman, Emerald, Victoria.A. J. CURSON,
Registered Architect.Architect to the following Church of Christ
Buildings—Hampton, Brighton, Ivanhoe, and the
new Bible School, North Fitzroy.Any person or church committee requiring new
buildings may have sketch plans supplied free of
charge to assist the collecting of funds.

Private Address—

Cr. BLUFF-RD. and RED BLUFF-ST.,
BLACK ROCK, VIC.

Tel. X 6618.

HAVE YOU CATARRH?

ASK YOURSELF THE FOLLOWING
QUESTIONS:—Is my voice husky? Do I sneeze frequently?
Do I catch cold easily? Is my nose stopped up?
Is my hearing affected? Does my throat feel dry?
Do I feel tired on rising? Does the nose dis-
charge? Do I suffer from headache? Do crusts
form in my nose? Do I expectorate frequently?
Is my sense of smell affected? Is there fullness
in the throat? Does phlegm drop into the throat?
Do I suffer from noise in the head? Do I suffer
from shortness of breath?Write out each question that affects you, and
send the same to me with 40/-, and I will send
the necessary treatment for one month's supply,
with full directions and instructions.

T. G. STORER,

Adelaide's Leading and Most Successful Herbal
PractitionerIVALINE INSTITUTE,
KING WILLIAM-ST., ADELAIDE, S.A.SULPHATE OF AMMONIA
(the Ideal Nitrogenous Fertilizer)

TAR

For Renovating Paths, Asphalt Yards, etc.,
4/- per tin containing approx. 4 gallons.

Obtainable at ALL DISTRICT DEPOTS.

Further particulars from the Producers—The METROPOLITAN GAS COMPANY
106 FLINDERS STREET, MELBOURNE.For Lawns, Flower & Vegetable Gardens,
1/6 per pkt. containing approx. 5 lbs.

Mr. Clifford C. Sharp
L.D.S., B.D.Sc. (Melb. Univ.)

Surgeon Dentist

HAS REMOVED TO
HARLEY BUILDINGS,
71 Collins Street, Melbourne
(Cor. Collins & Exhibition Sts.)

Phone, Cent. 7255. Hours by Appointment Only.

Telephone, Central 6083

For Good Honest Value go to

P. B. McMASTER WATCHMAKER and
JEWELLER

ERROL STREET, NORTH MELBOURNE

Only First-Class Work done
Orders by Post promptly and carefully attended to

JOHANNESBURG, SOUTH AFRICA.

Church of Christ Meets Every Lord's Day
at 70 De Villiers Street (behind Drill Hall).
Breaking of Bread, 11 a.m.

Secretary's Address:

Wm. Wilson, P.O. Box 5184, Johannesburg.

LYALL & SONS PTY. LTD.

Exporters of

PRESSED HAY,
CHAFF and
COLONIAL
PRODUCE.

Country Orders carefully
attended to.

Special Attention Given to Seed Grain.

HEAD OFFICE AND MILLS:

39-51 Leveson St., North Melbourne.

BRANCH STORES:

1 & 3 Victoria Market, Melbourne.

CHAFF, HAY,
GRAIN and
PRODUCE
MERCHANTS

Australian Christian

Published Weekly by
Austral Printing & Publishing Co. Ltd.

528, 530 Elizabeth St., Melbourne,
Victoria, Australia.
Phone, F 2524.

Editor: A. R. Main, M.A.

All Communications to Above Address.

SUBSCRIPTION—Through Church Agent, 9/- year,
Posted Direct, 10/6. Foreign, 14/-. Cheques,
money orders, etc., to D. E. PITTMAN, Mgr.

CHANGE OF ADDRESS—Send Old and New Address
a week previous to date of desired change.

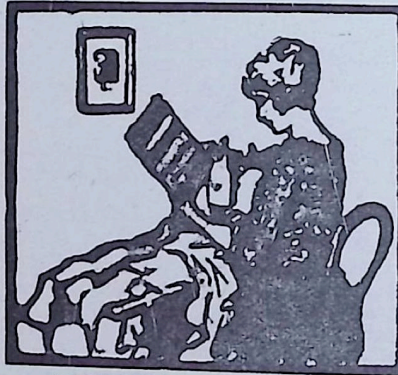
DISCONTINUANCE—Paper sent till Definite Notice
of Discontinuance Received.

ADVERTISEMENTS—Marriages, Births, Deaths,
Memorials, Bereavement Notices, 2/- (one verse
allowed in Deaths and Memorials). Coming
Events, 16 words, 6d., every additional 12 words,
6d. Wanted, For Sale, To Let and Similar Ads.,
24 words, 1/-; every additional 12 words, 6d.
Other Advertising Rates on Application.

THE PAULINE PATTERNS

ARE WHAT I USE.

I WILL HAVE NO OTHER.



AGENTS IN ALL CENTRES.

P.O. Box 795.

References:
E.S. & A. Bank, Swanston St.

H. Louey Pang & Co. Pty. Ltd.
Fruit, Produce and Commission
Agents,

172-176 LIT. BOURKE-ST., MELBOURNE.
Account Sales with Cheques sent daily, immedi-
ately after consignments sold.
Also at Victoria Market.

ALSO

LOUEY PANG & SAMUEL WONG Ltd.
215 THOMAS-ST., HAYMARKET, SYDNEY.
Telegraphic Address—Banana, Sydney

Fruit, Produce Commission Agents and Merchants.
Our premises are right opposite the fruit mar-
kets, where the central activities of the fruit
trade are being operated. We conduct our busi-
ness on the same principles as the Melbourne firm.

BIBLES AND TESTAMENTS.

State style preferred, and price you are prepared
to pay, and we will send a book on approval.

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

Alfred Millis & Sons Pty. Ltd.

Fruit Commission Agents,

5, 6 & 7 Western Market, Melbourne.

ACCOUNT SALES EVERY WEDNESDAY.

For First-Class

TAILORING

Ladies' or Gents'

Go to...

W.C. Craigie & Co.

265 Little Collins St., Melbourne
(4 Doors from Swanston Street)

CORRESPONDENCE COURSES

Associated with the Brotherhood Quarterly of Churches of Christ, Victoria,
and heartily commended by the Victorian H.M. Committee.

PREACHERS' PREPARATION, SPEAKERS' PREPARATION, BIBLE STUDY, BIBLE ANALYSIS, BIBLE DOCTRINE, CHURCH
HISTORY, CHRISTIAN EVIDENCES, GRAMMAR and COMPOSITION, TEACHERS' PREPARATION, ELOCUTION, CHURCH
EFFICIENCY (for Presidents, Officers, Secretaries, and Treasurers), etc.

£1/10 per quarter covers all costs.

TESTIMONIALS.

"I feel that I am benefiting by the course. I did not realise before that the Old Testament Scriptures were so interesting. I also feel more confident to take an active part in the church services."

"It gives me very great pleasure to write you my appreciation of your 'Preachers' Preparation Course.' It is simplicity itself. All the subjects that it treats (and there are quite a number), are so fully explained that it is impossible not to be able to grasp their meaning. It teaches the many things it is necessary to know. It inspires confidence in one's self, and does away with self-consciousness, thus making platform speaking easy."

Enrol me as a Student in } Course on.....
Forward particulars re }
(Indicate wishes by striking out one of above lines.)

Name

Address

Instructor, J. C. F. Pittman, "Clyde House," Clyde St., St. Kilda, Vic.
Fill in above NOW and post to the
Austral Printing and Publishing Company, Ltd., 528, 530 Elizabeth Street, Melbourne, Victoria, Australia.