

THE AUSTRALIAN CHRISTIAN

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

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Home Missions and Our Legitimate Task.

THE early disciples were called to Jesus, we are told, for a double purpose—that they might be with him and that he might send them forth. Here we have the two-fold ideal of our Christian life. There is the blessing of communion with the Lord, the joy of his presence and help in our own lives. Then there is the privilege of seeking others, of witnessing to them of the Saviour and offering them the gospel of his salvation.

The Great Commission is still authoritative. Missions are the prime reason for the church's existence. For this are we called. We who received mercy must pass on the offer of mercy. It is not our duty to convert the world, but it is ours to witness for Christ and declare the life-saving message. We have no option but to preach; we have no say as to what we should preach.

December 6 is Home Mission Sunday in some of the States. There surely could not be in any church of Christ one person who has the least doubt as to its being our Lord's will that we evangelise our own country. There could not be one who would not feel it an honor to go on a message of love if sent directly by our Lord who sought our assistance. Yet, can we be sure that every member will manifest a jealous desire to share in the privilege of furthering the gospel in the home land, that every one without exception will make a cheerful Home Missionary offering on the due date? Why should we have to plead for gifts for the King? It is our privilege and our joy to help on the cause of our Master.

In addition to the regular preaching of the gospel in local churches, our people manifest their zeal in the conducting of special evangelistic missions. Numerous volunteer missions, held at practically no expense, edify saints and win recruits. This kind of evangelism could be greatly extended with profit. Then we have our special evangelistic teams, which have been greatly blessed. Victoria for long has had its own

missionary team; New South Wales for this last year has been reaping much benefit from the labors of its missionaries; South Australia will shortly put its team into the field; Western Australia in the new year hopes to launch a big campaign of at least six months' duration; New Zealand has made arrangements for a later effort; Queensland at present is rejoicing at the success of some special missions and has had in mind the employment of a State evangelist; and Tasmania also has gained much in recent years from evangelistic efforts. Our people on the whole have cause to believe in missions.

We note that our religious friends are manifesting a zeal for evangelism. Victorian Baptists will shortly put into the field a State evangelist in the person of Mr. H. Jeffs, now president of the Baptist Union. The Presbyterians in several States have planned a two-months' evangelistic campaign towards the middle of 1926. For this, in Victoria, no less than 30 ministers have been selected to do evangelistic work. It may be that the success which has followed our own work has stimulated others. We welcome the growing interest in the proclamation of the message of Christ.

We print elsewhere some striking figures in connection with the effort launched five years ago to secure a million new disciples. Jesse M. Bader's statistics are most interesting, even if they are a little uncertain, being marred by the method of counting gross additions (doubtless including additions by statement or letters of transfer). With all allowances made, the figures are heartening. The words with which Jesse Bader closed his article have a lesson for us as we now seek to arouse interest in our Home Mission work: "We must go on in this great and grand work. There must be no let up or let down in this work of evangelism which is the primary work of the church. It is the centre and circumference of all our work. It is the hot-bed out of which everything else must grow. The world needs it more to-day than at any other period for all the nations of the earth are intermingling. No one can reach them so well nor move them so certainly as the evangelist. Behold how good and how pleasant it is for brethren to evangelise together in unity."

Nothing is so beneficial to the spiritual life of a church as a united effort of successful evangelism. Lukewarm Christians are roused. The sight of others filled with a new love to Christ and gladly obeying him reminds older Christians of the joys of their own decision and revives their zeal. Again, when we unitedly face the biggest task of the church, our differences sink and a spirit of brotherliness is engendered. Anything of good is possible to Christians who will with one aim strive together for the faith of the gospel.

"The truest end of life is to know that Life that never ends."

"The unity of a universe shattered by sin is restored in Christ."

"There are two searchers, each looking for the other, when any man begins to seek Christ."

My Desire.

"The bread that bringeth strength I want to give,
The water pure that bids the thirsty live;
I want to help the fainting day by day;
I'm sure I shall not pass again this way."

"I want to give the oil of joy for tears,
The faith to conquer crowding doubts and fears,
Beauty for ashes may I give away;
I'm sure I shall not pass again this way."

"I want to give good measure running o'er,
And into angry hearts I want to pour
The answer soft that turneth wrath away;
I'm sure I shall not pass again this way."

"I want to give to others hope and faith;
I want to do all that the Master saith;
I want to live aright from day to day;
I'm sure I shall not pass again this way."

Facing the Facts.

R. T. Pittman, B.A.

Various applications, political, social and religious, are made of the phrase "facing the facts." The facts vary according to the application, and may be significant for few or for many. But there are certain facts which everyone should face.

I. The fact of God.

Atheists are rare to-day. Many accept the fact of God by faith, believing the testimony of the Bible, which never argues but always assumes and declares that "He is." Others arrive at the conclusion that there is a God by a process of reason, arguing from the facts of personality or from the order and beauty of the universe. Materialistic explanations are found wanting, and thinking men find it impossible to account for all the facts of life and experience by chance or by "laws" of causation without an intelligent First Cause.

Associated with the fact of God are certain implications. God must be holy and good. Admitting that there are many problems arising from such facts as suffering, we still feel compelled to think that the universe is controlled by One who desires our good. If this were not so, God could torment his creatures with diabolical cruelty. Again, from the fact that God is good, it follows that he must reveal himself to man, since man possesses moral and spiritual attributes. His mind reaches out and questions the Eternal. God in his goodness meets man's deeds and answers his questions. There is a further implication on the manward side. Man must respond to God's requirements of him. To fail in this argues ignorance or wilful neglect of duty.

II. The fact of sin.

No argument is needed to prove the fact of sin in the human race, but its universality in human experience can be demonstrated by an appeal to history. Records of the past are scarlet with bloodshed or black with impurity. The vices of men have eaten into all ranks and races. "The glory that was Greece" was splendid indeed, in all forms of art and culture, but we cannot close our eyes to the fact that her culture was no guarantee against specious philosophies, nor did her art prevent lust and strife. "The grandeur that was Rome" made its impression on the world, but Rome's downfall was due to her love of luxury and unlawful pleasure. But it is not necessary to go beyond personal experience to prove the fact of sin. Each individual as he reaches responsibility stands self-condemned. It is true that there have been a few who have claimed sinlessness, but none will admit the claim but themselves, and they are regarded as victims of a delusion.

The fact of sin also has its implications. If God is good and holy, and man is sinful,

man is out of harmony with God. Of all the terrible consequences of sin, this is the worst—it separates the sinner from God. Here, then, is a problem: how is man as a sinner to find communion with God? No solution for this problem can be given by any human philosophy, for no sinner can save himself or anyone else.

III. The fact of Christ.

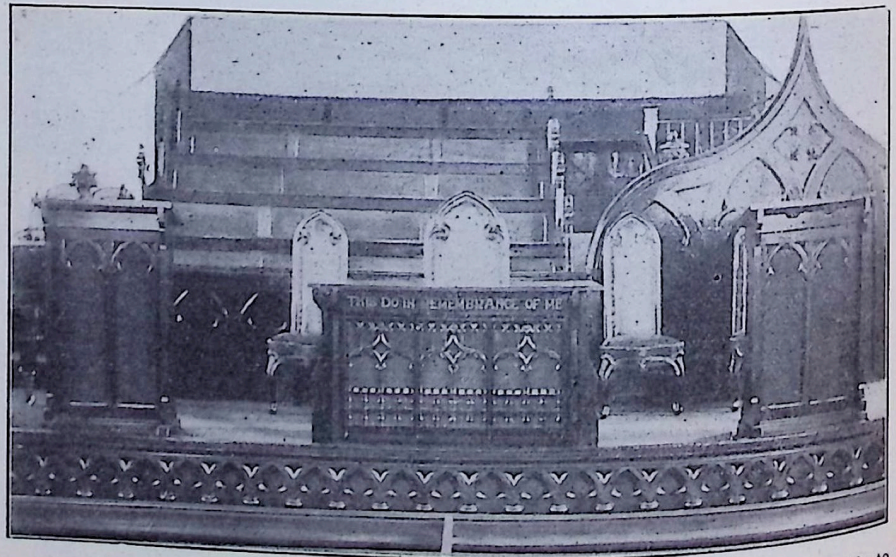
There have been attempts to disprove that Jesus lived and suffered and died. But the "historic Jesus" is as sure a fact as any in the annals of the past. The evidence is overwhelming. Narratives, inscriptions, memorials and other classes of testimony bear witness to the human Christ. Because this is so, most people believe that Jesus lived as the best man this world has known.

But how are we to explain the perfect humanity of Jesus? Witnesses who go thus far go much further. It is true that many theories have been propounded to explain the fact of Christ, some of which refuse to allow more than perfect manhood to the Nazarene. But a theory based on all the data must allow to Christ more than humanity. His character, his teaching, his claims; all demand belief in the divine Christ.

Moreover, the resurrection of Jesus is a fact which cannot be explained away. It is supported by evidence of first-rate value. A.

E. Garvie wrote: "On the belief in the resurrection the faith of the Christian church in Christ as living and reigning Saviour and Lord rests. The attempt to account for that belief apart from the fact, as in the vision hypothesis, has against it the amount and nature of the evidence, the number and character of the witnesses, in all of whom the necessary psychical conditions of vision cannot be assumed as present."

What, then, are the implications of the fact of Christ? In other words, what is the relation between the fact of Christ and the fact of God and of sin? In answer, we may note that Jesus himself showed the relation by declaring that he had come to reveal the Father and to give his life a ransom for many. But the atoning work could not be complete till after the resurrection; hence Jesus promised that the Holy Spirit would guide his apostles into all the truth, and led them to expect that the doctrines they found so difficult to grasp would be made clear by the divine Advocate. This further teaching we find in the New Testament epistles. Unfolding the plan of salvation, these Spirit-filled teachers have made it plain that the only hope for sinful man is to accept Christ as his Saviour, and by the merits of his atonement be reconciled to God. Upon the sinner's attitude to Christ depends his eternal welfare. When the sinner by faith grasps the hand of Christ outstretched to help him, he can bridge the gulf made by sin and enter into closest fellowship with the Heavenly Father.



The picture above represents the new furniture on platform of Church of Christ, Swanston-st., Melbourne, used for the first time on home-coming day, November 1. The communion table, the gift of J. Harold Barrett, has the following inscription engraved on silver plate at side:—"To the glory of God and in affectionate remembrance of Anne Isabelle Barrett, who passed to the Higher Life on 6th April, 1925. This communion table was presented by her son on November 1, 1925, being 60th anniversary and diamond jubilee of Church of Christ, Swanston-st., Melbourne." "She had

purposed in her heart to make this gift to the Lord."

The reading desks have the inscriptions respectively:—"In memoriam Henry and Eleanor Lyall, members Church of Christ, Swanston-st., Melbourne, 1865-1920," and "In memoriam Henry James Lyall, passed away 4th June, 1924." These were the gift of the Lyall family.

All the furniture is of polished Australian black-wood, and made to harmonise with the general structure and furniture of the church building.

Some Old-fashioned Things that Never Wear Out.

A. G. Saunders, B.A.

In ancient Athens there were some people who spent their time in nothing else, but either to tell or to hear some new thing. They appear to have set a fashion. To some minds few virtues excel the quality of newness. And, perhaps, it is well for the race that some should so engage themselves. Intellect needs to be adventurous, daring to pioneer that mankind may advance. At the same time, there are deep, fundamental matters where newness does not fit, and can not bring forth progress; where, indeed, it is likely to be dangerous.

The water whispering from the dark heart of the mountain cavern is always new, although as old as time; and it tastes as sweet on our lips as it did when Hagar used it to assuage her Ishmael's burning thirst.

The wind that tears at the rocks on the hills, or wafts over the plains and the waters, felt upon the Chaldean brow just as it does upon our own. It has not improved with the passage of ages.

The music of the birds was as pleasant in the ears of Boadicea as in yours. It is no better now. How is perfection to be bettered?

The sky, the earth, the sea; the world, animate and unliving—no force has modified it fundamentally, and scarcely incidentally, as far into history as knowledge goes. The sunset is as gorgeous to this hour as when at eventide Abraham lifted his eyes toward the west.

The thunder roars above our heads even as it did three and a half millenniums ago at Sinai.

The roses of Picardy are as exquisite as were those of Sharon.

Bread is as good in the mouth of the modern man, hungry when day is done, as to Jacob and his sons.

Rest means as much to the present-day toiler, worn out with his task, as it meant to Cleopatra's slave.

Nor is this all. We meet, on life's higher levels, amid life's most serious responsibilities and most profound solemnities, the same great truth.

Duty always has been duty, and always will be. Truth always will be truth. Sin always will be sin. It will always have the same result—death! And death is always the same—its tragedy is as complete in your home as it was when Pharaoh's first born was carried out.

Love is always love. A mother is a mother regardless of the march of centuries—and a father a father. Human nature does not alter, in its lapses to the base and its achievements of the grand. The healing of the human heart of its pain is wrought in the same way now as ever. It is done

by no school of thought, neither new nor old. Only the superficial think it can be so accomplished.

The Bible is greater than schools of thought. It is still living, and active, and sharper than any two-edged sword . . . and quick to discern the thoughts and intents of the heart. Still the entrance of God's word giveth light. The message of the Man of Calvary, who is the same yesterday, to-day and for ever, cannot be renewed nor adjusted to meet our age. If it were capable of change, it would not be the power of God unto salvation. It cuts deeper than human speculation. The foolishness of God is wiser than men. It is exactly in harmony with human experience, whether at Emmaus or Sydney, at Ephesus or Echuca. It specialises on the poor in spirit, the lowly minded, the humble hearted, whether on the wallaby or at a university,

at Adelaide or at Athens. It is as good in the New Hebrides as in New Zealand, at Pentecost or at Melbourne. The plea to bring it up to date and to restate it after the manner of modern thought is vain—vain in the various meanings of the word. It is never out of date. It does not deal with dates, but with hearts. It is timeless. It is too great to be abrogated by the twentieth century. You can not modernise the eternal. Jesus Christ will never abdicate his majesty to any human speculation or philosophy.

I know of no book that feeds courage for the right and the just and the true as does the Bible, that restores a failing faith in God and goodness so quickly and effectively, that enables a man to escape routine and convention and take his own freely chosen path, that comforts in sorrow, heals the wounds of defeat and swiftly lifts to their feet those who have fallen in the way, that gladdens the soul with the purest joys, that clothes womanhood with the charm of patience and meekness and fortitude, and sustains men in facing disaster and carries them to victory.—Dr. John Clifford.

Always the Danger of Formalism.

We are fully convinced from reading church history, from observation, and alas, to a degree from experience that nothing is more deadly to the religious life than formalism. And a very sinister aspect of the matter is the difficultness of avoiding it. Nothing seems easier than to form habits, and when the soul acts by habit, almost automatically, not only is the joy of it menaced but insincerity is imminent and a tinge of insincerity destroys the moral quality of the deed as certainly as a drop of poison puts death into a goblet of milk.

There is peculiar possibility to-day that such a tragedy may overtake many of us. We know so much, we are able to achieve so many things by learning. We can command the power of science. We understand "modern Psychology"—if it is anything different from any other psychology. We are even able to arrange programmes that seem to command "the laws of conversion." We seem to know just how many hymns to sing, and when, and how. Some men have even "worked it out to a nicety" that a certain "continuous wave of the hand will produce a given result"—very fatal knowledge this, if such knowledge there be. It is almost certain to substitute the mechanics of religion for the dynamics, and in course of time, and not a very long course either, mere human programmes and manipulations will be used instead of prayer and preaching. Dependence upon the gospel will give way to dependence upon the psychological trick, reformation will be mistaken for regeneration, men will forget to seek the influence of God which alone has power to save, and

joining the church will become simply an outward act instead of a glorious experience.

The way to avoid such formalism and the way to escape it when the soul has been gripped by it, is constant and sincere prayer, reading devoutly the Bible, and by seeking to make each act, sermon, prayer, or resolution a new beginning in life. Conscious intention must be put into every act of worship and life.

Aiming to keep out the deadening effects of formalism in life and in worship, many have disdained ritual, order of service, and even the ordinances themselves. It is true, that these may all become mere forms unless one keeps the sense of reality and determines that they shall not become so. But it must be recognised, also, that where there is no previously thought-out order of procedure, no ordinance, and no prepared sermon or prayer, habit may destroy the sense of reality as effectually as form. And it is the more subtle and dangerous because when revival and renewal are sought it is found far easier to revitalise a form than it is to break away from a habit.

Both form and habit may be used as channels of grace, but if they are to be so used it must always be recognised that they are only channels and no one must ever come to think of them as an end. God only is the end. Plans, programmes, learning, culture, outline, homiletics, must never be allowed to quench the Holy Spirit. It is the Spirit that quickeneth. The only way to prevent formalism from ruining reality is to be constantly filled with the Spirit.—"Christian Evangelist."

Religious Notes and News.

Dr. John A. Hutton has been appointed editor of "The British Weekly" in succession to Mr. Ross. Dr. Hutton is a distinguished preacher and writer.

The Friends.

Mr. A. Neave Brayshaw has prepared statistics from the annual returns of the Society of Friends, attached to the London yearly meeting. The figures are as follows, and show a steady increase: 1865, 13,755 members; 1875, 14,199 members; 1885, 15,381 members; 1895, 16,412 members; 1905, 18,332 members; 1915, 19,962 members; 1925, 20,180 members.

Winning a Million Disciples.

Under the heading "The Million Disciples Have Been Won," Jesse M. Bader writes in the "Christian Evangelist" that the goal of the most brilliant five years in the history of the Disciples has been reached. We reprint the chief points of the article:—

The "Five Year Programme to Win the Million" comes to its close and climax at the Oklahoma City Convention. It was in 1920 at the St. Louis International Convention that this great soul winning effort was launched. It was to include all fields. The gross additions were to be counted. The figures just gathered show a remarkable growth. They are a flaming testimony that the Disciples of Christ have not lost their evangelistic passion or vision.

United States and Canada Membership.

1925	1,443,778
1920	1,178,079
Five Year Net Gain ..	265,699
Five Year Gross Gain:	
Baptisms ..	527,233
Otherwise ..	351,357
	878,590

Australian Membership.

1925	28,863
1920	24,839
Net Gain	4,024
Gross Gain	11,930

Mission Fields' Membership.

1925	33,388
1920	20,950
Net Gain	12,438
Gross Gain	17,116

Membership in other lands.

1925	24,039
1920	21,946
Net Gain	2,093
Gross Gain	5,320

World Grand Total on Membership.

1925	1,530,068
1920	1,245,813
Net Gain	284,255
Gross Gain	912,956

The net gain in membership for this last year is 93,755, which gives a world membership now of 1,530,068.

While the above grand total shows that there were 912,956 additions, and that the million was not quite reached as shown in the report, yet it must be borne in mind that in no year of the five were reports given on more than 5,800 churches. If all the additions had been reported by all our 9,000 churches of the brotherhood, there is no question but that the million has been passed.

How a Famous Hymn was Written.

A grandson of Henry Francis Lyte, author of "Abide with me," has told, with some new details, in "The Times," the story of how the famous hymn came to be written. Henry Francis Lyte, vicar of Lower Brixham, had so devoted himself

to the service of the humble fisher-folk that his health broke down completely and he was ordered abroad at once. He was then dying of consumption. He preached his farewell sermon, and, after the service, walked slowly home.

"It happened that on that night there was one of those glorious sunsets which are sometimes to be seen at Torbay. The sun was setting in a blaze of glory, and the purple hills of distant Dartmoor stood out darkly against a flaming sky. In the foreground was Brixham Harbor, like a pool of molten gold. Several times on the way home the poet stopped to rest and to gaze on this wonderful manifestation of Nature. We can well imagine his feelings. He had just said 'Good-bye' for the last time to his parishioners, and he knew that he had only a few weeks at most to live. The setting day reminded him insistently of his life, which was drawing swiftly to its close. It was during this walk that he prayed that before he died he might be allowed to write one message of consolation to humanity which would endure for ever. On arriving home he went to his study, and there and then wrote the immortal hymn which has enriched our language and brought comfort and consolation to millions."

No one, knowing the circumstances, will sing "Abide with me" without a deeper sense of its emotional appeal.—"Christian World."

A Short Study of the Divorce Evil.

An analysis of divorce statistics in the United States is presented in "Current History Magazine" for September. A study of the Census Bureau report for 1922 shows, says the writer, that although in 1890 there was one divorce to every sixteen marriages, in 1922 there was one divorce for 7.5 marriages. The Middle Atlantic states have the fewest divorces of any section of the country, the Pacific division, the largest. Within the last few years there has been a decrease in the proportion of divorces granted for adultery, desertion and drunkenness and an increase in those granted for cruelty and failure to provide.

About two-thirds of the divorces granted in 1922 were granted to couples married less than ten years. The proportion of divorces granted for adultery and cruelty is high during the early years while that for desertion is low. The proportion for drunkenness is low during the first four years and high afterward, and that for failure to provide

high during the first four years. A little over one-third of the total number of divorces granted in 1922 involved people who had children, while from 1887 to 1906 about two-fifths of those divorced had children. Where there are children the percentage of wives seeking divorce is about double that of the husbands.

In a word divorce grows and it demands less and less in the way of even plausible reason to bring it about. A divine, eternal covenant is broken by fits of temper, or by a passing fancy. The cause of it, for the most part, is the false notions of personal rights and liberties, and of the real nature and conditions of happiness. We regard the divorce evil as one of the bitter fruits of modern liberalism.—"Christian Evangelist."

Opening Services at Hartwell, Vic.

November has opened as a red letter month for the little cause at Burwood, henceforth known as Hartwell. On Oct. 31, at 3 p.m. our Conference President, Bro. Robert Lyall, declared our new church building and kindergarten hall open for public worship. A bright happy season of congratulations followed, Bren T. H. Scambler, Reg. Enniss, J. McGregor Abercrombie, R. Lyall, Jas. E. Thomas, A. Millis and others bringing greetings from sister churches and conference committees. The chairman, Bro. J. C. F. Pittman, spoke in thankful words for several splendid gifts of furniture. Bro. Dickens also spoke in commendation of the sacrifice of the builders, Bren Richards and Body. An offering of £50 was made. A large company was entertained to tea by the ladies of the church, and this hospitality was highly appreciated by all visitors. In the evening a nice programme was given in the new building, Bro. Tyler being in the chair. On Lord's day, Nov. 1, a prayer meeting at 7.30 a.m. was well attended. Bro. A. R. Main gave the morning address. One sister was received by letter of transfer. The Bible School held its anniversary and prize giving in the afternoon. Bro. A. L. Gibson addressed the school. The boys from the Burwood Boys' Home were present, and rendered items, as did also the Bible School. Bro. L. C. McCallum, M.A., presented the prizes and gave a congratulatory message. Bro. Pittman preached at night on "Why We Exist." At the close a brother from the Baptists signified his intention of joining his wife in fellowship with us. The special services continued all the next week. Bro. Jas. E. Thomas gave some inspiring addresses which were much appreciated. Bro. Whittington, also from Balwyn, conducted the singing in a fine manner. The name of this cause is now Hartwell Church of Christ, and we feel confident that in our new home good and rapid progress is assured.—Arthur H. Tyler.



New Building opened at Hartwell, Vic., on October 31.

Our Young People.

Conducted by Leslie C. McCallum, M.A.

Teachers' Tea and Conference.

A very successful teachers' tea and conference arranged by the Victorian Department was held at North Fitzroy on Monday evening, Nov. 9. The function was held in one of the halls of the new Bible School building. Those present thoroughly inspected this very up-to-date Bible School plant, and were greatly impressed with the fine equipment that the North Fitzroy brethren now have for work among their young people.

After the building had been duly admired tea was partaken of. Eighty-four teachers and officers sat down to the very fine tea that had been arranged by the workers of North Fitzroy. It was a dainty tea made the more enjoyable by the beautiful drawing-room appearance of the hall in which it was served.

After tea the conference, which was attended by just over a hundred workers, was held. Bro. R. T. Pittman, B.A., occupied the chair, and said how pleased he was to see such a fine gathering of those interested in Bible School work. The first address was delivered by Bro. W. Gale, on the "Tragedy of Horrie Cross." The address was a strong appeal to all who were interested in Bible School work to get busy in the great enterprise. Too often we became restricted in vision and hide-bound in our methods. "Try any fool-scheme," said the speaker, "so long as we do something to meet the pressing difficulties around us." Too many boys and girls were slipping through our fingers, and were being lost in the terrible maelstrom of sin. It behooved the church to interest herself in the life of her youth. Let the parents of the Sunday School children form themselves into a parents' committee such as they had in the State schools that they might help hold the young people in the Bible School. What a splendid suggestion if we would only act upon it.

Bro. Dr. W. A. Kemp also helped with a very fine address on "The Problem of the Adolescent." He pointed out that the greatest thing in the world was life. Church furniture was valuable and the boys and girls should be taught to respect the house of God and its furnishings, but accidents would happen, and when a chair got broken or a window pane smashed care should be taken to see that the interest of the boy or the girl was not subordinated to that of the furniture. Accidents happened in our own homes, and sometimes the crockery was broken; but we did not turn our boys and girls out because something was broken, even so we wanted a like consideration for the youth of the church home. The speaker stressed the church's need of men who had the heart of a boy and women who had the heart of a girl to help win and hold the young people for Christ and his church.

In a short essay-lecture Miss T. Perry, of Malvern-Caulfield, dealt with the work of the cradle roll. Briefly she outlined the aim, methods and needs of this very important side of Bible School work.

Ere the meeting closed the thanks of those present were tendered to officers and sisters of the North Fitzroy church for making it possible for us to have such a happy function in their midst, and to the speakers of the evening for their very helpful and suggestive addresses.

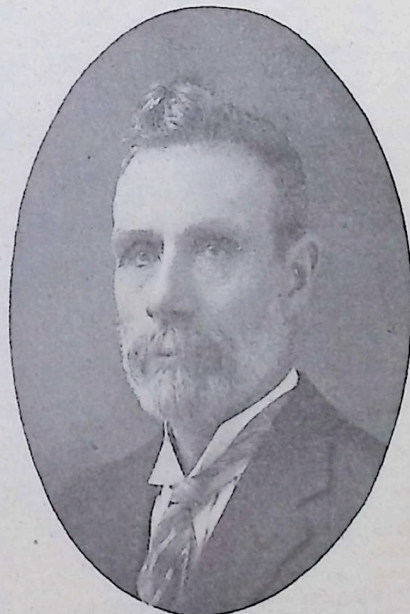
Local Conferences on Bible School Work.

The Victorian Bible School and Young People's Department is prepared to conduct conferences of Bible School work and methods among our various schools. It is suggested that wherever possible a suitable week might be chosen and a tea arranged to take place at 6.30 o'clock, the conference to follow immediately after. The idea underlying the tea is that it not only allows for inter-

change of ideas while we eat, but by giving an early start, allows more time for the programme that is to follow. A syllabus has been prepared for these meetings which outlines the following:—Lectures on The Kindergarten Department, How to Prepare the Lesson, Class Management, and General Bible School Work. One of these conferences was held last month at East Kew, when Bro. Gale, Miss Gill and the organiser were the lecturers. The last conference has just been conducted at South Yarra where Miss Perry, Mr. Sivyver, B.A., and the organiser were the lecturers. In both places very helpful and inspiring time was spent. At South Yarra the folk wanted to know how soon it would be possible for them to have such an evening again. Our lecturers are busy people, but they are ready to do all they can to help in this work. One of these conferences would help the work in your school. Get in touch with the organiser who will try and arrange for such a conference in your school at an early date.

South Australian C.E. Notes.

Bro. Oram presided over the monthly executive on Nov. 6. There were 26 present, and the Glenelg Y.P. Society became affiliated with the Union. Reports were received from 10 Y.P., 3 Intermediate, 7 Junior Societies, also from Bren House, Pocock and Milne (junior superintendents) and Miss Watkins, who had visited in all nine societies. The boat trip is on Nov. 28; s.s. "Vigilant" leaves Pt. Adelaide 6.45 p.m. Will all societies please forward donations for H.M. baptistery as soon as possible. The next executive will be held on December 4 at Grote-st.—G. Spurr, Lysle-st., Brooklyn Park.



Mr. James Hatty,

Vice-Superintendent Newmarket School, Vic.

Bro. James Hatty has been engaged in Sunday School work continuously for the past 50 years, chiefly at North Melbourne and Newmarket. Home-coming services are being held by the Newmarket church in the Kensington Town Hall next Sunday and Monday, 22nd and 23rd inst., to celebrate Bro. Hatty's golden jubilee as a Bible School worker.

Prayer Meeting Topic.

December 2.

Helping Others.

(Galatians 6: 1-10.)

F. J. SIVYER, B.A.

"Bear ye one another's burdens and so fulfil the law of Christ." This intensely practical word of the apostle suggests our subject and sums up the thought we wish to take from these meaningful verses. "There is," says a noted authority, "a very biting sarcasm and a grave irony in Paul's use of that word 'law.' For the whole of this epistle has been directed against the Judaizing teachers, who were desirous of cramming Jewish law down Galatian throats, and is addressed to their victims in the Galatian churches who had fallen into the trap. Paul turns round on them here and says, 'You want law do you?' 'Well, if you will have it, here it is—the law of Christ.' The sarcasm and the irony are, however, not for us. We are content to take this sentence of the apostle as giving us a standpoint from which to view Christ's mission to mankind, and as interpreting one of the duties of the Christian life.

THE LAW FOR CHRIST.

Wordsworth's lines in praise of Milton might well be used in reference to the mission of Jesus—

"So didst thou travel on life's common way
In cheerful godliness; and yet thy heart
The lowliest duties on herself did lay."

Scene after scene rises up before us as we think of the variety of ways in which Christ sought to lift the burdens of the people during his brief sojourn on earth. We see him at work among the suffering and afflicted—touching the fevered, the blind, the lepers. We picture him in the house of mourning comforting the bereaved and binding up the broken-hearted. We follow him as with infinite patience and with consummate skill he seeks to enlighten the ignorant and fickle-minded multitudes. In all of these self-imposed tasks he was fulfilling the law of his life—to bear the burdens of humanity. There is no better commentary upon his ministry than the words which Matthew found so appropriate, "Himself took our infirmities and bore our sicknesses." But there is a deeper sense in which it is true that Christ is our burden-bearer—in reference to our sins. Truly "the Lord hath laid on him the iniquity of us all." His words to the disciples in Gethsemane, and his cry from the cross to the Father, show how crushing was the burden that he bore for us.

THE LAW FOR THE CHRISTIAN.

"Bear ye one another's burdens"—there is no better way of showing our appreciation of what Christ has done for us than by seeking to bear the burdens of others. Many ways of doing this will present themselves to us as they did to the Master. We cannot work miracles of healing, but we may be instruments for working miracles of grace. No greater joy can be experienced than that knowing we have been used to bring light and salvation to Christless lives. The apostle however thinks of a special way in which we may share another's burden. "If any man be overtaken in a fault . . . restore such an one in a spirit of meekness." Paul has in mind the case of a professing Christian of unblemished reputation who has been suddenly detected, not in a minor fault, but in an act of "stark staring sin." Paul says, "If you are a spiritual man, show it by going and lifting him up and trying to help him." The restoring is to be done in no censorious spirit but with the gentleness that Christ himself would exhibit.

TOPIC FOR DECEMBER 9.—PATIENT CONTINUANCE IN WELL-DOING.—Rom. 2: 1-II.

The Home Circle.

Conducted by J. C. F. PITTMAN

Children's Hymn.

From the sunny morning
To the starry night
Every look and motion
Meets our Father's sight.

From our earliest breathing
To our latest year
Every sound we utter
Meets our Father's ear.

Through our earthly journey,
Wheresoe'er we go,
Every thought and feeling
Doth our Father know.

Let us, then, be careful
That our looks shall be
Brave and kind and cheerful
For our Lord to see.

Let us guard each accent
With a holy fear,
Fit our every saying
For our Lord to hear.

Help us, O our Father!
Hear our earnest plea;
Teach Thy little children
How to live for thee!

—Mary Mapes Dodge.

The Brave of Every Land.

Somebody has asked for a service in memory of the Brave of All Nations.

"The brave of all nations! It is good to remember them. The mind runs far down the ages of time, far out to every land, for there has been no nation, no age, without brave people in it.

"They come crowding into the mind. We remember Caractacus, who stood captive in chains before Cæsar and told him that he loved his little British home, and that it would do Rome honor to loose his chains and send him back to the little island in the mists. We remember Toussaint l'Ouverture, flung for his courage into a dungeon where Napoleon let him starve and die. We remember Katharine Douglas, who bolted the door with her arm till the arm snapped in two.

"We remember the matchless courage of the Stainless Maid of France, the dauntless heroism of Columbus of Spain, the unconquerable spirit of Garibaldi and Mazzini of Italy, the cheerfulness of Socrates in the face of death, the strength of Abraham Lincoln as his heart was breaking, the sacrifice of Father Damien who made himself a leper.

"So the mind runs down the ages and greets the heroes of all time.

"And what of the brave of our own time? They are everywhere about us. It is our pride to live among the brave. We cannot move without a sight of them, the men and women who all these years have been battling with fate, the men with no work to do, the children with all too little to eat, the mothers too proud to weep. These men home from the war with the light of their lives gone out, a little business gone, a little fortune shattered, with nothing certain except that life will never be the same again: where is courage like theirs?

"And wherever we go in the world we find mankind the same. For five years the French and the Belgians have been rebuilding villages and towns. The Italian people have been struggling against fate. Poland is taking up her fragments and building a new nation from them. Austria and Hungary and the German people have been recovering from the wrack of doom. Japan has

been shaken to her foundations. China has been torn by war and menaced by flood; India has been stricken by famine; and Russia is in the grip of a tyranny worse than the Tsar's.

"And yet the world goes round, and mankind goes bravely on. We do well to remember that for most people now, especially for those who are no longer very young, life is as heroic as it ever was, and we are glad that bells have been ringing in remembrance of the brave of every land."—A.M.

Every-day Faith.

You do not worry when the bright day fades,
And in the twilight earth grows dark and chill;
You do not worry when the midnight shades
Hide in their gloom each pleasant glade and hill;
You close in sleep your tired eyes, and say:
"To-morrow God will send another day."

You do not worry when your garden fair
Beneath the winter snowdrifts lies entombed.
You do not worry when the icy air
Stirs but bare twigs where once the roses bloomed;
You only say, content as one who knows:
"God sends again the summer and the rose."

If you trust God in darkness for the light,
If you trust him in frost-time for the rose,
Then, why not trust him with a faith as bright
In all your daily frets and fears and woes,
And say to every anxious thought and pain:
"Life's shadows pass; God sends the sun again!"?

—Judith Fox.

Indifference.

When Jesus came to Birmingham
They swiftly passed him by,
They never hurt a hair of him,
They only let him die;
For men had grown more tender,
And they would not give him pain,
They only just passed down the street,
And left him in the rain.

—G. A. Studdert-Kennedy.

(The above, which appeared in a recent issue of "The Christian World," is applicable to other places than Birmingham.)

Tactful.

It was cleaning day at the zoo. All the animals had to be shifted from the cages they usually occupied into fresh ones. An Irishman was assisting with the transfer of the hyena. "Stiddy, there, lion," he quavered. "What's the idea," asked a fellow-attendant, "callin' that hyena a lion?" "Have ye no tact? Can't ye see 'tis flattering the baste that I am?"

Mother (to young son who is packing his bag for a camp)—"Willie, why, you haven't put in any soap." Willie—"Soap! We're going for a holiday."

Brown—"Blythe is always very cheerful, isn't he?" Green—"I should think he was. If he failed in business he would thank heaven he had his health. If he lost his health he would be glad say there was no use having one without the other."

The Family Altar.

J.C.F.P.

SUNDAY.

Be subject therefore unto God: but resist the devil, and he will flee from you.—James 4: 7.

"I want a godly fear,
A quick-discerning eye,
That looks to thee when sin is near,
And sees the tempter fly."

Reading—James 4.

MONDAY.

Be ye also patient; establish your hearts; for the coming of the Lord is at hand.—James 5: 8.
Dr. MacGregor, when minister of a church in Fife, wrote: "Patience, thou blessed attribute! How could we get on without thee? How we would worry and fret this miserable life away but for thy benign help. It is among the ranks of the poor and the lowly that we see that grace in most frequent and most beautiful operation. I never return from visiting my poor sick people without learning a lesson of thankfulness from them."

Reading—James 5.

TUESDAY.

Whom having not seen ye love; on whom, though now ye see him not, yet believing, ye rejoice greatly with joy unspeakable and full of glory.—1 Peter 1: 8.

"Spirit of Holiness,
Let all thy saints adore
Thy sacred energy, and bless
Thine heart renewing power."

Reading—James 6.

WEDNESDAY.

—As new-born babes, long for the spiritual milk which is without guile, that ye may grow thereby unto salvation.—1 Peter 2: 2.

C. J. Ellicott says: "The word for 'desire' (A.V.) here is a strong word—*get an appetite for it*. Bengal is perhaps right when he says on 'new-born babes,' 'It is their only occupation, so strong is their desire for it.' Peter here again seems to lend a thought to the writer to the Hebrews (5: 12-14). In both places Jewish Christians are beginning to rebel against the gospel instructions, and in both places they are warned that they have not yet outgrown the need of the very simplest elements of the gospel."

Reading—1 Peter 1.

THURSDAY.

Finally, be ye all like-minded, compassionate, loving as brethren, tenderhearted, humble-minded.—1 Peter 3: 8.

"A return," says the above-quoted author, "from the special to the general. Peter has not, however, forgotten the *purpose* with which the former were given; his thought is still how to produce a right impression on the unbelieving world, although some of these injunctions touch only internal relations between members of the church. 'By this shall all men,' says our Lord, 'know that ye are my disciples, if ye have love one to another' (John 13: 35); and, again, 'That they all may be one . . . that the world may believe that thou hast sent me' (17: 21)."

Reading—1 Peter 3.

FRIDAY.

But the end of all things is at hand; be ye therefore of sound mind, and be sober unto prayer.—1 Peter 4: 7.

"Let watchfulness and prayerfulness keep pace with each other. Some are very vigilant, but too self-reliant. . . . Others are very devout, but not so circumspect as they might be."

Reading—1 Peter 4.

SATURDAY.

Likewise ye stronger, be subject unto the elder. Yea, all of you gird yourselves with humility, to serve one another; for God resisteth the proud, but giveth grace to the humble.—1 Peter 5: 5.

Bunyan wrote, "The valley of humiliation is of itself as fruitful a place as any the crow flies over."

Reading—1 Peter 5.

The New and the True.

Dear Bro. Editor,—

Will you pardon a further letter, for I feel that it is important that those who have followed this friendly controversy should understand exactly our respective views and be not mistaken as to the implications involved. On one question—that of apostolic authority—I would like to try to make my position clear. On another—that of the authority of the historic canon—I would like to ask, as a favor, that you should make your position clear.

With regard to the canon, are we to understand that you regard it as necessarily involved in "our plea" that we should contend for the historic canon as a whole as divinely authoritative? If so, then it seems to me, our plea is inconsistent, for we plead for the elimination of human authority, and then set up as the divine authority a selection of very early church writings made by certain human authorities. If not, then surely I may still claim to be in harmony with the spirit of the restoration movement (even though differing from the first interpretation of it) when I urge that to find that divine authority we must go back beyond that canon, even to Christ himself, discover his teaching, find out what authority he committed to his apostles, and examine every statement purporting to come from them by comparing it with his words. My reason for claiming that my thought moves in the spirit of the fathers of our movement was not that they had subordinated the Old Testament to the New, but that they had pleaded for the rejection of all human authority and the foundation of our faith upon the divine. With the evidence before them then, they thought that they were doing that when they set up the historic canon as the divine authority. With the evidence before us now, I submit, that can not be so lightly assumed and we can only place ourselves on unquestionable ground by going back to the words of Jesus himself. I scarcely understand your objection to that position on the ground that "no one knows of any certain words of Christ on other testimony than that of New Testament writers." If the gospels were not written by the men whose names they bear, then they are not inspired. If they were written by those men then we can trust their testimony as to the teaching of Jesus. We ought also to accept their testimony as to how they obtained their materials and, judging from the opening verses of Luke, they obtained them from earlier writings and the testimony of eye witnesses. They make no claim for inspiration in their work. If we are to "speak where the Scriptures speak and be silent where they are silent," then we will make no such claim for them.

With regard to apostolic authority: That Christ gave a certain authority to his apostles, and that they were inspired men I do not doubt. But I do not think the Scriptures support the view that this authority and inspiration were absolute—that it made them infallible authorities on matters of doctrine and practice in the same sense as was the Master himself. I recollect that it required a special vision and the demonstration of the descent of the Spirit upon Cornelius to convince Peter, and through him the rest of the apostles, that Gentiles were to be admitted into the church on the same plane as the Jews. If the inspiration granted to the apostles was complete and indubitable to them themselves, all this would have been unnecessary. But so weak was the conviction of Peter, at least, in regard to this matter, even after these demonstrations, that Paul later had to "resist him to the face" for "dissension" on the matter at Antioch. Evidently Peter, on that occasion, taught something, by word or deed, which was not in harmony with the truth. Paul certainly makes very strong claims for a direct revelation to him of the gospel he preached and, in face of those claims and of the character of the apostle, I would say that only the detection

of an inconsistency between his "gospel" and the teaching of Jesus would justify our questioning of them: and such inconsistency I do not believe to exist. But do Paul's claims to inspiration go beyond a claim to have had revealed to him the essential content of the gospel? Does Paul claim the same inspiration, for example, for his pronouncements on the status of women and the fashions they should adopt? Recollecting that he says on certain occasions, "Yet say I, not the Lord," and "I think I have the Spirit," I suggest we can be by no means certain that his claims go so far and that Paul's inspiration and authority had certain limits which it is very difficult to decide, even as that of Peter and the other apostles seems to have had. In face of these facts then, I think, if we would put our plea upon an unshakeable basis, we need to go back to Jesus himself for our absolute authority, and it may be left as a matter of opinion, just in how far the statements and example of the apostles may be regarded as authoritative. If we do this, am I not right in saying that "it will not greatly affect the positive gospel we have to preach"? Are not the gospel narratives sufficiently well authenticated and do they not contain sufficient material, particularly when additional light is thrown upon them by the "Acts" and the epistles (even though the authority of those works is looked upon in the secondary sense I have suggested) to enable us to prove the essential doctrines of the gospel and to enable us to uphold the rightness of the practices (such as immersion and the weekly observance of the Lord's Supper) for which we contend? On this matter I would appreciate an expression of your opinion.

In conclusion may I state the reasons why I have written these later letters. It has been no pleasant task, for I know that they cannot but have saddened, if not angered, some. It would have been easier far to have remained silent. But I have remained silent until I felt I was no longer justified in doing so. Ever since I first went to the University I have had very many educated young people come to me with their problems of faith. At first I tried to meet their difficulties on the old conservative grounds, but found that the tendency of such arguments was to increase the difficulties for them. I was forced to re-examine my own position and re-cast it as I have set it forth now. I then found that I was able to be of real help to those who came to me. In Adelaide, among my adult students, I have found large numbers with the same problems of faith, and I have been able to help them in the same way. I have been forced to the conviction that unless our plea is put upon a more solid basis than that of the inerrancy of the Old and New Testament Scriptures, it will appeal less and less to educated and thoughtful people not trained up in those views, and even those who have been so trained, finding, in increasing numbers, that the position is untenable, will be cast adrift in a sea of doubts and be led to give up elements of their faith which are vital and well founded. A too-rigid conservatism always causes reactions which go to extremes. I have tried to put forward a less rigid position, still conservative, for it conserves all that is vital in the gospel message, and is true to the spirit of our plea. I may have gone further than is necessary to meet the difficulties. I do not think I have gone quite far enough. It would be good to have the opinions on this matter of other of our brethren who have studied these questions. Among our American churches and in some of our sister religious organisations in Australia, there has been a going to extremes and a consequent bitterness and loss. I believe that a sufficiently frank and brotherly discussion now could save us from that. I believe that if, in a spirit of brotherly love and loyalty to Christ, we seek a basis for our plea on which the essentials of our faith can still stand firm, but which will

help to solve doubts instead of creating them, such a basis can be found, though it may have to contain room for wide differences. My last question, brother Editor, is whether this paper would be willing to publish articles which seek to contribute to such an understanding of the truth?

Yours faithfully,

A. C. Garnett.

REMARKS.

This long article is a considerable addendum to what seemed a closing letter announcing that the matter might drop. It reminds us of the traditional postscript of a lady's epistle.

We with many readers are being impressed with the difference between the view first given that, as we could accept the decisions of scientists in their own field, so we could accept the authority of the Biblical writers within the sphere of religion and morals, and the position now being taken by Bro. Garnett (e.g., that "it may be left as a matter of opinion, just in how far the statements and example of the apostles may be regarded as authoritative").

Questions answered.

Bro. Garnett's first question is very important. We welcome it for the reason that it gives opportunity for a re-emphasis of some truths for which our leaders in the Restoration Movement have ever stood. The supreme thing with them and us is loyalty to Jesus Christ the Son of God. We ask men to confess him, and declare that we have no other creedal confession. Accordingly our leaders in early days, both wisely and rightly as we believe, were willing to have in fellowship, as helpers and as preachers, men who, accepting Christ thus, differed widely on other points. From the beginning there has not been full agreement on even such things as the rationale of the atonement, precisely how the Scriptures were inspired, many matters of church polity, doctrine of last things, future destiny, etc. Clearly Peter on Pentecost did not demand a confession of faith or agreement regarding such points from his hearers. Clearly no candidate in apostolic days (when the canon did not exist) was asked to believe in "the historic canon as a whole as divinely authoritative" as a condition of his being regarded as a Christian with all the privileges of membership in the church, including the privilege of proclaiming the gospel. So Bro. Garnett's question is easily answered thus far. We have not written one word to impugn the Christian standing (and therefore the standing so far as "our plea" is concerned) of men who make it a matter of inquiry as to whether all the supposedly canonical books are rightly in the canon. Men were, are and should be accepted as Christians who believe in and obey the Lord Jesus Christ (as did the inquirers at Pentecost), whether or not they have any idea of what the "canon" means or how it arose, whether or not they have even discussed the question of inspiration so as to decide whether or not it involved absolute inerrancy on all points. For ourselves, we have never even met a brother who contended otherwise than we have written in the foregoing. There are devoted men within our Brotherhood who do not hold such views regarding the canon and inspiration as most of our people hold. We dare not deny their right to be in our ranks, their standing as Christian preachers, or even their sincere desire to further the plea for Christian union on the basis revealed in the New Testament.

In reply to a further question, we may say that we believe that the gospels plus the light of Acts and the Epistles freely accepted (even apart from the settlement of the authority of the canon) will enable us to uphold the rightness of our practices.

We must remark that there is a vast difference between the question of the minimum amount of belief or agreement necessary and that of what it is consistent or right for a Christian to believe, and, more particularly, what it is legitimate for a

(Continued on page 738.)

Foreign Missions.

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

News of Miss Benjamin.

Through the kindness of Mrs. Black we have received news of Miss Marjorie Benjamin, missionary in South Africa. She is now busy learning the language, teaching daily the native school at Bulawayo of 29 scholars; twice a week Bible Class for women; Sunday morning Bible Class for young men; some Sunday nights conducting gospel meetings; Wednesday night a class at Forest Vale. Miss Benjamin writes: "I receive the 'Christian' each mail, and devour the news."

Nurse Caldicott's Work.

Nurse Caldicott has received £5 from a Hind-marsh sister, and has purchased with part of it a stomach pump which was badly needed, as people sometimes swallow poison. The balance of the £5 will be used to help build a small dispensary store-room. A New South Wales sister sent Miss Caldicott a money gift, part of which has been



The Late Robert Dow.

used in purchasing some hygiene charts for medical educational work. Miss Caldicott says if at any time members could send her any medical or hygiene picture charts and picture charts on child welfare they would be most useful. Infant mortality is terrible in India, and Nurse Caldicott asks us to pray that she may be able to secure a room in Baramati for baby centre work.

A Faithful Kanaka Christian.

There passed away on August 19 one of the oldest and most respected of our Kanaka brethren, Bro. Robert Dow, a native of the Island of Ambrym, New Hebrides. When recruited for work on the sugar plantations, he came to the Bundaberg district 40 years ago, where I first started mission work. He came to the mission there, and was baptised. When I left in 1892 to commence mission work amongst the Kanakas on the plantations of the Isis River, he came to the Isis, and was a regular attendant at the Lord's table and an active worker in the mission. When the deportation of the Kanakas took place in 1906 I obtained for him a ticket of exemption, and he was allowed to remain in Queensland. He came to Pialba, and wherever he made his home he held meetings for his countrymen, and tried to lead them to the Saviour. He was treasurer for

the mission here, and the £25 sent to the F.M. Committee since August, 1924, was in his keeping. We have lost an active worker in the mission, his wife and family an affectionate husband and a kind and Christian parent. His funeral was largely attended by his countrymen and white people.—John Thompson, Pialba, Queensland.

Bro. L. Larsen adds: "It has been my great pleasure to have known Bro. Dow for quite a few years when I was in Maryborough. He used to attend my meetings at Pialba. One morning I got him to exhort the church—white people. He did it wonderfully well from John 14. I shall never forget it. Although he was a black man, he was looked upon as the white man of that district. I cannot speak too highly of him. I have baptised two of his children. Our late brother is a monument of the grace of God; a tribute to the worth of Foreign Missions."

Bro. Killmier's Letter Continued.

China is a big place, and we are most favorably situated away from the big main roads of intercourse between the provinces. At Yunnanfu the students have done much threatening, and made many demonstrations, but all they intended to do depended on the permission of the Governor, and his permission they could not get, so seeing he is a tyrant, they dared not go against him. At Ningyuenfu also the students made a demonstration, but it was a feeble unhealthy thing, and had nothing to feed on, for there are no foreigners there at present, so it died, poor thing! It was hardly famous enough to be known here, five days away. Here we have noticed no hostile feeling. As many patients as ever come to the dispensary. In fact, many more than for the corresponding period of last year; as many or more attended the church services; our friendship with the teachers and students is as strong as ever, for only one week ago we went by invitation to the middle school to a feast as the guests of the principal, and here we met a great number of leading men of the town, including the official himself. A couple of weeks before that there was an athletic meeting of all the schools in the whole district, and for the competitive events Mr. Anderson was the judge-in-chief, and I was invited as the official doctor to treat any first aid cases. We considered this a great honor, and we wonder the more at it when we hear of so much trouble in other places. However, we trust that these facts will go to prove to you people at home that the situation here in our immediate district is a very favorable one to the foreigner. This friendship with the educated classes we have cultivated as a matter of policy, for from the first we decided that it would be worth while.

Our summer conference Mr. Anderson will have reported to you in detail. It was better than last year, and attended by more people. We got to closer fellowships with those who were there, particularly the younger element.

The dispensary is as popular as ever. I could wish that it were not quite so popular at present, as I am trying to get all the time I can to prepare for my second language examination. The eye instruments arrived a month or so ago, and now we are able to make some at least of the many blind people in this place, to see. This morning I did a cataract extraction operation, and also the upper jaw.

We are glad to observe that this summer the climate has been a little kinder to us. Gladys and the baby are keeping well, their health being about the best of the whole missionary family. I think this may be in some measure due to a strict abstinence from Chinese food, etc.—Ray Killmier.

Tasmanian Home Mission Notes.

During the first six months the State evangelist has travelled 4,700 miles, visiting all of the churches on several occasions. He has immersed seven people; had two more decisions for Christ, and the attendances and interest continue to grow at Devonport and Ulverstone. He has started gospel services with good prospects at Sulphur Creek. The indebtedness on our Home Mission motor cycle has been reduced from £50 to £17. A response from all who have not helped hitherto will wipe off the balance.

We require £200 for the State work in the annual offering for Home Missions in Tasmania on Dec. 6. Let every member pray earnestly and plan for a big effort on that day. Send all moneys to the organising secretary, W. H. Nightingale, Queen-st., West Ulverstone.

BIRTH.

FANCOURT.—November 9, at War Memorial Hospital, Waverley, to Mr. and Mrs. Geo. Fancourt, of Fraser-st., Randwick—a son (survived three hours).

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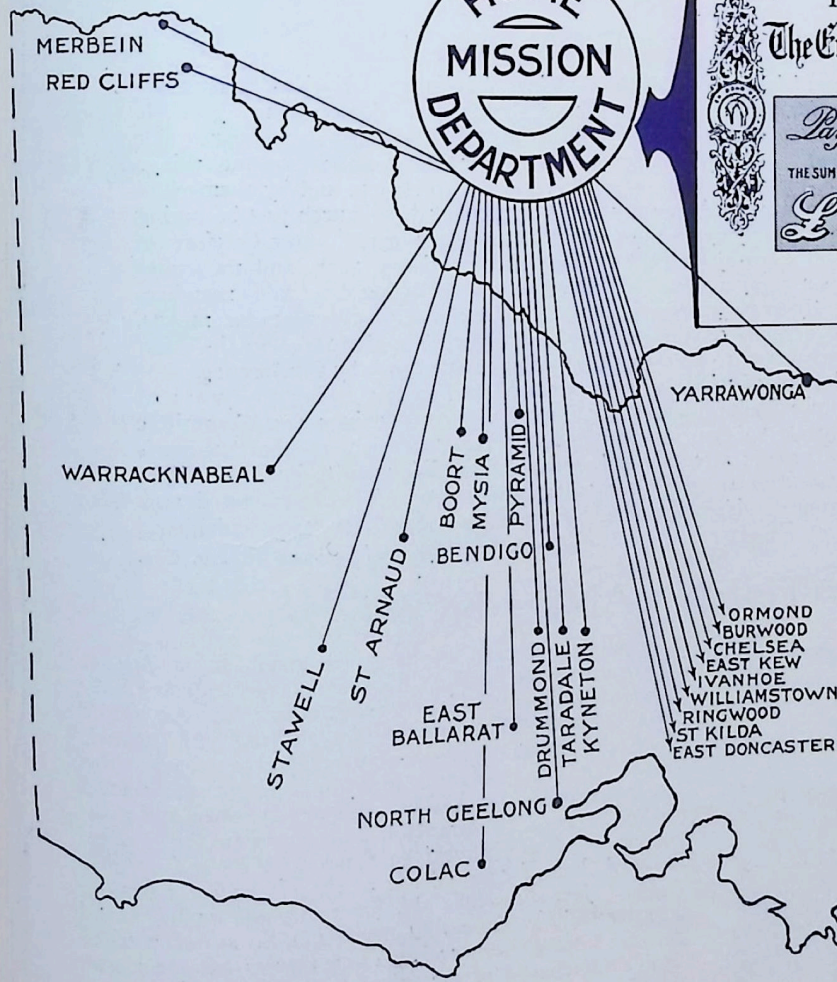
WHERE THE MONEY GOES



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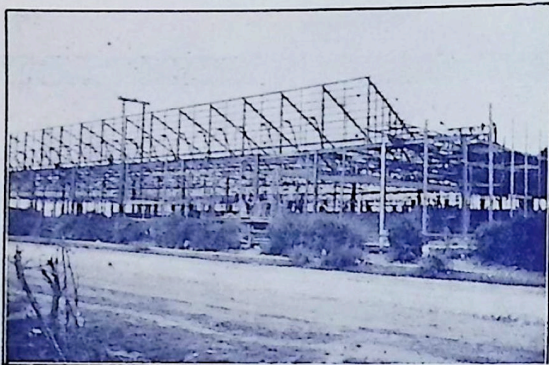


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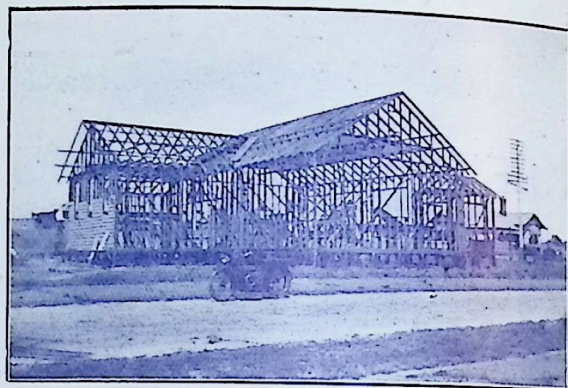
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ANNUAL APPEAL DEC. 6, 1925

BUILDING ENTERPRISES



Henry Ford Builds at North Geelong



So does the Victorian Home Mission Committee

ADVENTURING FOR GOD

All our Churches in Victoria are engaged in a great Home Mission Adventure. Each congregation meeting week by week and year by year for worship and preaching the gospel, also conducting Bible School, Christian Endeavour and other Young People's work takes a large responsibility, and cares for Home Missions in its own neighbourhood. After providing splendidly for all these important things another claim is made upon each Church, that is to help other Churches not so strong, and by themselves unable to provide for upkeep of their own work. Frequently this is on account of a Church just becoming established in a new district. To keep the flag flying in these places an appeal is made. Our Conference and various Committees are organised and specially devoted to the task of assisting such, and to render this very necessary assistance depend upon the generous contributions of the Churches and members throughout Victoria. In addition to weekly sums given through the collectors and other regular means, the Home Missionary Committee largely depends on the results of the *Great Annual Appeal* on the *First Lord's Day in December* for the necessary funds to carry out the work entrusted to it by Conference.

Members are told in this special supplement of what has been accomplished so far during the year; of new Churches established, of older churches helped and strengthened, of new openings the Committee would like to enter. All this work is a great venture for God, and for the extension of the Saviour's Kingdom. The King's business requires prompt attention and speedy action. We want to invest our lives and resources in the service of One who has done so much for others and for us. The facts stated now and brought before our members for urgent consideration should make strong appeal for large and liberal contributions on the first Lord's Day in December.

Robert Lyall, Conf. Pres. and Chairman Ch. Ext. Com.

ORMOND—THEN AND NOW



Built this year at Ormond by the Home Missionary and Church Extension Committees

A year ago Ormond was not on our map. It was just one of our prospective fields. We were unrepresented. Some believed we were too late to enter, others that we should await greater development before entering the district. Faith and courage spurred the Committee to secure a fine corner site, then to erect an attractive building and conduct a tent mission simultaneously. Wintry weather and other difficulties tested the tenacity of all concerned in the mission, but the good work went on, and with blessed results. To-day Ormond church is one of the Committee's healthy babies. Just six months old, but sturdy and growing. 66 members of the church, 70 scholars in the school, pledged to raise £4/10/- per week. These figures tell their own story. And what of the future? Surely no church ever had better prospects. Bro. W. H. Clay is the right man to lead this church to a big future. You watch it develop. Help on December 6 to keep this new cause going and growing.

**Six New Buildings erected in Home Mission Fields this Year
for the Glory of God and the Helping of Men**

HOME MISSIONARIES.

Read What They Do.

- R. G. CAMERON is a well-known gospel veteran. Ballarat East enjoys his preaching and counsel.
- F. CORNELIUS did much to prepare for the remarkable mission at Warracknabeal, and has since cared for the work there. He will shortly remove to Bordertown (S.A.), B. J. Combridge succeeding him at Warracknabeal.
- F. A. DAWS journeys 130 miles weekly to help the small church at Kyneton.



F. J. GOODWIN is seeking to lift the work at St. Kilda.

HARTLEY GRAY, in addition to doing a University course, is working hard at Ringwood. 38 were recently added through a mission under P. R. Baker.

ALF. HINRICHSEN is now the Committee's representative at Bendigo. He is having the best audiences the church has known for many years. Watch Bendigo grow!

E. C. HINRICHSEN has led hundreds to Christ this year. He preaches with convincing power. His native State of Queensland has claimed him for a brief period. Victoria gets him back next year for further tent missions.

C. G. KING, the man who very quietly does things. Churches in the soldier settlements at Redcliffs and Merbein have had his care this year. J. H. Bird will shortly take up this work.

A. W. LADBROOK has helped week-ends at Chelsea and will spend the College vacation in full-time service there. He has developed the largest Bible School in this seaside resort.

W. H. CLAY, merry of heart, and the embodiment of earnestness, after years of fine service with Western Australia's largest church, is now superintending the new churches at Ormond and Chelsea.

R. H. LAMPISHIRE works with the young church at East Kew. Started two years ago by the H.M. Committee, this field is now almost self-supporting.

R. G. McPHERSON spends his week-ends with the brethren at Doncaster East. He appreciates the new church home erected by the Church Extension and H.M. Committees.



MESSENGERS OF THE CROSS.

C. G. ORFORD, recently appointed to the church at Colac, is settling to solid and progressive work.

J. C. F. PITTMAN is giving the young church at Burwood the benefit of his long experience as a preacher. With their beautiful new chapel, the church is very happy and optimistic.

A. H. PRATT, with commendable tenacity, continues at Stawell. He has done well, and will never rest till the church reaches a position of self-support.



Reading from top to bottom: W. H. Clay, R. H. Lampshire, R. G. Cameron, A. H. Pratt, C. G. Orford, A. W. Ladbroke, H. Gray,

Reading from left to right: J. C. F. Pittman, F. J. Goodwin, C. H. Pratt, R. G. Cameron, A. Hinrichsen, A. B. Withers, E. C. Hinrichsen.

C. H. PRATT, recently of the Hinrichsen Mission Team, remained with the new church at Yarrawonga at the conclusion of the mission. Century mark passed in Bible School. Crowded morning and evening meetings.

J. SAVILLE, student preacher, helps the churches at Taradale and Drummond on alternate Sundays.

F. G. T. TURNER is the biggest traveller among our H.M. Preachers. Studying at the College of the Bible, he journeys 330 miles weekly to help the church at St. Arnaud.

W. J. THOMSON recently concluded work with Committee, returning to his native State, Western Australia. He was the first preacher at Chelsea, and cared for the work at Ormond prior to the coming of W. H. Clay.

W. A. WIGNEY has endeared himself to the brethren at Ivanhoe. His work among the young people is most commendable.

A. B. WITHERS, while studying at the College, has preached at Ivanhoe. Concluding his studies this year, he becomes the first full-time preacher Ivanhoe has had.

C. J. WILLIAMS will spend the College vacation with the church-to-be at North Geelong. Gradually but surely a Bible School and Church will be developed there.

WOULD YOU LIKE TO SEE A CHURCH

AT WANGARATTA?
BENALLA?
HAMILTON?
NHILL?
WEST BRUNSWICK?
SUNSHINE?
ASHBURTON?
RIPPONLEA?

So would the Home Missionary Committee

These are on the Committee's
List of Prospective Fields

HELP TO ESTABLISH CHURCHES
IN THESE PLACES

WERE THESE EFFORTS WORTH WHILE?

At Pyramid Hill a Church of about 50 members has been built up since April. There were 2 members in the town 8 months ago.

Since August a membership of 75 has been gained at Yarrawonga, there being 7 members formerly.

Can you think of anything save the lack of men and money to hinder similar results in a score of towns?

WHAT HAPPENED AT PYRAMID

Like most people you want to know where this place is, and are surprised to know that it is Victorian and not Egyptian. North-west of Melbourne 155 miles and 60 miles south of Swan Hill, you will find the new church at Pyramid. You wonder what kind of place it is, and of what size. Well, it is a very small town in flat, open country, and with perhaps 50 houses. You are surprised at the Home Missionary Committee sending a mission team to such a place. So was everybody else. There were but two members in the town, it was reported that there were not 200 Protestants within 10 miles of the place, and even the missionaries gravely doubted the wisdom of the venture. Yet there was the almost unaccountable urge to go. And go we did, for just 15 days of special effort. What happened? Why, fifty were won for Christ. Many have since been won. To-day there are 50 members. They will meet shortly in a beautiful new chapel, erected by the aid of the Church Extension Committee. One of their number, formerly a Roman Catholic, will enter the College of the Bible in February. Aren't we all glad the Committee went to Pyramid? The 1924 offering made that possible. This year's offering will bring similar results elsewhere.

See o'er our State wide open doors inviting;
Soldiers of Christ, arise and enter in!
Christians awake! your forces all uniting,
Send forth the gospel, break the chains of sin!

*"Every soul won for Christ makes
a breach in the ranks of the army
of sin."*



Yarrawonga Church Officers.

Church is 3 months old.

Annual Home Mission Offering Dec. 6

Here and There.

"To support liberally our Home Missions should be a call of duty and a service of love."

Dr. and Mrs. Clem. Verco and family are on a visit to Melbourne, having motored from Sydney at the end of last week.

The new building at North Geelong, Vic., is well on the way. It has been found necessary to defer the opening until Dec. 13.

The evening service at Enmore on Sunday, 15th, was broadcasted. This was the first time one of our ordinary services (in N.S.W.) was radioed.

In sending an order for almanacs a secretary writes: "Your fine production has won the admiration of the church here, and it has been declared 'the best yet.'"

In Victorian copies of this week's "Christian" there is an interesting four-page Home Mission Supplement. Additional copies of the supplement only are being sent to each church for free distribution.

The door of opportunity confronts the Queensland churches. The key to progress is "Home Missions." To what extent the door will be opened will be seen when the annual offering for Home Missions is received on Dec. 6. £500 will swing the door wide open.

For some years the students of the College of the Bible have issued an Annual which has served to keep friends in touch. The 1926 issue, entitled "C.O.B.," is just off the press. It is written by students, is varied in its subject matter, and is profusely illustrated. The price is 1/6.

The following telegram from Queensland reached us on Tuesday:—"Remarkable revival Hinrichsen-Brooker mission; twenty decisions Sunday forty-five last week, seventy in three and half weeks; thankoffering, two thirty pounds; mission shortness universally regretted.—Dakin, Maryborough."

Bren. Baker and Clay commenced a five weeks' mission at Granville, N.S.W., last Lord's day, Nov. 15. Bro. Clay addressed the church in the morning. In the tent Bro. Baker gave an evening address on "Rock of Ages." Splendid attendance. At the conclusion of the address seven made the good confession.

The Adelaide "Register" reports that "B. W. Manning, of the Mile End Church of Christ, has resigned his pastorate, after nearly five years' service. For health reasons he intends to take up the duties of a country church." Bro. Manning, our news reporter states, will endeavor to stay on at Mile End till a successor can be secured.

The volunteer mission being conducted by Bro. Schwab at Shepparton, Vic., is meeting with good success. Very fine messages have been listened to at all services, and six decisions have been made to date. On Sunday, 15th, Bro. Grant, of Prahran church, was present, and at the evening service rendered assistance in a quartette.

Many complaints of non-delivery of the "Christian" reached us on Saturday and Monday. Single copies for Victoria were lodged in the G.P.O. on Wednesday afternoon, and the balance as usual on Thursday morning. The postal authorities explain that delay was caused by congestion of overseas mails and electioneering matter.

Mr. G. Fretwell, Churches of Christ Conference President, and Mr. A. L. Haddon, M.A., secretary of the Young People's Department, are to take part in the Richmond-Tweed district conference. The Mayor of Lismore has arranged a civic reception. Mr. Haddon, as president of the Council of Religious Education, will address united meetings in connection with "Children's Year" at Lismore, Murwillumbah and Ballina.

The tent mission at Camberwell, Vic., is now in its second week. Up till Monday night there had been eight decisions. At a splendid meeting on Sunday night six of these came forward. Strangers attended in good numbers. Bro. P. R. Baker is delivering the message with power, and Bro. I. Barber's singing is greatly enjoyed. Mrs. Barber also renders beautiful solos. Members of sister churches can help greatly by visiting the mission on week-nights. The Wattle Park tram stops opposite the tent.

A brother who has had experience in preaching and teaching would like to locate in some small town where there is no regular preacher and where his services would be of value. He would prefer Victoria, but is willing to go where he is most likely to be used. He is a shop-assistant (manchester and dress department), and can show good references. Any church or member who can help him to secure a position at his trade, with a view to having his help in church work, is invited to write to "Helper," care of Austral Co.

There is a story for telling behind a contribution received for the College of the Bible offering from "The Moorook Brethren." When some time ago the sons of Bro. Hugh Gray expressed the desire to follow their father in service as evangelists, and it became necessary for some more money to be raised—for the ordinary salary of a preacher will not bear the charge of two sons in College—Bro. Gray went on the land at Moorook. But he could not be silent as to his faith, and gathered a Bible Class that used to study the Word. As a result a young Home Missionary of the Methodist church was led to know more perfectly the way of the Lord. His obedience to the faith has led his brother to inquire still further into God's word with a similar result, his brother-in-law accompanying him in decision. The Home Missionary will enter Glen Iris next year. Bro. Gray is returning to the work, and has accepted a call to North Adelaide church. The Moorook brethren look like scattering, but they appear to be like certain brethren mentioned in Acts 8: 4.

The opening day of Prospect tent mission, S.A., was a very happy one, commencing with a sunrise prayer meeting. At the meeting for worship Bro. Tease gave a rousing address on "Revivals." Mrs. Wainwright was received into fellowship. In the afternoon a bright service for old and young was held in the tent, when the subject was the "Boomerangs." There was a full tent to hear the message at night entitled "King Arthur's Sword." A Sunday School scholar made the good confession. Good attendances during the week-nights, visits from a number of churches being greatly appreciated. During the week one other (a Mohammedan young lady) confessed the Lord Jesus. On Nov. 15 all services were in the tent, and there were fine gatherings. Bro. Beiler addressed the church on "Paradoxes." Bro. and Sis. were received into ter Black, from Gardiner, Vic., were received into a fellowship. In the afternoon Bro. Tease gave a powerful address on "Fighting the Drink." Magnificent meeting at night, and after a telling message on "What must I do to be Saved?" another Sunday School scholar came forward. Three confessions to date. Miss Eileen Smelt's solos are beautiful. The singing led by Bro. Beiler is hearty and spirited. On Saturday night the girls' club had their annual demonstration and presented an interesting programme. Sympathy is expressed with the relatives of the late Sister Mrs. Johnson, who was called home last week.

ADDRESSES.

P. B. Baker.—28 Griffith-st., Caulfield, Vic.
W. G. Graham (preacher of Fullarton church, S.A.).—C/o F. W. Rainsford, 3 Campbell-rd., Parkside.

South Australian Home Mission Notes.

H. J. Horsell.

The annual offering for the church extension building fund will be taken up by S.A. churches on Lord's day, December 6. £500 is the aim.

The Home Mission Committee, in budgeting their work for the ensuing year, have decided to suggest to each church in the State a certain amount as their share of the total sum required, and respectfully ask the churches if they will kindly do their best to raise the money required to make possible the proposed aggressive campaign. If all the churches fall into line and raise their apportionment, it will largely overcome the need for an appeal at the annual conference. Provided the Home Mission Committee know that a certain income is assured, work may be planned and carried through without anxiety as to finance.

Lantern lectures have been given by the secretary during the month at Maylands, Henley Beach, Col. Light Gardens and Cowandilla. Good attendances and splendid interest has been shown. The information given by the aid of the pictures should prove of educational value, and make for more regular and systematic support of Home Mission enterprise.

J. Warren is at present located with the churches at Blackwood and Forestville. He reports increasing attendances at all meetings. The Bible School is overcrowded and more accommodation will soon be required. He intends devoting several days to visitation in the Blackwood district.

The cause at Murray Bridge is on the upgrade. Bro. Arnold is encouraged with the improvement of the auxiliaries of the church, and is optimistic about the future. They would like a mission during the year.

Several churches are inquiring about tent missions during 1926. It is certain that our evangelistic team will have more work offering than they can cope with. Six or seven missions are already in the mind of the committee, and at least as many more could be arranged. We expect to begin at Gawler in February.

Work at Broken Hill among the young people is in good heart. Bro. Blackburn in his last report mentioned a successful banquet at which about 100 were present. There are 23 young ladies in the P.B.P. and also 19 young men in the K.S.P. The Bible Class is well attended and most of the auxiliaries doing good service.

Bro. W. A. Eagle is most sanguine concerning the cause at Moonta. The average attendance at Sunday night gospel services for the month has been 134. The financial position is good. He has had one confession. Bro. Eagle is hoping that a mission may be arranged for Moonta.

Bro. L. A. Bowes has resigned at Port Pirie, and expects to relinquish work with this church about the end of December. We regret that ill-health of Mrs. Bowes has necessitated this step. There have been eight confessions during the past few weeks, and the attendances at the Y.P. meetings is about 25. Bible School work in good state. Between 60 and 70 young people recently sat down to a banquet. Repairs to the chapel have meant an expenditure of nearly £60, and a further £50 will be paid off the building debt. This is a splendid field of service.

Bro. Warren, of Wallaroo, sends along his usual cheery report and also mentioned the desire for a tent mission. Everything is going well.

Bro. E. H. Randall is working hard in the recently-extended circuit from Berri to Cobdogla. Our brother now has four places for which to arrange required speaking appointments. The Bible Schools in all parts of the circuit are doing well. Our brother writes hopefully concerning our work in the River Murray district.

IN MEMORIAM.

EWERS.—In loving remembrance of David A., who went to be with Christ his Lord on November 19, 1915. "Till he come."

The New and the True.

(Continued from page 735.)

preacher to teach or for a church to sanction as teaching. We rejoice to think of Bro. Garnett as a devout believer in our Lord, accept gladly his statement that he has been used to help doubters, and welcome most cordially his remark in the above letter that he has no doubt the apostles were inspired men. We accept too his declaration that he now preaches a full gospel as of old. But we think he is very far wrong when he puts the apostolic statements on a lower level of authority than the words of Christ recorded in the gospels, and that it is simply impossible to acquiesce in his view that "it may be left as a matter of opinion, just in how far the statements and example of the apostles may be regarded as authoritative." In our judgment that is both out of harmony with apostolic inspiration and tending to the destruction of "our plea."

It is notorious that preachers calling themselves Christian to-day are rejecting not only the teaching of Acts and the Epistles, not only the miraculous incidents of the gospels, but many of the words of Christ himself—all because these do not pass some subjective tests of their own. Whether in the case of these extremists or in that of milder men, we cannot assent to apostolic judgments being written down as "matters of opinion."

Do the texts disclaim inspiration?

Bro. Garnett thinks that certain texts to which he refers support his position. Not one of the texts, it may confidently be stated, is out of harmony with a strict view of inspiration. We note them now, not for Bro. Garnett's sake, but because we do not wish readers to be unsettled. Our brother's inference from the texts is, in our judgment, neither new nor true. (a) Regarding Peter and Cornelius. Peter was led by the Spirit (Acts 2: 38, 39) to declare God's plan for all he should call. It is true that Peter did not realise the full implication of that message; hence God, when the need came, revealed the truth clearly to him. It would be absurd for any one to claim that full inspiration would only be possible if all truth were delivered at one time. There is no suggestion in Acts that Peter or any other apostle between the first gospel sermon and the conversion of Cornelius had been preaching anything opposed to the reception of Jews and Gentiles on the same terms. But when the occasion came, God definitely revealed his will regarding Gentiles. What is there against inspiration in that? (b) Both Peter and Paul could not be right in their conduct at Antioch. But there is no warrant for saying that Peter preached a different doctrine from Paul. It was a matter of personal conduct; and, whether the revelation of truth to an apostle were "absolute" or not, we know of no believer in inspiration—full or attenuated—who would hazard a claim that that inspiration so coerced any apostle's personal will that he was beyond possibility of sin. (c) *Re Paul and women:* We freely admit difficulties of exposition. But even if Paul's ruling be allowed to have been intended to be temporary in character and his arguments suited only to a particular situation and modes of thought remote from ours, that would not in itself discount their appropriateness for that situation, or (if that be so) their inspiration. (d) *1 Cor. 7: 12* is, when taken in its context, not even apparently out of harmony with full inspiration. The contrast between verses 10 and 12 is not between commands given by Paul as an inspired apostle and by Paul as a private individual. "The real part of the contrast is between a subject on which our Lord himself while on earth gave direct verbal instruction, and another subject on which he now gives commands through his apostle." Christ had given verbal teaching regarding divorce but had not personally spoken of such problems as arose when the conversion of a married person left one of the partners a heathen. Paul speaks of that subject quite authoritatively: "So ordain I in all the churches" (verse 17). (e) In *1 Cor. 7: 40* Paul writes: "I

think that I also have the Spirit of God." How does this deny inspiration? Taking the very lowest ground, might we not well ask: If the Apostle Paul thought he had the Spirit of God in his utterance, why should a twentieth century Christian presume to doubt it? The second "I" in the verse is emphatic. "There were men in the church at Corinth with spiritual gifts; and it is probable that their authority, or that of some other Apostle, had been arrayed by misrepresentation against his; so, in order to silence any such plea for disregarding his teaching on the subject, he closes the discussion with the modest but very emphatic reminder that he spoke by inspiration; whether others did or not." There is neither necessity nor good reason for thinking that here Paul doubts his own inspiration.

What can we publish?

Our correspondent's closing question should be answered. We are always willing to publish helpful, constructive articles on religious subjects. We have never discriminated between what are called conservative and liberal brethren, and do not intend to do so. But the reason for the existence of this paper must be borne in mind. It is intended to be a means of furthering our work, of building up Christians, and of introducing "our plea" to other than our own people. Constructive articles which restate our position are always welcome; a freshness of treatment in a manner which will arrest the attention of people while remaining true to the teaching of the Scriptures is most desirable. But we do not consider that the "Christian" should serve as a debating arena, and so suggest to the world at large, and to our own families in particular, that we are a people marr-

ing our plea for Christian union by internal wrangling and opposing doctrines. The amount of space we have given to our brother will forbid his thinking that we have the wish to be exclusive, or that we fear the cogency of his reasoning. It may be desirable for brethren to confer and talk over differences in a friendly way, and we have no objection to their doing so, and we have lightly going to raise the cry of heresy or seek to unchristianise anybody.

It would be quite impossible for us to promise publication of articles of a destructive nature intended or calculated to discredit the authority of Scripture or instil doubts into the minds of our readers. We should regard the doing of this as a breach of trust. The chief point in all our articles regarding "our plea" has been that we all who believe in Christ as Son of God and Saviour, who accept the authority of his commission, should go ahead and preach "Christ and him crucified" to men, tell seekers for salvation what he would have them do to be saved, and then teach the disciples to apply the principles of Christ in every-day life. If all—liberals and conservatives, if such titles are permissible—will do this, we shall gloriously succeed. If, instead, any brethren feel they must tilt at the things we have held dear, if they go outside the scope of our Lord's commission and in preaching what is new belittle the New Testament writers or seek to unsettle the faith of any, they must expect to be opposed. But none of us need oppose one another if we follow the apostolic example, and, putting human philosophy aside whatever may be our opinion of it, preach Christ to men. We urge that we all try to do that, and so put "first things first." Then let us be as forbearing as we can.—Editor.

A Correction and a Comment.

Stephen J. Corey, Vice-President of the United Christian Missionary Society, U.S.A., writes:

"I find in your issue of July 9 a supposed quotation from A. G. Saunders, which is as follows:—

"When speaking of his retirement from the Philippine mission, Bro. Saunders said that he relinquished his work as a protest against the practice of open membership that was becoming common in many of the mission fields controlled by the U.C.M.S."

"I have written to Bro. Saunders about this statement and asked him to correct it. Open membership is being practised nowhere on the Foreign Missionary field, and our missionaries in the Philippine Islands and everywhere else are carrying out the policies of the United Society, which have been set forth in the Foreign Missionary Manual, page 36, a copy of which I am sending you. I am very sorry that this statement has appeared. I have asked Mr. Saunders to show you a copy of our plans for comity in the Philippine Islands in connection with other religious bodies. The statement sets forth in frankness the situation just as it is.

"Since you mention in your article a statement by John T. Brown, I am enclosing the answer of the United Christian Missionary Society signed by its whole Executive Committee to the statement of Mr. Brown, so that you will have both sides of this case. Our Executive Committee is composed of men and women over the whole brotherhood, who are our best leaders, and who give much time and prayer to the conduct of the Society. I know you will be fair to this organisation in any discussion of these questions."

We gladly give space to the foregoing. We printed without comment the report of Bro. A. G. Saunders' speech. In one particular Bro. Saunders says the report was inaccurate; he made no reference to any other mission field than the Filipino one. The report, however, truthfully assigned the reasons for our brother's leaving the Philippine Islands. Bro. Saunders has shown us the plans for comity, and we have read them

with interest. We have also read the Manual as well as the reply of the Executive Committee to John T. Brown. Candor compels us to say that the answer is not a satisfactory one.

For information, and in fairness to the United Christian Missionary Society, we print the announcement contained in the Manual (page 36):—

"As a purely administrative policy, the Board of Managers of the United Christian Missionary Society announces the following:

"In harmony with the teachings of the New Testament as understood by this Board of Managers, the United Christian Missionary Society is conducting its work everywhere on the principle of receiving into the membership of the churches at home or abroad, by any of its missionaries, only those who are immersed, penitent believers in Christ.

"Furthermore, it is believed by this Board of Managers, that all of the missionaries and ministers appointed and supported by this Board are in sincere accord with this policy, and certainly it will not appoint and indeed it will not continue in its service any one known by it to be not in such accord. It disclaims any right and disowns any desire to do otherwise."

It has to be noted however, that a later "Convention Interpretation" of the action of the Board of Managers was such as to lend itself to being used to justify the practice of what is virtually open membership. That this is so is seen from the following resolution carried at the last Filipino Convention in April, 1925:—

"Whereas members of churches of other communions are often located in communities where we have the only church, and whereas we wish to give them the fullest possible recognition in our churches, be it resolved that it is the sense of the Christian Mission that evangelical Christians who have not conformed to our requirements for regularly entering the church should be listed as affiliated members while still retaining their membership in their home churches, it being made clear that they are not regular mem-

bers of the local church." (These "affiliated members" have believed that they were "regular" members of the church.)

In all the years we have endeavored to avoid participation in any discussion relating to the missionary work of our American brethren. Seeing our innocent and compressed report has evoked the letter of Bro. Corey, we could do no less than to publish his reply with the above comments and to express the wish that both the spirit and the letter of resolution of the Board of Managers might be kept, and that all missionaries might be "in sincere accord" with the preservation of the New Testament conditions of church membership, and that not merely as a matter of "policy."

Filipino papers tell of a large gathering of Disciples in Manila recently which declared that they stood for the New Testament church and not for open membership, and which demanded the retention of the Wolves—missionaries who stood for the New Testament plan and whose resignation had been called for.

We are glad to hear that at the Convention held in October at Oklahoma City, U.S.A., strong exception was taken to the continued employment of "open-membership" missionaries.—Editor.

Church Extension in Victoria.

The Victorian Church Extension Committee, in co-operation with the Home Missionary Committee, has in its brief history assisted greatly the forward movement in churches and buildings.

Since commencement of Church Extension Committee operations in 1910, assistance has been given to churches as follows:—

Year	Church	Amount
1910 ..	Colac	£616
1912 ..	Preston (land)	341
1913 ..	Boort	100
1914 ..	Gardiner (land)	294
1914 ..	Northcote	1452
1915 ..	Emerald	80
1916 ..	Woorinen	50
1916 ..	Surrey Hills	50
1918 ..	Horsham	1228
1919 ..	St. Arnaud	366
1919 ..	Collingwood	2000
1920 ..	Rochester	250
1920 ..	Caulfield, Bamba-rd.	1250
1920 ..	Red Hill	24
1920 ..	South Melbourne	100
1921 ..	Ararat	2158
1921 ..	Ringwood	738
1922 ..	East Kew	1427
1923 ..	Red Cliffs	656
1923 ..	Shepparton	1363
1924 ..	Chelsea	1785
1925 ..	Ormond	1750
1925 ..	Yarrawonga	850
1925 ..	North Geelong (approx.) . . .	1500

£20,428

The Committee also assisted in making banking arrangements to provide cost of buildings for churches at Oakleigh, Coburg, Gardiner, Brighton, Hampton, Geelong, Essendon, Doncaster East and Hartwell (late Burwood). The amount involved was more than £15,000.

Very grateful acknowledgment is made to all helpers of the Committee, to generous brethren and sisters for loans, and to all contributors. Continued and further help is solicited from all having ability to assist both with gifts and loans at rates of interest mutually arranged, so as to enable Committee to help churches requiring buildings.

W. C. CRAIGIE.
ALFRED MILLIS.
CHAS. HARDIE.
REG. ENNISS.
ROBERT LYALL.

Members Church Extension Committee,
Churches of Christ in Victoria.

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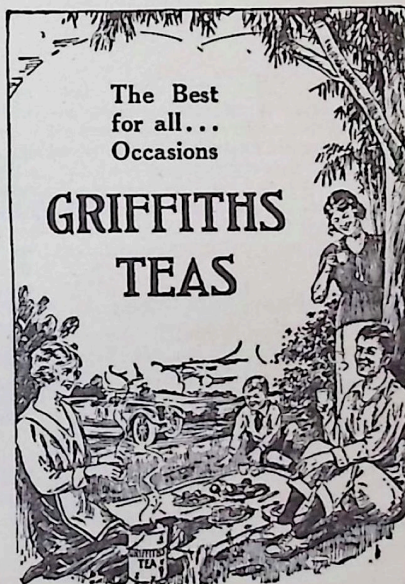
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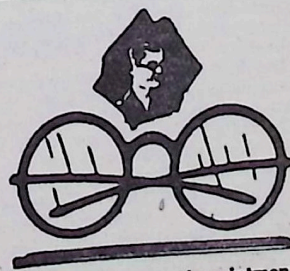
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News of the Churches.

Tasmania.

Launceston auxiliaries are flourishing. Bible School under superintendent Bro. F. J. Daniels is doing well. Bro. Arnot is training children for anniversary. W. Reid, from Carlton, Vic., was present on Nov. 8, when N. G. Noble's exhortation was "The Christian's Telescope." Mr. Bert Bentley, Tasmanian Secretary of B. and F. Bible Society, delivered a fine evening message. An offering was received for the society's work. On Nov. 7 Y.P.S.C.E. enjoyed an outing. Bro. Noble conducted the service at Invermay on evening of Nov. 8.

Western Australia.

Subiaco is pleased to announce the securing of the services of Bro. A. Brook as evangelist. The church appreciates the help Bro. A. Lucraft has rendered in conducting the gospel services.

Bassendean meetings continue to be well attended. On Sunday, Nov. 8, a fine address was given by Bro. Ingham, Bro. Hughes taking the gospel service in the evening. The young men report good services at Beechboro.

Victoria Park reports that a girl from the Bible School confessed Christ. Meetings are keeping up well. Several members are sick. Bro. Hagger's exhortation on Nov. 8 was much appreciated. Bro. Hibburt spoke to a good audience at night. The church has purchased a new site for chapel on a fine elevated position in Harper-st.

Queensland.

Gympie reports splendid services on Nov. 1. Bro. Vanham exhorted, and also addressed a well-attended gospel meeting. Three young ladies made the good confession, and one candidate was immersed. Young ladies' society and young men's training class have amalgamated, and Bro. Vanham has commenced a series of expository addresses. The prayer service has more than doubled in attendance.

New South Wales.

At Lismore, Nov. 8, Bro. F. R. Furlonger was present after a period in hospital following operation. Bro. P. J. Pond preached at night on "Prohibition and Christian Duty." Bro. Russell Wotherspoon has been appointed secretary for the choir, and Bro. F. Sutton is secretary for Bible School.

A broadcasting service was held at Enmore on Sunday evening, 15th, which proved a great success. There was a large attendance. The special singing by the choir, together with solos by Mrs. Smith, Miss D. Flood and Mr. N. S. Janson, was greatly appreciated. Bro. Whately's address was on "Laborers Together," and was highly appreciated.

Mosman Sunday School anniversary on Nov. 1 and 3 was one of the most successful ever held. Selections from the programme were repeated on Nov. 8. The evangelist and his wife, Bro. and Sister Davis, have returned from holiday. Good meetings are reported. Several meetings of the men have been held, and plans formed for the advance of the work.

At Chatswood on morning of Nov. 15, Bro. R. Verco addressed the church very helpfully. Visitors included Bro. and Sister R. J. Dick, Auckland, N.Z., Bro. and Sister P. Winter; Bro. and Sister Charles Lawson and Sister Rae Lawson; Bro. and Sister Walter Lawson and Bro. Graham Lawson, of Swanston-st., Melbourne. Bro. K. Vincent was received into fellowship as a baptised believer. The prayer service is well attended. The gospel services are full of inspiration by the splendid messages given by Bro. J. Whelan. Attendance good. Solo by Miss Rae Lawson.

South Australia.

Moonta meetings on Nov. 15 were fair. In the evening Bro. Eagle conducted an in memoriam service to the late Sister Feder. A young girl confessed her Saviour. Four new scholars at Bible School, making a total of nine for the month.

Kadina J.C.E. and Bible School continue to grow. During the absence of Bro. and Sister Filmer on holiday, the services have been conducted as follows:—Nov. 8, morning and evening, Bro. Syd. Wilton; Nov. 15, morning, Bro. N. Bartle; evening, Bro. E. G. Warren.

Forestville attendances are keeping up nicely. Bro. Warren gave a fine address to the church on Nov. 15. The mid-week prayer meetings are particularly pleasing. Sister Stange was baptised and received into fellowship on Sunday, Nov. 8. The Sunday School is growing and needs more room and workers. 96 is the record attendance.

Semaphore Bible School anniversary services were held on Nov. 15. Splendid attendances. Speakers, Bren. H. J. Horsell, J. Wiltshire and G. Rootes. The singing of the scholars under the baton of Bro. Duncan McKie left nothing to be desired, and a solo from Mrs. L. V. Mathews, A.L.C.M., was appreciated by a large congregation.

A very successful anniversary of the Tumby Bay Sunday School was held on Nov. 1. Two good meetings, afternoon and evening, Bro. Russell speaking. Good singing from children. On Nov. 2 services were continued by a public meeting and supper, when the children received their rewards, and certificates. Ten scholars attended every Sunday.

Williamstown work is progressing. Oct. 25 was the Bible School anniversary. Bro. Wiltshire was present all day, also on Monday evening. Splendid meetings all through, and crowds came to hear the gospel. The large hall was nearly full afternoon and evening. Bren. Talbot and Wiltshire gave fine addresses, and singing by the scholars was enjoyed.

Gawler anniversary services were held on Nov. 1. Bro. Raymond conducted three services. At a roll-call in the morning a good number responded with a text. Special singing was rendered during the day by a choir under Bro. A. Dealy. On Monday evening a good programme was provided, and short addresses by Bren. Raymond and Talbot. A nice number were present from the Williams-town church. A social cup of tea was handed around.

At Queenstown Q.Y.P.M., on Sunday, Bro. Holland gave an interesting talk. The Bible drill is progressing under the leadership of Bro. Geo. Cox. The church celebrated its 56th birthday. In the morning Bro. Brooker gave a talk on "Another Milestone." Sunday School was well attended. In the evening the choir rendered special singing. Bro. Brooker's subject was "Go Forward." A young girl from the Sunday School confessed Christ. Both morning and evening services were well attended.

At Mile End on Nov. 8 two were received in by faith and baptism—a lady and a young man. At night one young woman came forward. Bro. Allen Brooke addressed the service at Wednesday meeting. Nov. 15, a husband and wife were received by letter. Two young men confessed Christ at the evening service. Special prayers of the church are being offered for Bro. B. W. Manning, who, for health reasons, is compelled to take things more quietly. Bro. Manning hopes to be able to continue until the next preacher is ready to take over the work.

Wallaroo Bible School anniversary was held on Nov. 8 and 9. Mr. White (Methodist) gave a nice address to the children in the morning. Afternoon and evening services were addressed by Bro. Eagle, of Moonta, who gave splendid mes-

sages. Singing by the scholars was delightful. On Monday evening Bro. J. Paddick was chairman and Mr. Sanders (Congregational) gave a good address. Musical and elocutionary items were enjoyed. The picnic and elocutionary items were enjoyed. The picnic was held on the North Beach the following Saturday. Bro. Sam Trevelyan gave a good address on Sunday evening, Nov. 15. Bro. E. G. Warren preached in Kadina.

Unley church anniversary was held on Nov. 15. In the morning the chapel was crowded, 260 of serving the Lord's Supper. Two were received into fellowship by faith and obedience, and Bro. F. Collins gave a splendid address. At night to a large audience Bro. Webb spoke on "The Divine Purpose of the Church." An anthem by the choir and solos by Mrs. G. A. Jessup and Mr. W. Magarey were much appreciated. On Monday, Nov. 2, the girls' gymnasium club gave an excellent demonstration in Unley Town Hall, before a large audience. As a result, club funds have a credit balance of about £25. Last Wednesday several brethren and sisters from Colonel Light Gardens. Bro. Webb immersed six—five of the mission converts, and a young lady from Colonel Light Gardens—and a married man confessed Christ. Last Lord's day Bro. J. Fisher addressed the church, and Bro. Webb received two into fellowship in the evening, and preached the gospel.

Victoria.

Another of the young people confessed Jesus as Lord at Newmarket last Sunday evening.

At Lygon-st. on Sunday morning Bro. R. Ennis gave an enjoyable address, and at night Bro. A. G. Saunders spoke on the question, "Do We Need a New Bible?"

There have been three baptisms at Ringwood, two lads and an elderly sister. Meeting Sunday morning very fair. In the evening Bro. Hartley Gray's topic was "The Light of the World."

Ormond had very nice meetings on Nov. 15. Bro. Clay was present all day. Many strangers attend the evening services. Sister Miss Munting and Sister Miss Ivory, from Ulverstone, Tas., were visitors on Sunday morning.

At Echuca on Nov. 8 Bro. Woolnough preached to the biggest gospel service for some time. Nov. 15, best attended prayer meeting prior to gospel service, and building almost full at gospel service. A large percentage of men are attending.

At Gore-st., on Sunday, 15th, Bro. Saunders gave a Home Mission address in the morning, and at night spoke on "The Divine Summons." Three boys from the Sunday School made the grand confession. During the week the cricket club held a social.

At Swanston-st. on Nov. 8, Bro. J. G. Barrett addressed the church most acceptably and referred to the work of the Prohibition League. A contribution was made to the League of £11. On Nov. 15 Bro. Shipway delivered excellent addresses morning and evening.

At Montrose an average of 40 attended gospel services for past month. Interest in mission, to commence next Lord's day, is increasing. Bro. Dawes, missionary; Bro. Garland, song-leader; Bro. Banks, general helper. Sunday School picnic on Nov. 3 was a great success.

The secretary of the China Inland Mission, Mr. R. Powell, was with Oakleigh church last Lord's day, and gave interesting addresses. Two scholars from the school who were obedient to the Lord's command received a welcome; Bro. H. Hunt, from the Baptists, was also welcomed.

Good meetings at South Richmond. A combined prayer meeting was held on Nov. 11, North Richmond and Burnley members joining in. Over 60 were present. Bro. A. Mudford presided, and Bro. A. G. Saunders' address on "Fools for Christ's Sake" was much enjoyed. On Sunday, Nov. 8, Bible School anniversary services were held. Good singing by the children under leadership of Bro. A. Smith, of Windsor. Bro. Earle of the College, addressed the children in the afternoon. On Sunday, 15th, the services were continued. Singing was again enjoyed, and prizes were given out by Bro. Hinrichsen. At the gospel service Mrs. H. Williams sang a solo.

Horsham and Haven had splendid addresses from Bro. Wm. Wilson on Nov. 15, and at the close of the evening service at Horsham a daughter of Bro. Becker made the good confession.

At Prahran on Sunday morning Bro. F. T. Saunders gave an appreciated address. In the evening Bro. McCallum preached a very fine sermon. During the past five or six months Bro. A. L. Gibson has conducted the evening services, and the church is deeply indebted to him. The church is still without a permanent preacher.

At Hampton recently Bro. G. T. Walden gave an interesting lecture on our Foreign Mission work. Last Sunday Bro. J. Pittman was the morning speaker. Bro. and Sister Jabez Edwards, of New Zealand, were visitors. At night Bro. F. T. Saunders preached a forceful sermon. On Monday, at a social, cricket club trophies were presented.

South Melbourne continued bright anniversary services. The speakers were Bren. J. Waterman and C. Williams. Special features were hymns by the children, choruses, duet and cornet solo. Bro. Tee, transferred from Lygon-st. church, was welcomed. Bro. T. Turriff, Bible School superintendent, spoke well at the C.E. Sister D. Harlow was baptised at the mid-week meeting.

Hawthorn members and friends held a conversation on 11th inst., in honor of the tenth anniversary of Bro. T. H. Scambler's ministry with the church there. Addresses were delivered by Bren. Robert Lyall, A. R. Main, and J. McG. Abercrombie. Presentations were made to Bro. and Sister Scambler expressing the love and esteem in which they are held. A very happy time was spent.

Meetings at Middle Park on Sunday were smaller. In the morning Bro. C. Payne delivered an excellent address. Bro. and Sister Allen and Sisters Larcombe, from Hornsby, N.S.W., were present. Bro. Robinson's gospel message was on "The Perfecting Power of Love." Miss Dickens rendered a solo. The annual Sunday School concert and distribution of prizes on Wednesday night was a great success.

Cheltenham on Sunday had many visitors in the morning. A large school in the afternoon. Afterwards, teachers and others were entertained at tea by Bro. and Sister Chipperfield. Our brother has just retired from the superintendency, and a presentation was made to him. At the evening service, attended by the church cricket club, Mr. Wakeley preached a splendid sermon. The male quartette sang well, also the choir. A lady and gentleman confessed Christ.

Good meetings at Yarrowonga on Nov. 15. In the morning Sister Mrs. Martin was welcomed into fellowship. Two new scholars enrolled at Bible School. At the gospel service a young man made the good confession, and was baptised, also the one who came forward last Lord's day. The mid-week service has an average attendance of 30, and the singing class on Wednesday night, under leadership of Bro. Pratt, is making good progress.

At Coburg one sister has been received by letter from Yarrowonga. The annual school picnic at Royal Park on Nov. 3 was a great success. On Nov. 12, the cantata "Princess Chrysanthemum" was ably given by Collingwood members to a full house. Nov. 15 was a day of blessing. Bro. A. Withers gave a splendid morning address. In the afternoon, a Foreign Missionary demonstration was given by the school, an interesting address on "China" being given by Miss Baker. All departments are doing good work. Bro. L. J. Smith's preaching is uplifting.

Burnley had splendid meetings for Nov. 8 and 15, the Bible School anniversary. Bro. Patterson spoke on the morning of the 8th, Bro. Hector Campbell in the afternoon. The children, under Bro. C. Haywood, rendered fine singing. In the evening Bro. Hughes preached. On Nov. 15 Bro. L. C. McCallum spoke morning and afternoon. The prizes were presented, and cradle roll called and cards distributed at afternoon session. Bro. Hughes preached in the evening, and a young man decided for Christ. The children again rendered hymns, conducted efficiently by Bro. Haywood.

At Bendigo the series of special services held this month are very successful. Attendances continue to grow, the best being at the gospel service on Sunday, 8th inst., over 130 being present. To date there have been four confessions—three men and one young lady from the Bible School. Bro. Hinrichsen's addresses are attractive and interesting, and the work promises well. Bro. Reg. Ennis visited the church on Nov. 9. He met the church officers to consider plans for a church building. The annual picnic of the Bible School was held last Wednesday at Bridgewater.

Thornbury sisters' society held a birthday party on Nov. 10. The programme presented by the P.B.P. society was greatly enjoyed, nearly £9 being the result. The monthly meeting was held on Nov. 11, 24 sisters being present. £10/6/9 was received from Miss Myrtle Watson, the profits from a concert given by her pupils. Mrs. Swain and Mrs. Smith spoke of the loss sustained by the departure of Mrs. Woodgate, the latter on behalf of the sisters presenting her with a hymn book. The sisters have £80 towards the £150 they planned to raise. It is hoped to clear the debt on chapel by next May.

On November 15 East Kew church received into fellowship two ladies and one young man. Bro. R. H. Lampshire spoke in the morning on "The Theory that Christ Never Existed," and in the evening to an interested audience on "The Question of Life." In the Sunday School increase campaign many new scholars have been welcomed; three more on Sunday. A happy picnic was spent at Wattle Park. The J.C.E. is making good progress; average attendance Sunday mornings, 31. All are sorry to lose the valued school-leader and Sunday School secretary, Bro. F. Elliott, who has removed to Geelong. The concert rendered by Hawthorn K.S.P. club in aid of the new hall was very successful.

A fortnight's mission at Box Hill church began on Sunday, Nov. 15, with a fine service conducted by Bro. Allan. Sister Edna Bagley, the mission soloist, sang beautifully. Bro. J. E. Shipway, the missionary, will preach for the succeeding nights of the mission. On Sunday, Nov. 8, Bro. G. T. Walden preached at night. Children's Day collections amount to £5/10/-. The Bible School held a successful annual picnic on Nov. 3 at Montrose Park. Under the auspices of the K.S.P. club, a lecture was given by Mr. Greenwood, M.L.A., on "Problems of Parliament." The collection will be devoted to the Dhond hospital. Sympathy is extended to Sister Mrs. Buller, who is in Alfred Hospital after a painful accident.

At Malvern-Caulfield a farewell social to Bren. Forbes and Feary was held on Wednesday evening (11th). There was a large attendance. Bro. Illingworth read the names of all the converts at the recent tent mission (47 in all), and extended to them a hearty welcome. He also paid a tribute to Bren. Forbes and Feary for their faithful services, and presented each of them with a souvenir of the mission. Both brethren made responses for these gifts, and for tokens of esteem given them (for their respective children) by the young ladies of their respective churches. A brief musical programme the Phi Beta Pi club. A brief musical programme and refreshments were enjoyed. It was announced that a sum of £90 in cash and promises was collected at the thanksgiving service held in the tent on Monday (9th), but that this was about £30 short of the total required to meet the expenses of the mission. After a vigorous appeal by Bro. Forbes, a further £20 was contributed in cash and promises. Last Sunday the meetings were fairly well attended, and at the gospel meeting Bro. C. Adams (Middle Park) sang a beautiful solo.

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COMING EVENTS.

NOVEMBER 22.—Collingwood Gospel Mission, commencing Sunday evening, Nov. 22, at 7 p.m. Tent at corner of Hoddle and Sackville-sts., near Johnston-st. trams and Victoria Park station. Missioners, G. J. Andrews and A. G. Harvey. Every night except Saturdays and Monday, Nov. 30.

NOVEMBER 22 and 23 (Sunday and Monday). —Newmarket Home-coming and James Hatty Golden Jubilee. All meetings in Kensington Town Hall (Newmarket Station). Sunday, 11 a.m., Communion; President, Mr. R. Lyall; Speaker, Mr. Jas E. Thomas. 3 p.m., Speaker, Mr. L. C. McCallum; special singing by scholars. 7 p.m., Preacher, Mr. Stuart Stevens; special solos. Lunch and tea served at nominal charge at Town Hall. Monday, 8 p.m., Great Re-union in Honor of Mr. Hatty. Excellent programme, musical and elocutionary; reminiscences, etc. Note: Train leaves Flinders-st. on Sunday morning at 10.42. Will friends who are coming please notify at once? R. L. Leane, 501 Lit. Collins-st., Melbourne.

NOVEMBER 27 & 28.—Sale of Work, Hampton (corner Hampton and Willis-sts.).—Friday, 8 p.m. Sale opened by Mr. O. R. Snowball, M.L.A. Saturday, Continuation of Sale, 3 till 10 p.m. Visitors heartily welcomed.

NOVEMBER 27 & 28.—Don't Forget the North Richmond Church of Christ will hold a Sale of Work in Aid of Kindergarten Building Fund, to be opened by Mr. Les. McCallum on November 27 at 3 p.m., continuing Saturday, 28th, 3 to 10 p.m. Admission, 3d., season ticket, 6d.

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 27 and 28.—Friday and Saturday. Bambra-rd. church will hold its Annual Sale of Gifts. Friends everywhere are asked to reserve these dates and plan to be present. To be opened 3 p.m., Nov. 27, by Mrs. F. Lee, President of Sisters' Conference.

NOVEMBER 28.—The Ladies' Aid Society of the Ormond church are holding a Sale of Gifts on Saturday, Nov. 28, at 3 p.m. Everybody come and welcome.

NOVEMBER 28.—Parkdale Sisters' Sewing Guild are holding a Sale of Work in the church grounds, to be opened by Mr. J. E. Thomas. Visitors cordially invited to attend.

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.

DECEMBER 4 and 5.—Surrey Hills Church of Christ Ladies' Guild, Annual Sale of Work, in School Hall, The Avenue. Mrs. E. W. Greenwood has kindly consented to open the function on Friday evening at 7.45; continued Saturday afternoon and evening. Proceeds in aid of School Building Fund. Members and friends everywhere cordially invited.

DECEMBER 6.—£500 for Queensland Home Missions. Turn the key in the door of opportunity with a big offering.

DECEMBER 12.—Ringwood Sisters' Sewing Class will hold a Sale of Work on Saturday, Dec. 12, afternoon and evening, to be opened by Mrs. Lee at 3 p.m. Christmas tree. Afternoon tea and tea available. All welcome.

DECEMBER 13.—Cheltenham Home-coming Day, Sunday, December 13. Brethren everywhere invited, especially old Cheltenhamites, and former members. If not able to come, please send messages. Special services and thankoffering. Chapel opened Dec. 8, 1878.

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For some time the meetings were held in our house, and then we went to the township, a distance of 4½ miles farther on, took the Farmers' Hall and held meetings there for some time. We saw that it would be better to have a church home of our own, so five of us subscribed and we put

up a nice compact building. It has been enlarged twice, and last year it was sold, and a much more commodious building erected in its place. We have now over 30 churches in Queensland. When my son, T. F. Stubbin, got married, he left Rosewood and went to Boonah, and set up the table of the Lord in his own home, the same as we did. This is how some of the churches have sprung up, and this is why I claim to be the mother of all the churches in this State.—L. Colvin.

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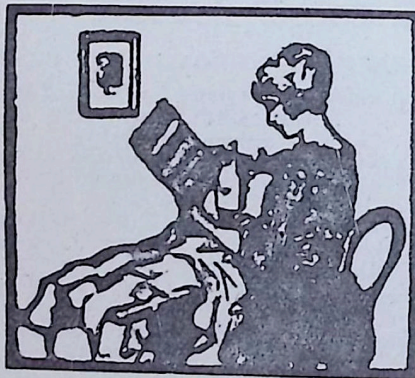
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