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## The Evil of Too Hasty Generalisation.

JOHN STUART MILL said that the unprompted tendency of the mind was to generalise its experience. We are not content to take individual cases as individuals. We like to make rules and to classify. The scientist has an urge to bring facts under laws. He wishes to remove the isolation of phenomena. The plain man and the scientist are at one in their desire. The scientist, however, is usually careful to make sure that he has a knowledge of causal connections; he will not merely count instances, or from his observations of a few cases attempt to draw a general rule. Of course, even scientists err, and occasionally we have too hasty generalisation, as frequently we have mere hypotheses passed on as if they were fully verified inductions from facts.

The illiterate person is very apt to generalise on the smallest of provocation. He will judge a class by an individual, and an individual by one trait or action. Without any attempt at proof or testing, he will make the most sweeping of statements. This evil is allied with the common tendency to exaggerate. Some folk act in such and such a way, and therefore it is the correct thing to act thus. Some purveyor of tittle tattle passes on a remark, and it is retold as if the community was agreed on the subject—so slanders circulate. John Smith's chicken coop nearly caught on fire, and presently you may hear of a calamitous conflagration. Two cats are on a roof-top, and the interpretation is that all the cats of the neighborhood are engaged in a feline serenade. A boy acts in a certain way, and "all boys" are libelled. Some flappers behave foolishly, and "the modern girls" are all brought under a common reproach.

It is astonishing how unfair and cruel people can be in their readiness to generalise and to jump at conclusions. The worldling often misjudges both Christ and his church because some professed Chris-

tian has wretchedly failed. Some bitterly foolish person will therefore declare "all Christians" to be hypocrites and Christianity a failure, whereas, despite the fact that some professed Christians are untrue and all are imperfect, it remains the simple truth that in the church are the finest people in the world, those who are the very salt of the earth, and the founders and supporters of every good cause.

Sometimes, alas, Christian people cruelly and foolishly generalise. They misjudge their fellow Christians. It is not long since one of our College students did something of which a church member disapproved. (There is a tradition that one church member once disapproved of an action of a member of the faculty!) It was not very long after that we heard the insinuation, "If that is what 'the students' of the College are taught—, Would it have been any use to tell the objector that he was too hasty in his generalisations?"

The proneness of folk to generalise and misjudge may have one good effect. It

may make us more careful in our conduct, so that we shall resolve to give no occasion for a willing critic to speak evil of the church or of Christianity. We cannot consent to be bound by the foolishness of the critics, but for the sake of the cause we love we may be willing to forego even our liberties in order that occasion of fault-finding be removed.

### Safed and strange birthplaces.

In his inimitable way, Dr. Barton has, in one of his "Safed the Sage" articles, set forth the evil of hasty generalisation. The reader who would be unimpressed by or unmindful of a more serious and ponderous statement will not forget its pointed lesson.

"The little sister of the daughter of the daughter of Keturah held my hand as we walked abroad. And she inquired of me, saying, Grandpa, are all people born?"

"And I said, Yes, my dear, all people are born.

"And she inquired again, Are they all born in Taxis? I heard Mother read in a Paper about a baby that was born in a Taxi.

"And I said, I have no doubt that some babies have been born in Taxis, but that is not the case with all of them.

"And with some difficulty she accepted the Limitation implied in my statement. And yet, the fact that she had heard of one child as having been born in a Taxi had impressed her memory with the idea that Taxis are places where people are or may be born.

"Now in this she was not alone. For the Art of Easy Generalisation is easily acquired and widely possessed. I have known Americans who say that All Japanese are Tricky, or that All Turks are cruel, or that All Negroes steal.

"There was once a Cretan, whom Saint Paul cited, who affirmed that All Cretans are liars. But how could he have known that all Cretans were liars till he knew

### WHAT IS RELIGION?

"A creed, set in words mosaic,  
Rites and rituals archaic;  
The 'Pearl of Greatest Price,' but kept  
Well out of sight in the mind's crypt,  
Under a napkin's whitest sheen,  
Laid in a corner safe and clean?"

"Something apart from common life,  
Unmindful of its pain and strife;  
Attractive to the owner's eye,  
Unmoved by the world's deep cry?  
Nay! these are things on the outside,  
That oft conceal the heart's tides.

"Religion is a grace within,  
A faith, a love that masters sin;  
An aim that will not let man rest  
Until he gives the world his best;  
Source of most winsome worldly things,  
Solace of humble folks and kings."

—Dr. George E. Soper,  
in the "Congregationalist."

whether each and every Cretan was a Liar, himself included? And if All Cretans were liars, then he was a liar. And if he was a liar, then he may have lied when he said that All Cretans were liars.

"For all generalisations are untrue, unless it may be this one and this generalisa-

tion may be a Stray Taxi in which nothing whatever was born.

"Wherefore be not too ready to draw wide conclusions as to Birthplaces or as to the character of the sons of men wherever they be born.

"Dearly beloved, all men are not born in Taxis."

## The Bible: The Handbook of the Soul.

The Bible is a deep book, and answers to the human heart the moment the human heart is deep enough to inquire of it. The moment man is driven in upon himself, the moment the secular supports for his life have become unsettled, and he perceives that he must fall back either upon nothing or upon God, in that moment his heart and flesh cry out; and, if he has access to the Bible, why, it is like the sight of land to voyagers on a wild sea.

### I.

There is no race in the world which more naturally and appropriately should devote itself to the celebration of the Bible than the race which speaks English. We none of us realise until we sit down and think it over how much the Bible has had to do with us, with our domestic life at its best; with our instinctive views of the State, the limits of government control and so forth; and with that instinct to protest against any system, even when it comes under the guise of religion, which seems to us to interfere and embarrass our direct intercourse with God. There are some things which you can safely predict of any nation which has been reared upon the Bible. One thing you may predict: such a nation will be *free*. In its weak hours and in its more decadent members it may for a time traffic with lower ideals of personal or corporate life. But we cannot so easily throw off the earlier insights of our race; and it is only a question of time when, in the name of something earlier and closer to the centre of our being, we shall shake off all these lethargies and, like Ajax, ask God to take us into the light even though we perish there.

For above everything and behind everything the Bible deals with two self-luminous realities—God and the individual soul. And it is just in the measure that we keep hold of these two realities as the two only ultimate realities, and perceive that all else is but passing circumstance and condition, that life becomes simple, severe, and great. I say no more upon that. Anyone who knows the Anglo-Saxon race—and only one who knows us at our *best* knows us at all—will agree that as a race—a race which in its early hours was one of the first to throw off the yoke of Rome—a race which showed that it was not afraid of knowledge by hastening to insist that education should be given to all, and later should be imposed on all—anyone who

knows us knows that we owe everything to the fact that when our heart as a young people was tender, it was the Bible which sealed and settled what should be the nature and direction of our deepest life.

### II.

It may be that there are people amongst ourselves who are case-hardened to the very name of the Bible, over whom the Bible has little or no influence; but these are in no position to give evidence. What has happened to the Bible in their case is no more a disparagement of the Bible than it would be a disparagement of some grains of wheat to say that they had lain *on the face of a rock* for days and weeks and had never begun to germinate. Of course not! In order to the germination of the seed a soil is necessary; and for the fine consequences of the entrance of the Bible into a heart, or into a community, or into a whole people it is necessary also that there be in such a heart, and in such a community, and in such a people, that darkness, or that sadness, or that confusion which life of itself brings over the soul of man until life has been illuminated from above.

In lands like our own which have been penetrated for hundreds of years by thoughts, and by manners and institutions and habits which proceeded first and last from the Bible-view of God and man, it may be easy for a great many people to go on in some kind of way without feeling the awful necessity of some revelation from God. They are like those who are reading a book, not by their own domestic light—for which, to say no more, they *pay*—but by the light which comes from other windows. But wherever the Bible has gone and encountered unsophisticated man, man in his own moral shame or in his own intellectual confusion, *there*, at once in some select souls, and soon amongst great numbers, there has been a dawning from which it is felt there can be no turning back into the former night.

I am not going into the deep and debated question as to whether man in the long run owes more on the one hand to his natural and hereditary aptitudes, or on the other hand to the force of environment or suggestion. At the present moment I should say the argument is rather in favor of the latter supposition. Certainly it is a safe thing to say—that there is simply no end

to the capacities which lurk in the human soul to respond to appeal and suggestion. Nowadays we know that a child belonging to one nation, if taken in its infancy into the home of another nation and there brought up as a child of that home, will grow into the likeness of the children of the nation into which it has come. There will, of course, be differences, as there are between children in one home, but on the whole the bent and bias of that child will be affected so deeply as to give it its personality, by the associations, the suggestions, the atmosphere into which it has come.

### III.

Every man, every nation, every people on the earth has consciously or unconsciously its own theory of life, its own ideas as to what the whole thing means, as to how to deal with its own personal problems, with its own fear of death. Every nation has its own way of dealing with life as life meets it in the region of events, or as life wrestles with it beneath the surface in the region of hopes and fears.

Well, the Bible has its way and it offers its way to the perplexed soul of man throughout the world. And what is it that it offers? The Bible declares that this world means God: that behind everything, working through everything is God. And what is God? God is a holy Power who through nature, through human history through the secret business of one's private life, is offering himself. The Bible declares that the very meaning of all that is most characteristic in human nature, our inability to live on the mere natural plane, the waves of moral fear that pass over us, and our capacity for tears—the explanation of all those things is, that we are not merely natural, that we are related to One whom we call God the Father; and that all our swaying and agitations are caused by our indefeasible relation to this other, even as the agitations and swaying of the sea are caused by the pulling of the moon and of the sun and of the stars!

The Bible declares further that through all eternity God has been trying to help man. *Trying*, I say. For according to the Bible God made man free, and in making man free he made man free to resist. But all through history, and all through the ups and downs of a man's own career, God, says the Bible, is trying to help man, wanting to help man. And the Bible reaches its climax in Christ, whom it celebrates as having first learned and having first announced the formula for life from its bitterest to its most blessed level of experience. The Bible, well aware indeed of the difficulties but rising above them as upon wings, affirms that the heart which beat in the breast of Jesus beats behind the veil of things; that the love which poured itself out in Gethsemane and on Calvary had its source in the heart of him who made us; that we are here in this world to respond to the appeal of Christ's goodness,

to listen to what he says concerning things that lie beyond our knowledge. On the basis of all that, the Bible appeals to us to pass our days usefully, sharing with others our knowledge and our love, ever looking towards another state of being in which we shall become in all perfection what in every best moment we strive to be.

## IV.

In one of Plato's dialogues there is a beautiful passage which it will always do us good to recall. Someone has been asking Socrates as to how one in this world might get guidance, guidance I mean on the large deep scale, guidance as to the whole of this great business of living. And Socrates with perfect candor and with a good deal of sadness replies in effect that, just as were one going a voyage he would naturally consult those who have gone the voyage before him, and would pay heed to the words of wise men about the venture, so, he says, we should face life with the best wisdom we can secure, and on that a man must make the voyage *not without*

risk; "unless," he concludes, "there be somewhere *some word from God.*" The whole case of the Bible is that we have such a word; that God has spoken, and spoken precisely thus.

"That there should one man die ignorant who had capacity for knowledge, this I call a tragedy, were it to happen more than twenty times in a minute, as by some computations it does." So Carlyle wrote.

That one man should die ignorant of the Love of God in Christ who had the capacity for that knowledge, though this happens much more than twenty times a minute, is surely a deeper tragedy. It is the sense of this later tragedy which from time to time in all ages has made men spring to their feet and fly with the message. "For as cold water to the thirsty soul, so is good news from a far country": and we know what a beautiful thing Christ said of those who in this world hand round the cup of cold water.—Dr. John A. Hutton in "The British Weekly."

## "Cleanliness is Next to Godliness."

A. J. Fisher.

So familiar are we with the above quotation that many will be surprised to learn that it is not in a Bible verse. Yet the truth which this proverb contains is emphasised by Scripture and may well express the Christian's attitude toward the "Clean Up" Campaign.

### *Cleanliness is not dependent upon wealth.*

We have all read of misers, living in filthy hovels, yet hoarding up great sums of money. On the other hand we have all seen poverty-stricken homes where spotless purity reigns. Were cleanliness something which only money could obtain, then such an effort as "clean up" week would be fruitless. But, like so many of God's good things, cleanliness is within reach of all, without money or price, and so the principles of the "Clean Up" Campaign are of universal value.

### *Cleanliness is a principle of Nature.*

Behold the beauty of Nature all around us! In a wonderful way Nature disposes of her litter and even the falling leaves and broken twigs of the forest are transformed to serve the purposes of Nature, so that we must confess that often "every prospect pleases and only man is vile." If, then, we are true to the impulses of Nature, we will adopt the principles urged during the "Clean Up" Campaign.

### *Cleanliness is a divine principle.*

The Israelites were emphatically taught the principles of cleanliness. The leper, gripped by a sad loathsome disease, warned

others with the dread cry, "Unclean, unclean!" Solomon, the wise man, said, "As he thinketh in his heart, so is he," and in harmony with this, the Psalmist prays, "Create in me a clean heart, O God!" If, therefore, we think clean pure thoughts, these express themselves in our actions by our endeavors to have a "clean up" week all the year round.

### *Cleanliness is an eternal principle.*

We cannot conceive of the Eternal City of God as a place where rubbish and refuse accumulate. So beautiful will be that city that even its streets will be paved with gold. Therefore we are quite in harmony with God's principles if we seek to make our cities tidier and more beautiful. When we compare the filth and squalor of heathen cities with the beauty and order of even nominally Christian communities, we can see that there is a vital connection between cleanliness and godliness. And we are aiding the spread of Christian civilisation by our support of the "Clean Up" Campaign.

### *Cleanliness is a Christian principle.*

We cannot conceive of the idea of Christ tolerating anything unclean or untidy. His anger was so stirred on one occasion that he cleansed the Temple of its defilement. Remembering also that character expresses itself in action, we realise the significance of his words, "Blessed are the pure in heart, for they shall see God." Thus, as we try to copy the Christ life, as we seek to adopt the simple principles of New Testament Christianity, we will be ready to endorse and to exemplify the ideas associated with the "Clean Up" Campaign.

## The Tactfulness of Love.

The tactfulness of love is apparent in many different spheres. Watch a botanist handling a flower—you can tell that he loves it by the way he touches it. Look at a mother with her little baby; her very touch reveals the mother-heart. I can often tell if a young fellow loves books, not by the clever way in which he talks of them, but by the kind of way in which he handles them. Let a rough, coarse man once love a woman, and it is amazing how tactful he becomes. He begins to define, by the genius of the heart, the delicate attentions she is longing for. For there are little actions of courtesy and grace that mean far more than any gold or silver to such as may be sensitively fashioned. It is always a sure mark that love is dying when tact takes to itself wings and flies away. When the delicate perceptions disappear, it is a token that the heart is hardening. And that is the tragedy of many lives, not the blighting touch of infidelity, but the roughened touch (so rough that it may hurt) which betrays the decadence of love.

Nowhere do we find this tactfulness of love so perfectly revealed as in our Lord. The infinite delicacy of his touch is the measure of his loving heart. When the leper cried for healing we read that the Lord touched him; it was not alone his hand that touched him, it was a yearning and redeeming love. That lonely, isolated soul got far more than the cleansing of his leprosy: he got the glad assurance of a Friend. Christ had an exquisite way of understanding people; of handling them with unexampled delicacy; of avoiding what might vex or irritate, and so close the avenues against him. And all this sprang, not from a quick intellect, priding itself on knowing human nature, but from the depth and wonder of his love. That was where Paul learned his lesson. That taught him what to pray for. It was no use praying for a finer tact unless first there was a fuller love. First the roots, and then the fruits. First the deepening and then the delicacy. First the dew of heaven on the heart—and tactfulness blossoms as the rose.—Dr. G. H. Morrison.

### TANTRUMS.

When the Wind's in a tantrum (he often is)  
He rages and rushes and roars and squeals,  
Rages and rushes and kicks his heels—  
Perhaps you know how the rascal feels?  
He drives the leaves down the garden paths,  
Hurrying, scurrying, blow, blow, blow;  
Like frightened chickens away they go—  
Who chases the chickens perhaps you know?  
When the Wind grows weary he rests awhile,  
Veers from a gale to a gentle breeze,  
Turns from a tyrant into a tease,  
Perhaps you know what I mean by these?  
When the Wind gets wearier yet he drops;  
And driven things in a trembling heap  
Cease to quiver and race and leap—  
Perhaps you'll guess who has gone to sleep?

—Selected.

## Religious Notes and News.

Our highly prized exchange, "Zion's Herald," finds "four old devils" in the Methodist Church: "Shallowness," "Haste," "Softness and Needless Self-Indulgence" and "Aimlessness." Alas, these do not plague the Methodists alone. They are devils not easy to cast out. But they cannot stay where there is fasting and prayer.—"Christian Evangelist."

### THE PROBLEM OF CHURCH MEMBERSHIP.

At the meetings of the Victorian Baptist Union, the question of church membership was seriously discussed. Mr. L. E. Tranter explained that he was not in a position to go into details. He believed that there had been a gain in the Sunday Schools of 440, but he would not commit himself on the subject of church membership. There was a considerable amount of discussion on the following motion submitted by the committee:

"In view of the disconcerting nature of the figures presented and the need for a general and genuine revival in our land, we urge pastors, officers, and churches to make a minute study of the situation in their own neighborhood, and to seek by renewed personal consecration to enlist the devotion and earnest service of our whole membership."

It was submitted that the drift had been going on for years. One minister suggested that the statistics of the Home Mission secretary should be audited, as he believed there was evidence that churches were not returning their real membership. The motion was agreed to.

### "THE BIBLE AND THE NATION."

"To a congregation at the Metropolitan Tabernacle, which overflowed into the topmost gallery, Dr. Campbell Morgan, who is on a visit to London, preached for over an hour upon 'The Bible and the Nation.' It was an impressive and moving deliverance," says the "Christian World," "which at various points won signs of audible approval from his hearers. He recalled that whereas when he was a lad there was open and organised hostility to the Bible, there had been an increasing tendency during the last forty years to regard the Bible as something that has been outgrown—outgrown scientifically, philosophically, theologically. As to the first point, we ought clearly to distinguish between the ascertained facts of science and the unproved hypotheses of investigators: as well as between 'what the Bible actually says and what some of its friends say it says.' He affirmed deliberately that 'there are no discrepancies between the ascertained facts of science and the things the Bible actually says.' He then proceeded to show that the Bible has given us (1) the moral conception which has created the great civilisations of the past two thousand years; (2) the conception of God which has created all the philanthropies that are at work in the world to-day; (3) the conception of man which has created discontent in the hearts of men with false conditions, out of which discontent has come all our great humanitarian reforms; (4) the declaration that God has provided a way by which man, individually and nationally, may be brought back to the paths of righteousness and peace."

### A BIBLE MONUMENT.

It is not often that a monument is erected to commemorate the translation of the Bible. But this distinction will shortly be conferred upon the "Kralice Bible" in Czecho-Slovakia.

What the 1611 translation has meant in the formation and preservation of the English language the Kralice Bible has meant to the Czech. Initiated by the scholarly Bishop Blahoslav and

continued by co-operators among the Czech Brethren—later known as the Moravian Church—it was completed in 1593, and printed at Kralice, in Moravia. This Bible is regarded as one of the greatest spiritual and literary treasures of the Czechs, and when the religious and political exiles, led by Comenius, left Bohemia after the Thirty-Years' War, we find them singing: "Nothing have we taken with us, everything is lost. We have but our Bible of Kralice, our 'Labyrinth of the World.'" (This latter work is that of Comenius.)

The model of the monument to be erected at Kralice has just been completed. It will be the work of Velinsky, and will represent a man standing erect, holding aloft an open Bible.

### BAPTIST WITNESS IN RUSSIA.

A few years ago Dr. Wilbur Craft, an eminent Presbyterian minister, who has since been called to his reward, said that the Baptist message was better adapted to Russia than the message of any other denomination. In the last number of the "Presbyterian," published in Philadelphia, there is a similar editorial comment:

"When the great war opened in 1914, there were reported to be 100,000 Baptists in Russia; but through the influence of that powerful revival movement not easily described, but vast in its sweep, that church alone claims to-day more than 2,000,000 of souls in Russia, and possibly twice that number. There are probably two apparent reasons for the eminent success

of Baptists in Russia, though other evangelical forces are successfully operating there. First, the great Eastern Church practices immersion in its baptism of infants, so that mode is familiar to the Russian mind. Second, the missionaries have followed the Baptist principle of entire separation between all affairs of a political east and the activities of the church. Then, of course, the Baptists were in Russia before the revolution, and had made the enviable advances which prepared the way for the great revival, which has come so silently and so powerfully. . . . A new day is at hand for the gospel in Europe for our brethren there, who welcome the entire rich but simple gospel."

### PROTESTANTS IN CZECHO-SLOVAKIA.

The present summer has marked an epoch in the history of the Czech-brethren Evangelical Church of Czechoslovakia. That church, persecuted and crushed three centuries ago, has of late risen to new life. With 150,000 accessions from Roman Catholic ranks, a large percentage of whom are of the peasant and the laboring class, it became imperative to enlarge the scope of the work to a scale unthought of heretofore. Stormed as she was from all corners by appeals for the erection of places of worship and more workers, the church, with Christ's resources and riches at her disposal, laid out her programme, not according to her own ability, but according to God's ability, and purchased from the Government 600 acres of ground and buildings capable of housing about 1,500 persons. Thus the plan of uniting all the agencies of relief—represented in the homes, hospitals, orphanages, summer camps, etc.—has been consummated, and the property (including the main building, with a capacity of 500 inmates) was dedicated a few weeks ago.

## Seeking the Best in Life.

L. J. Smith.

There are very few people positively happy in that which they are doing. There is for ever present a desire to enter upon some form of expression which, they feel, would bring them perfect peace and happiness, if they could only find the channel through which the desire might be satisfied. Each person has some idea or thought which, if it could only find form, would bring out in him the best in life. Yet we are forced to admit that the things which count for most in life attract very few. Why is this?

If we study the means used, and observe the results obtained, we quickly learn that many are choosing the wrong method of self-expression or are grasping the false things of life.

In every sphere of human activity there are opposing forces at work, good and evil, light and darkness, strong and weak, soft and hard. Nature is forever creating that the forces of the universe may be maintained, and when one channel of expression ceases to manifest her power, it must dissolve for further use in the great plan of God. All life is continually being transformed from one form of expression to another. It seeks to give the best in life, that better life may result. If we seek to understand this mystery, the mystery becomes greater still and the wonder of all things passes all human understanding.

In this vast universe we each have a part; we have a duty to perform, and it resolves itself into one great commandment to all, "Seek the best in life."

Jesus gives us the keynote. "Seek ye first the kingdom of God and his righteousness, and all things shall be added unto you." The lesson is made clear in another statement. "The kingdom of heaven is likened unto a treasure hidden in a field"—covered and needing labor

to discover and to realise its value when found. The Lord continues: "The kingdom of heaven cometh not by observation, neither shall they say, Lo, here, or Lo, there; for verily I say unto you, the kingdom of God is within you."

It is only the realisation of this that makes possible the knowledge of the wonderful wisdom of Jesus. We seek the best in life; yet the best in life is seeking expression in us. We then awaken to the realisation that material things are under the influence of a mighty power which can change them in the shortest space of time. Our thoughts are awakened to a new activity, and they become the seed of our actions and expressions. Our countenance changes, and shows by its transformation that some mighty power is exerting its influence within us, changing our whole physical life. The things of every-day life take upon themselves new interest and beauty, and our outlook upon life changes. We enter upon the tasks of every-day life with fresh vigor, and because of this fact we establish more confidence in ourselves, and in turn we are entrusted with the confidence of those with whom we have to work and live.

The realisation of our new possession is indeed a treasure which was hidden in a field of thought and feeling, surpassing in beauty that which we ever hoped to obtain. It is this realisation that brings to us the reality of the teaching of Jesus: "Except ye be born of the water and of the spirit, ye cannot enter the kingdom of God." Surely the best in life is to obtain the power of expression, which is for ever striving to manifest itself through us.

"Thought is deeper than all speech,  
Feeling, deeper than all thought,  
Soul to soul can never teach  
What, to it, God hath not taught."

# The Idea of God: Hindu & Christian.

Albert J. Saunders, M.A., Ph.D.

"In the beginning, God created."—Gen. 1: 1.  
 "In the beginning was the Word."—John 1: 1.  
 "God who at sundry times . . . prophets his Son."—Heb. 1: 1.  
 "My Father works, and I work"—workers together with God."—John 5: 17; 2 Cor. 6: 1.

I want to make a comparative study between Hindu and Christian thought on the idea of God. Comparative Religion is a new study with tremendous possibilities for a synthesis of religions. 350 years ago there was held at Agara, in North India, what may be called the first parliament of religions. It was the work of the great Mogul emperor of India, Akbar. In 1575 he dedicated a magnificent building, devoted to the study of comparative religion. In that conference building every Thursday evening he presided over an audience composed of representatives of the five great religions of India—Hinduism, Zoroastrianism, Islam, Judaism and Christianity. At each meeting a statement of the claims of one or other of these systems of faith was presented by a delegated person, and his address was followed by a general discussion. The motto used in those discussions was: "Whatever be thy religion, associate with those who think differently from thee. If thou canst mix with them freely and art not angered at hearing their discourse, thou hast attained peace and art a master of creation." The Emperor's aim was:

"To gather here and there  
 From each fair plant, the blossom choicest grown,

To wreath a crown, not only for the king,  
 But in due time for every Mussulman,  
 Brahmin and Buddhist, Christian and Parsec,  
 Through all the warring world of Hindustan."

There is no mistaking the fact that perhaps the greatest and most persistent idea in human thought is the idea of God. It is everywhere and it will not die. And one of the most remarkable things about the idea is that often among primitive people their ideas of God are most like our own, embracing the Fatherhood of God, the idea that the human family are the children of God, and that God is all-loving and careful, desiring only the good of his children. It is only when man begins to speculate and tries to evolve a system that he loses God.

Fifty years ago theological interest centred in the Old Testament, so far as Western thought was concerned. Then it turned to the New Testament. Finally, it settled in Jesus Christ. But with the contacts between East and West the conflict is, again shifting, and now it is beginning to centre in God. And that after all is the great fundamental question of religion—the idea of God, the nature and work of God. As I see it, that is the next great conflict in religion. There is an Eastern and a Western conception of God: the one expressed in Hinduism, and the other expressed in Christianity. It is that contrast that I want to bring out.

## 1. The Hindu Idea of God.

In order to get at the Hindu idea of God we must trace its history and try to understand its content.

### The Vedas.

The Vedic world of gods and demons both were personifications of the forces of Nature; the probable origin of gods is the gracious and kindly powers of Nature; the demons were the grim and hostile forces. Out of these Nature-gods in the Indo-Iranian period grew the great gods of the Vedic period: Varuna, the ethical god; Agni, the priestly god; Indra, the warrior god; Surya, the sun god; Soma, the deified sacrificial drink.

In this early period Varuna is the great god of the Aryans, but later he sinks into almost insignificance, while Indra comes into prominence. Let us dwell a little longer on Varuna; he is the most impressive deity among all the Vedic gods. His character is very similar to the Iranian god, Ahura Mazda, and there is certainly a connection between the two. Varuna is the ethical god. He inflicts disease as a reminder and punishment of sin. Fellowship with Varuna is broken by sin. Varuna is besought to loose the sinner from sin and its penalty.

May this my praise-song, Varuna, sovereign ruler,

Reach unto thee and make thy heart com-  
 plaisant;

May it be well with us in rest and labor,  
 Do ye protect us evermore with blessings.

I do not wish, King Varuna  
 To go down to the home of clay,  
 Be gracious, mighty lord, and spare.

That is sufficient to give us an idea of the chief characteristics of the Vedic great god, Varuna.

### 'IF.'

(With Apologies to Kipling.)

"If you can keep your hair when all about you  
 Are shearing theirs and wanting you to, too,  
 If you can hold your tongue when others mock  
 you,

But make allowance for their mocking, too;

"If you can force your heart and nerve and  
 sinew

To keep your hair long, after theirs is gone,  
 And hold on to it when there's nothing in it  
 Except the will which says to you, 'Hold  
 On!'

"If you can smile with not a hat to fit you,  
 If you can sigh, but never shed a tear,  
 Yours is the Earth and everything that's in it,  
 And—which is more, you'll be a lady, dear."

—V. L. Shepherd,  
 in "Harper's Monthly Magazine."

He was a personal god. Man had access to him. He was gracious and merciful. He was in the nature of a father to his children. He was righteous and desired righteousness in his children. He forgave the sinner. And heaven was the happy abode of the redeemed with God.

This is a high and noble conception of god leading directly to an Indian monotheistic and ethical religion, and with a great leader just at that time emphasising these two important aspects of religion, such as a Moses, or Zoroaster, or Buddha, or Mohammad, India might have become the world's great teacher in monotheistic and ethical religion. But she lost her god in philosophical speculation. As Dr. Griswold in his "The Religion of the Rigveda," says, "Every serious mind must recognise that we have here a religious tragedy of utmost gloom and disaster.

In the struggle between the notion of a personal and holy god, and that of an impersonal and non-moral world-ground, the victory lay decidedly with the latter. Brahma mounted up into the splendor, while Varuna sank into 'the twilight of the gods.' If Varuna had prevailed, India would have become monotheistic and theocratic, which it never did."

### The Upanishads.

There came a time when there arose a great passion among thinking men in North India

(1,000 to 500 B.C.) to win Release, i.e., to win emancipation from the necessity of rebirths. It might be done by the way of knowledge (gnana marga), or devotion (bhakti marga), or austerity (yoga marga). We are concerned here with knowledge, because it involves the idea of God. Brahma is the World-Soul, the impersonal essence in all things—The Atman, or Self of the Universe. But the soul of the individual is also Atman. It was the work of some great unknown thinker who drew the conclusion that the two are identical. "My self is the infinite Self." "The soul of the universe, whole and undivided, dwells in me." Thus self-knowledge is the knowledge of God, and such knowledge of God leads to release from rebirths and deaths. Those great phrases: "Thou art That," "I am Brahma," "I am he," are the essence of the Vedanta philosophy.

This conception of Brahman-Atman is the greatest contribution of the Upanishads to the Hindu idea of God. This Brahman is reality, the only reality, but is unknowable, unapproachable, incomprehensible, absent from the needs and wants of man. Now, that is the idea of God that we have arrived at. But notice the great defect and serious omission: Brahman is not even conceived as holy; we are not told anywhere that Brahman is righteousness. And so the ethical God of the Vedas has passed out of Hinduism, that is the main stream of Hinduism, never to return. As Dr. Farquhar says: "Consequently the Vedanta philosophy has never been to India what the teaching of the prophets was to Israel. Hinduism remains from first to last crippled because the idea of God was never moralised." The great doctrines of Karma and Trans-migration are mechanical; they sadly lack an ethical character. It is pure intellectualism, and leaves the heart cold and unsatisfied.

### Reform Movements.

It is not to be wondered at that such dry and cold intellectualism in reference to God should call forth reform movements which have greatly modified the Hindu idea of God. Among them should be mentioned the teaching in the Gita, the various theistic sects of Hinduism, the Bhakti cults, and the Saiva Siddhanta of Southern India. They all may be called lovers of God, and the God they worship is knowable, personal and accessible, very different from the barren god of the speculative philosophy.

The Gita is still saturated with the Vedanta philosophy but we can see the beginnings of an emancipation from an unknowable god. Personal trust in Krishna, and fervent devotion (Bhakti) towards him are strongly emphasised:

"If one of earnest spirit set before me with devotion a leaf, a flower, fruit, or water, I enjoy this offering of devotion.

"Have thy mind of me, thy devotion toward me, thy sacrifice to me, do homage to me. Thus guiding thyself, given over to me, so to me shalt thou come.

"On me then set thy mind, in me let thine understanding dwell; so shalt thou assuredly abide afterward in me."

This idea of a personal God was brought out most clearly in the work of Manikkavasagar in South India. As Dr. Pope says:

"South India needed a personal God, an assurance of immortality, and a call to prayer. These it found in Manikkavasagar's compositions. His conversation was due not to any merit of his own but to Siva's grace alone:

"To me, a dog, all things not shown before, he showed;

All things not heard before, he caused to hear;

And guarding me from future birth he made me his;

Such is the wondrous work our Lord hath wrought for me."

(Continued on page 770.)

# The Home Circle.

Conducted by J. C. F. PITTMAN

## LET US BE KIND.

The way is long and lonely,  
And human hearts are asking for this blessing  
only—

That we be kind.  
We cannot know the grief that men may borrow,  
We cannot see the souls storm-swept by sorrow,  
But love can shine upon the way to-day, to-  
morrow,

Let us be kind.

Let us be kind;  
This is a wealth that has no measure,  
This is of earth and heaven the highest  
treasure—

Let us be kind.  
A tender word, a smile of love in meeting,  
A song of hope and victory to those entreating,  
A glimpse of God and brotherhood while life is  
fleeting—

Let us be kind.

Let us be kind;  
Around the world the tears of time are falling,  
And for the loved and lost these human hearts  
are calling—

Let us be kind.  
The age of youth let gracious words be spoken,  
Upon the wheel of pain so many weary lives  
are broken,

We live in vain who give no tender token—

Let us be kind.

Let us be kind;  
The sunset tints will soon be in the west,  
Too late the flowers are laid on the quiet breast—

Let us be kind.  
And when the angel guides have sought and  
found us,  
Their hand shall link the broken ties of earth  
that bound us,

And heaven and home shall brighten all around  
us—

Let us be kind.

## THE APPLES.

Robert had stolen the apples. He knew it now. He had not called it stealing—just picking up as many red apples as his blouse would hold from beneath Farmer Brown's trees. Then, just as he left the orchard, his father came along in his car, and as soon as his father spoke he knew he had stolen the apples.

"I can carry you and your apples home," his father said.

"Want one?" asked Robert, turning very red.

"Is it yours to give?"

"But there were plenty," Robert mumbled.

"For Mr. Brown to give away—or keep," his father answered. "And a thief always hides what he has stolen."

Robert began to cry. It is an awful thing to be called a thief.

"I wish—I hadn't," he said.

His father stopped the car. "Then take them back," he said.

"I—can't—those I ate," sobbed Robert.

"How many?"

"Five."

"Here's money enough to pay for those. The rest you can put back where you found them."

"O, father, I can't. Mr. Brown will be awfully cross."

"You can, son," said his father. "I will wait right here, and I'll come and help if he is very cross. And there is Somebody who will be with you—I mean the Heavenly Father, who loves an honest boy. He will keep you brave. Remember."

Slowly Robert got out of the car. Then he

looked up bravely at his father. "I'll remember," he said.

His father nodded.

Quick feet ran to the orchard and emptied a little heap of apples beneath a tree. Quick feet ran to the farmhouse and rapped on the door. "I'm not alone. I'm not alone," Robert thought over and over. The door opened. The farmer himself stood there.

"For the apples I stole and ate," said a brave little voice, thrusting a quarter into the farmer's hand.

"Bless my soul!" said the old man.

But Robert's flying feet were all he saw, and in a minute a smiling boy rode away beside a smiling father.—Frances Weld Danielson.

## AN ARGUMENT.

"The Bible the Word of God!" exclaimed a young skeptic in hearing of a friend. "No, it is the invention of men."

"The Bible claims to be God's Word, does it not?" asked the Christian.

"Yes, the men who wrote it pretend that they 'spoke as they were moved by the Holy Ghost.'"

"If the Bible, then, is not what it claims to be, it is, you think, an imposture, and its writers liars?"

"Yes, that is what I believe."

"Good men would not lie and deceive, would they?"

"Of course not."

"Then the Bible, you are sure, could not have been written by good men?"

"I feel certain that it is not."

"Now answer me candidly. Does the Bible condemn sin, and threaten bad men with punishment?"

"Yes," rather reluctantly.

"Does it condemn lying and deception?"

"Yes," a little sharply.

"Would bad men—deceivers and liars—make a book that condemns their own sins?"

"They would not to likely to do so, certainly."

The young skeptic felt the ground giving way under him, and changed the subject.

## A SQUARE-DEAL WORLD.

When you get to feeling that you haven't had a square deal, it's about time to make a personal investigation. Better start by taking a long, game look at yourself. You may conclude that your dad would let you drive the car more if you drove more carefully; that the team would have made you captain if you weren't so hot-headed; that you could have made an "A" in geometry if you had worked a little harder. And the chances are good that your conclusions will be right.—"American Boy."

## A NEW PART.

Waggish Diner (with menu)—Chicken croquettes, eh? I say, waiter, what part of a chicken is the croquette?

Waiter—The part that's left over from the day before, sir.

## A COMPLETE DESCRIPTION.

"What kind of a fellow is Blinks?"

"Well, he is one of those fellows who always grabs the stool when there is a piano to be moved."

Garrulous Passenger: Oh, Captain, I've crossed the Atlantic dozens of times in all kinds of weather and never remembered feeling so ill. I wonder what's the cause?

Captain: Bad memory.

# The Family Altar.

— J. C. F. F. —

## Monday.

This is the love of God, that we keep his commandments; and his commandments are not grievous.—1 John 5: 3.

C. J. Ellicott wrote: "God has commanded us nothing for his own sake, but everything for our own highest profit and happiness."

Reading—1 John 5.

## Tuesday.

And now I beseech thee, lady, not as though I wrote to thee a new commandment, but that which we had from the beginning, that we love one another.—2 John 5.

The above writer comments thus upon verse 5: "Love is the Christian's moral disposition of mind. . . . It implies faith, because it is founded on Christian principle, and can only be tested by a right belief. It implies purity, because it is modelled on the love of God, and has abjured the old man. It implies unselfishness, because it desires the good of the other for his own sake and God's. It implies humility, because it distrusts itself, relies on God, and thinks more of the other than of itself."

Reading—2 John.

## Wednesday.

Beloved, thou doest a faithful work in whatsoever thou doest toward them that are brethren and strangers withal.—3 John 5.

Upon this verse one aptly wrote, "The duty of entertaining Christians on their travels was of peculiar importance in early times. (1) from the length of time which travelling required; (2) from the poverty of the Christians; (3) from the kind of society they would meet at public inns."

Reading—3 John.

## Thursday.

There are certain men crept in privily, even they who were of old written of beforehand, unto this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying our only Master and Lord, Jesus Christ.—Jude 4.

Concerning Jude's letter, John Buchan wrote: "This is the Epistle of one who might be termed 'Jude the obscure,' a private Christian, so pressed in spirit at the activity, numbers, and boldness of the adversaries of the faith that he feels he must deliver his soul."

Reading—Jude.

## Friday.

I am Alpha and Omega.—Rev. 1: 8.

Concerning Russian Pilgrim's visit to the church at the Holy Sepulchre, Mr. S. Graham pictures a silent and morose company crouching around the reputed tomb of our Lord. "Turning to look out at the door," he continues, "I found it was morning, and I saw a queer little hunchback pilgrim sitting on the cold stone pavement outside the door of the church. He wore blue spectacles and was poring over an ancient Bible, mumbling as he read, and I caught the phrase I wanted, 'I am Alpha and Omega, the first and the last, which was, and which is, and which is to come.'"

Reading—Revelation 1.

## Saturday.

Be thou faithful unto death, and I will give thee the crown of life.—Rev. 2: 10.

"O bright the conqueror's crown,

The song of triumph sweet,

When faith casts every trophy down

At our great Captain's feet."

Reading—Rev. 2: 1-11.

## Sunday.

I will give him the morning star.—Rev. 2: 28.

"Fairest of stars, last in the train of night,  
If better thou belong not to the dawn,  
Sure pledge of day, that crownst the smiling  
morn

With thy bright circlet, praise him in thy  
sphere,

While day arises, that sweet hour of prime."  
Reading—Rev. 2: 12-29.

# Prayer Meeting Topic.

December 8.

## THE WALK TO EMMAUS.

(Luke 24: 13-35.)

F. J. SIVYER, B.A.

There is an ethereal beauty about the stories of the appearances of the risen Christ. Nowhere is it more noticeable than in this narrative. It is an exquisite piece of historical prose, and its message would fill many volumes. We can only touch upon a few of its outstanding lessons.

### Holden Eyes.

Cleopas and his companion (probably Luke) journeyed with slow steps and heavy hearts on that memorable resurrection day. Sorrowing over their lost Master and puzzling about the stories of the empty grave, they failed to see anything extraordinary about the Stranger who joined them. We, too, are frequently like that: so concerned with business matters, the cares of the home, the ills of the flesh, that we fail to realise the Master's presence until he has withdrawn himself.

Dr. A. J. Gordon had a dream one Saturday night which profoundly influenced all his after ministry. In his dream he was in his pulpit, when a stranger entered and passed slowly up the aisle. A gentleman offered him a seat in a pew, which was quietly accepted. At the close of the service Dr. Gordon asked the gentleman, in whose pew the stranger had sat, who the visitor was. "Why, don't you know?" was the reply. "That was Jesus of Nazareth; doubtless he will come again." "An indescribable rush of emotion came over me," writes Dr. Gordon. "To think that Jesus was present! What did he think of the service? Had I preached as I would like him to hear? A lifetime, almost an eternity of interest, was crowded into a single moment." That vision of the personal Christ transformed Dr. Gordon's life and ministry. The same risen Lord is present with us, and we do not see him because our eyes, too, are holden.

### Slow of Heart.

The two disciples failed not only in vision but in understanding the Scriptures. The explanation of the Saviour's sufferings and the clue to the mystery of the empty grave were right at hand in their own Scriptures.

"Sir Launfal, in Lowell's poem, wandered over all the earth in search of the Holy Grail. When at last, after long years had passed, he returned, aged and bent, to his old home, lo! there under his own castle walls did he find the object of his search. So, often would we find these beside us, in the Scriptures we already possess, in the circumstances in which we are placed, in the human tenderness that is about us, the help we are seeking and the truth we need, if only we had eyes to see."

### Abide With Us.

The Stranger "made as if he would go further." Had they not constrained, earnestly urged, he would not have remained. Jesus is the same to-day. He never comes where he is not wanted. He never stays unless he is entreated. The secret of successfully living the Christian life is to be continually seeking the companionship of the ever-living Lord. With Harriet Beecher Stowe we need to pray:

"Abide in me; o'ershadow with thy love  
Each half-formed purpose, and dark thought  
Of sin;  
Quench, ere it rise, each selfish low desire  
And keep my soul as thine, calm and divine."

### In the Breaking of Bread.

How very beautiful was Christ's method of disclosing himself! He presided over that humble meal with that grace and kindness that even the bewildered disciples could not mistake.

TOPIC FOR DEC. 15.—THE MESSAGE OF MALACHI.—Mal. 1: 1-14.

# Our Young People.

Conducted by Leslie C. McCallum, M.A.

## OUR PICTURE.

Through the generosity of Bro. Abbott the church at Horsham, Vic., has been enabled to secure sufficient ground on which to erect two tennis courts. The young folk of the church have been greatly interested in the work, and have labored with faithfulness and zeal to make the courts possible. Money sufficient to almost cover the cost of the work has been secured. For weeks past a faithful band of workers has gathered every Saturday afternoon in order to prepare the land and erect the necessary fences. Ornamental trees are to be planted, and every effort will be used to make the place attractive. Each afternoon a number of ladies have provided afternoon tea for the workers, and our picture gives some idea of the way in which it was enjoyed. It is confidently expected that the provision of these courts will greatly help the work among the young people by providing clean and healthy recreation for all.

## THE NEGLECTED CHILD.

(Notes of an Address delivered by Hon. G. A. Maxwell, M.H.R., at Children's Year Service, Box Hill, Vic.)

The child appealed to us all. It was a dreadful thing to think that an appeal was necessary. Yet it is a fact that there are a great number of neglected children. The State has a department for such. We want to try and imagine what is involved in the neglect of a child. Most people seek to look after the physical needs of the child, and also his intellectual development so that he may take his place in the community. Many think that when they have attended to these two things their responsibility ends. It is not so. A child may be trained physically, mentally and vocationally, but one side is left untouched—the moral and spiritual side of life. Our children know nothing of the temptations and the hidden dangers of life, but we know. We have passed that way, and we must prepare them to meet life with all its difficulties. It would have been regarded as a shocking thing to have sent forth our boys in the late war without giving them the weapons of warfare, and having trained them in the use of them. Our little lads and lasses have a far harder battle to fight, a more dangerous war to wage, and many of them are going into the conflict without the moral and spiritual equipment which should be theirs. Any person entrusted with children who does not see that the children are equipped morally and spiritually is guilty of a grave dereliction of duty. Without such equipment no child can successfully wage the battle of life.

As a public man I realise the crying necessity of this work among the young. Some time ago the "Age" in a leader made use of the sentence, "The growth of society waits upon the growth of the individual character." This was the expressed opinion of one of our great dailies. It was therefore character that we were after. The great watchword of our day is sufficiency in every department of life—and particularly moral and spiritual life. This we must have if we are to make progress. Matthew Arnold, who was not an orthodox believer, once said, "Of conduct, which is three-fourths of human life, the Bible is the great inspirer." "Again," he said, "try all the ways of righteousness, and you will find none of them take you to it, and that the only way is the way of Jesus Christ." Huxley, another thinker, said, "No system of education can have any claim to permanence except it has the characteristic love of right and hatred of wrong." The world is slowly moving toward that point of view by the logic of experience. The laws of Christ must be made supreme in every department of life; Christian principles are to apply to all life; the gospel of Christ is the final truth of relationship of man with man; spiritual regeneration is a necessity to progress; the Christian conscience is supreme over our political allegiance, and class loyalty of all kinds, and last, the Christian spirit is the test of all political programmes of every kind.

Christ was the only one who could show us a way out of all our difficulties. This showed us the kind of training that we should give to our boys and girls. The Sunday School was good, the day school was good, but best of all was the home. What a blessing was a real home! A child should first see God in his mother's face. If he did not, he might never see it at all. The greatest thing we can do for our children is to set their feet in the way of life. I am no longer young; life does not now hold much for me; behind me there stretches a long experience; and yet my deepest rooted conviction is that the greatest thing any man can do a fellowman is to bring him into vital touch with the Lord Jesus Christ.

## CULTIVATE YOUR ENTHUSIASM.

When you outgrow your enthusiasm, you stop growing altogether. The people who find nothing very interesting, who do not know what it is to be swept by a wave of generous emotion, have built a barrier between themselves and life's best things. When we cease to hope and desire and expect, we cease to receive. Cultivate your enthusiasm. When you lose that, you lose much that makes life worth living.—"The Motor."



Workers at Horsham, Vic., Church of Christ Preparing Tennis Courts.

## Foreign Missions.

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

### TASMANIAN GIFTS.

One young girl in Tasmania, an invalid, has saved up out of her pocket-money £1/7/7 and sent it on for Foreign Missionary work. The secretary in sending the information says, "Surely a very fine spirit of sacrifice."

Collins-st., Hobart, Bible School Children's Day offering this year is £4/5/3; last year it was £1/4/7, a splendid increase. This school of 100 scholars has contributed £17 this year to Foreign Mission work, and in addition over £60 to Home Missions and the general Bible School work, making an average of more than fifteen shillings for each scholar, over threepence a week.

### MISS REDMAN'S HEALTH.

We are very glad to report that Miss Laurel Redman is much better in health. A change for the better has taken place. Bro. Robert Ewers and Bro. Ingham report that she is resting in a convalescent home at Cottesloe Beach, a very beautiful part of one of Perth's attractive suburbs. She is well on her way to recovery, and it is thought that in a couple of months' time she will be thoroughly restored. I am sure this good news will give great joy to all of our readers. Laurel Redman is one of our much-loved missionaries, and the breakdown in her health was a great sorrow to us all. Many fervent prayers have been offered for her recovery, and we are sure that prayers of thanksgiving will be offered to God for his wonderful answer to our prayers.

### NEW HEBRIDES.

September 30.—We are sorry to report that Bro. MacKie has been sick. He writes: "During the first week of September I had a bout of fever, and it settled in my liver and stomach. I have had a very bad time since. I am feeling better now, and hope the improvement will continue. The people here thought I was going to die, for they said that no one could be sick so continually and live. A black man could not live anyway. The teachers rallied round me and kept the school going and looked after things in general. They came to see me every day to see if they could help in any way. They showed their consideration in many other ways. I managed to get to the Sunday services, but this last week I have been too weak to walk down to the school house."

"We have heard a bit of good news. Bro. Filmer is to be our neighbor again. He is taking charge of Ranon on Ambrim, and will be only twelve miles from here. We will be able to see him occasionally. The people are rejoicing, for they think very highly of Bro. Filmer, and they never lost their love for him."

"October 11.—You will be pleased to know that I am able to get about again. I am improving every day, and will soon be all right. I cannot take any hill-trips just now, but am doing what I can. Little Melville and Sister MacKie are in fairly good health. Melville cannot walk yet, but his leg seems to be getting very much stronger."

"During last month I visited and spent a very happy time on Oba. On the Lord's day 173 broke bread; full attendances at all the other services. I am in full swing with the work again after my sickness, and I know that God is blessing us abundantly. I see it all around us in the love and help of the people and the improvement and conduct of the people. Sickness is after all a teacher, and it gave me time to think of many things. Although I was very sick I was not unhappy; in fact there were times when I felt most happy, and I knew the presence of God was with me."

"Bro. Filmer's coming near to us will be a great help to me. Many times I feel I need someone to talk with, especially on spiritual matters. Sometimes I see some of our brother missionaries; although they are conservative in matters of religion, yet we can talk of our one central belief, Jesus Christ."

"Our people on Pentecost and Oba join with us in sending loving Christmas greetings to the Australian brotherhood."

### MISSIONARIES ENTERTAINED.

Bro. Thomas Escott reports very pleasant meetings with the brethren in South Australia and Victoria on their way to their home in Sydney, where he was entertained, with his wife and Edgar, by the various church committees at the City Temple. The Enmore church gave them a welcome home social, and on the following Saturday they had the pleasure of attending the Enmore Sunday School picnic. Bro. Escott adds, "We are looking forward to having a quiet rest preparatory for future service. We are all well, and will be glad when the time comes for our return to the work in India."

### CHINA.

Dr. and Mrs. Taylor, of the C.I.M., have been visiting several of our churches in Adelaide and giving most inspirational missionary messages to our people.

In connection with the trouble in China and the danger to the missionaries there the following paragraph from "China's Millions" (November issue) will be read with interest:—

"In view of the disturbances in China, the question was raised as to the wisdom of sending out new workers. A cablegram was therefore despatched to Shanghai, and, as our brethren in responsibility there did not advise holding back, the five new workers left us in company with some returning missionaries. If the wisdom of this action be questioned, may we not point out that our Lord's command still holds good, to 'go into all the world and preach the gospel to every creature.' In the early church the greatest of missionaries, Paul the apostle, did not hesitate again and yet again to take his life into his hands and face perils of every description, not counting his life dear unto himself, so that he might finish his course with joy, and obey his Master's will. His example has been followed by numberless missionaries of the cross. Missionary enterprise in almost every country is linked up with the stories of persecutions endured, and frequently of lives surrendered out of love to the Lord Jesus. The New Testament does not inform us that we are only to go to safe places, or to healthy climates, but go into all the world. We are not instructed to go where there is no danger from the brigand's bullet, nor to healthy climates where there is an absence of malaria, and where sanitation is good, but to go into all the world. There are occasions, of course, when it would be foolish and unwise to needlessly run into danger and take unnecessary risks. This is more particularly true where women are involved. We have every confidence in our executive at Shanghai, and believe that all reasonable care will be taken, and workers advised accordingly."

We are very glad to say that the latest news from our own missionaries is that they are all well, and everything quiet in Huailichow. In a letter last week Dr. Killmier writes that the principal citizens had invited Bro. Anderson and himself to several farewell banquets in connection with the departure of Bro. Anderson on furlough.

### COMING EVENTS.

DECEMBER 7.—A Sacred Concert will be held at Footscray Chapel (opposite Middle Footscray Station) on Tuesday, Dec. 7, at 8 p.m., when the North Fitzroy Choir will render the cantata, "David the Shepherd-boy." Admission, 1/-, to aid the Sunshine brethren in the purchase of a block of land.

DECEMBER 11.—Ringwood Church of Christ, Bedford-rd. Sale of Work on Saturday, Dec. 11, afternoon and evening, to be opened by Mrs. Hayward, President Sisters' Conference. Various stalls, also Christmas tree. All are cordially invited.

DECEMBER 12.—North Richmond Church of Christ. Home-coming Sunday, Dec. 12. The church is having a special day. Past members are invited to come back to their old home church. Great fellowship; great messages; great singing. Speaker, Bro. A. Cameron.

JANUARY 23.—Hinrichsen-Brooker Victorian Campaign. The Hinrichsen-Brooker Mission Party will commence their Victorian Campaign at Hartwell on January 23, 1927. The co-operation of Melbourne and Suburban Churches in this effort is requested. Don't forget date and place.

### IN MEMORIAM.

BAGLEY.—In loving memory of Thomas Bagley, called away Dec. 1, 1924, at Middle Park, Melbourne. Affectionately remembered by his wife and family. Edna, Sylvia, Will and Sydney.

"I have fought a good fight. I have finished my course. I have kept the faith."

"I hoped that with the brave and strong  
Thy portioned task might lie;  
To toil amid the busy throng,  
With purpose pure and high.  
But God has fixed another part,  
And he has fixed it well."

### BEREAVEMENT NOTICE.

LEE.—Mr. John Lee and family wish to thank all kind friends for letters, cards, and floral tributes, and personal expressions of sympathy, in their sad and sudden bereavement. They are especially grateful to Mr. Lang and Mr. and Mrs. D. Tully for their kindness. Will all accept this as an acknowledgment of our sincere gratitude?

—"Lynnwood," High-st., Templestowe.

### WANTED.

Tenders for Tennis Court. Tenders closing Dec. 8, invited for construction asphalt tennis court for Cheltenham Church Club. Specifications, D. Wakeley, "Bethany," Chesterville-rd., Cheltenham.

### FOR SALE OR TO LET.

General Store, with good dwelling house; also building blocks and orchards all parts of this district. John Tully, Sworn Valuer, Doncaster.

Benevolent Department of Social Service.—Churches are invited to send contributions in kind addressed to "Churches of Christ Mission, Burnley." Notify always the Secretary, WILL H. CLAY, 49 Elizabeth-st., Melbourne.

Unemployment.—Farmers and others are invited to indicate their needs to the Secretary of Social Service. Laborers, motor-drivers and mechanics waiting.

Outing for Poor Children.—Motorists and superintendents of schools are requested to give the information desired by the Victorian Social Service Dept. without delay, that final arrangements might be completed for Saturday, Dec. 18, trip to Mordialloc.

Appeal for Christmas Relief.—A special appeal is being made by the Department of Social Service of Victoria for £100 to afford special relief to needy cases of our churches for the Christmas season. Send to Will H. Clay, 49 Elizabeth-st., Melbourne.

## Here and There.

Mr. J. Chapple after four years' ministry with the church has resigned his work at Paddington, N.S.W.

The mission at Chelsea, Vic., conducted by Bro. F. T. Saunders, closed on Sunday night. Two confessed Christ during the mission.

Mr. and Mrs. Mudge and their two boys arrived in Melbourne from W.A. last week. Bro. Mudge will begin his work as preacher at Oakleigh on the first Sunday in January.

The following telegram reached us on Tuesday from Murray Bridge, S.A.:—"Interest excellent, attendances splendidly maintained, Forbes mission; four more decisions.—E. Arnold."

"Better than the Best" on record is the aim set before Victorian churches for the Home Mission offering on Sunday next. It is hoped that every church will aim to pass previous records.

On Nov. 27 a conference of the Northern Suburbs Churches of Christ was held at North Sydney. Mr. H. G. Harward gave an address on "Evangelism," and Mr. A. L. Haddon spoke on "Youth and the Church."

The following telegram from W.A. reached us on Wednesday morning:—"Hinrichsen-Brooker mission opened well at North Perth, splendid attendances, interest growing; two confessions Sunday, four Monday.—Ingham."

The Schwab-Stewart mission at Shepparton, Vic., has completed its second week. Good interest has been shown in Bro. Schwab's messages, and to date there have been two decisions—one young man and one young woman.

Mr. A. L. Haddon, M.A., has resigned his work with the Churches of Christ in N.S. Wales, and will leave early next year to become the first Principal of the New Zealand College of the Bible to be opened at Dunedin in March.

We understand that Bro. Jas. Bird, who will conclude a successful term of service with Mildura church on December 26, is open for engagement (address Box 359, Mildura P.O.). Bro. H. Cave has accepted an engagement with the church in succession to Bro. Bird.

The Victorian Home Missionary Committee will need an offering on Sunday next amounting to about £1,800. So much work has been in hand during the year that the expenses have been unusually heavy. An offering from every member of every church is most earnestly solicited.

The Annual Demonstration of the N.S.W. Churches of Christ Young People's Department was to take place at the City Temple on Tuesday evening, Nov. 30. The Conference President, Bro. W. H. Hall, was to preside; the schools were to render items, and examination awards were to be presented.

Our Stavell (Vic.) church reporter writes: "Could you arrange to make a correction of last week's report? The error was on my part. I intended to state that 'Sister Pratt's health was very satisfactory,' instead of stating, as I did, that 'Sister Pratt's health was not at all satisfactory.'" We gladly make the desired correction.

His Excellency the Governor of Victoria (Lord Somers) will officially open the New Headquarters of the Melbourne City Mission, and Sister Grace's Home for Friendless Girls, 280-282 Exhibition-st., Melbourne, on Thursday next, Dec. 9, at 3 p.m. There will also be the unveiling of a memorial tablet by Councillor Sir William Brunton, recognising the munificent allocation of £7,000 by the trustees of the Edward Wilson Estate. A large attendance of friends of the mission is desired.

Over a period of six weeks additions by confession, restoration and transfer to Geelong City church total twelve. To good audiences, Bro. Stuart Stevens, in thoughtful and inspiring addresses, continues a successful and universally appreciated ministry. The fellowship of many State and interstate visitors, among whom were speakers at various sessions, was recently enjoyed. Ideal weather favored the Bible School staff and scholars when the annual picnic was conducted at a seaside resort on November 20. The post of organiser of the Victorian Prohibition League's activities in Geelong and district has been accepted by Bro. Stevens.

The closing session of the College of the Bible was held at Glen Iris on Friday morning last. A happy time was spent, informal speeches being made by many brethren, including the Chairman of the College Board, the Conference President, and Bren. D. Griffin and J. S. Mill, from U.S.A. Certificates were presented to those who had passed the first aid examination of the St. John's Ambulance Association. The Faculty prize was presented to Mr. Reg. Bolduan, runner-up in the sports' competitions. A number of students have now left for their church appointments, vacation or permanent; others remain for the University public examination.

The three weeks' mission at North Richmond, Vic., was brought to a close last Lord's day. Bro. A. G. Saunders' messages were of the highest standard. The church has received a spiritual uplift. Ten made the good confession; these were baptised by Bro. Saunders on Wednesday night, owing to Bro. Cameron being indisposed. Meetings on Sunday were helpful and inspiring. Ten were received into fellowship. The church is indebted to Bro. Saunders and to all who helped to make the mission a success. It has been decided, owing to the keen interest, to continue the 7 a.m. Sunday prayer meetings once a month, and to hold open-air meetings every Lord's day evening.

The Melbourne City Mission is making its annual appeal for Christmas gifts. Mr. A. W. Bean, superintendent and secretary, writes: "The mission, entirely unsectarian in its work, is now in its seventy-second year of service among the poor of our population. Our staff of trained missionaries working in ten mission districts and in the city proper are in intimate contact with actual need. We ask friends to remember our Maternity Home with its girl-mothers and their infants, as well as the hundreds of children attending our Mission Sunday Schools and clubs who look forward to their Christmas treat and outing. Gifts of groceries, new clothing, good toys, story and picture books, and sweets will be gratefully received and acknowledged by the Superintendent, Melbourne City Mission, 280 Exhibition-st., Melbourne. Parcels should be forwarded early, because most of our festivities are planned for the week preceding Christmas."

The attendance at the twentieth annual demonstration of the College of the Bible held in Lygon-st. chapel on Nov. 25 was the largest for a considerable number of years. The Chairman of the College Board (Mr. R. Lyall) presided. Miss Ruth Hay, who has completed the course for lady candidates for F.M. service, received her certificate, and diplomas were presented to Messrs. A. W. Garland, C. E. Hinrichsen, R. O. Sutton, and L. J. Williams. Dr. John L. Brandt gave a helpful address on "Preaching Christ," his speech having special reference to the exit students. Miss Hay and Mr. Sutton made responses. Addresses were also delivered by Messrs. C. J. Williams, C. E. Hinrichsen and A. W. Garland. Selections by choirs of Lygon-

st. and Swanston-st. churches, under the leadership of Mr. Tippett, were enjoyed, as also were a solo by Mr. V. R. Griffin and quartettes and orchestral item by the students. Miss Pittman kindly acted as organist, and Messrs. H. Barrett and L. R. Beaumont as pianists. An offering amounting to £11/13/- was made for the library fund. During the evening Mr. T. H. Scambler, on behalf of the College Sports Union, presented gold medals to the champion for the year, Mr. E. L. Williams, and to the tennis champion, Mr. R. Arnold. Mr. E. L. Williams was also the recipient of a gold medal from the Eastern Suburban Churches Football Association with which he played last season, having been adjudged by the umpires to be the best and fairest player of the competing teams.

### KANIVA AND BORDERTOWN CONFERENCE.

A very successful conference of churches in Kaniva and Bordertown districts was held at Bordertown. Attendances were larger than usual. Bro. McKie, of Coltonville, and Bro. Benn, of Kaniva, aroused much interest by their addresses.

On morning of Nov. 21 Bordertown chapel was well filled. Bro. Cornelius presided, and various brethren took part in the service. In the afternoon the meeting was held in the Institute. Bro. McKie spoke on "The Great Honor Roll." In the evening another good congregation assembled in the Institute to hear Bro. McKie discourse on "Christ, and Him Crucified." One young man responded to the invitation.

On Wednesday morning a large number of motor-cars arrived with brethren from Kaniva. Bro. Williams presided over the morning session. Bro. Benn led in prayer and Bro. Goldsworthy read the lesson. Bro. McKie gave an able and thoughtful address on "The Church."

In the afternoon Bro. E. Rowe, President of Conference, took the chair. He remarked on the happy fellowship enjoyed by the brethren at these annual gatherings. Bro. Cornelius extended a welcome to visitors, and read a greeting from the church at Naracoorte. Bro. Benn, of Kaniva, gave a splendid address to the young people on "Daniel and his Companions." This was followed with a duet by two of the Kaniva singers, Mrs. L. Goldsworthy and Mr. A. Williams. The secretaries and evangelists of the churches gave their reports. Good work has been done throughout the year, and progress made in some places.

The obituary report was presented by Bro. Benn. Four well-respected and faithful members have been called home during the year.

Bro. McKie gave an address on "Mortifying the Deeds of the Flesh." After a comprehensive vote of thanks had been moved by Bro. E. P. Vereco, the meeting adjourned for tea. The evening meeting was quite up to expectations. Bro. Benn spoke on "Pride," and Bro. McKie on "Looking for a city which hath foundations, whose builder and maker is God." The sisters of Bordertown and Mundalla churches provided meals throughout the day; and the singers of Bordertown and Kaniva did much to brighten the meetings.—Leslie E. Vereco.

By this time all who owe for the "Australian Christian" posted direct should have received an account from the Austral Co. The management respectfully requests that all money due be sent in before December 31. Agents will receive accounts later, but are asked to remit now any money in hand.

### ADDRESSES.

A. W. Connor (preacher Prahran church, Vic.)—41 Airlie-av., Armadale.

H. Hunt (preacher of North Melbourne church, Vic.)—179 Peel-st., Kew.

H. H. King (secretary Gympie and New Veteran churches, Qld.)—Rifle Range-rd., Gympie.

R. Tippett, sen. (secretary Forestville church, S.A.)—Waterman-ter., Marion, S.A.

## The Idea of God: Hindu and Christian.

(Continued from page 765.)

That is very fine, but as in the original Vedanta, even here the doctrine of karma arrests the full development. Brahman is still believed to be actionless, for the purpose of escaping the power and sway of karma. "Brahman is beyond thought and speech," is a phrase that is used over and over again. Ramanuja writes that Vishnu, after having created the universe from Brahma down to stocks and stones, withdrew into his own nature, and thus became impervious to the meditations and worship of the gods, from Brahma downwards, and of mankind. Manikkavasagar says: He dwells where human thought goes not; Tulsī Das writes: Rama is beyond the grasp of intellect, or soul, or speech.

There is the great conflict in Hinduism; the main body of the theology coming down from Sankara's Vedantic philosophy holds that Brahman is impersonal; that the Supreme receives no sacrifice and hears no prayer, and that he can only be worshipped through his representatives—Vishnu and Siva. Both those sects teach that Brahman is personal. The late Justice Ranade, of Bombay, once said: "This contrast between the monotheistic spirit and the polytheistic observances strikes every student of our religious life as a puzzle which baffles the understanding. . . I offer no solution of it myself to-day; because, though I have been thinking about it for a long time, I have not yet been able to find a rational and consistent solution of the difficulty."

Well, there you have the Hindu god, non-moral, who does not receive sacrifice, nor does he hear prayer; unknowable and incomprehensible so as to remove him from the operation of the doctrine of Karma, and only understandable through Vishnu and Siva and their numerous avatars. And all the time a great conflict is going on between the two ideas of an impersonal and a personal God.

## 2. God With Us.

To that great background of Indian philosophy and religious ideas came the Christian message of God with us. What is our idea of God?

He is the supreme Spirit—God is a Spirit. The only God of the universe—as Isa (44:6) says: I am the first, and I am the last, and beside me there is no God. Monotheism. The Lord thy God is a jealous God.

A personal God—Attributes. Father, children, approachable.

He is the moral Absolute. Holy, righteous. Create in me a clean heart.

Relationship between God and man. Come now and let us reason together.

Saviour and Redeemer. For God so loved the world that he gave his only begotten Son.

Love and Grace. God is love.

The Christian idea of God meets the three great problems that have baffled Hindu philosophers and theologians for ages:

A supreme God, yet real, living, and active; Personality. The identity of the human soul with God; Each a child of God. Incarnation, God incarnate in man through Christ.

Or, to put it in another way—what India needs in her idea of God is: a universal God, a historical God, an ethical God.

## 3. Christ and God.

This then brings us to the last thought; the Christian God is the God lived and interpreted to us in the person of Christ. His life and teaching illustrate God. Christ is God manifest in the flesh. It is not Rama or Krishna, but Christ who gives to the world the true picture of God. The personal and loving and saving God, that India has yearned for so long, is the God that Jesus Christ has made known to men.

India has God-Consciousness and God-Manifestations, but she needs God-Realisation. No great religious teacher has ever made God so real to men as Jesus Christ.

## THE MISSION IN DURBAN, SOUTH AFRICA.

Dr. Jesse R. Kellems.

Another splendid week has passed in the Durban mission. When we consider the fact that we had nothing here at all when the campaign started a month ago, we are delighted to see a fine new church of Christ with about one hundred members. The opposition to the effort has been most determined. Nothing has been left undone to destroy the work which we are trying to do. How sad it is that the spirit of sectarianism is still abroad in the land. It makes us realise that we have been lulled to sleep by the soothing platitudes of some religious leaders who seem to think that the millennium has arrived. The ministers of the city have not attended our meetings, and before we arrived they were busy telling their people both in private and from the pulpit what sinners we are. The plan works for a little while, and then the people find out how sadly they have been deceived. They are coming now, and as they hear the pure word of God, they are with joy accepting it.

The character of the people who are becoming members of the church is most gratifying. They are the finer folks of the city. We do not mean to imply that the gospel is limited to a certain class; but in this age, when so many seem to feel that the message has lost its appeal for men of education and culture, it is a decidedly happy thing to see such people gladly coming out to confess Jesus as Lord. Last week one of the most prominent lawyers of the city confessed Christ and was immersed. With him came his brother, who is a professor in the Durban Technical College. Two nights ago Brother E. O. Lovell, one of the leading Baptist ministers, a former member of the church of Christ in Australia, walked down the aisles with his family to become members of the new Central Church of Christ. Brother Lovell is a Master of Arts of the University of Chicago. He will become one of our preachers in Africa, and we prophesy a great future for him.

Oh, how the world needs the plea which is being made by the churches of Christ! On one side there is the ceremonialism and ritualism of the old churches, while on the other the country swarms with little sects whose fundamental teaching seems to be that the Lord came primarily to heal us of our physical diseases. Oh, for a Barton W. Stone, or an Alexander Campbell, or a Walter Scott! Men of faith in the gospel in these days can move the world. Brethren, what an opportunity is ours. God grant that we may be worthy of the honor he has conferred upon us, and that we may tell this story to the ends of the earth.

## VACANCIES.

Sister Shields, Netley House, Main-rd., Eltham, Vic., has vacancies for Adults and Children, Invalid and Convalescent Patients. Telephone: Heidelberg 354M.

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## NOTICE.

The proposed Mont Albert church is prepared to give a call to a Preacher willing to undertake the organisation of this church. A brother with organising ability preferred. Objectives—Preparation for mission, visitation of district, and new church building. Hearty co-operation of foundation members and worthy remuneration assured. Start early New Year. Replies treated strictly confidential. J. T. Mahony, 3 Marlborough-st., Mont Albert.

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**THE WEST COAST OF S.A.**

Many people are now seized with the fact of the great country and the great opportunities on the West Coast of S.A.

The country is no greater than the people, as they are a wonderful bunch of true pioneers. While the settlers generally are pioneers on the land, we should know of the disciples of Christ who are true pioneers for the gospel of Christ. The churches at Tumbly Bay, Ungarra, Butler and Cummins are an independent circuit, and in the last two or three years have added just in the last two or three years have added to two church properties, bought a manse for their preacher as well as a new motor car, and have become managers of their own affairs.

The work for one preacher is tremendous. Recently in meetings during a stay of ten days we travelled three hundred and thirty miles by motor car. Bro. W. A. Russell is doing a fine work amongst these people. He is beloved and esteemed by them.

You can drive for miles between great stretches of country owned by members of our churches. These are pioneering days, struggling days, in which we should ask, What can we do to help these people in their spiritual life? Because when the day comes that they can help the brotherhood, believe me, they will not need to be asked. The heart of this people is right, and God is blessing them.

They are looking now to extend their borders and God will lead them to further victories.—B. W. Manning.

**THOUGHTS.**

One on God's side is a majority.—Wendell Phillips.

A small leak will sink a great ship.—Benjamin Franklin.

A man's best friends are his ten fingers.—Robert Collyer.

The God who gave us life gave us liberty at the same time.—Thomas Jefferson.

When Nature adds a little brain, she adds a little difficulty.—R. W. Emerson.

It is a grander thing to be nobly remembered than to be nobly born.—Orison Swett Marden.

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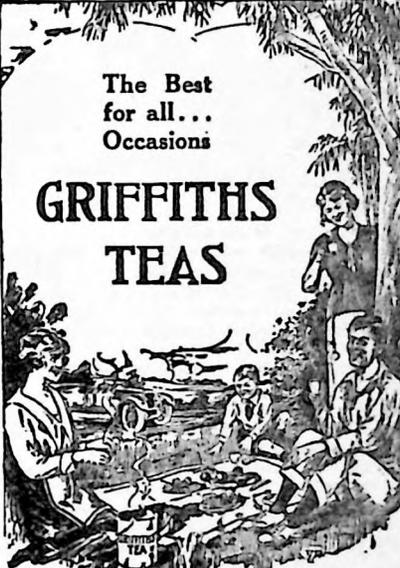
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## News of the Churches.

### Tasmania.

Launceston welcomed Bro. and Sister Duff back from Federal Conference. Sister Eunice Parkin was present on Nov. 22, after a long illness. The sisters' sale of work and gifts in the Temperance Hall on Nov. 18 and 19 gave £77 off the Bible School hall. On Nov. 19 Bro. Noble concluded an itinerary of the southern churches on behalf of the H.M. Committee. Bro. Noble spoke on "Christ's Unanswered Prayer" on Nov. 21, when a woman and a lad made the good confession.

### Western Australia.

Bassendean Y.P.C.E. society held its annual business meeting on Nov. 22. Bro. Peacock addressed morning and evening services on Nov. 21. The young men have lately formed a cricket team under the leadership of Bro. L. Peacock.

At Kalgoorlie prayer meeting on Nov. 17 over a hundred were present; three persons were baptised, and a young lady made the good confession. On Nov. 21 there were the usual fine attendances at all services. 281 persons met around the Lord's table. Bro. Hunt exhorted the church and gave a stirring address at night. Two men and one lady made the good confession. There were 238 scholars present at the Bible School, besides about 60 young children in the kindergarten.

Bible School progress at Inglewood was well demonstrated on Tuesday, Nov. 9, when a very successful concert was given by the kindergarten section under the direction of Miss R. Sharp to a crowded building. The funds benefited to extent of over £5. The Children's Day effort was well supported on the 15th, when nearly £4 was raised. Morning and evening meetings are keeping up good attendances, also other auxiliaries. Twelve new scholars have been registered in the school.

### Queensland.

At Maryborough on Nov. 21, Bro. Alan Price spoke in the morning, and Bro. G. E. Burns at Tinana. At night Bro. Burns preached powerfully to a good audience. The Maryborough Bible School's success in examinations reflected credit on the teachers.

Bro. Aleorn being in the country, Bro. J. H. Smith addressed both services at Ann-st. on Nov. 14. On Nov. 21 Bro. Bassard, of Wynnum, was the morning speaker. Prior to the gospel service three young men were baptised; they received the right hand of fellowship at the after meeting. Bro. Aleorn was the preacher. A very successful sale of work was held on Nov. 20, followed by a concert at night. As a result of both efforts, it is expected that £130 will be raised. The new kindergarten room has been finished.

### New South Wales.

Good meetings were held on Nov. 28 at Enmore. At night, at the close of Bro. Paternoster's address, two men confessed Christ.

At Dumbleton on Nov. 20 a large attendance at a social evening welcomed Bro. and Sister Acland. On Nov. 21, Bro. Acland, who has taken up the work as preacher, spoke on "What Think Ye of Christ?" The Sunday School is increasing. A Y.P. society has been formed.

Belmore church reports good meetings on Nov. 28. In the morning Bro. G. Fretwell delivered an inspiring address on "The Ideal Church." At night Bro. P. E. Thomas spoke on "Sin and its Consequences." Two ladies and one gentleman made the good confession.

At Epping on morning of Nov. 21 Bro. Fretwell spoke on "Faithfulness." At night his subject was "Why Should I Become a Christian?" Both addresses were splendid. Soloist,

Bro. Keith Wells. On Nov. 28 Bro. P. Thomas, from Belmore, gave a very fine morning discourse on "Enoch walked with God." At night Bro. Fretwell spoke on "The Good Shepherd," and gripped the congregation.

At Lismore on Nov. 21 Bro. E. Davis, of Sydney, gave a much-appreciated exhortation. At night Bro. P. J. Pond preached on "If Our Lord Came to Lismore." On Nov. 24 the women of the church gave a valedictory afternoon to Sister Mrs. A. M. Witherspoon on the eve of her departure for Sydney. Eulogistic speeches were made by numerous sisters and brethren. Bro. P. J. Pond, on behalf of the Doreas sisters, presented Sister Witherspoon with a handsome Bible as a token of esteem. Sisters Johnston, Meredith and Betts have also returned to Sydney. Over 200 members have moved from Lismore during the past nine years.

Wagga Bible School gave a Foreign Missionary evening on Nov. 2, when the prizes were presented to the children. All meetings have been well attended during the month. Mrs. Litchfield, from South Kensington, was received in by letter on Nov. 14. On Nov. 21 a man and woman confessed Christ. Bro. and Sister Greenway and Bro. Bernard Greenway, from Preston, were received in by letter on Nov. 28. In the evening a baptismal service was held. Some of the Bible School children rendered two anthems while others assisted in the Bible readings. A church aid society has been formed among the sisters. The church is glad to report that Bro. Oswald Jenkins is recovering. Bro. Groves, from Bundaberg, Qld., has been meeting with the church.

### South Australia.

Wampony church anniversary was held on Nov. 14 and 18, and was a great success. Bro. F. Cornelius was the speaker at all services. At the public meeting on the Thursday night Bro. E. P. Vereo, of Bordertown, ably filled the chair.

During Bro. Manning's absence on the West Coast Balaklava church was in good hands. Bro. Ball addressed the church one Sunday morning, and Bro. Mal. Rundle one Sunday evening. The second Sunday Bro. G. T. Walden took the services all day. The work is in good heart, and all auxiliaries are doing good work.

Under the auspices of Semaphore C.E. Society an interesting lantern lecture was delivered on Nov. 22 by Mr. Scott on missionary work in India and Ceylon. At the gospel service on Nov. 28, a young man was baptised, and a fine lad from the Bible School made the good confession. Both the solo by Mrs. L. V. Mathews, L.A.B., and the anthem by the choir were much appreciated.

Forestville reports excellent attendances at all meetings and continued progress in all branches. A successful men's meeting was held on Nov. 23, when Bro. W. L. Ewers delivered an interesting address. Over 40 men were present, and several splendid items were rendered. Work in connection with the new building is well in hand. More money is urgently required. Contributions may be sent to Bro. Reg. H. Lampshire.

Meetings at Cheltenham have been quiet but educational and instructive during November. Three or four more new scholars have been added to the school. Bren. Coin, House and Jackson are thanked for their addresses. On Saturday, Nov. 27, a delightful social evening was tendered to the scholars who took part in the recent rally campaign. Recitations, games, etc., were thoroughly enjoyed. Wednesday night meetings are worth while.

Hindmarsh Bible School anniversary services were continued on Sunday, Nov. 21. Meetings were largely attended. Mr. J. Wiltshire spoke

in the morning. The cantata, "Cloud and Sunshine," was repeated in the afternoon, and Bro. Paternoster spoke at the evening meeting on "The Man in Hindmarsh who will not go to Heaven." At the close two young ladies from the Bible School decided for Christ. The school rendered special singing at all services. On Wednesday, Nov. 17, the cantata "Cloud and Sunshine" was rendered. On Sunday, Nov. 28, Bro. Paternoster spoke at all services. A baptismal service was conducted at night.

At Grote-st. on Sunday, Nov. 28, Bro. J. Wiltshire addressed both morning and evening meetings; the attendances were fair. He took as his themes "Peter's Denial" and "Why the Elder Brother Objected." Both messages were helpful. The Sunday School is losing two valued workers. Bro. A. Hollands is relinquishing the office of general secretary of the school, and Bro. R. J. Manning will leave for the College of the Bible early in the New Year. Both these brethren have been faithful and loyal workers. Appreciation was extended by the teachers and officers of the school. Prayers on behalf of the Sunday School are specially requested, as the work has become trying in recent months.

On Nov. 15 Queenstown Band of Hope held its annual meeting. Mr. Graham, from Craydon, was the speaker. On 18th the Band of Hope visited Mile End. On Nov. 21 Mr. Brooker exhorted the church. Three brothers and two sisters were welcomed in. Sunday School attendance was a record. In the evening the chapel was filled, Mr. Brooker speaking on "Profit and Loss." A girl from the Sunday School came forward. On Sunday, Nov. 28, at the morning service Mr. Coin exhorted. Miss Dulcie Wilcocks was received into fellowship. Sunday School attendance was good. In the evening Mr. Brooker spoke on "Near to the Kingdom." On Wednesday, 24th, the choir-master, Mr. G. Cox, and Miss Stephenson were married.

### Victoria.

Bendigo had very good meetings on Sunday. Children's Day celebrations passed off well. Over 120 listened to the gospel address by Bro. Hinrichsen, and one lad made the good confession.

Attendance at Echuca was very good on Nov. 28. Forty at morning service, and a splendid meeting at night. For the past three weeks Bro. Woolnough has conducted all meetings in the absence of Bro. Payne.

Newmarket church enjoyed an address by Bro. C. Thomson, of Footscray, on morning of Nov. 21. At the close of an excellent meeting at night three young men, members of the Bible Class and cricket club, confessed Christ.

Brunswick sale of works was successful; to date £76 profit has been shown. Mr. Mortimer has assisted for two Sundays, morning and evening. His addresses were appreciated. Sister Mrs. Way is still very ill. All departments are doing well.

Glenferrie church has decided to proceed with the erection of a new building for school and other purposes. The land, which is adjacent to the chapel, has been purchased and paid for, and the members are happily anticipating their new enterprise.

At Swanston-st. last Lord's day there were several visitors, including Bro. and Sister Cox, from Queenstown, and Sister Miss Manger, of Maylands, S.A., and Mr. B. Platt, of W.A. The young people of the church and school are planning to form Junior and Senior Christian Endeavor Societies.

Oppressive day affected attendances at Lygon-st. on Nov. 28. Reg. Enniss in the morning gave an interesting address upon Home Mission work. The discourse in the evening was given by A. G. Saunders, B.A., his theme being "Preaching Jesus." The presiding brother made reference to the passing away of Miss Minnie Harper, one of the young members of the church, and the congregation sang "Asleep in Jesus."

There were very good anniversary services at Ringwood on Nov. 21. 110 were present at the evening meeting. Bro. Reg. Sparks gave splendid messages. A choir, under the leadership of Bro. Taylor, sang well. The orchestra was greatly appreciated.

There was one confession at Stawell last Sunday night at the close of a fine address by Bro. Pratt on "The Power of a Look." Bro. W. B. Payne, of Echuca, presided at the morning service, and Bro. A. D. Perry addressed the church. Good attendances throughout the day.

At South Melbourne on Sunday Bro. Waterman preached at both meetings. On Sunday, 21st inst., the kindergarten celebrated its anniversary. This branch of the work is steadily growing. Mr. Eddy visited the Bible School last Sunday and gave a very interesting talk on letters to the children.

Warragul reports splendid meetings on Nov. 21, when Bro. Martin delivered farewell messages. In the morning Bro. Turnbull, from Liverpool, was received into membership. Four women and one young man decided for Christ at the evening service. This young man and three others who had previously confessed were baptised.

At Cheltenham on Sunday morning Bro. Fred. Youens, of East Kew, gave a good Home Missionary address. Good school, Bible Class and kindergarten, with a full attendance of teachers. Many attended the evening service, when Bro. D. Wakeley preached well. Three baptisms. Soloist, Mrs. Chas. Chapman. Mrs. Wakeley at the organ.

Warrnambool reports large attendance at an in memoriam service for the late Bro. T. McCullough on Nov. 21. An interesting and instructive series of studies of "The Tabernacle in the Wilderness" has just been completed at the mid-week services. On Nov. 13 A. J. Fisher gave a lantern lecture to the juvenile inhabitants.

Middle Park church had several visitors last Sunday morning from N.S.W., also Bro. W. Moore, on his way to America to attend Moodie Bible College. Bro. Baker was the speaker at both meetings. At night Bro. Easton, from Footscray, was the song-leader, and Miss Kitty Hayward the soloist. Mrs. Hayward opened a successful sale of works which was held on Friday and Saturday.

Garfield brethren have the use of the local hall for worship on alternate Sundays. As visitors were in the district on the "off" Sunday, Nov. 28, a communion service was held under the pines at the home of Bro. and Sister Iennox, Vervale. Bren. W. C. A. Luke and D. E. Pittman conducted, and afterwards Mrs. Luke spoke on her work in the "League of Joy." A happy time was spent.

A married man confessed Christ at Moreland on Sunday night, after Bro. Gale's address on "The Good Confession." Bro. Gale's exhortations for two Sunday mornings have been on Home Missions, and have been of a high order. Two have been received in on faith and obedience. Miss Sharpe, missionary from China, spoke to the Endeavorers about her experiences on Wednesday night, Nov. 24.

At Berwick on Nov. 21 Bro. Garland gave farewell messages to good meetings. On Nov. 24 a social was held to say good-bye to Bro. Garland, who is taking up full-time work in S.A., and to welcome Bro. Turner, of the Bible College. Bro. Garland has labored faithfully, and his addresses and work amongst the young people have been appreciated. Bro. Aurisch, on behalf of the church, presented a clock to Bro. Garland as a token of appreciation. On Nov. 28 Bro. Daws addressed both meetings acceptably.

On Nov. 21 Rochester church celebrated its seventh anniversary. Bro. Trezise spoke in the morning. In the afternoon the prizes were distributed to the Sunday School children and a very fine talk was given by Bro. McCallum. The evening service proved a treat for all present. Bro. McCallum preached on "The Power

of the Harvest." After the service Bro. Trezise was made the recipient of a small gift for valuable services with the church for the last seventeen months.

A successful concert was held at Hampton on Nov. 23 to provide funds for the Convalescent Home Christmas tree. The cricket club presented trophies at a social on Saturday last. On Sunday morning Bro. A. G. Saunders gave an appreciated message to the church. Improvements to the chapel consist of renovations to plaster-work, wood-panelling around platform and vestries, and serviceable cupboards. The church is grateful to the brother whose generosity has made these improvements possible.

At Carnegie last Sunday evening a young people's service in connection with the Bible School work was held. Musical contributions were given by a junior choir, a duet by two senior school girls accompanied with ability on the piano by a third scholar, and an anthem by the church choir. Bro. Shipway gave an inspirational address on "The New Testament Life," to a good audience. Six young people made the confession. Sister Mrs. Avar, from Berwick, was received into fellowship in the morning.

Bro. Arnold terminated his ministry with Boronia church on Nov. 28, the meetings being well attended. He has delivered fine addresses, and his connection with all auxiliaries has been of a happy nature. At a combined farewell social presentations were made to Bro. Arnold and to Sister Miss L. Chandler on the eve of her marriage. On Nov. 27 the Bible School and church held an enjoyable picnic at Rickett's Point. The school attendance is very satisfactory. The church was recently pleased to have Bro. W. H. Clay as speaker.

At Parkdale on Nov. 24 about 140 members and friends were present at a social to say goodbye to Bro. H. G. Earle who, after laboring with the church for two and a half years, is leaving to begin service with the church at Christchurch, N.Z. Several brethren testified to the value of Bro. Earle's work. He was presented with a wallet of notes as a token of esteem. Bro. Earle suitably responded. Musical and elocutionary items, and supper provided by the ladies, added to the enjoyment of the evening. Bro. Earle delivered farewell sermons last Lord's day.

Drumcondra church has been enjoying splendid meetings. On Sunday, Nov. 21, attendance was good at both meetings. Three confessed Christ at the conclusion of Bro. Cave's inspiring address. On Sunday last Bro. Cave preached farewell addresses. At the gospel service four ladies were baptised, three of whom had confessed the previous Sunday. The Sunday School scholars, under the leadership of Bro. C. Combridge, are practising for their first school anniversary. Prior to his departure Bro. Cave was presented with a wallet and a fountain-pen by the church and young people respectively.

Oakleigh members gave a well-attended farewell evening last Wednesday to Bro. and Sister Sutton prior to their leaving to take up the work at North Sydney. The sisters presented a xylonite toilet set to Mrs. Sutton; the young people's club a xylonite clock, and the brethren a pair of useful bags, to Bro. Sutton. Bro. Flatman, who presided, voiced members' thanks for the good work done at Oakleigh, and wished them every success in their new field. Bro. and Sister Sutton feelingly responded. Sunday evening gospel service closed our brother's work, a young sister being baptised. Bro. S. H. Mudge takes up the work on Jan. 2, 1927.

Coburg had splendid gatherings on Nov. 21. The night service was conducted by the cricket club. The president (Bro. H. Saunders) spoke on "Our Innings in the Game of Life." The attendance was the best for a long time, and a married lady confessed Christ. On Wednesday, Nov. 25 at a well-attended prayer service Sisters Landells and Wither were baptised.

Meetings were fair on Nov. 28. Bro. R. Burns, of Fitzroy, gave a helpful message on "The Business of the Church and its Management." Nov. 28 brought the close of the first six months of Bro. Saunders' ministry. During that time twenty have responded to the gospel invitation.

Prahran church celebrated its anniversary last Sunday, Nov. 28, and a most enjoyable and profitable day was spent, many old friends renewing acquaintance. Bro. Sharp, an old Prahran member, presided at the morning service, and in the evening Bro. Connor delivered an address on "The Indispensable Christ" to a congregation which filled the chapel. In the afternoon a special service was held for senior Bible School scholars, the message being on "Choosing." Miss Connor sang at each of the services, and special music was given by the choir. The church is enjoying much blessing under Bro. Connor's ministry.

Bro. C. C. Dawson commenced his labors with Preston on Sunday, Nov. 18. Splendid attendances at both services welcomed him. His initial addresses were of a high standard. One baptism at the evening service. An excellent attendance at the Bible School, a record being created. On Tuesday evening, Nov. 23, a public welcome to Bro. Dawson was held. Bro. J. E. Shipway, Conference President, was chairman. Speeches of welcome were delivered by Bren. J. D. Lang (Preston church), Gale, Dr. Hinrichsen and Lawson (North Preston Baptist church). Bro. Dawson suitably responded. A good programme of music was enjoyed. Large audiences assembled on Sunday, Nov. 28, and Bro. Dawson's messages were fine.

At Castlemaine on Sunday, Nov. 21, the church celebrated its 56th anniversary. Bro. Reg. Enniss, of Melbourne, gave two splendid addresses to large congregations. Miss Eileen Pascoe-Webbe, of Melbourne, rendered an appreciated solo in the morning, and two at night. In the afternoon the Children's Day service was rendered by the Bible School. On Monday evening a successful tea meeting was held. At 8 o'clock a concert was held in the Mechanics' Hall. Addresses were given by Bro. Enniss and the Mayor of the town. The church was pleased to welcome Bro. Alex. McKenzie back on Sunday morning after an illness in the hospital for about two years. On Sunday, Nov. 28, field day services were conducted. Mrs. F. W. Cowper, of Melbourne, gave a very fine address in the evening.

At Box Hill on Nov. 14 Sisters Mrs. and Miss Grafham, from Bassendean, W.A., were welcomed. Bro. and Sister Massey were received into fellowship from Burnley. There were good attendances and interest on Nov. 21. At night Bro. Allan preached on "Repentance." Mrs. Hurren sang a beautiful solo. The church had pleasure in fellowshiping with Bro. and Sister A. McDonald, of Ponsonby-rd. church, New Zealand. Regret is felt at the departure of Bro. Harold Greenwood, who has been an efficient helper in church and school. On Nov. 13 a banquet was given by the Phi Beta Pi club to celebrate their winning this year of the premiership of the Phi Beta Pi clubs' Basket Ball Association. The local captain, Miss V. Manfield, was the recipient of a gift from her team.

At North Melbourne on Nov. 17 a farewell and welcome meeting and social was held. Bro. C. C. Dawson (who has labored with the church for four years) was farewelled and presented with a wallet of notes on behalf of the church by Bro. G. B. Woodbridge. From the K.S.P., P.B.P. and Bible Class he received a Schofield Bible, presented by Mr. F. Williams, Scribe of K.S.P. Other speakers were Bro. R. Lyall and Bro. J. I. Muddford. Sister Greenwood (senr.) received a token for her services in the Bible School, she having felt the strain of years and having to move to Preston. Bro. and Sister C. Thomson, who have lately been married, received a handsome set of carvers. They are leaving to live at Box Hill. On Sunday, Nov. 21, Bro. Hunt began his labors, speaking to fair congregations, and making a good impression.

**OBITUARY.**

McCULLOUGH.—The Warrnambool, Vic., church has suffered a great loss in the home-going of Bro. Thomas McCullough, who fell asleep in Christ on Monday, Nov. 1, at the age of 81 years. Born in County Down, Ireland, Bro. McCullough came to Australia as a child about ten years of age, and since his arrival he has lived continuously in the Western District. His sterling worth was greatly appreciated throughout the whole district, as testified by the many letters of sympathy received from farmers, business men and others, who unite in honoring his memory as one of the most influential pioneers of the district. Bro. McCullough was one of the pioneers of the church, having been led to the N.T. church from Presbyterianism during the time of Bro. J. A. Hammill, who baptised him in the river, the church then meeting in the Temperance Hall. As a Bible School teacher, superintendent, church treasurer, deacon and trustee, Bro. McCullough well served the brotherhood, being also a well-known figure at our conferences, where for many years he was delegate for Warrnambool. After a few weeks' suffering our brother found rest in the Lord, being sustained by his great faith in Christ. He leaves a sorrowing wife, three daughters and two sons, one of the daughters being married to H. Milner Black, of England. The funeral in the Warrnambool Cemetery was very largely attended, being conducted by the writer. The whole brotherhood sorrows with the bereaved ones, but rejoices in the comfort which comes through the Lord Jesus Christ.—A. J. Fisher.

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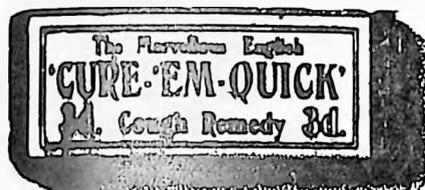
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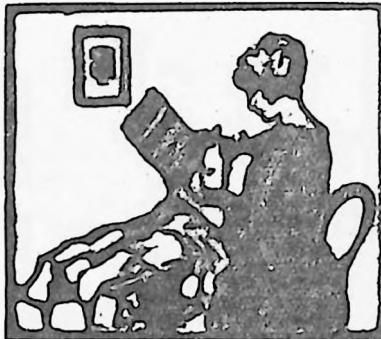
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