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## American Disciples Decide Against Open Membership.

OUR American papers have given much space to the reports of the great Convention of Disciples at Oklahoma City. As previously mentioned in our pages, the notable event of the Convention was the adoption without change of the Report of the Peace Conference Committee dealing with the question of open membership in mission fields and the policy of the United Christian Missionary Society. A great discussion took place, and an overwhelming vote was given in favor of the adoption. Following is the first section of the report, which clearly sets forth the position:

It has become apparent to the committee that, in a very large measure, the peace of our people is disturbed and the unity of effort by our forces broken by the conviction held by a considerable number of our brethren that the United Christian Missionary Society retains in its employment, as missionaries, brethren who are committed to the belief that it is proper and right to receive unimmersed persons into the membership of Churches of Christ. Your committee does not presume to pass judgment as to whether this is or is not true. We only wish to state that many of our people esteem it to be true, and as a result of this conviction, are grieved and alienated from whole-hearted support of the work of the United Christian Missionary Society. In view of this situation and in order to promote peace and unity among us, and to enlist all our people in the work of the society, we submit the following recommendations:

1. That no person be employed by the United Christian Missionary Society as its representative who has committed himself or herself to belief in, or practice of, the reception of unimmersed persons into the membership of Churches of Christ.
2. That if any person is now in the employment of the United Christian Missionary Society as representative who has committed himself or herself to belief in, or practice of, the reception of unimmersed persons into the membership of Churches of Christ the relationship of that person to the United Christian Missionary Society be severed as employee. And that this be done as soon as possible, with full consideration given to the interests of the person involved without jeopardy to the work of the society.

What does such a resolution mean? It

has been acclaimed by many of our American brethren as a notable advance, as evidence that the heart of the brotherhood is true, and that our plea for a return to the Christianity of the New Testament is still dear to the great mass of the members. Possibly to many outside our ranks, as well as to a few inside, it will appear as a retrograde step.

In the United States a few of the churches—at Oklahoma Convention it was stated that they could be counted on our fingers—have practised open membership. Some of the preachers have tried to induce churches to do so, and quite evidently some others have favored it. We approve the words of one of the Convention speakers regarding these men: "There may be a few preachers of churches who will say: 'I am going to have a church of open membership.' If I were in their place, I would say: 'If I can't find it in this brotherhood, I will go

to some other membership, where I can find it.'"

It has to be allowed that some or many of those who voted against the resolutions at Oklahoma most steadfastly declare their opposition to open membership. They scented the danger of creed-making, and thought that resolutions could have no value. The President of the United Christian Missionary Society (Mr. F. W. Burnham) was one of such. He said: "I do not favor open membership, and I do not expect to." Almost his closing word was: "Let us stand upon the principle that we will accept the New Testament without a division and subscribe to it without any man-made interpretations as our only rule of faith and practice." The suggestion that there is creed-making or undue coercion on the part of brethren who declare that they will not support men who depart from the New Testament order is not one to impress us. The Convention resolution had nothing to do with the liberty of any man to think as he will or to preach as he thinks. Mr. Burnham was on even less secure ground when, in answer to a question, he said: "You are trying to take out of the hands of the regularly constituted body which you elect and employ—you are trying to take the administration out of their hands and settle those questions here. It can never be done." The history of the past few years seems a sufficient reply to that.

The sufficiency of our confession of faith in Jesus as the Christ and Son of God was stressed by some speakers opposing the Convention resolutions. They seemed to think that to make any stand or objection was nullifying our claim to abide by that one creedal confession. The words of P. H. Welshimer in this connection are of value:—

"We have heard it said here that the only test of fellowship is faith in Jesus Christ. That is right. I believe that, and I preach that continu-

### Cleansing the Life.

Turn the old thoughts inside out,  
Place them in the sun;  
Turn the doubts all right-about!  
Troubles? Don't keep one!

Open every cupboard wide  
In the weary heart;  
Put the rubbish all outside—  
Make a real good start.

When you take the dust to-day  
From the window-blind,  
Also sweep the dust away  
From a tired mind.

Have you got a darkened room  
Where no sunlight stole?  
Sweep the cobwebs from the gloom,  
Brighten up the soul.

Then when heart and mind and soul  
Need a little rest;  
Break the bread and fill the bowl  
As for heavenly Guest.

—Fred G. Bowles.

ally. But let me tell you, when you talk about faith in Jesus Christ as a test, you must also mention that it means loyalty to the word of Jesus Christ. I don't know Jesus Christ separated from his word. I can't be loyal to him as Jesus Christ, and then strip his word from him. If I am loyal to him, I will be loyal to his word."

Another Convention speaker, Z. T. Sweeney, put the matter as follows:—

"Under circumstances most solemn, our Lord Jesus, before he ascended to heaven, all his little flock around him, gave them authority to go into all the world and preach the gospel to every creature. That is all the authority the apostles ever had. That is all the authority we have to-day. That is all the authority that the United Christian Missionary Society has for going into all the world and preaching the gospel to every creature. That authority lays down and determines the conditions of membership in the body of Christ, in the kingdom of God. No man has a right to exercise his individual conscience or his individual liberty to set aside that law. Jesus Christ made that law and he made it a constitutional law of his kingdom. His whole life was pressed into it, and he was taken up on the day that he gave that one commandment to his disciples. Everything that has followed comes out of that commission. If that commission had not been given, there would have been no going into all the world, no preaching the gospel to every creature, no believing, no obeying, no Christians, no mistakes of Christians, no Epistles would have been written. The church of God itself is an outgrowth of that commission. Jesus Christ has never altered that commission. Jesus Christ has never qualified it. It stands to-day as much in authority as when he first pronounced it. The duty upon us to-day is as imperative to carry out that commission as it was upon those who heard it. It is the one universal law, constituting all law of the kingdom of God."

Some people may think that too much is being made of an ordinance, or the precise form of a rite. Really, the issue is much further back. It is a question of the supremacy of Jesus Christ and the authority of the New Testament. Were we to have a doubt regarding either our Lord's deity or the authority of the Scriptures, we should care little about baptism and its action and subjects. But accepting the Lordship of Jesus we must strive to carry out his commands. We may quote P. H. Welshimer again. After freely allowing the right of private opinion and public expression regarding non-essential matters, he said:

"Have your opinions and express them on these things; but, when the King has spoken, when his laws have been laid down—and they are explicit and easily understood—then your opinions cease, for the King speaks. Hear him. And the King has spoken. He gave us the great commission. He laid down the foundation principles of his kingdom. He didn't tell men how to travel with the ox-cart, with the automobile, with a steamship or the airship. He wasn't concerned about it. That is a method. There is where opinion may come in. But he said, 'Go'; and when he told them to go, he told men what to preach, and there you listen, and you preach what he said. He stipulated that they have faith in him as King and Lord, and then he commanded them to be baptised in his name."

We trust that the U.C.M.S., if loyally acting according to the letter and the spirit of the resolutions, will bring peace to the brotherhood which has been considerably disturbed in recent years.

## Grow in Grace.

Alan Price, B.A.

2 Peter 3: 18.

Grace came by Jesus Christ. It is God's unmerited gift. Growth is development from the lesser to the greater.

In plant life we have

### *The root, the shoot, and the fruit.*

The seeds we sow and nurse until they are "up" have first gone "down." First the root and then the shoot—the root takes hold, absorbs and nourishes, that the shoot may spring to the surface, and there spread its tiny leaves. The tender plant in the Lord's garden must first send its roots downwards into the grace and knowledge of our Saviour, before growth in grace can begin. All the growing faculties are energised by the hidden springs of grace drawn upon by the power of faith, that we being rooted and grounded in love may grow up unto him in all things.

As the root grows, the shoot grows, and as the shoot grows, so does the root. The umbrella-like cover of shoots and leaves throws the dripping rain in an ever-widening circle, and the creeping roots chase the widening circle in the everlasting search for moisture and nourishment.

The ultimate end of the shoot is fruit. The stem lifts the tree off the ground and enables it to carry its fruit. Between the shoot and the fruit is the flower, merely a modified leaf colored and scented attractively. The fruit, too, is but a modified leaf, or a group of leaves curled round to form the cradle of a future tree. The wicked is said to flourish like the green bay tree, but he bears no useful fruit. The Christian is as the vine or the olive—his value is in the fruit he bears. It is sweet to look upon the life made beautiful by the grace of God. The bridal orange blossom is good, but the golden fruit is better. The rich green of the spring is fine, the tassels on the corn stem are pretty, but what the farmer admires most is the old withered stem with its yellow cobs. The ultimate end of Christian grace is fruit to the glory of God. As the soul grows in grace and knowledge it becomes itself a source of both to others. Let us mention some directions in which the soul may grow.

### *The grace of praying.*

Lord, teach us to pray, the disciples prayed. The active church should never want for prayer leaders—and prayer needs cultivation. In many churches the opportunities for prayer are but few. In some worship meetings the time formerly allotted to the prayers of the church appears to have vanished altogether. In others such an interval is observed in name, but the duty of praying falls upon one brother only. Why that particular prayer, at that particular time, should be called "the prayers of

the church" is hard to understand, unless we bear in mind that a wholesome practice of communion in prayer once existed. Possibly what has helped to kill the practice was inability or carelessness on the part of those who prayed. It is painful to try to follow in thought one who mumbles in prayer to the seat just in front of him, forgetting that no one behind him can hear a syllable. He should remember that not only is he praying to God but also for men who would like to add their sympathetic silence to the words uttered. Then there are brethren who have but little of the grace of stopping. They may ramble on and give practically the same prayer as they gave a week or two ago. There are presidents to blame. Their opening prayer covers anything and everything from the needs of the sinner to the needs of the sick, the gospel meeting, the weather, the hospital, and when they are finished there is little left to pray about. The opening prayer should be suggestive and concentrative—concentrated largely on the main object of the meeting. After the breaking of bread the mind can wander to wider fields of prayer—the divine order is good—"the breaking of bread and the prayers."

### *The grace of saying.*

"Let your speech be always with grace." To be able to say the right thing, in the right way and at the right time, is a gift above rubies. To praise without flattering, to blame without offending, and to say nothing at all when nothing should be said are almost superhuman. The power to speak and the power to forbear come from the grace of God within the soul. Let us grow in the grace of private speech. In public speech, too, the Christian should at least give his natural abilities an opportunity to develop. The young man of to-day has not the same excuse as his predecessors. The schoolmaster has been among the people and none can plead ignorance. A half-educated man of the older generation who stands up to exhort or preach has for his critics the educated youth of to-day. To meet the position the older generation needs to train to keep abreast of the age if he can. The need of private study is great. The younger men can get their training at College; the older men must get it at home. The rising tide of education must not drown the pioneers who did yeoman service in the past. Young men, despise not your father because of a slip in grammar. Father, despise not the education of to-day, but seize it with both hands. Let us grow in the grace of public speech.

### *The grace of paying.*

Paul writes of "the exceeding grace of God" in the Corinthian church (2 Cor. 9:

14). Through the "unspeakable gift" of God's grace they had abounded in the grace of giving.

The graceful Christian pays his way, the ungraceful or rather disgraceful one spends beyond his means. There is ever a temptation to reach beyond the income, for the sake of appearance or social position. Let us grow in the grace of twenty shillings in the pound. The earnest Christian not only pays his debts but contrives to lay in store for the Lord. The new convert, coming among us from other churches where the adherent and casual visitor contribute for the support of the church, may take some time to realise that the burden among us falls on the church members alone. Giving may become a sacrifice—a matter of self-denial, that others may share the blessings of the gospel.

With the improved conditions as regards wages, the young men and women of today without encumbrance, are in a much better position than their parents to carry the bulk of the church financial burden. Their powers of purchase as regards dress and pleasure are advanced; it is to be hoped that the young of our churches will therefore grow in the grace of giving in proportion to their greater opportunities of gain.

On the other hand, there are men of the

older generation whose business ventures have succeeded, whose families are grown up, whose old age is provided for: to them the grace of giving is essential, lest the rust and moth of riches should also corrupt the remaining years of those who have been doubly blessed by God. In between the young and the well-to-do are the struggling parents, the poorly employed, the unsuccessful and the afflicted. In them the grace of giving is an adornment indeed, for out of their poverty they will be rich in heavenly treasure which neither moth nor rust can corrupt.

Duty is the debt we owe to God and man. He who does it is exercising the grace of paying in another form. Render to Cæsar the things that are Cæsar's, and to God the things that are God's. However we may succeed in discharging the former, the latter debt would for ever remain unpaid were it not for the grace of the Lord Jesus Christ, who has paid the debt and set us free. The service now rendered should be the service of love. Let us cultivate the grace of doing.

The grace to praise and the grace to pray.

The grace to give and the grace to pay.

The grace to do and the grace to say

The kindest things in the kindest way;

Oh, give us the grace that we need this day.

will graduate in the school of Christ, and in the knowledge of God, if he has not taken in hand and studied the text-books and the manuscripts of our faith?

I do not wish to condemn, without qualification, light reading, such as novels, for some of them have done great good. But you cannot think there is any more reason in trying to equip yourself for the test of your Christian faith by reading these, than there would be in trying to fit yourself for any other serious calling in life by such a method.

The engineer studies his diagrams, his mathematics, his books that tell of the play and balancing of forces, and of the properties of matter.

Your tradesman has his trade journal, whether he be grocer or draper or bookseller. He must take them and read them if he is really to stand well in his business.

And for the same reason the Christian must read his Bible. In its books he has the records on which his knowledge and faith are to be built. In them the way that leads to life and destiny is mapped for him. In them the laws of the spiritual world are revealed for him to read. In them alone, in the last resort, is the material which makes Christian men wise unto salvation.

Now, above all books, the Bible is a record of men's inspiration by God, his answers to their search. It tells not only what God has said to men, but often how and why he said it, to what sort of men, and to what need. We sometimes speak loosely of what we call the inspiration of the Bible. More accurately we should speak of the inspiration of the men who speak through the Bible. It is the record of the writing of God on the hearts of prophets and kings, bards and seers, shepherds and soldiers, fishers and slaves. The message is sometimes faint, for the hearts of some men are as the sands of the seashore that keep no impression long; sometimes it is plain as if graved in eternal brass.

These men were as varied as we are, and for all the advance of many centuries they were human too, and our needs are the same as theirs.

Can you imagine any situation or emergency in any life here to-day for which you may not find a close parallel in Scripture, and find also what God said to a soul who stood there?

They were not perfect men who spoke, save One only. The rest had limitations as we have. Yet the mercy of God stood by them, and when they called he caused his light to shine.

That is the glory and wonder of the Bible. It is at once so human and so divine. All the range of our poor mortality is represented there: and all the variety and richness of the divine Grace, with its supply.—Mr. M. E. Aubrey, M.A.

## On Reading the Bible.

"From a babe thou hast known the sacred writings, which are able to make thee wise unto salvation through faith, which is in Jesus Christ. Every writing inspired of God is also profitable for teaching, for reproof, for correction, for instruction, which is in righteousness: that the man of God may be complete, furnished completely unto every good work" (2 Tim. 3: 15-17).

I wish to make a plea for the better study of the Bible by Christian men and women.

Our writer declares that writings that are inspired of God enable a man to be completely equipped for his task of righteousness, which is the Christian duty.

It was a large claim to make for whatever writings he may have meant. The whole of the Bible, as we know it, had not at that time been written. But the proper study of the Scriptures they possessed, so far as they were inspired by God, he regarded as essential to the moral equipment of a Christian man. They are able to make him wise unto salvation through faith which is in Christ Jesus.

The proposition before us, then, is this, that

*The study of the Scriptures is Essential to the Full equipment of a Christian.*

Can a man be any sort of a Christian if he does not read his Bible? I suppose he may, but surely a poor sort. So far as he is a Christian at all he lives by his faith in certain facts, which are learned from the

Bible. It is there that the story of Christ is to be read, and there that the will of God toward man, as it has been set forth to him, is revealed. Even if he is an illiterate man, unable to read a single word, the message to which he has listened and answered has its foundation in the Bible.

Many Christians do almost no reading of the Scriptures for themselves. They allow their minister to do the studying, and accept, with more or less reservation, what he says he has found. That is very simple, and it saves the mind from many a weary hour and many a vexing question. There is one great sect of the Christian Church which for this, among other reasons, does not encourage its members to read the Bible.

Yet, if as even the Church of Rome itself asserts, our Christian belief must ultimately be based on the Scriptures, and also be in accord with them, then the Bible is the text-book of the Christian faith.

A Christian man who neglects the Scriptures is like a student who will not devote himself to his books. He may attend lectures and even make copious notes, but, unless he follows up such work with diligent reading, he will give a poor account of himself on his examination day. Lectures and notes are not enough. He must apply himself for long, and often weary, hours at the fountains of truth.

And why should any man assume that he

## Religious Notes and News.

### World Religions.

Dr. Farquhar, now Professor of Comparative Religion in Manchester University, has made the following estimate of the number of persons who profess the great religions of the world to-day: Christianity, 557 millions; Confucianism, 250 millions; Islam, 230 to 234 millions; Hinduism, 217 millions; Buddhism, 137 millions; Taoism, 43 millions. "These figures," says the editor of "Conference," "are the result of a careful study of most reliable and most recent authorities, but in the case of Confucianism, Buddhism, and Taoism the element of conjecture is present to a larger extent than in the case of the others. The most notable difference between this and former estimates is the much smaller number of Buddhists that is recorded. Formerly it was said that there were at least four hundred million Buddhists in the world.

### Progress in South Africa.

"Attention has lately been directed," says "The Christian," "to the advance made by Mohammedanism in South Africa and elsewhere. Now, at length, in the course of a statistical report upon the progress of Christianity in South Africa, appear figures such as may, in a measure, help to allay any uneasiness in this particular. In the Cape Province, during a period of ten years (1911-1921), the native population increased by 120,000: the increase in the number of Christians, in the same period, was 170,000—representing 37.37 per cent. of the total native population. An even more strongly marked increase is indicated for the Orange Free State, where, out of a total native population given as 422,000, no fewer than 246,000 are registered as Christians—i.e., 58.25 per cent. In the Transvaal the percentage of Christians to total native population is about 32.33; and in Natal 22.93 per cent. in 1921, as against only 15.33 per cent. in 1911. Referring to this report, the 'Manchester Guardian,' on the authority of Principal Henderson (who has compiled the figures), states that, throughout the Union of South Africa, the Christian population increased from 1,055,942 in 1911 to 1,605,927 in 1921, representing an average (over the whole area) of 10.8 per cent. in 1921, as against only 8.02 per cent. in 1911."

### The Limit of Tolerance.

A pertinent comment on a problem that calls for the thoughtful attention of every Christian, but which, perhaps because of its very obviousness, is prone to be sidetracked in these days of doctrinal inquisition, is made in the editorial columns of the September "Bookman." In part the editorial follows:

A New York critic rose to his feet in anger at the second night of a current Broadway revue and astonished the house manager by demanding that the performance be stopped. The manager thought him either intoxicated or insane or both. The entertainment was not salacious and the ladies of the chorus were, within reason, clothed. New York is a godless town and few sympathised with this quixotic tilting at windmills. To laugh at sex is permissible. Is it yet good taste to burlesque religion? The finale of this review is a jazz rendition of the child's prayer, "Now I lay me down to sleep." The fair dancers of the piece seek their heads with mock prayer. Is there no one left to fight blasphemy?

The pacifists battle for pacifism yet they preach tolerance. The forces of tolerance fought Mr. Bryan, believing him to have fostered legal intolerance of the freedom of ideas. Christianity, the religion of tolerance, has in every age produced churches and priests militant. Societies for the prevention of vice fight for purity; yet

the tolerant, believing presumably in moral standards, fight again for freedom of individual expression. At what point may the tolerant man become intolerant? At what point may the public refuse to accept the product of publishers, dramatists, artists and others who present wares for their consumption; refuse, and still be known as enlightened? An individual may become so tolerant that it is degenerate. If the interests of art are at stake the discussion becomes more complicated, but the issue should remain clear. Even the noble doctrine of art for art's sake must give way before the necessity for preserving the integrity of the human soul. . . . The human soul is nourished by prayer, by whatever name such contemplation is called, and if we deride a child's prayer known to millions from a stage viewed by thousands, it is time for someone to shout, "Halt!"

Don Quixote fought for vanishing romance. The

## Barking at Swallows.

A. G. Saunders, B.A.

A dog usually impresses us by its faithfulness. But it can be foolish as well as faithful.

Recently we passed a cur yelping at a swallow that was darting by a few feet from the ground. It seemed silly even in a dog. Why did it do so? Was it jealous of the lovely bird's glorious faculty of flight? Did it wish to fly as well as yelp? Was it finding fault with the way the swallow flashed through the air? Or was it just downright disagreeable? In any case its performance was useless.

Another example occurred in Swanston-st., Melbourne. Just after 5 p.m. on any working day Swanston-st. is an engaging sight. The roll, the rush, and the roar of the jammed-in traffic are wonderful to see. This surge of life in motion developed an intenser volume and a deeper thunder on the afternoons preceding Christmas Day. On such an afternoon we viewed the glorious sight from the foredeck of one of the great city's quaint old trams that trundle along with their iron paws gripping a wire rope smothered in the depths beneath the road. (Melbourne here begs to announce that this experience on Swanston-st. will never occur again, as the last cable car went that way on the night of Boxing Day.) Monster buses lunged by and gleaming motor cars crowded past. Pedestrians strove *en masse* upon the barely adequate pavements, forming with the skurrying mass of vehicular traffic, a sort of noisy torrent pouring along between lofty artificial cliffs of cement and stone. And amidst all this rattled a van, over the tailboard of which showed the ludicrous face of a hairy Scotch terrier. Evidently he was much wrought upon by his strenuous surroundings. He was excitedly expressing his canine emotions by barking at it all. Not that his voice was audible, any more than a piano could be heard against fifteen-inch guns. It was only by his vigorously snapping, whiskery little jaws that one could tell what the tiny chap was up to. But he could not bark away the thunderous city nor render it quiescent. The grand parade went on!

A rather unamiable scribe once remarked that the more he saw of men the more he thought of dogs. We cannot enthuse over that and are inclined to disagree. Yet there are points of resemblance. Plenty of folk allow themselves to grow sour, adverse, critical. "Shallow wits censure everything that is beyond their depth." It may take grace to rejoice in a competitor's ob-

Christian martyrs died for love as represented by the Son of God. Is it ridiculous to raise banners to fight for reverence, and to blow trumpets for an army to champion good taste? Or is this, too, intolerance?

### On Interpreting Christianity to the East.

We have learned that the Orient is putting both our religion and the nations which call themselves Christian to the severest test in all the history of missions. Even those who are kindly disposed are in a critical mood. Gandhi proposes to us four things as essential if Christianity is to be of greatest benefit to the Orient.

First, "Christians, missionaries and all, must live more like Christ. If you come to us in the spirit of Christ, we cannot resist you."

Second, "Practice your religion without adulterating it or toning it down."

Third, "Put your emphasis on love, for love is the central thing in Christianity."

Fourth, "Study the non-Christian religions more sympathetically to find the good that is in them."

—From an address by W. F. Rothenburger at the Oklahoma City Convention on "Making Disciples in the Regions Beyond."

vious superiority, and to find satisfaction when another does better than which you do poorly even at your best. But, surely, surely, we can bridle our disappointment, and grow big in soul by overcoming this demon of jealousy. Otherwise, we are like dogs barking at swallows. And, on the other hand, if we be barked at, shall we not, as old Tupper so finely says, "care for no man's censure, unless conscience countersign it."

There is also the man who, perceiving that this may not be the best of worlds after all, goes right off to the other extreme of avowing it to be the worst of worlds. He looks into the starry sky, far into its staggering depths, seeming with his telescope to touch the shadowed fringes of infinity, and he turns back to say, "I cannot see God there!" Others have raged at the Bible and shouted that they could write a better book themselves—although, somehow, no one has done so yet! "Now, when they heard of the resurrection of the dead, some mocked." Another dog of which we have heard would stand on the back verandah and bark at the moon. But the moon kept on shining! And he that sitteth in the heavens shall laugh and hold them in derision who snap and snarl at the heavens declaring his glory and the firmament showing his handiwork. Hate and rage, devising furious systems that fear not God and consider not man, breathe forth futility, and break before the strong movement of divine beneficence. God goes marching on. The mountains stand snow-capped, in solemn silence mantled; the surges of all the seas chant grandly through the wide reaches of their wind-swept spray; over all spreads ever more the heaven's immeasurable vault, star-splashed to its utmost reach. And God is in all, and over all, and through all, managing the vast machinery he has established with man as its most delicate piece. Then, when a mortal man denies him, ignores him or blasphemes him, that man is wilder in his wicked folly than our gravely exercised terrier seeking to bark away the turmoil of Swanston-street's homeward-bound traffic in Christmas week.

The Lord reigneth; let the earth rejoice;  
Let the multitude of isles be glad.  
Clouds and darkness are round about him:  
Righteousness and justice are the foundation  
of his throne.

—Psalm 97: 1, 2.

# Spiritual Enthronement of Science.

C. M. Gordon, M.A.

"When they heard the sound, the people standing by said it had thundered; others said an angel spoke to him." (John 12: 20.)

We are living in a very different world from that in which the people in our text lived. Or rather, the world is the same, but our understanding of it has grown enormously and our control of it has been greatly magnified.

Back in the beginning of things God promised to man dominion over this world, and all through the toilsome centuries man has been slowly but surely realising that promise; he has slowly but surely been extending the scope of his authority over the world. Dominion over the world is rooted in an understanding of the world, and as man's knowledge of this world has grown so his sovereignty in the world has grown.

During the last two hundred years man has made more progress toward his rightful heritage as "monarch of all he surveys" than he did in all the previous millenniums, and he is indebted particularly to the rise of modern science for this greatly accelerated progress in the knowledge and control of the world.

Science now enables man to speak with a voice of authority to many of the great laws and forces of the physical universe of which the people of our text had no knowledge. To the magnetic energy of the world he says, "Go!" and it goeth. To the electrical energy of the world he says, "Come!" and it cometh. To the radio energy of the world he says, "Do this!" and it doeth it.

Within recent years great inventions and mighty achievements have followed so closely upon each other that we have become somewhat blasé in our reception of them. We have ceased to be astonished at their advent. We have ceased to wonder and to marvel. It is a law of miracles, I presume, that the more miracles we have the less they impress us.

Some time ago our young men mounted the wings of the wind and circumnavigated the globe in the space of a few flying hours, and their achievement was little more than a nine days' wonder. The other day a man listening in London heard the heart throbs of a person living in the United States. Station K.D.K.A., of Pittsburg, sends out its message and its music by night and in the space of a few seconds the message and music are picked up by youthful listeners away off in far distant Australia. The other day photographs of persons and scenes in England and Hawaii were flashed by radio to New York in the course of a few minutes. A few years ago the incoming President, by the utmost oratorical effort, could reach but a few thousand people with his inaugural address. But last March, I am assured, the voice of President Coolidge, delivering his inaugural, was heard probably by 25,000,000 or 30,000,000 people. What an amazing extension of the range of the human voice! We must bow in reverence before the majesty of modern science and be profoundly grateful for its amazing additions to the comfort, enjoyment and enrichment of life.

## One unfortunate result.

But these new powers, this new sovereignty which science has placed in the hands of man, has had one unfortunate result. In not a few instances it has intoxicated man with a sense of his own importance; inflated him with a sense of his own sufficiency. It has even led him sometimes to disavow his need of Providence. He can to-day do a hundred things for himself which he once relied upon God to do for him. If man can wave his magic wand and command the great forces of nature to do his bidding, what need is there for God in his scheme of life? So he has, at times, either ignored God or attempted to dismiss him from the universe, and there has been a

tendency to drift away from God, from the gospel, from Christ, from religion.

This unfortunate result would not follow if there was a frank and courageous recognition of the limitations of science. Real science does recognise its limitations, for its spirit is teachable and humble, but not all its followers embody its true spirit. Science is powerful, but it is not all powerful; it can do many things, but it cannot do all things. There are three things that it does not and cannot do because of the limitations of its own province.

I. It is profoundly important that we build our lives on a spiritual philosophy of life. Science does not and cannot give us a spiritual philosophy of life. It is not concerned at all with the spiritual significance of the things with which it deals. It discovers an amazing variety of facts, it analyses these facts, classifies them, and enables us to use

## The Crowded Ways.

Where cross the crowded ways of life,  
Where sound the cries of race and clan,  
Above the noise of selfish strife,  
We hear thy voice, O Son of man!

In haunts of wretchedness and need,  
On shadowed thresholds dark with fears,  
From paths where hide the lures of greed,  
We catch the vision of thy tears.

From tender childhood's helplessness,  
From woman's grief, man's burdened toil,  
From famished souls, from sorrow's stress,  
Thy heart has never known recoil.

The cup of water given for thee  
Still holds the freshness of thy grace;  
Yet long these multitudes to see  
The sweet compassion of thy face.

O Master, from the mountain side  
Make haste to heal these hearts of pain,  
Among these restless throngs abide,  
Oh! tread the city's streets again.

Till sons of men shall learn thy love,  
And follow where thy feet have trod;  
Till glorious from thy heaven above  
Shall come the city of our God.

—"Exchange."

them in a thousand ways that contribute to our progress and pleasure in life. But concerning the spiritual setting, significance and values of these facts it has nothing to say. Probably the thing most akin to the spiritual in a pearl is its beauty; science will analyse the pearl into its chemical constituents but it is not interested in its beauty. You can't put beauty in scales or weigh it in balances or refine it in a crucible, or distil it in a retort. Beauty must be esthetically, not scientifically, discerned. So in regard to spiritual things, they can not be scientifically discerned; they can only be spiritually discerned.

Man can afford to give up anything and everything rather than sacrifice his spiritual hold upon life. In our text there are two groups of people: one group interprets life materially; the other group interprets life spiritually. One group hears a roll of thunder in the sky, and it is nothing more than thunder; to the other group it is the voice of an angel. To the ear of science thunder is thunder and nothing more; to the spiritual ear it may be, as in this instance, the voice of the living God.

So one person looks out upon the world and sees nothing but a prosaic series of mountains and valleys, hills and plains, woodlands and waters, but his soul is not touched by what he beholds. But another person looks out upon the same

world, sees precisely the same phenomena, and exclaims in rapture:

"Earth's crammed with heaven,  
And every common bush a-fire with God."

The materially minded man looks up into the heavens by night and observes the amazing galaxy of stars and planets and heavenly bodies. But his soul is not touched. The whole panorama is to him nothing more than matter, motion and mechanism. The prophet, however, looks up into the same heavens and hears the music of the morning stars as they sing together the praises of the Creator; and the Psalmist, beholding the same stars and planets, exclaims:

"The heavens declare the glory of God,  
And the firmament showeth his handiwork."

## A striking contrast.

A distinguished American preacher has called our attention to the contrast in the definition of duty as given by the materialist Haecckel, and the Christian poet Wordsworth.

Haecckel defines duty in language which will, I fear, severely tax our knowledge of the dictionary. Duty is to him "a long series of phyletic modifications of the phronema of the cortex," which means, I suppose, that our sense of duty originates in certain physical movements in the outer layer of the brain. But Wordsworth, you remember, speaks of duty as the "stern daughter of the voice of God." To the one duty is merely a physical movement in the brain; to the other it is the voice of God in the human soul. Such is the difference between the material and the spiritual outlook.

The same preacher also reminds us of another contrast—a contrast in belief as to the future that awaits us on the other side of the grave. The materialist says there is no future; the Christian says there is a radiant and blessed future awaiting us.

Science is not adequate. Unaided by religion it will land us in a despairing materialism. No matter how it may increase man's dominion over nature, no matter what additional powers it may place in the hands of man, it leaves him at last facing a future of uncertainty and darkness.

It is the religion of Jesus Christ that pre-eminently interprets to us the spiritual meaning of the universe in which we live and of the life we are living in this universe. It reacts affirmatively to the deeper and higher longings of the human spirit, and conveys to us the most thrilling, captivating, inspiriting exposition of what we are, why we are and whither we are going. That is why Christianity maintains its permanency in the human soul and its vitality in the world.

Over an open grave in the beautiful cemetery of Lexington, Kentucky, I once heard a most eloquent sermon, preached in memory of a man who had died without faith in God, and in celebration of the anticipated death of Christianity. I remember to this day how the speaker paraphrased Paul's psalm of thanksgiving—"Thanks be unto God who giveth us the victory through our Lord Jesus Christ." "No," thundered the speaker, "thanks be unto reason which giveth us the victory through the revelations of science," and he predicted, in glowing terms, reason's conquest of the morbid and moribund superstition of Christianity. But Christianity is not dead; it is dynamic, vital, expansive, conquering, and it will maintain its sovereignty in the soul of man until "the sun grows cold, and the stars grow old, and the covers of the judgment day unfold."

## Another serious limitation.

II. Now it is precisely this failure of science to supply us with the spiritual philosophy of life that leads on to another rather serious limitation on its part: It does not originate that idealism which branches out into all these wondrous movements which are aiming to help man onward and to lift society on to higher levels of happiness and character—that vital idealism which expresses the individual and collective aspiration to make life

(Continued on page 26.)

## The Home Circle.

Conducted by J. C. F. PITTMAN

### Finishing Touches.

I'm going to be an artist,  
And I'm pretty sure I could,  
'Cos Daddy's done a picture  
And it isn't very good.  
He's painted little Jimmy  
And it's like he might have been  
If Jimmy's hair was tidy  
And if Jimmy's face was clean.  
He's put him on a footstool  
Like the footstool we have got;  
But the legs are nice and shiny,  
And the legs of ours are not.  
So I'm going to paint the scratches,  
And I'm going to dirty Jim,  
And I'll make him nice and ugly,  
Then we're sure to know it's him.

### "That's Thee, Jem!"

Sojourning some few years ago at a beautiful and much-frequented English watering-place, I met with an earnest Christian tradesman of the town, who had in a prominent place in his shop-window an assortment of Bibles for sale.

A band or "troupe" of young men, called "Ethiopian Serenaders," with hands and faces blackened, and dressed in very grotesque costumes, arranged themselves before this gentleman's door one day for an exhibition of their peculiar performances. After they had sung some comic and some plain melodies, with their own peculiar accompaniments of gestures and grimaces, one of the party, a tall and interesting young man, who had the air of one who was beneath his proper station, stepped up to the door, tambourine in hand, to ask for a few pennies from the people. Mr. Carr, taking one of the Bibles out of his window, addressed the youth—

"See, here, young man," he said, "I will give you a shilling, and this book besides, if you will read a portion of it among your comrades there and in the hearing of the bystanders."  
"Here's a shilling for an easy job!" he chuckled out to his mates; "I'm going to give you a 'public reading!'"

Mr. Carr opened at the fifteenth chapter of Luke, and pointing to the eleventh verse, requested the young man to commence reading at that verse.

"Now, Jem, speak up," said one of the party, "and earn your shilling like a man!"

Jem took the book and read: "And he said, a certain man had two sons: and the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living."

There was something in the voice of the reader, as well as in the strangeness of the circumstances, that lulled all to silence; while an air of seriousness took possession of the youth, and still further commanded the rapt attention of the crowd.

He read on: "And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living."

"That's thee, Jem!" ejaculated one of his comrades, "it's just like what you told me of yourself and your father!"

The reader continued: "And when he had spent all, there arose a mighty famine in that land; and he began to be in want."

"Why, that's thee again, Jem!" said the voice. "Go on!"

"And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat; and no man gave unto him."

"That's like us all," said the voice, once more

interrupting: "we're all *beggars*, and might be better than we are! Go on; let's hear what came of it."

The young man read on, and as he read his voice trembled! "And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father."

At this point he fairly broke down, and could read no more. All were impressed and moved. The whole reality of the past rose up to view, and in the clear story of the gospel a ray of hope dawned upon him for his future. His father—his father's house—and his mother's too; and the plenty and the love ever bestowed upon him there; and the hired servants all having enough; and then *himself*, his father's *son*, and his present state, his companionships, his habits, his sins, his poverty, his outcast condition, his questionable mode of living—all these came climbing like an invading force of thoughts and reflections into the citadel of his mind and fairly overcame him.

That day—that scene—proved the turning-point in that young prodigal's life. He sought the advice of the Christian friend who had thus providentially interposed for his deliverance. Communications were made to his parents, which resulted in a long-lost and dearly-loved child returning to the familiar earthly home; and still better, in his return to his heavenly Father! He found, as I trust my reader will, how true are the promises of the parable of the "Prodigal Son," both for time and eternity.

"Yes, there is One that will not chide and scoff,  
But beckons us to homes of heavenly bliss;  
Beholds the prodigal a great way off,  
And flies to meet him with a father's kiss."

—A. T. So. Tract.

### Marie Corelli.

A memorial in Carrara marble, representing an angel, has been erected over Miss Marie Corelli's grave, in Stratford-on-Avon Cemetery. In the left hand is a Madonna lily, Miss Corelli's favorite flower. On the pedestal name and dates are encircled in a wreath of laurel. A stanza from Miss Corelli's verse is quoted:

Teach me, O God, the way to heights supernal,  
Show me how best to win the life eternal;  
From all vain worldly trammels set me free,  
And lift me ever nearer unto thee.

Higson was always complaining of his wife's memory. "She can never remember anything," he said. "It's awful!" "My wife was just as bad," said White, "till I found a capital recipe." "What is it?" enquired Higson eagerly. "Why," said White, "whenever there's anything particular I want the missus to remember I write it on a slip of paper and gum it on the looking glass."

The amiable old gentleman was visiting the artist's studio. "So that's the portrait of my son you painted," he remarked, suddenly pulling up before a canvas. "It's just like him." The artist looked uncomfortable. "Yes," he said; "and, by-the-way, he never paid me for it." "Just like him!" repeated the old man. "Just like him!"

The worried husband had come to tell the vicar all about his troubles, and ask advice.

"And do you really mean to say," asked the vicar, "that you have not spoken to your wife for two years?"

"That is so, sir," admitted the husband.  
"But, my good man, this is very shocking. Why haven't you spoken to her?"

"Well, sir—you see, I haven't liked to interrupt her!"

## The Family Altar.

— J. C. F. P. —

SUNDAY.

And that ye may know that the Son of Man hath authority on earth to forgive sins (he said unto him that was palsied), I say unto thee, Arise, and take up thy couch, and go unto thy house.—Luke 5: 24.

"Christ was charged with saying a thing in his own name, or attempting to do a thing which properly belonged to God; thus assuming the *place* of God, and doing him injury, as the scribes supposed, by an invasion of his prerogatives. 'None,' said they (see Mark or Luke) 'can forgive sins but God alone! In this they reasoned correctly. See Isa. 43: 25; 44: 22. None of the prophets had this power; and by saying that *he forgave sins*, Jesus was understood to affirm that he was divine; and as he proved this by working a miracle *expressly* to confirm the claim, it follows that he is divine, or equal with the Father."

Reading—Luke 5: 17, 39.

MONDAY.

And when it was day, he called his disciples; and he chose from them twelve, whom also he named apostles.—Luke 6: 13.

"They were not *learned* men, and could not be supposed to spread their religion by art, or talents. They were not men of wealth, and could not *bribe* men to follow them. They were not men of rank and office, and could not *compel* men to believe. They were just such men as are always found the best witnesses in courts of justice—plain men, of good sense, of fair character, of great honesty, with favorable opportunities of ascertaining the facts to which they bore witness."

Reading—Luke 6: 1-26.

TUESDAY.

Be ye merciful, even as your Father is merciful.—Luke 6: 36.

God delights in showing mercy to sinful men, and we, like him, should be deeply moved by the sufferings of those around, so affected that we are led to put forth every possible effort to help and save them. "Blessed are the merciful," said Jesus, "for they shall obtain mercy."

Reading—Luke 6: 27-49.

WEDNESDAY.

And when Jesus heard these things, he marvelled at him (the centurion), and turned and said unto the multitude that followed him, I say unto you, I have not found so great faith, no, not in Israel.—Luke 7: 9.

Breathe on us, Lord! our sins forgive,  
And make us strong in faith to live;  
Our utmost, sorest need supply,  
And make us strong in faith to die."

Reading—Luke 7: 1-23.

THURSDAY.

But the pharisees and the lawyers rejected for themselves the counsel of God, being not baptised of him.—Luke 7: 30.

Whilst certain of the pharisees came to John for baptism (see Matt. 3: 7) the great majority of them, also the lawyers, rejected the solemn appeal to repent and be immersed, and thus prepare themselves for the approach of the Messiah.

Reading—Luke 7: 24-50.

FRIDAY.

And it came to pass soon afterwards, that he went about through cities and villages, preaching and bringing the good tidings of the kingdom of God, and with him the twelve.—Luke 8: 1.

Accompanied by his apostles, our Lord now undertook a great journey. Visiting the cities and villages of Galilee, he made the glad announcement that the kingdom of heaven was about to be established upon the earth.

Reading—Luke 8: 1-25.

SATURDAY.

Return to thy house, and declare how great things God hath done for thee. And he went his way publishing throughout the whole city how great things Jesus had done for him.—Luke 8: 39.

Reading—Luke 8: 26-56.

## Prayer Meeting Topic.

January 20.

### Zeal for the Lord's Work.

(John 2: 13-17.)

F. J. SIVYER, B.A.

Our English word "zeal" comes from the Greek *ζέω* (*zeo*)—"to boil." "The visible image of zeal," says Coleridge, "is a boiling pot." Whilst there is only one kind of boiling water, there is a good and a bad sense in which the passions and emotions of the human heart boil up and boil over.

#### ZEAL WITHOUT KNOWLEDGE.

Early in his reign, in order to show his zeal for the nation, King Saul massacred many of the Gibeonites with whom the Israelites had previously made a treaty. From that time onward the Gibeonites became Saul's unrelenting enemies. At David's accession they demanded seven of Saul's descendants as the price of peace. These the Gibeonites hanged in Saul's town, Gibeah, to expiate his misguided zeal.

Like Saul, Jehu was hot-headed and hot-blooded. "Come and see my zeal for the Lord," he bragged. Although he spilt much blood and made a great show of his zeal for the Lord's work, he did little that was really good and lasting. Like the Jews of apostolic times he "had a zeal for God, but not according to knowledge." "Zeal without knowledge," said John Foster, "has been one of the most dreadful pests that has ever afflicted the earth. It has been the very strength, soul and animating passion of every active evil."

#### ZEAL THAT CONSUMES.

The zeal of Jesus was forefancied and foretold by Isaiah. The Coming One was to be clad in "the garments of vengeance and having zeal as his cloak." The occasion when Jesus cleansed the temple of its desecrators must indeed have been awe-inspiring. Matthew Henry has this shrewd comment: "The disciples were greatly surprised and disconcerted to see the Lamb of God in such a heat that day in the temple. And to see him, whom they believed to be the King of Israel, taking so little of his kingly state upon himself as to make, and with his own hands a scourge of small cords, and with that scourge to drive out of the temple the money-changers with the sheep and oxen. And actually to pour out the changers' money, and to overthrow their tables, and all with his own hands! The disciples did not know where to look, or what to say, till this Messianic psalm came to their minds—"the zeal of thine house hath eaten me up."

But Christ's exhibition of his zeal did not exhaust itself that day. Just as he began his Messianic ministry in the temple that day so he carried on his mission till at last his consuming zeal carried him up to the cross.

#### ZEAL INCREASED.

The practical consideration is how may our zeal for the Lord's work be increased. Whilst zeal to be worth anything must come spontaneous, yet its fires may be fed. It is God by the Holy Spirit "who maketh his angels spirits, and his ministers a flame of fire," but the responsibility of feeding and directing that zeal rests largely with ourselves. "While I was musing the fire burned," declared the psalmist. The world's great need of Christ and the great source of supply that God has provided are the subjects which, when rightly contemplated, feed the fires of zeal. No one who has himself tasted of the heavenly gift can muse unmoved at the sad condition of humanity without Christ. It is not too much to say that the zeal which consumed our Master was the outcome of his contemplation of the doomed world apart from God's great redemption. Therefore, if we would have more of his zeal, we, too, must feed the fires!

TOPIC FOR JAN. 27.—THE MESSAGE OF HOSEA.—Hosea 14: 1-4.

## Our Young People.

Conducted by Leslie C. McCallum, M.A.

### Victorian Bible School Notes.

Bible School work at Bamba-rd., Caulfield, continues to advance. This school in its five and a half years' of life has made remarkable headway. At present the enrolment stands at 390. Many of the scholars entered for the Scripture examination last July and were uniformly successful, the school winning three prizes, and the full scholarship offered by Bro. J. S. McIntosh. Interest continues unabated, and the attendance is ever on the upgrade.

On Sunday, Dec. 20, the Bible School at Drumcondra (North Geelong) was duly organised. Twenty-three were present in the afternoon. Bro. Cyril Williams, the student-preacher, is the first superintendent of the school, and already he is supported by a fine band of workers. The church at Latrobe Terrace has been very ready to assist in every possible way. This cause is in the midst of a fine residential area, and the future of both church and school seems assured. We shall follow with keen interest the growth of the work in this important centre. The organiser was present at the inauguration of the school, and spoke a few words to teachers and scholars.

From many of our schools very encouraging reports continue to reach us. Preston is in the midst of an increase campaign, which is showing excellent results. At Box Hill the work is exceedingly bright, and the school is hampered through lack of accommodation. Yarrowonga school still forges ahead, and now has an enrolment of 110. The work at Stawell is in splendid heart, and the school is rapidly increasing in numbers. Indeed, it would seem that in every part of the State the work in the Bible Schools is making headway.

The children of the Gardiner Bible School again showed the real Christmas spirit in giving to make others happy. The girls and boys of the school were invited to make donations of toys, not necessarily new ones, for the children in the Sutherland Homes. The response was very fine, and the superintendent, Bro. J. W. Ennis, loaded them in his car and delivered them at the Home, where they were most gratefully received.

The Bible School whose photo. appears this week is that of Kaniva. The picture was taken on the occasion of the Sunday School picnic. The superintendent of the school is seen at the rear of the picture on the right. Kaniva has some long records in church service. The preacher, Bro. Benn, has been with the church for nineteen years, and Bro. Goldsworthy has been superintendent of the school for over thirty years.



Kaniva (Vic.) Bible School.

### A Class of Twelve.

I was travelling recently in the subway. I bumped against my fellow-man, and he looked up and recognised me. He told me that he had heard me preach, and that he envied me my opportunity to reach so many people with the things of God. I asked what he was doing in his church, and he said that he had a class of boys, but was just giving it up.

"How many?"

"Fifteen splendid boys," he answered.

"Remember that your Master took only twelve to teach," I said to him.

I saw a light leap in his eyes. "I'm going back to them," he told me.—"The Baptist."

### Teachers Must Know Christ.

"Christ can not be interpreted aright unless the teacher knows him; not only must the historic Christ be known, but the Christ of the inner life, the Christ whose salvation and presence are real and experimental. They are the best teachers who, in doctrine, character and life best represent the Lord Christ before others."

### A Record of Sunday School Evangelism in Egypt.

The old world city of Alexandria, which lies near the western extremity of the Nile Valley, has been in recent years the scene of an interesting work in Bible School evangelism.

It was in 1922 that the sympathy of the Alexandrian churches was drawn especially to the street children. Classes were gathered in the crowded quarters of the Karmouz and Gheit-el-Enab. The first gatherings were in the open air. But it was found that in a rented room the teaching was more effective, and the opportunity for organised work much better. At first the school was poorly attended, but now the attendance averages from eighty to a hundred each Sunday.

At times the work is upset by those who do not wish it to succeed, but in spite of the many difficulties it is making steady progress.

From Alexandria the work has spread into the southern country from city to village, and then from one village to another. Already the work has spread beyond the borders of Egypt, far up toward the sources of the Nile, planting causes in the Sudan, Abyssinia and the Congo Free State, and connecting with the wonderful work started two generations ago in Uganda and the region of the great lakes.

# Remarkable Success at Wynnum, South Queensland.

With wonderful faith, a handful of members of the church of Christ, who were resident at Wynnum South, resolved on a mission in order to make it possible to establish a church and set up the Lord's table. It being possible to secure the missionaries, Messrs. E. C. Hinrichsen and L. E. Brooker, definite preparations were made, but publicity was not given to this until it was finally known, only a few days earlier, that the missionaries would come on Nov. 18. Right from the start there was a splendid attendance, and interest was well maintained until it reached its climax with a crowded meeting on Sunday night, Dec. 20.

The success of the mission as a whole was wonderful. The brightness of the song service led by Mr. Brooker, the plain forceful preaching of Mr. Hinrichsen, and direct Scriptural teaching and evangelistic appeal, and the regular use of the question box, all helped to show that here was an effort which, with the blessing of God, was bound to succeed. So from the very first there were those who were ready to make the good confession. During the mission 103 adults and young people thus stepped out for Christ, and already many of these have further obeyed him in baptism. The baptismal services were a feature of the mission, and large gatherings assembled to witness the ordinance.

It was soon realised that some provision would have to be made for the regular conduct of services, and so a block of land was secured, plans prepared and then, on Dec. 12, a large number of men from the Brisbane churches of Christ gathered together to work for the Lord. So vigorously did they work that by nightfall the best part of the building was erected, it being finally prepared on the following Saturday by further voluntary effort, so that on Dec. 20 the building was dedi-

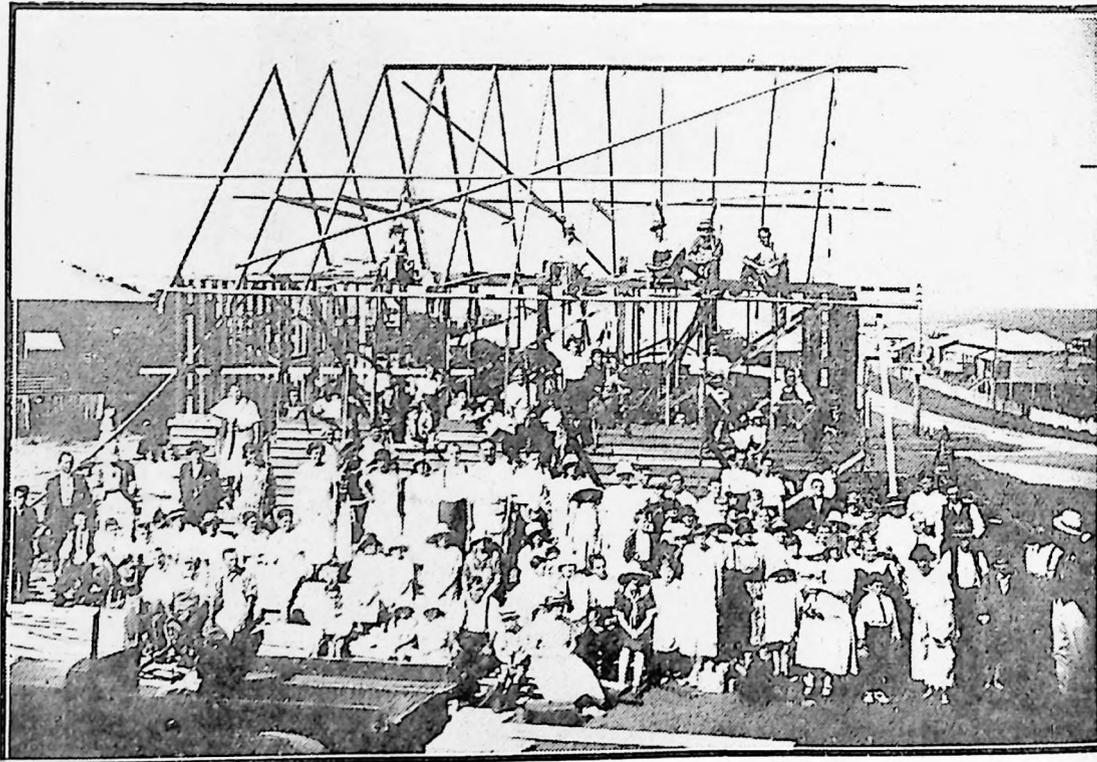
cated to the service of the Lord. Built of weather-board, lined and ceiled, it is a spacious building with ample seating accommodation, commodious platform, vestries and baptistery. The complete plan provided for a large school hall, which will be added later, with a sliding division, so that for special occasions it can all be thrown into one auditorium, and all seats will be in front of the preacher. Through the generosity of the women of the Queensland Churches of Christ, a gift to the new church consisted of ample furnishing, including pulpit, tables, communion set, platform chairs, large Bible, hymn board, lighting installation, baptistery curtains, linoleum for platform and preacher's vestry, couch, etc.

The dedication service on Sunday morning was an inspiration. The missionary gave an inspiring address on "The Model Church," after which a large number received the right hand of fellowship in token of their desire to unite with the newly-established church. A Bible School was opened with a fine staff of teachers and an enrolment of over 60. Monday, Dec. 21, saw the close of the mission. The service was held in the chapel, which was crowded to the limit. The meeting, presided over by Mr. H. Bassard, President of the Conference, commenced with an evangelistic appeal, responded to by one man. Then the missionary made a simple statement of the need for financial assistance, and in a few moments a sum of almost £300 was contributed in cash and promises, the three largest amounts being £100, £50, and £25, with numerous smaller amounts, all representing consecrated sacrifice. Several representatives of sister churches gave short greeting, and then suitable presentations were made to Mr. Hinrichsen, the missionary, and to Mr. L. E. Brooker and Mrs. Brooker and children.

It would be impossible adequately to express gratitude to all who helped. The following deserve some mention:—Bro. A. Hinrichsen, who all through the mission labored with his wife and family; Bro. Sage, who has lent his organ, and who helped in supervising the erection of the chapel; Bro. Davidson, for continual advice and services as a builder, and the use of his lorry; Bro. Thomas, who labored in every conceivable way to help the work; Sister A. Hinrichsen at the organ; the sisters who helped at the building by providing the meals, and who helped as deaconesses during the baptisms; the many brethren who helped on the building, and in other ways during the mission, especially Bren. Green with their lorry which carted several loads from Brisbane; Mrs. Wendorf and the sisters from all the churches, who donated the furnishings, and the sisters' executive which helped so loyally with meals for the builders; the architect, Mr. Haenke, who freely prepared the plans, and the deputy P.M.G. for allowing the tent to remain on the land. The city and suburban churches also helped by their frequent representation. But the chief thanks is due to the Lord above, who did "great things for us, whereof we are glad." While at first young people predominated among those who stepped out, as the mission continued adults accepted the message more and more, in some cases being the parents of children who first came. Thus was shown in striking fashion that the gospel appeals to all, and that when the logic of our position is impressed upon adult minds, they realise its correctness.—A. J. Fisher.

## You Should Know Where To Find

- The Lord's Prayer. (Matthew 6.)
  - The Ten Commandments. (Exodus 20.)
  - The Beatitudes. (Matthew 5.)
  - Paul's Conversion. (Acts 9.)
  - Christ's Great Prayer. (John 17.)
  - The Prodigal Son. (Luke 15.)
  - The Ten Virgins. (Matthew 25.)
  - Parable of the Talents. (Matthew 25.)
  - Abiding Chapter. (John 15.)
  - Resurrection Chapter. (1 Cor. 15.)
  - Shepherd Chapter. (John 10.)
  - Love Chapter. (1 Cor. 13.)
  - Tongue Chapter. (James 3.)
  - Armour Chapter. (Ephesians 6.)
  - Travellers' Psalm. (Psalm 121.)
  - Bible-study Psalm. (Psalm 119.)
  - Greatest Verse. (John 3: 16.)
  - Great Invitation. (Rev. 22: 17; Isaiah 55: 1.)
  - Rest Verse. (Matthew 11: 28.)
  - Consecration Verse. (Romans 12: 1.)
  - Workers' Verse. 2 Timothy 2: 15.)
  - Another Workers' Verse. (Psalm 126: 6.)
  - Teachers' Verse. (Daniel 12: 3.)
  - The Great Commission. (Mark 16: 15.)
  - Christ's Last Command. (Acts 1: 8.)
- "The Churchman."



Group at Erection of Chapel, Wynnum, Queensland.  
Erected by Voluntary Labor, Dec. 12 and 19, 1925.

[Block kindly lent by "Brisbane Courier."]

"Take heart, O soul of sorrow,  
and be strong!  
There is One greater than the  
whole world's wrong.  
No truth so low but he will  
give it crown,  
No wrong so high but he will  
hurl it down."

## Here and There.

Up to the time of our going to press no matter had come to hand for our P.M. page; hence the omission of our usual department.

Victorian C.E. Societies are asked to note that there will not be a meeting of the C.E. Council during the month of January. Meetings will resume on Tuesday, Feb. 16, at 8 p.m., in Lygon-st. chapel.

The Victorian General Dorcas sisters will hold their annual basket picnic on Wednesday next, Jan. 20, at the Botanic Gardens, Melbourne. Sisters will meet at the tea kiosk at 11 a.m., and spend the day. All sisters are invited.

December issue of "Joyful Tidings" is a special mission number in connection with the gospel campaign to be held in Twynholm Assembly Hall, Fulham Cross, London, by Dr. Jesse R. Kellers. The dates of the mission were Dec. 27 to Jan. 10.

Bren. Baker and Clay began a mission at Erskineville, N.S.W., last Lord's day. The tent was packed, and a large number stood round. There were nine confessions at this opening service. Erskineville promises to be one of the biggest missions.

Bro. Jas. E. Thomas wishes to thank the many kind folks who offered a home for a girl of 13, and to say that a home has been found. He is still anxious to hear from someone who would like to wholly adopt a healthy boy of 3½ years. Write 2 Jersey-st., Canterbury, Vic.

Mr. and Mrs. Ralph Gebbie were expected to arrive in Melbourne from Auckland yesterday. Bro. Gebbie is due to begin his work at Gardiner next Lord's day. A brotherhood and public welcome will be given him in Gardiner chapel on Wednesday next, Jan. 20, at 8 p.m. All interested friends are invited to attend.

The sermon by Bro. C. M. Gordon, on "Spiritual Enthornement of Science," which appears in this issue was preached recently in the Fifth Avenue Presbyterian Church, New York City, U.S.A., and was published in "The Brooklyn Daily Eagle." Bro. Gordon is executive secretary of the Atlantic City Council of Churches.

Most preachers and secretaries have probably received the call to prayer sent out by the Prayer Meeting Committee of the Gipsy Smith Mission. All churches are asked to co-operate in the effort to hold cottage prayer meetings each Monday from Feb. 1 to March 1. Further information as to the working of the scheme can be had from Mr. W. G. Sprigg, 182 Collins-st., who is the organizer of the campaign.

At Ann-st. chapel, Brisbane, on Dec. 26, Bro. E. C. Hinrichsen, evangelist, was married to Miss Ruby Wendorf, Bro. F. E. Alcorn officiating. Thus two families prominent in our church work are united. Bro. Hinrichsen is known throughout Australia for his successful work. Mrs. Hinrichsen has also helped the cause much. She has been secretary of our Queensland B.S. Union, pianiste of Ann-st. church, and superintendent of the B.S. Department of the Women's Executive—each for five years. In addition she has taken an active part in temperance work.

There is an urgent call from the choir committee of the forthcoming Gipsy Smith mission for all those who would be able to help in forming a choir of 800 voices for that campaign. Those who can help are asked to send their names at once through their choir-leaders or church secretaries to Mr. W. Pope, 4 Jersey-st., Canterbury, who is the secretary of the committee. The meetings of the mission will be held in the Olympia Building, Princes Bridge, and the services will extend from March 14 to 29. Bro. Pope is a deacon of the Balwyn church, and is especially anxious that our churches should respond wholeheartedly for this great effort.

Dr. W. H. Fitchett, in acknowledging a resolution passed by the last Methodist conference, says that it reminded him that this is the 60th year of his ministry. "I am," he added, "probably the earliest riser in the whole brotherhood of ministers, and I usually go to bed after 10 o'clock; John Wesley's allowance was six hours' sleep for a man and seven hours for a woman." This year Dr. Fitchett is completing the 44th year of his head mastership of the Methodist Ladies' College.

At Swanston-st., enjoyable meetings have been held on the Lord's days during holidays, and several visitors have had fellowship. The choir rendered their usual Christmas service splendidly under leadership of J. Harold Barrett. Mrs. Walker took soprano solo work; Mr. C. T. Thompson, tenor; Mr. T. George, baritone; Mr. E. Watson, bass; Mr. Featherstone, L.A.B., at piano; and Mr. C. H. Mitchell at organ. All rendered excellent service. Bro. Shipway delivered a suitable address.

Bro. W. A. C. Wendorf writes: "At the present time we are entering upon the fourth year of Bro. Alcorn's services with the church in Ann-st. During the three years of his labors with us, his work has been greatly blessed. Our brother has preached the word faithfully and fearlessly. Under his preaching there have been 99 confessions and baptisms, and 12 restorations for the three years. The work is in a flourishing condition and the finances were never better. Our brother is especially beloved of the young people. As a preacher of the church of our capital city, he has upheld our cause with dignity, having taken an active part in all questions regulating the morals of our citizens. He has been secretary of the Brisbane Church Federation for two years, and is Hon. Secretary for the coming Gipsy Smith mission. He was a member of the H.M. Committee for two years, president of F.M. Committee, and president of B.S. Union, secretary of the Christian Workers' Committee, secretary of Preachers' Fraternal. We trust God will continue to bless his labors with us."

The Christmas and New Year holiday campaign of the Victorian Band of Hope Union at the seaside has been brought to a successful conclusion. During the ten days 27 meetings were held at South Melbourne, Mordialloc and Chelsea. Nine thousand two hundred attended the meetings. During the day meetings, competitions, riddles, motto making and other novel items served to interest and attract the young folk. At each meeting a temperance address was given, generally illustrated with a chart or an object. In all 494 pledges were signed by young people from 50 different suburbs and towns. Mr. E. W. Greenwood, M.L.A., addressed the final rally at Mordialloc, and spoke in high terms of the educational temperance work being done under the auspices of the Union. The names and addresses of all who sign the pledge at these special meetings are sent on to the Band of Hope meeting nearest their home, and in addition they are recorded on the birthday register of the Union, and a card of greeting sent as their birthday comes round. Meetings will be conducted throughout the summer on all the metropolitan beaches and in the playgrounds. Friends willing to help in this important phase of the temperance movement are invited to communicate with the Hon. State Organizer, Mr. W. H. Rose, at the office of the Victorian Band of Hope Union, 430 Bourke-st., Melb.

### ADDRESS.

J. J. McConnell (sec. of Wynnum church).—  
Tingal-rd., Wynnum Sth., Qld.

## CORRESPONDENCE.

(The Editor is not responsible for the views of his correspondents.)

Dear Bro. Main,—

I had not the least idea when I wrote that those few items concerning the first Church of Christ in Queensland, which, as most of our brethren know, was Rosewood, would be disputed, and least of all by Bro. Geraghty, and our good Bro. C. M. Fischer, of Russel Island, who had been a most devoted member of the German Baptists till our Bro. Cheek came and showed us the way of the Lord more perfectly. No one has worked harder than he from that time until now in the cause of primitive Christianity, and his version of the affair is "that Zillmere German Baptists accepted the truth as proclaimed by Bren. Cheek and Troy, but were never organised as a Church of Christ, and have never been so constituted, although they take the name and rightly so."

If the first minute-book is available recording the formation of the church at Rosewood, of which my husband was secretary, you would find that after Bro. Troy had enrolled those present as members, he said, "By authority I now declare you an organised Church of Christ, the first planted in this State." My two eldest sons and many other scattered members can bear out the above statement. I quite agree about the evangelists holding the meetings at Zillmere.

I have yet to hear of any of our people making a charge for entertaining or giving hospitality to evangelist brethren or visitors. We were always only too pleased to have them, and thought it a privilege and great joy to have their company. Rosewood does not want homage or popularity; if any good thing has come out of the little first church formed on Jan. 1, 1883, give the praise and glory to God.

I am, Sir, yours in the work,  
L. Colvin.

### COMING EVENTS.

**FEBRUARY 15 (Monday).—**8 p.m., Lygon-st. Chapel. Missionary Farewell Meeting to Sister N. W. Morris and Bro. A. A. Hughes, missionaries-elect for India. Representative speakers. Reserve the date!

**JANUARY 17 (Sunday).—**Middle Park Church commences a Special Mission to continue for three weeks. Every night (excepting Saturdays and A.N.A. Day). Sundays, 7 p.m.; week nights, 8 p.m. Take new electric St. Kilda tram from City Road. Tram stops at church. Evangelist, A. A. Hughes.

**FEBRUARY 2.—**At Swanston-st. chapel on Tuesday evening, February 2, Bro. H. E. Knott, M.A., will speak concerning the forthcoming Thomas Evangelistic Mission to South Africa to be conducted by Bren. Kellers and Richards. All members are invited to attend.

### Public and Brotherhood Welcome to Bro. and Sister Ralph Gebbie

at GARDINER CHAPEL, corner Scott Grove  
— and Malvern Rds., —

WEDNESDAY, JAN. 20 at 8 p.m.

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## Spiritual Enthronement of Science.

(Continued from page 21.)

in this world what God would have it be. The cynic may sneer at that idealism, and the so-called practical man may underrate it, but God help our world without it! Without it, life in this world would degenerate into an unredeemable welter of selfishness.

Altruism, reform, uplift, philanthropy, social service; the emancipation of the slave, the redemption of boys from the gloom of fourteen hours per day in English coal mines, the protection of children from commercial exploitation, the Red Cross, the merciful mitigation of the horrors of the prison cell; the world-wide march of the great health movement; the co-operative movement in industry; hospitals, refuge homes, orphanages, schools, service clubs; the efforts to redeem the world from the blight of intoxicating liquor; the movements to abolish the age-long evils of poverty, social vice and war—these fine movements, these beneficent enterprises, whence do they come? In what soil do they strike their roots? Not in the soil of science, but in the soil of the soul, in the soil of religion. They are the fruitage of that idealistic impulse which is rooted in the religious life and which grows most sturdily and luxuriantly in the heart of Christian men and women. To-day, wherever Christianity is most vital these movements are most operative.

How an irreligious or material philosophy of life would fall like a blight and a mildew upon these idealistic undertakings is suggested in an address delivered, a year or two ago, to the students of Glasgow University by an eminent British statesman. Those young men were told that "self-interest" "is" and "must" be, and "ought" to be the "main spring of human conduct." They were told also that while Jesus was the most eminent he was also the most impractical of all idealists; that he actually "laid down standards of conduct which he neither expected nor desired to see generally adopted." They were told, furthermore, that "the world still continued to offer glistering prizes to men with strong arms and sharp swords."

### Talk that is rank heresy.

That sort of talk is the rankest heresy that ever came up before high heaven. It dismisses Jesus Christ as a factor in practical life. It tears into tatters the Sermon on the Mount. It makes a scrap of paper of the entire Christian gospel.

It wasn't on the basis of that teaching that England produced her Elizabeth Frys and Florence Nightingales, her Dr. Barnardos, her General Booths, her William Careys, her William Gladstones, her David Livingstones and all that shining host whose deeds of goodness and love have brought lasting lustre to her name. If that philosophy of individualism were to become the guiding spirit of England and her people then her light would go out forever, and her name and fame would sink into an abyss of shame and dishonor.

III. Science does not supply the spiritual content of the very power it creates. It places enormous power in the hands of man, but enormous power controlled by irreligious character is an enormous menace to the security, peace and welfare of mankind. Man has nothing to fear more than the non-spiritual use of power.

The great task confronting the Church of God is to Christianise the power of the world; to bring all power beneath the sceptre of Christ. The power of money: Do you recall what Horace Bushnell said about the power of money? "The money power is only beginning to be Christianised. What we are waiting for is the consecration of the vast money power of the world to the work and cause and kingdom of Jesus Christ; for that day when it comes will be the morning, so to speak, of the new creation."

The power of politics: Recently, in a certain city of this country, over the protest of the churches and the Christian forces of the community, an able, efficient and conscientious prohibition officer was deposed and in his place was

substituted a man of inferior merit. That was done by a political autocrat, and it affords a good illustration of the irreligious use of political power.

The power of government: England, at the mouth of her cannon, compelled China to open her markets to the opium trade. That was an irreligious use of governmental power. Russia, the other day, reinstated the sale of vodka, an intoxicating drink containing as high as 60 per cent. of alcohol. She did it for the sake of revenue. She will get her revenues all right—not alone in the form of roubles but in increased debauchery, crime and death among her people. There is not a big nation on earth that has not, at some time or other, wielded a big coercive stick over the heads of smaller peoples, thereby violating that principle of self-determination about which we heard so much during the war.

The power of the people—democracy: The most indispensable ingredient in democracy is character—that robust character which we so often find associated with strong, intelligent faith in God. Such character alone can make democracy safe for the world. The effort to build democracy on irreligious foundations will result in either oligarchy or anarchy. The recurrent outbreaks of mob violence in this land provide us with examples enough of what democracy is likely to become when it breaks through those wholesome restraints imposed by religious character.

The power of science: Even now many of our scientists are engaged in intensifying and multiplying the destructive engine of war; producing the most deadly gasses, lethal rays, liquid fire, pestilential bacteria. When science is thoroughly Christianised all that sort of thing will cease. Science itself must acknowledge the spiritual supremacy of Christ; it must become enthroned in the heart of Jesus. He will make of it an agent of love and not a tool of hatred. He will use it as an instrument in the spiritual conquest of humanity.

So this is our task: to make Jesus supreme in finance, in politics, in law, in government, in science, in all power, in all institutions. A gigantic task, you say; an impossible task, you say. Gigantic it may be, but not impossible. Jesus expects his people to put into vital operation his programme of life, which makes love the law of all life. To assume that this can't be done, and to act on that assumption, is to perpetrate the most deadly treason against the government of Christ. The building of the kingdom of God is no easy job; it is an epic undertaking calling for the utmost heroism on the part of God's people, and challenging the utmost resources of the soul. The church indeed must be "a rendezvous of heroic souls."

### Epitaph.

The Bell! the Bell!  
O'er hill and lea  
It rang for me  
A parting knell.

Why tearful, friends? I wander far  
From where the meads of sorrow are.  
Ye know not yet the path I tread,  
But now they live, ye mourn as dead.

The Bell! the Bell!  
"Live out your day,  
Ye, too, shall play,"  
It seems to tell.

That dawn may be the sun most set,  
Your joy shall come that tarries yet;  
Be not afraid when life is done,  
God shall have you, every one.

The Bell! the Bell!  
I hear it ring,  
And laugh and sing,  
For all is well.

—"British Weekly."

Let us consider that all law is not in the hand of Giant Despair. Who knows but that God who made the world may cause that Giant Despair to die.—Bunyan.

## An Appeal.

Ayr, North Queensland,  
Nov. 1, 1925.

To the Churches of Christ in  
Australia and New Zealand.

Dear Brethren,—

A few brethren have been meeting in a home at Ayr for a few years and have been quietly preparing for a larger work for God in this growing locality. We believe the time is now ripe for a forward move in North Queensland, and are therefore co-operating with the church at Charters Towers to secure an evangelist and to conduct a series of tent missions. These two churches are the only ones in this vast territory of North Queensland, and it will tax the resources of the brethren here to the utmost to launch this work.

We need, however, a chapel in Ayr. A block of land in a central site is being secured, but assistance for the building is urgently needed. Many are enquiring about the church, but they will not come to a home and the only suitable hall is in use every Lord's day. If we can erect a suitable building, we are confident that it will aid in the winning of many souls, and in the establishment of a Bible School. But we must act promptly, therefore we appeal to the churches for aid. If each church will send some gift then prompt action can be taken and the cause of Christ established here. What an inspiration it would be if the house of God here could be opened free of debt, as a united missionary effort of the whole brotherhood.

Brethren, prayerfully consider this matter and then send your love gift so that the work may progress.

Yours in the Service of Christ,  
T. G. Chatfield } Joint Secretaries  
W. Giezendanner. } of the Nth. Queensland  
Evangelistic Committee.

A. J. Fisher, Sec. Qld. H.M. Com.  
Address: T. G. Chatfield, C/o R. Coward,  
Graham-st., Ayr, North Queensland.

### A Sparrow Falls.

On the front page of this morning's paper is the story of a young sparrow that fell from its nest high up under the eaves of a great office building, in a large city, to a crowded street far below.

People, passing with hurried feet, paused in eager sympathy, forming a protecting circle around the little fledgling, and soon blocking the street.

A policeman, pressing his way through the multitude, with gentle fingers picked up the tiny creature, and, after much difficulty, restored it to its lofty home.

Then the people, well pleased with the outcome, went happily on their different ways.

It is sweet and refreshing, in a world like this, where one sees so many hard, selfish things, to get this flashlight picture of the fine, noble attributes that are locked up in these hearts of ours.

There is much hope for a world in which such a scene is possible.

A sparrow, with feeble, untried wings, attempts its first flight and falls to the earth at a spot where the exacting spirit of commercialism seems to have undisputed sway. And, behold, a new spirit prevails! A precious, beautiful thing, hidden beneath a thin veneer of materialism, springs to the fore, called into action by the voiceless appeal of a little bird that had lost its way in a strange, strange world! Let no man pronounce the doom of the race as long as a sparrow can stay the wheels of industry and sidetrack the busy plans of men.

And how easy it is for faith to believe these words: "Are not two sparrows sold for a farthing? and not one of them is forgotten in the sight of God!"

"Fear not; ye are of more value than many sparrows."—E. C. Baird, in American "Christian Standard."

**A Thought for the New Year.**

The future! Think! Beware!  
Our earthly treasures rare,  
Hard won through toil and care,  
Our palaces and lands,  
Great victories, and all  
Possessions, large and small—  
But only to us fall,  
As birds light on the sands!  
—Victor Hugo.

**Mr. B. W. WENDORFF,**

Teacher of

PIANO, ORGAN, HARMONY,  
116 Guildford Rd., Surrey Hills.

City Address—Glen's, Collins-st.  
EXAM. RESULTS FOR YEAR ENDING  
DECEMBER 22, 1925.

*The University of Melbourne.*

Grade VI.: Pass with Credit—Jean Edwards,  
84 per cent.

Prof. W. A. Laver reports:—Ear tests all correct; general knowledge good on the whole; scales healthy; tone good and nice and clean; wrist action fair; List A very fair; List B very fair indeed; all work well prepared on sound lines.

Grade V.: Pass—Jean Edwards.

Grade V.: Pass with Credit—Charley Lawford,  
81 per cent. [Only 18 months' teaching.]

Examiner's Report.—Scales generally well known; general knowledge fair; hands well held in technical work; ear tests full marks; List A fluent and rhythmic; good attention to expression; List B (Bach) rhythm well kept; semiquaver effect good; List C technically fluent; List D rhythmic and expressive. The extra list was very good. Candidate was conversant with it unusually well.

Grade IV.: Pass—Gwen, Mudford.

Grade IV.: Pass—Ren. Leslie, 73 per cent.

Report.—Sight reading fair; ear tests very fair; technical work well known; notation accurate; List A not well varied in tone; more expression necessary but good promise shown.

Grade IV., Theory: Pass with Honors—Merle Williams.

Grade III, Harmony: Pass—Edna Luke.

Grade III., Practical: Pass with Credit—Merle Williams, 81 per cent.

Mr. F. W. Homewood reports:—Nice finger action shown; technical work well prepared; scales well known; arpeggios not quite so good; List A well treated; Lists B, C, and D, sound work shown, though lists B and D were a little lacking in tonal variety. This candidate has ability and should work consistently.

Grade III, Harmony: Pass—Merle Williams.

*The Associated Board.*

Elementary: Pass—Rene Greenlees, 115 out of 150—78 per cent.

*The Trinity College of Music.*

First Steps: Pass—Leslie Heather; Jessie Scovell.

Preparatory: Pass with Honors—Winsome Payne, 87 per cent.

Junior: Pass with Honors—Margie Hare, 83 per cent.

*The Musical Society of Victoria.*

Preliminary: Pass—Myrtle Telfer.

Junior: Pass—Margie Hardy, 76 per cent; Edna Kirkland; Charley Lawford.

Intermediate: Pass—Gwen, Mudford.

*London College of Music.*

Primary: First-class Pass—Alick Scovell, 90 per cent.

Intermediate: First-class Pass—Elsie Young; Pass—Doris Rogers; Honors—Gladys Kitchen, 86 per cent.

Advanced Intermediate: First-class—Elsie Young.

Senior: First-class Pass—Rene Lightowler, 78 per cent; Pass—Ian McIntyre.

Advanced Senior: First-class—Annie McAgee.

Associateship (A.L.C.M.): Pass—Edna Luke; Rene Lightowler.

Tuition resumed February 1, 1926.

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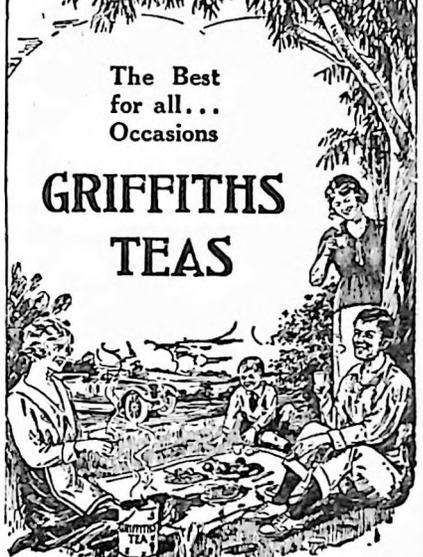
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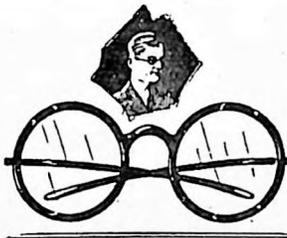


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## News of the Churches.

### New Zealand.

At Richmond (Auckland) on Dec. 5 the J.C.E. Society held its annual picnic at Point Chevalier. On Dec. 9 a Christmas tree evening was held in the school hall. A present was given to every scholar on the school roll and cradle roll. Supper was served. On Dec. 13 the prizes were distributed. Bro. Colin Downey was in the chair, and gave a bright, educative talk to the children. In the evening anniversary hymns were sung, and Bro. Bull was the speaker. The J.C.E. has done good work. £2/10/- has been handed to the Foreign Mission Secretary, and gifts have been given to departing missionaries. Before going into recess the society decided to send all money in hand to the F.M.C. as a Christmas offering.

### Western Australia.

At Bassendean attendances have been slightly smaller during holidays. On Jan. 3 Bro. Hunt, from Kalgoorlie, gave an inspiring message for the new year. At the gospel service 79 were present.

About twenty of Victoria Park young people with Bro. Youens as their leader have held a week's camp at Rotnest Island, which was much enjoyed. On Jan. 3 a very impressive new year service was held. After a splendid address at night from Bro. Youens, one young lady made the good confession. In the last report Victoria Park was credited with £110 for Home Mission offering; it should have been £12.

### Queensland.

Excellent services continue in the new chapel at Wynnum. Christmas morning, good meeting, 8 a.m. Watch-night service very helpful. Jan. 3, large attendances. Seven mission converts welcomed, with two others formerly baptised. School growing, 65 now on roll. One confession at night. Dr. W. H. Hinrichsen preached on Dec. 27, and A. J. Fisher on Jan. 3.

The church at Bundaberg held a special service on the evening of Christmas Day, and invited all members who felt disposed to bring a birthday gift for the Master's work. This resulted in an offering of £40/18/-, and a set of communion plates. Bro. Bassard was present for anniversary services, which were affected by heavy rains on Jan. 3.

### Tasmania.

Good times are being experienced at Invermay. Six have decided for Christ in a very short time, one last Lord's day. Bro. Noble exhorted, and Bro. Hodgson gave the gospel address. All are working for the coming mission.

At Dromedary, during the absence of Bro. C. Hale for several weeks, meetings have been conducted by Bro. G. Spaulding, who has given very helpful teaching. On Christmas evening a successful meeting was held. Songs and recitations by the children and other musical items were enjoyed. Christmas presents were distributed to the scholars.

During the holidays Hobart church has enjoyed the fellowship of visitors. Bro. Hall, of City Temple, N.S.W., on Dec. 20 gave an interesting talk to the children and a fine exhortation to the church. Bro. T. Street (home on holidays) ably exhorted on Dec. 27. Bro. Meyerscoff and Arthur Haskell have been present from N. Williamstown, Vic.; the latter has helped much in song. Miss Bradley is back again after a very serious accident. Bro. Alf. Bellette has returned from the mainland. The Rambling Club had a most enjoyable outing on Mt. Wellington on Dec. 28. The church regrets the departure of Bro. and Sister Reg. Levett and family for Adelaide. Our brother was organist and treasurer. A farewell social was tendered Bro. and Sister Levett, and eulogistic remarks made. Bro. Johnston on

behalf of the church made a presentation of a beautiful tea service, and a fountain pen and pencil. Bro. Levett suitably responded.

### Victoria.

Meetings at Middle Park were enjoyable last Lord's day. In the morning there were several visitors. Bro. Bolduan, from Montrose, delivered a fine address. Bro. Hughes preached at night.

Fairfield had good meetings during the holiday period. During the absence of Bro. Fitzgerald Bren, Roberts and Grever occupied the platform. On Dec. 27 a young lad made the good confession; he was immersed on Jan. 10. Sunday School is making fine progress under leadership of Bro. Fitzgerald.

At Montrose on Dec. 27 and Jan. 3 Bro. Cook, of North Richmond, gave excellent addresses at all meetings. On morning of Jan. 10 Bro. A. Hughes, who is shortly to sail for India, delivered an inspiring address on "Stewardship." Bro. Bolduan is expected to carry on the good work for the year.

At Ormond on morning of Jan. 10, Bro. A. E. Illingworth gave a very fine address which was much appreciated. Bro. Prior was present from Tasmania. Bro. W. H. Clay's sermon was greatly enjoyed. A large number of the members are holiday making, hence meetings have been smaller than usual.

During Bro. Scambler's holiday, Glenferrie church has appreciated the visits and addresses of Bro. Reg. Sparks, Perry and S. Flatman. Last Sunday Bro. J. Scarcebrook, S.S. superintendent, addressed the church with much acceptance, and the evening service was conducted by one of the young men, Bro. N. Hiron. There was one confession.

At Northcote on Christmas Sunday, during Dr. W. H. Hinrichsen's absence, Bro. R. Burns, jr., of Gore-st., spoke at both services and gave very helpful messages. Services on Jan. 10 were back to usual congregations, and all auxiliaries are commencing activities. During the holidays Bro. Harvey met with an accident, but is progressing favorably.

Good meetings continue at Rochester, under the able preaching of Bro. Tresize. The church is grateful to Bro. Woolnough, of Echuca, and Bro. Arnold, of the College, for taking the services in the preacher's absence. On the morning of Jan. 10 the church enjoyed the company of Sister Banks, of Moreland, and Sister Williamson, of Nanneella.

Meetings at Carnegie on Sunday, 10th inst., were fairly well attended. Bro. G. Holloway exhorted at the morning service, and Bro. T. W. Smith gave an excellent address in the evening. Appreciation is expressed to Bro. Reg. Clark, of Malvern, H. Jackel, of Gardenvale, and Bro. T. W. Smith, also of Malvern, for ably filling the platform in the absence of the preacher.

South Melbourne has started the year with helpful meetings. Last Sunday morning Bro. Waterman delivered an inspiring talk on "Private Prayer." Bro. Sahlberg is doing fine work in conducting the singing at church and Bible School services. The Bible School has welcomed five more teachers (3 Phi Betas, 1 Kappa). The young people's clubs have resumed. Other auxiliaries are progressing favorably.

Horsham ushered in the New Year with a well-attended watch-night service. Worship services on 3rd and 10th inst. indicate sustained interest, 136 being present at the latter service. There is also good interest at Haven; 37 in attendance on Jan. 10 at afternoon service, A. J. Wilson leading. Plans are being considered for a fourteen days' tent mission at Haven and Pimpinio respectively, with Bro. Hugh Ball and Bro. A. J. Wilson co-operating. Sister A. J. Wilson and family, of Swan Hill, and Bro. Morrison, of Ballarat, had fellowship at Horsham on Jan. 3.

Recently thirty Endeavorers of Gardenvale church visited the Old People's Home at Royal Park, taking presents and entertaining them. Jan. 10, encouraging meetings. In the morning Bro. Braden gave a good exhortation. In the evening Bro. H. Jackel gave a fine sermon. Members living in the district are urged to attend, and thus extend the cause.

North Richmond meetings are bright and helpful. Last Lord's day Bro. R. W. Payne spoke at both services. At the gospel meeting a young lady took her stand for Christ. The church extends sympathy to Sister Mrs. Joyce, in the loss of her son, who was killed in a motor accident. Bro. Payne and family are taking three weeks' holiday at Emerald.

Boronia had very good meetings during the holiday season, with many visitors. Mr. Rickerby, of Northcote Baptist church, addressed the church on two Sundays. On New Year's Eve a watch-night service was conducted by Bro. Gray and Rickerby. The Women's Mission Band had an enjoyable meeting last Wednesday, conducted by local sisters, Mrs. Trehearne being the speaker.

Good gospel meetings were held at Warracknabeal during the Christmas and New Year, Bro. Cornelius being the preacher. The church rejoiced on Dec. 27 when a husband and wife made the good confession, and again on the first Sunday of this year, when a young man confessed Christ. Keen interest is being taken in the church tennis club. Boxing Day tournament drew a large crowd, when six trophies were won and presented.

Work at North Geelong is progressing favorably, general interest being shown. Thirty-five attended at breaking of bread on Sunday morning, twenty-five scholars were at the school, and a congregation of fifty at the gospel service. Two men, father and son, who made the confession at the opening meetings were baptised at the new building on Dec. 30. Bro. Latter, of the church at Latrobe-ter., has donated £1 to the work at North Geelong.

On Jan. 10 at Yarrowonga, Bro. Pratt gave a fine exhortation on "The Christian's Motto." Visitors included Bro. Purton and Geo. Martin. At the gospel service Bro. Pratt delivered a splendid address. The Bible School rally is almost concluded, the school now being 114 strong. Every branch of the work is healthy, and many non-members are keenly interested. The church is grateful for the assistance of Bro. Geo. Jackel during Bro. Pratt's illness.

At Colac Bren. James Helmore and A. Tucker have been added to the officers' roll. During Christmas holidays visitors from other churches have been welcomed. At present Bro. Morrison, from Ballarat, are at Colac. Bro. Morrison, sen., presided, and gave a helpful message. Bro. Orford was indisposed last Lord's day, and Bro. Selwood and Tucker took the services. Bible School quite up to the usual attendance. Week night meeting well attended. Bro. Morrison, jr., sang a solo.

Cheltenham on Sunday morning had a large gathering at the Lord's table. Bro. D. Wakeley made an earnest appeal to go forward in the New Year. In the afternoon the various departments of the school were well represented. A surprise visit was paid by Bro. G. B. Moysey, who brought a large photo. of himself and his late sister wife, taken at the time of their golden wedding. In the evening D. Wakeley preached a good sermon on "Christ Alone with Satan." Miss Jessie Butler was the soloist.

The period of waiting at Gardiner is about ended, and the church looks expectantly to the coming of Bro. and Sister Gebbie next Lord's day. The brethren are under an obligation to Sister Mrs. McCann, who took charge of the religious instruction class at Gardiner State school, and to Bro. A. R. Main, Reg. Enniss, J. W. Enniss, and F. T. Saunders, who have done most of the preaching since Bro. Kingsbury's departure, whilst Bro. J. W. Enniss also conducted the young men's Bible Class. The meetings have been of a high order right through, and attendances have grown. The future is full of promise.

At Harcourt for the past three Sundays interesting services have been held. A visit from Bro. Edwards was enjoyed. On Jan. 10, at a well-attended gospel service, a stirring address was given by Bro. Edwards. Good attendance on Lord's day morning.

Meetings at Bayswater are well attended. Bro. Hinrichsen is back after a brief holiday. Bren. Klix and Smith, of Ringwood church, rendered service during his absence. The Sunday School picnic was held on Jan. 6, when all spent an enjoyable day. Attendance at school last Lord's day was the best for a considerable time. Bro. Hinrichsen has consented to stay another year with the church.

The work at Bambra-rd., Caulfield, is progressing very satisfactorily. In the holiday season the church enjoyed the fellowship of a number of visitors. Three sisters have been received into membership from Lake-st., Perth. The church has launched a scheme entitled "A Mile of Pennies" for the building fund. At the worship service on Jan. 10 Bro. Schwab gave the address. The building was well filled at night, when another powerful address was delivered by Bro. Schwab.

There have been three confessions since last report at Balwyn. Many have been away on holidays, but on Sunday the meetings were splendid, the chapel being full at night. Jas. E. Thomas spoke at each service, besides speaking at the 7.30 a.m. prayer meeting and leading the whole school in the afternoon lesson. A fine lad confessed Christ at night. Visitors included Mr. and Mrs. E. W. Peet, Mr. and Mrs. Chambers, and Misses Buckingham, all from Adelaide. Bro. and Sister Thomas and family are having two weeks' holiday at Inverloch.

The church at Croydon held its annual business meeting on Jan. 9, when Bro. C. Payne, of the College, who has been with the church since College vacation commenced, was engaged as preacher. His addresses have been very helpful and much appreciated. The following officers were appointed: Secretary, Bro. Grenness (re-elected); treasurer, Bro. Lacey (re-elected); Bro. Parker (re-elected), and Bro. Davies; Bible School supt., Bro. Grenness (re-elected); deaconesses, Sisters Mrs. Gill and Mrs. Grenness; delegates to Conference, Sisters Mrs. Gill and Mrs. Ammon, Bren. Grenness and Ammon. The attendance of the Bible School has increased, there now being 36 on the roll.

During the closing services of the old year at Geelong city chapel, and the opening meetings of 1926, there were six additions by faith and obedience. Bro. Stuart Stevens' ministry is being greatly blessed, the church having increased its membership since March, 1925, by fifty-three, nearly all of whom united in response to the gospel appeal. On Jan. 3 Bro. and Sister Cook, of Bendigo, worshipped with the church. The illness of Bren. Chas. and Harold Combridge, who are both in the Geelong Hospital, is regretted. Two of their preacher brothers were present at the Lord's table in consequence, and the fellowship of these and other visitors was much enjoyed. Excellent meetings on 10th inst. Bro. L. H. Crosby, of Prospect, Adelaide, accompanied by Sister Crosby and two sons, were amongst the visitors. They were in the course of an overland car journey. The exhortation of Bro. Crosby, who is the immediate P.D.C.R. of Albert Division I.O.R., of South Australia, and a Justice of the Peace of that State, was most helpful. A gospel address delivered with much power by Bro. Stevens at 7 p.m. was attentively received, the subject being "What Must a Man do to be Saved?"

#### South Australia.

At Forestville during the holiday season attendances were not so good, but on the 7th inst. they were much better. Bro. Warren gave a good spiritual address to the church on "Manifesting the Divine." There were several fresh faces at the gospel service, and the subject was "Selling and Buying." Bro. Warren also sang a solo.

Meetings at Williamstown are well attended. Bro. Talbot's addresses are instructive and much

enjoyed. Bro. F. Fullston was present on the evening of Dec. 27, and a good service was held. Bro. Wiltshire paid a visit for a few days, and his talk at the mid-week meeting was enjoyed. On Dec. 29 the Bible School picnic was held on the banks of Para.

Gawler church is preparing for the Forbes-Warren tent mission to commence on Feb. 7. A strong force of eleven brethren were working on Saturday, 9th, preparing the ground. The sisters provided afternoon tea. Meetings on Jan. 10 showed good improvement after holidays. Facilities for reaching the city are so easy since the introduction of Sunday trains that church attendance is affected.

Wallaroo had as Christmas visitors Bro. and Sister Nancarrow, from Croydon, Bro. and Sister Eames, from Pt. Pirie. The school had two happy Christmas Lord's day afternoons. Bro. E. G. Warren gave interesting blackboard lessons. Bro. E. Hill is now the church treasurer. Lord's day morning meetings keep up well in attendance. Bro. and Sister Warren are now well in their fourth year of service in this field. Losses of members have been many through lack of employment.

At Mile End on Wednesday, Jan. 6, at the mid-week prayer meeting three ladies, three girls and two young men were baptised. On Sunday morning, Jan. 11, Bro. B. W. Manning preached his farewell sermon to the church, taking as his subject, "Watch ye, stand fast in the faith." His concluding evangelistic address was from Paul's statement, "I determined to know nothing among you save Jesus Christ and him crucified." The attendance in the morning was good, and in the evening the chapel was crowded, extra seating accommodation having to be provided. In response to the invitation, seven acknowledged faith in Christ as their Saviour, five ladies and two men.

During the holiday season meetings at Unley have been well attended. Bro. and Sister Littlejohn, of Moreland, Vic., have been welcome visitors during the past few weeks. On Sunday evening, Jan. 3, Nurse Chaplin, of the Home for Incurables, confessed Jesus as Lord. Last Lord's day the members of the young men's training class showed their appreciation of Bro. Webb's interest and help by making a presentation. At the morning service there was a large attendance, including Bro. and Sister Ennis and Bro. and Sister Clipstone, from Vic. The death of Bro. Clyde Young on Sunday evening, Dec. 27, is deeply regretted. Sincere Christian sympathy is tendered to the bereaved.

At Queenstown on Dec. 27, Bro. Hinde addressed the young people. Prior to the Lord's Supper a husband and wife, a married lady and one young lady were baptised. Afterwards they were received in, with another married lady previously baptised. Bro. Brooker exhorted on the morning lesson. The attendance was excellent; 155 broke bread. At the evening service the subject was "A New Beginning." On that morning the aged Bro. J. S. Watkins passed away, and was laid to rest on the Monday in the presence of many members. He was a member for 34 years, and had for many years been an officer. On Jan. 3 at the morning service, special mention was made of the life of Bro. Watkins. A united district watch-night service was held. On Jan. 10 Bro. Brooker exhorted the church. His subject in the evening was "The Unknown God." At the close a young lady came forward.

#### New South Wales.

At Enmore on morning of Jan. 10 Bro. Whelan gave an address on Philip. 1: 9-11. Sunday School work is progressing favorably.

At Hurstville on Jan. 3, Bro. Harward addressed the church. Morning subject, "The True Note of Worship"; Bible School address, "Resolves for New Year"; evening subject, "What is Your Life?" Interested congregations. Audiences are increasing. On Jan. 10 good meeting and splendid address. Bro. Harward again spoke. The subject of his inspiring evening address was "A Needed Vision." The mid-week service is well attended.

During the holidays meetings have not been quite so good at Wagga. Sister Miss Beattie, from Warracknabeal, has been meeting with the church. Mrs. Feame is still in hospital, but improving. At a business meeting on Jan. 7 it was unanimously decided to ask Bro. Campbell to continue with the church for another twelve months. Bro. Campbell has accepted the engagement. The presence of a number of visiting brethren and sisters has been enjoyed.

At Lismore on Jan. 3 a young man who had obeyed in baptism was welcomed to church fellowship. Sisters G. Hutley and Miss Gertie Atkin were present after lengthy residence in other parts of the State. At night Bro. P. J. Pond preached on the "Most Important Question for the New Year," to an encouraging attendance of strangers and members. The C.E. young people have continued meeting with undiminished interest during the holiday season.

At Chatswood watch-night service Bro. Whelan gave a very interesting talk to an attendance of about 94. Sunday, Jan. 3, the church greatly enjoyed an inspiring message from Bro. Hinrichsen. His sister wife was also present. Bro. Leggo received into fellowship. Bro. Whelan's message was full of tenderness. A very fine spirit prevailed throughout the day; splendid attendance. Home Mission offering over £100 to date. On Jan. 10 Bro. R. K. Whately's morning address was greatly appreciated, as was also Bro. Whelan's helpful evening message on "The Gospel That Saves." Two young women confessed Christ before a splendid congregation.

#### MARRIAGES.

CLAY—HALL.—On Dec. 21, 1925, at the residence of the bride's parents, "Alloa," Allambee-av., Camberwell, by the father of the bridegroom, Leslie Edwin, the only son of Mr. and Mrs. Will H. Clay, of Ormond, to Grace McAllister, third daughter of Mr. and Mrs. T. R. Hall.

SAINTY—GREGORY (Golden Wedding).—On January 5, 1876, at St. John's, Darlinghurst, by Mr. Thomas Hayden, James Sier, son of John and the late Elizabeth Sainty, of Turramurra, to Louisa, youngest daughter of Hezekiah and Susannah Philip Gregory, of Upper Hunter River, N.S.W. Present address, "Frederickton," Cambridge-st., Canley Vale, N.S.W.

#### IN MEMORIAM.

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**OBITUARY.**

**SMITH.**—Bro. Frank Smith passed from this life on Dec. 17, aged 35 years. For several years his membership was in Grote-st. church, although for a long time he was unable to attend the meetings. He enlisted during the war, and went with the Light Horse Regiment. His health was undermined, and he developed tuberculosis from which he suffered for some time. Bro. Smith was a fine spirited man, with a genial disposition which made him a favorite with people. He bravely bore his sickness, and passed from earth with the glad hope of the life beyond free from disease and death. He leaves behind a sorrowing wife and child. Sister Smith is a member of Grote-st. church. We deeply sympathise with her in her loss. May the God of all comfort supply her with the needed grace.—A. C. Rankine, Adelaide, S.A.

**ARCHER.**—Bro. Albert Lee Archer, of the Moreland church, passed to his reward on Dec. 21, 1925, and was laid to rest in the Fawcner Cemetery on Dec. 22. In his removal the church has lost one of its most worthy members, and one of its most consistent pioneers. Immersed by Bro. Surber in Lygon-st. in 1867; married in 1870 by A. O. Carr; removed to Sandridge (Port Melbourne), and with others started the breaking of bread in the Temperance Hall, and at Emerald Hill. After a sojourn in Tasmania, he removed to Shepparton in 1878. After a season of meetings in the house, Bro. Moysey was invited and organised the cause. Following a visit from Stephen Check, the responsibility for some considerable time of preaching the gospel fell largely

upon Bro. Archer. He was largely responsible in securing the building for the church, he, himself, donating the land. After a severe illness he removed to Toomboolup in 1886, where he preached and baptised. About 1902 he took up residence in Warragul, and became an elder of the church. Later he resided in Montrose, where he preached. It was from here that he removed to Moreland. In all this activity and hospitality he was ably supported by his wife. His prayers were a benediction upon any meeting. From him many learned the way of the Lord more perfectly. Our brother reminded one of the great pioneers of our movement; unemotional, logical in thought, forceful in presentation of the truth; a John the Baptist for austerity; a veritable giant of the Lord. The church expresses its deepest sympathy with his sister wife and family in their sad bereavement.

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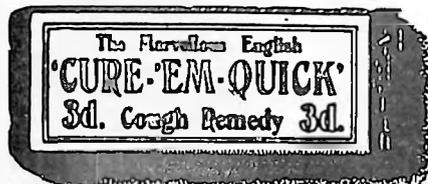
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All Correspondence to be addressed to the Secretary, **Burwood Boys' Home, Boundary Rd., Burwood, Victoria.**