

THE AUSTRALIAN CHRISTIAN

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

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

Vol. XXIX., No. 5.

THURSDAY, FEBRUARY 4, 1926.

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

Sunday Tennis and Church Attendance.

AN item of country news last week was deemed of sufficient importance to have a special place in a Melbourne newspaper. Under the headings "No Church Services" and "Tennis More Attractive" the following paragraph appeared:

"No church services were held on Sunday owing to the fact that no person attended church. It has been suggested that the explanation of the absence of a congregation was due to a tennis competition held in the town proving a greater attraction."

Despite the comfort in the thought that it is the unusual which constitutes news (ten thousand faithful Sunday School teachers are unnoticed in the secular press; the slip of one is proclaimed in great black headlines), we confess to having a feeling of pained surprise as we read the paragraph. It implied a community, at least partly Christian, in which sport had pre-eminence over the worship and service of God. Any district, town, province or country of which this can truly be said is in sad condition, and, indeed, well on the way to sheol. The saddest feature to us is that in many places Christian people give a disproportionate amount of time and thought to pleasure. What sensible man could be other than pleased to see people enjoy healthful recreation? A "kill joy" is a man with an unchristian attitude. But any lover of his country must regret the inordinate love of sport which animates large numbers of our people, and every sincere Christian must have sorrow as he sees the evil invade the church.

We have not named the district mentioned in the news paragraph, for an injustice may have been done to it. Indeed, the president of its tennis club appears to have thought so, or perhaps he merely wished to save the credit of his club! At any rate, he sent the following explanation to the press:

"In reference to the suggested explanation of non-attendance at the — church on Sunday last, which appeared on Tuesday, namely, the tennis competition in the town, it was not generally known that service was to be held. These services should be advertised extensively, as no regular minister has been appointed here. No regular attendants at the church were present at the tennis club tournament on Sunday."

A common confusion.

Sometimes, in reading comments upon the prevalence of Sunday games, we are led to think that there must be a considerable amount of confusion of thought in the minds of many people regarding both church attendance and Sunday observance.

There are some who would measure the Christianity of an individual by his abstention from certain customs, and particularly by his refusal to participate in certain sports or works on Sunday. Many of these good people would cite the Sabbath law of the Decalogue in proof of their position, overlooking the double fact that the sabbath law pertained to the Old Testament dispensation and was for the Jewish people, and also that Sunday is not the sabbath and has not its sanction in the old law. This altogether apart from the obvious fact that the sabbath law said nothing about sport or amusements.

We believe, of course, in a proper observance of Sunday with its beneficent influences. We do not think any non-Christian can or does observe the first day of the week in the way the early church did. We regret the common thought of Christian people that not to work in the garden on Sunday, or not to play tennis or cricket, constitutes a keeping of the day. Those Christians who refrain from these sports and works, but who neglect the exercises of the Lord's house, do not "keep" the first day.

Again, while of course we like to see people attend church services, that attendance is not enough. There is a tendency for people to count the mere presence in a church meeting a token of Christianity. A man may be as surely lost at church or singing in the choir as in playing tennis, unless there is the definite acceptance of Christ as a personal Saviour. We are glad that our preachers try to press this truth upon hearers, but those complacent people who judge of one's religion by the negative standard of abstention from certain Sunday occupations, or by that supplemented by the mere attendance at services, would do well to revise their estimates.

A lesson for the church.

It seems to us that there is a good lesson in the letter from the tennis club president quoted above. According to his showing, the church was at fault. We know nothing about the merits of this particular case; but we have had in country districts very great difficulty in discovering the times of church service. The church has often failed because it made no special effort to reach and hold the people. The thought that our duty is done when we put up a building and invite the people to come is ludicrous. To expect them to make the overture and find out times and seasons is even more absurd. The picture shows of which we com-

Let Us Be Kind.

*Let us be kind, for life is short,
The longest life flies fast away;
Let us not say the angry word,
But patient be while yet we may.*

*Let us be bright, for life is hard,
And disappointments mark the track;
There's not one person that we meet,
But has some burden on his back.*

*Let us have hope, for "God is Love,"
His love unchanging lasts for aye.
Oh, may we fix our hopes in him,
For all of earth shall pass away.*

—E. G. Wiltshire.

plain, and whose competition is seriously felt, do not make our mistakes. The children of this world are for their generation wiser than the sons of light. To win the people of the world, we have to plan

The Ignorance of the Expert.

"The stone which the builders refused is become the head stone of the corner. This is the Lord's doing; it is marvellous in our eyes."—Ps. 118: 22, 23.

Had it been others who had acted so there would have been no occasion for surprise. The man in the street can scarcely be expected to be an authority on stones. If my watch gets out of order I should never dream of taking it to the shoemaker. If I did and if he made a mess of it I should only have myself to blame. I naturally take it to the watchmaker, who has been studying watches since first he was apprenticed, and who in this particular business is an expert. The notable thing is that these builders were all experts. Stones were (if I might put it so) their bread. Daily they handled nothing else but stones. They were supposed to know everything about them. And yet these experts—these carefully trained specialists—had the witness of their folly facing them every time they passed the finished temple. There, high up, in the chief place of honor, was a stone they had condemned as useless. It was not hidden deep in the foundations. It was exalted so that every eye could see it. Someone had come along and had detected what none of the trained specialists had found—and the stone was now the headstone of the corner. Thus do we light on the important fact that specialists can be very blind occasionally. Experts, who give their nights and days to things, may sometimes miss the thing that matters most. All which, to dull, unlearned folk, is often so exceedingly astonishing that they can only say, "This is the Lord's doing; it is marvellous in our eyes."

That ignorance of the expert is one of the common facts of life. And one says this without in the least disparaging all the magnificent service of the specialist. I think it is the Sadhu Sundar Singh who tells of an Indian friend of his who was an expert botanist. He could tell you all about the daffodil and give you an exact description of it. Yet when daffodils were brought him as a gift once he entirely failed to recognise them. He had never seen them growing in their beauty. That man was an accomplished botanist; he was an expert in his chosen science; he had mastered the orders and the genera, and was an authority on habitats (*sic*). Yet of the one thing that really matters in the daffodil, touching our wintry spirits to fine issues, he was more ignorant than any English girl. So men may know the planetary movements and never have felt the wonder of the stars. They may have mastered all the laws of

wisely and work diligently. We have to use wise methods, and certainly must not be content to sit at ease in Zion and then complain because folk will not rally to the church.

rhythm, yet never been haunted by the spell of poetry. They may have studied Shakespeare with such assiduous care that they can tell you if a play is late or early, yet *Shakespeare* they may never have known. I am not disparaging the expert, any more than I would the Grammarian of Browning. Advancing knowledge always needs the specialist, and our indebtedness to him is boundless. I only wish to suggest that not infrequently the expert loses the forest in the trees, and somehow misses all that really matters.

I venture to think that with peculiar force this applies to the study of the Bible. Sometimes those who know most about the Bible know least of the living power of the Book. It would be impossible to put in words our debt to the exact study of the Bible. To multitudes it is a new book altogether as the result of a sane and sober criticism. Yet there are times when one profoundly feels how a man may be an expert in the Scriptures and yet miss the only things that really matter. One may discuss the problem of the Pentateuch, and do it with all the learning of the specialist; one may have mastered all that can be known of the relations of the Synoptic Gospels, and yet the *Bible*, the living word of God, in its convicting and transforming power, may remain unto his heart as a sealed book. Sometimes there is an ignorance in experts far deeper than the ignorance of common folk. They are like the Sadhu's Indian botanist who failed to recognise the daffodil. And all the time the poet and the child, ignorant of the elements of botany, may be enthralled and conquered by its loveliness. There is something more needed by the Bible than any exactitude of knowledge. The Bible only yields its inmost secret when deep begins calling unto deep. That is why some poor unlettered woman may have a far truer grasp of what the Bible is than the specialist who is versed in all its problems. It has found her and made her glad. To her it is a word to rest on. It has proved itself a light unto her path. It never fails her in any hour of need. And all this is so wonderful to her that like the Psalmist she can only say, "This is the Lord's doing; it is marvellous in our eyes."

We see the same fact with fullest clearness when we recall how Jesus was rejected. He came unto his own, says John, and his own received him not. Now had the common folk alone rejected him we could scarcely have wondered at their doing so. For the common folk were looking for a king,

and Jesus was not their idea of a king. The strange thing is that Jesus was rejected not by the common folk but by the Pharisees—and the Pharisees were Messianic experts. They were specialists in the doctrine of Messiah. They were reckoned to know everything about him. Night and day they had studied the Old Testament with a zeal that was little short of heroism. Yet when Messiah came they failed to recognise him, though they had given many a learned lecture on him, just as the Sadhu's learned Indian friend failed to recognise the daffodil. The stone was not rejected by the passers-by. The stone was rejected by the *builders*—by the experts, the specialists in stones, the men who were held to know everything about them. When our blessed Lord selected that great saying and deliberately applied it to himself (Mark 12: 10), was he not sounding a warning down the ages that sometimes the experts may be wrong?—Dr. Geo. H. Morrison in "The British Weekly."

Was He Right?

A noted minister in Los Angeles announced that he would prove Jesus Christ divine without using the Bible. The usual advertising was resorted to, the subject of the lecture was noised about, and a large congregation of curious people packed the church on Sunday night.

The lecture was brilliant. The speaker held the crowd breathless from his first word to the last. The benediction was spoken, and the people dispersed, each one with words of praise for the marvellous wisdom to which they had listened that night.

One woman lingered. She must thank the minister for his message. And she said: "I can't begin to tell you how I enjoyed your lecture to-night. I only wish you might be kept busy every night of the week giving that lecture from one end of the country to the other."

The minister was silent for a moment. Then he answered: "Somehow I feel at present as though I never want to give that lecture again."

The woman, with astonishment, inquired the reason, and this was his answer:

"To-night I tried to use human knowledge and reasoning to prove my Lord divine. I ignored my commission as an ambassador of God. No man was ever yet converted or lifted toward God except through God's word. Henceforth I use God's words instead of my own."

Was he right?

—Ray H. Hawley
in "Christian Standard."

"One adequate support
For the calamities of mortal life
Exists—one only; an assured belief
That the procession of our fate, how'er
Sad or disturbed, is ordered by a Being
Of infinite benevolence and power;
Whose everlasting purposes embrace
All accidents, converting them to good."
—Wordsworth.

The Coming Day.

Ethelbert Davis.

"But ye, brethren, are not in darkness, that that day should overtake you as a thief."

The Old Testament prophets spoke of "the day." It was the day when the Messiah should come, and should send out his law from Zion, and his word from Jerusalem.

The New Testament speaks of "the day," and in most instances it has reference to the day of Christ's coming again. That day, which Paul says cometh as a thief in the night, is the day of days to the individual Christian, and to the Christian church.

The Scriptures declare it to be the day of revelation. Jesus said, "As it was in the days of Noah, so shall it be also in the days of the Son of Man; . . . as it was in the days of Lot. . . . Even thus shall it be in the day when the Son of Man is revealed." Paul, writing to the Thessalonians, said, "The Lord Jesus shall be revealed from heaven with his mighty angels." But what Christ? One of the "sons of God"? The spiritual experience that comes to men? Surely not, in view of the angel's message, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." The same Jesus that was baptised by John, that walked the waters of the lake, that stilled the wind and waves on Galilee. Jesus, who raised Lazarus from the dead, who washed the disciple's feet, and whose own feet were once washed with grateful tears. Jesus who sat at the last supper, who was betrayed by Judas, who hung on that Golgothan cross, who the third day rose from the dead. The same Jesus that Stephen saw standing at the right hand of God, who appeared to Saul on the way to Damascus, and who revealed himself to the apostle John on the isle of Patmos, and gave him a vision of things which must shortly come to pass.

There are strong and valid reasons why the coming day should reveal the same Jesus. There is but "One Lord Jesus Christ, by whom are all things, and we by him." The hearts and the hopes of men are wrapped up in the Christ who was with the Father, and shared his glory, before the world was. The hearts and the hopes of men are wrapped up in the Christ who fed the hungry, gave drink to the thirsty, and preached the gospel of help to the poor. The hearts and the hopes of men are wrapped up in the Christ of the angel's song, and the manger story, and the wooden cross, and the garden tomb.

The saints of all ages would never be satisfied save with the Christ in whom they have believed, whom they have confessed before men, into whom they have been baptised, and into whose hands they have committed their all against that day.

The church must have the Christ for whom she gave her martyrs. It was for the Christ of Galilee, the Christ of Calvary, that the church gave her heroic sons and daughters in martyrdom. What would any other Christ know of quivering forms dying on pagan crosses? of Christians torn, bleeding, dying in the amphitheatre? What would any other Christ know of men and women, youths and maidens steeped in pitch and tied to poles, and burned to "celebrate a Roman holiday"? What would any other Jesus know of Justin Martyr who suffered decapitation rather than deny his faith in the Son of God? of the beheading of

Remembrance.

Rosemary for remembrance, for, so the legend goes,
'Twas on that sweet and fragrant bush that Mary hung the clothes
Of that little Babe of Bethlehem, who, cradled in a stall,
And circled round with humble beasts, was yet the Lord of all.

Yet when he came to man's estate, his brow was wreathed with thorn;
Men robbed him in a purple robe, and crowned him King, with scorn,
And when with mocking laughter they'd nailed him to a tree,
They stood beside that cruel cross to watch his agony.

But hark! low down the ages, his pleading voice has cried:
"Behold my Body broken, ye men for whom I died,
Take eat: for ye 'twas broken, my blood was shed for ye,
Come; eat this Bread, and drink this Cup, in memory of me." —S.D.H.

Leonides; of the burning of Potamisena; of the goring to death of Perpetua; of the tearing to pieces by wild beasts of Felicitas; of Cranmer and Ridley, and tens of thousands of others, who gave their lives for the Christ with the thorn-pierced brow, and the nail-pierced hands and feet, and the spear-thrust side?

The Christ who through the ages has lifted sin from human souls, who has lifted loads from suffering hearts; the Christ who has heard every sinner's confession, who has smoothed every dying pillow, who has been a husband to every widow, a father to every orphan, a succourer of every outcast; the Christ who has trodden every battlefield, who has stood on every sinking ship, who has descended every mine, and who has heard every human spirit pray—that self-same Christ is the Jesus of the world's expectation.

If it be not the "same Jesus" who is revealed from heaven on that day, then that day, through the æons of eternity will be

remembered as the day of the great betrayal. Then a deceived and disappointed church, risen saints, changed Christians, cheated angels, and mocking devils will shriek their maledictions in the face of God and stigmatised him deceiver, because he allowed his own acknowledged Son, who said, "As my Father hath taught me, I speak these things," "And I speak to the world those things which I have heard of him," to declare that he would come again; he allowed his angels to announce that it would be the same Jesus, and his inspired apostles to teach it.

But, if it be not the same Jesus, of course, there will be no living saints changed and caught up, and no risen saints glorified, because it is only through the Christ who himself rose from the dead, "and became the first-fruits of them that slept"—it is only through him that the dead are raised.

That coming day reveals the same Jesus to be glorified. "He shall come to be glorified in his saints," is the assertion of the inspired writer. Christ has not been glorified on this earth yet. He glorified God in fulfilling the work the Father gave him to do. He has glorified God's name by declaring it love. He has glorified heaven by revealing its wonders. He has glorified life by demonstrating its fulness. He has glorified service by flinging a halo round every common task. He has glorified man by unveiling his high destiny, but he has not yet been glorified on earth. It is still written against his name that he was born in a manger: the foxes had holes, the birds had nests, but he had not where to lay his head. He was rejected by his own people, driven from his own village, and in the end died on a felon's cross. Though he glorified every place he visited, and everything he touched, he left this earth with the smell of the stable clinging to him, with the shavings of the carpenter's shop upon him, and the marks of the wanderer on his garments. God's Son though he was, he left this earth with the jeers of the rejecters in his ears, with the stigma of traitor and blasphemer on him, and with the dank of the grave clinging to him, and garments dyed in blood.

The coming day reveals him not as the "Man of sorrows," but, "In the glory of his Father with his angels," to be vindicated in the place where he was crucified, exalted in the place where he was humiliated, and crowned in the place where they cried, "We will not have this man to reign over us."

The teaching of the coming day and the revelation of Christ from heaven is not rounded out and complete until it has embraced his saints. "When Christ, who is our life, shall appear, then shall ye also appear with him in glory," is the climax to this truth. And, since the resurrection and the glory shall be to those "that are Christ's at his coming," it is necessary that we should give heed to the Master's exhortation, "And what I say unto you, I say unto all, Watch."

Religious Notes and News.

"Pastorates on wheels," is one of the many ways by which the Baptist church is spreading the gospel in regions in Western America which have no regular churches and pastors. At least twenty-five motorised chapels and pastorates have been put in the religious field by the Baptist church in the West.

Dr. Mott's Future Work.

Dr. John R. Mott, who will be in Australia for a six months' visit, expects to return to Europe for the meeting of the Committee of the International Missionary Council, which is to be held at Stockholm in July. Dr. Mott is being strongly urged by missionary leaders to devote the whole of his time to the work of the chairmanship of the International Missionary Council.

German Missionaries in India.

The ban on the return of German missionaries to India is now being removed. German missionaries henceforth will be on exactly the same footing as other non-British missionaries, having only to conform to the requirements prescribed in the regulations by which missionaries from all countries go to British Colonies and to India. Several German organisations, we understand, have been put on the list of recognised societies for the Gold Coast and Tanganyika, and are returning to their former fields.

Christ and India.

"If you have heard anybody who has lately come back from India talk about the religious life there, he will tell you that the one great change of the last years—due, no doubt, to Mr. Gandhi's influence—is that no Indian when he speaks of Christ speaks of him without reverence. A friend of mine told me recently a striking story of Mr. Gandhi. After one of his foreign tours, as a champion of Indian interests, he was received by a tremendous meeting of people in Calcutta. He was the popular hero of the day, and the place was crowded with, I think, 15,000 Bengalis come to welcome him. My friend was the only Englishman present. For three hours the orators of Bengal spoke in praise of themselves and Mr. Gandhi; and then came the great moment, when Mr. Gandhi rose, and all this vast assembly settled down on their haunches waiting for their great orator to speak. His speech consisted of one sentence and one sentence only: 'The Man to whom I owe most, and to whom all India owes most, is a Man who never set his foot in India—and that was Christ.' And then he sat down. That was the whole of Mr. Gandhi's speech. That is a true story. You know what position Mr. Gandhi holds in India; and when a man like that speaks of our Lord in that way, it does suggest that India is looking to Christ in a way it has never looked before."—Cyril A. Alington, D.D., Headmaster of Eton.

Albert-st. Baptist Church.

The Albert-st. Baptist Church, East Melbourne, having passed into the hands of the Baptist Union of Victoria, to be used as the headquarters of that Institution, the closing services were held on Sunday, the 20th ult., when Mr. Edward Harris preached in the morning, and Mr. F. P. Morris, past president of the Baptist Union, in the evening. A solo was sung at each service by Miss Foster.

As to the historic nature of this city church, situated on Eastern Hill, just beyond Parliament House, the origin dates back to the early fifties, when, under the ministry of the Rev. W. P. Scott, services were held in what has long since been the schoolroom. In February, 1859, the present church (possessing an exceptionally fine interior of amphitheatre form) designed by

Thomas Watts, architect, was opened; records showing the collection for the day amounted to £101/15/-, while at a social function a few days after an additional £335/10/- was contributed.

Owing to the changed conditions of East Melbourne, and the growth of new suburbs, church after church within the city area necessarily suffers. For instance, a Congregational church and a Presbyterian church, which were for a long period in the same locality, have for many years past had their respective sites occupied by other structures; the satisfaction, however, in this instance is that the Albert-st. Baptist Church as a building remains, and becomes the centre of the wider activities of the Baptist Union of Victoria. —"Southern Cross."

The Sale of Church Livings.

It will be news to most people that various church societies are buying church livings so that when they fall vacant clergymen can be appointed who hold the views of these societies. The sale of livings from one individual to another is bad enough, but this development is even more to be deplored. "Artifex," writing in the "Manchester Guardian" on this topic, says:

"There is one type of sale for which not a word can be said. I mean the sale of 'advowsons' to party societies who buy them with the object of forcing their own views in matters of doctrine and ritual on unwilling congregations.

"That a clergyman should be appointed to a living for the express purpose of upsetting the traditions of the church and riding roughshod over the feelings of the people is clearly indefensible.

"Yet I have heard it said, by people whom I should be inclined to trust, that the real difficulty of getting anything done to stop these sales is that the extreme men on each side are reluctant to forego whatever advantage they think they can themselves secure by the practice."

"Catholic" Episcopalians.

Stubborn opposition of the Anglo-Catholic party in the American Episcopal Church has turned down the proposal to affiliate with the Federal Council of the Churches of Christ. How thoroughgoing is the Anglo-Catholicism is shown

by the statement by Father Hughson, of the Order of the Holy Cross, a prime leader of the movement, at the Anglo-Catholic Congress at New-haven, that

"The Episcopal Church is not Protestant; it is Catholic, and therefore has no kinship with the Protestant bodies. . . . We have nothing in common with any of the great Protestant ministries that exist about us. Protestant ministers are regarded as laymen pure and simple, and, as such, must be confirmed and ordained before ministering in this church. There is only one valid ministry, and that is the Catholic ministry of the Apostolic Succession. The Episcopal Church refuses peremptorily even to consider any minister serving at her altar except those who have Catholic and Apostolic succession."

The New York "Churchman" says the Anglo-Catholic party has adopted "Christian is my name; Catholic is my surname." Every session of the Anglo-Catholic Congress began with the singing of "Hail, Mary, Mother of God." They spoke of "the stupendous miracle of transubstantiation." Rosaries, crucifixes, and sacred images were on sale at the Congress.

Missionaries in China and Treaty Concessions.

In the October issue of "The Student Movement," Dr. H. T. Hodgkin deals with the question of extra-territoriality in China, and sums up the arguments for and against the repealing of the practice. Dealing with the question from the missionary point of view he says, "in regard to missionaries it is possible to urge that we who go out primarily to present the gospel of God's love in Christ, whose work must fail altogether if there is not real friendship, who are called to take risks if such are necessary in our high calling, that we at least, would be in a far stronger position if we had no such rights, and that whatever the Government may do we should seek permission to be definitely excluded from the operation of these clauses in the treaties with China. Whether such a request would be listened to or not, it might become the duty of missionaries and missionary societies to bring it forward and press it upon their respective Governments. One thing is certain, that anyone who goes to China in these days should face this problem for himself and try to reach a conclusion consistent with the principles of the Christian religion. In making this effort it is essential that the Chinese point of view should be studied and really understood."

Baptism in the Spirit.

Thos. Hagger.

Very often when one is urging the duty of the penitent believer obeying the command "be baptised," he is met with the reply: "Oh, I have been baptised in the Holy Spirit, and so there is no need for me to be baptised in water."

Even if the claim to baptism in the Spirit were beyond dispute, the conclusion arrived at would not be correct, judging by the case of Cornelius. It would seem that the duty became the more imperative. There was a man who had, without doubt, received the baptism in the Spirit, yet when it was observed by Peter he said, "Can any man forbid water, that these should not be baptised, which have received the Holy Spirit as well as we. And he commanded them to be baptised in the name of the Lord" (Acts 10: 44-48; 11: 15-18).

But can people to-day correctly lay claim to a baptism in the Spirit? Such a baptism was predicted by John (Matt. 3: 11), and promised by Jesus (Acts 1: 5). This prediction and promise

were fulfilled on the day of Pentecost (Acts 2: 1-4). The baptism was granted on one other occasion—in the case of the household of Cornelius—apparently for a special purpose. No other manifestation or gift of the Spirit is called "baptism" in the word.

On both the occasions when this baptism was granted the result was that those who received it were heard speaking "with tongues," and people heard the "wonderful works of God" in their own languages (Acts 2: 4-11; 10: 46).

Does it not appear that the baptism in the Spirit was something special, granted to a few in the beginning days of Christianity, and never intended to be a permanent thing in the church of God? It must not be confused with the indwelling of the Spirit which is promised to all who accept Christ (Acts 2: 38; 5: 32). The latter is our blessing in Christ, but the former we should never expect, nor the power to speak "with tongues" which that baptism brought to those who received it.

A Preacher on Holiday.

No. 3—Via Wings as Eagles.

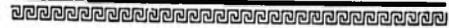
T. H. Scambler, B.A.

Quite a number of folk were surprised that a person of my staid and fastidious habits should ever contemplate a "hiking" trip such as was described in the last letter. One brother said, "I'd sooner ride in a motor car." But, as we saw, there are some places where motor cars cannot go, and now we shall see there are other heights to which even shanks's pony can never aspire. A preacher on holiday—if he gets a real holiday—will always want to essay a journey that no mechanical device, and no strength of muscle and brawn, can ever make possible for him. He will want to soar as on eagle's wings among the lofty thoughts of the great thinkers of the day.

My church friends sent me off for a month's holiday. Through force of circumstances it was extended to five weeks. Let it not be thought that the church is absurdly generous. These people appreciate the real nature of a preacher's work, and they realise some of the things that make for its highest efficiency. In preparation for the holiday a number of new books were ordered. They arrived by the Christmas mails, just in time for a real intellectual Christmas dinner. New books they were, recently off the press. Somehow it gives a nice taste in the mind's palate to have recent books on great themes. There were others, but I shall refer only to three which group themselves in my mind, and deal with living issues in present-day thought. They are "Science and Religion," by J. Arthur Thomson; "Contributions of Science to Religion," by Shailer Matthews, and "Nature Sermons," by Chas. E. Jefferson.

Without question there has always been a sense of conflict between the representatives of science and religion. Some of the most pathetic chapters in church history tell of ecclesiastical attempts to stay the progress of scientific thought, as in the 17th century, when Galileo was forced to deny his scientific discoveries, and abjure and curse the doctrine of the movement of the earth, because such doctrine was thought to be contrary to the Scriptures. There is no more pathetic sight today than that of a man who, in fancied loyalty to God, takes an ignorant and unreasoning stand against the progress of rational thought. The world is convinced that the method of science is right, though its conclusions may sometimes be wrong, and nothing but harm can come from an attempt to deny to science its fruits in its legitimate fields. Wonderful things have been accomplished in the practical realm of scientific endeavor. In the theoretical realm, scientific thought is leaping forward by leaps and bounds, moving away from old "established" positions, and establishing new ones. For instance, the Nebular Hypothesis, which has for long been accepted as the correct account of the origin of our solar system, and I presume is still taught in the text books in many of our schools, is now discarded, and scientists do not as yet seem to have any definite theory to put in its place. The scientific attitude of mind is an open one—no question is necessarily finally settled. The religious attitude, on the other hand, while it should always be one that makes the acceptance of new light possible, necessarily regards some matters as definitely settled. A recent biography, "The Life and Letters of Sir William Robertson Nicoll," tells that Sir William once wrote to the celebrated Professor Peake, whose Bible Commentary caused such a stir. "It always impresses me that with you every question is open. Now, I cannot think that they should be so. Some questions are closed, else how can we be set for the defence of the gospel?" If we recognise the different attitudes of science and religion, their different spheres and functions, we shall not be much troubled by the question of conflict between the two.

J. Arthur Thomson, than whom probably no scientist is better known the world over, insists that "if the difference between empirical description and religious interpretation were kept clearly in mind in both camps—not that there should be two camps—there would be less talk of the conflict between science and religion" (p. 13). "Religion has to do with an aspect of reality that is beyond science" (p. 16). "In essence there can be neither alternative nor antithesis between a scientific and a religious view of the world and man's place in it. We may have neither—which means impoverishment of spirit; or we may have



Onward, Christian Brothers.

The following hymn is one of the three "World Brotherhood Songs" which the Federal Council of Churches of America is distributing:—

ONWARD, CHRISTIAN BROTHERS!

(Tune, St. Gertrude.)

Onward, Christian brothers!
Walking in the light
Of the love of Jesus,
Living for the right.
We are all united
By the love of Christ,
In his work undaunted,
Striving for the right.
(Refrain—First four lines.)

When we feed the hungry
And the naked clothe,
We are making brothers
Out of growing foes.
When we do for others,
When their cry we heed,
Then we'll have all brothers
If in time we need.
(Refrain.)

Onward, Christian voters!
Making war to cease
By uniting all lands
In a bond of peace.
Treat all men as brothers;
Make no selfish laws,
Win the love of others,
Then there'll be no wars.
(Refrain.)

Onward, then, all Christians,
Living day by day,
As did Christ, our Saviour,
All along the way.

Onward, then, all brothers,
Help to bring this day
"Peace on earth, good will to men."
Peace to last away.
(Refrain.)



one of the two: but we may have both. It is open to the student of science to say that he does not himself see any heavenly vision, nor any light save that which is always shining on land and sea; but what he has no right to say is: "You must choose between the scientific and the religious view of nature and man." Similarly it is not open to the religious-minded to say: "God or Natural Selection," or to offer as logical opposites "The Bible or Darwinism." . . . It is a little like asking, "Will you have air to breathe or food to eat?" (p. 28).

Probably none but preachers have had the grit to follow this flight thus far, and therefore I may speak confidentially. I should like to give counsel in two directions. A preacher should read science

firsthand, and never be guilty of quoting as science secondhand statements that no scientist would ever accept. Many straw men are thereby put up and knocked down again with great satisfaction, but it does no good. There is a danger on the other side. In the strict sense, God is outside the scope of the scientist, and because that is so, and also because the tendency of science is ever more and more to describe things by reference to general immutable laws, it becomes easy for the scientific mind to rule out as unnecessary, if not impossible, the ideas of God, revelation, miracle, etc. In this connection Thomson quotes a parable which will have many applications to the thinking mind acquainted with scientific habits of thought. "There was a country where most of the inhabitants were blind, including all philosophers. But there were a few simple folk whose eyes were not sealed, and they spoke of the joy of seeing the sun. 'But,' said the philosophers, 'you must not talk in that excited metaphorical strain. There is a diffuse warmth, as we all know, but your talk about a visible luminous body is an antiquated objectivism. There is no sun.' Yet the simple people asserted all the more that they saw the sun, and a psychological committee was appointed to investigate the matter. They made many experiments, and in the course of time they discovered that whenever those whose eyes were not sealed said they saw the sun, they had opened their eyes. The blind psychologists felt over the seeing faces, and they made sure that there was a precise correlation between the opening of the eyes and the visions of the sun. 'Dear friends,' they said, 'you are suffering from an illusion; the image of the sun that you speak of somewhat unintelligibly is produced by this trick of opening your eyes. Be honest now, and tell us if you ever behold the image of the sun except when you open your eyes?' The simple seers said 'No'; and the committee was well pleased with them, and hoped that they would recover from their sight. But the simple seers smiled to themselves, and went away saying, 'We see the sun.'" (p. 183).

Professor Thomson's book was written to show that there is no opposition, but that the scientific account of nature is essentially in agreement with the religious vision. Shailer Matthews compiled his work to show that not only is there no antithesis, but that science has a definite contribution to make to religious thought. Professor Matthews has enlisted the assistance of thirteen scientists, who, in their various articles, tell of the world, its origin and nature, as science believes them to be, and of what has been accomplished by scientific co-operation with nature. Matthews' contribution is to show that science helps in religion just as surely as it does in medicine, agriculture or other departments of human welfare. Apart from its general purpose, the volume is quite a handbook of modern science, and altogether is 400 pages of as interesting, informative and challenging reading as I have seen for some time.

A delightful supplement to the above reading is Dr. Chas. E. Jefferson's "Nature Sermons," in which the celebrated preacher seeks to use the wonderful world of nature to lead the soul to God. The sermons tell of beauty and confidence and strength, and help the holiday-makers as well as others to find faith and inspiration in God's Out-of-Doors.

The holiday is over. The first visit to our church home revealed the fact that in his absence loving hearts and busy hands had been at work on the preacher's behalf. The "Minister's Room" had been renovated and daintily refurbished. It was intended that one of the first impressions he should get on his return should be one of joyous surprise. I wonder if any preacher whose mathematics has not gone rusty could calculate how much that would contribute to the zest with which a preacher takes up his work again. It is good to go away on holiday, but it doesn't compare with the gladness of coming back again to brothers and sisters who love you and work with you to realise the purposes of God in Christ.

The Home Circle.

Conducted by J. C. F. PITTMAN

Cares and Worries.

(Philippians 4: 6.)

One morning as I sat me down
('Twas Monday morning, too),
There quickly came to visit me
A sadly vexing crew
Of little cares and worries; and,
Believe me, it is true,
I almost looked a welcome, and
Gave them entrance, too;
They came upon me suddenly,
A most determined band,
Pressing closely round my heart's door
But there they had to stand,
For One was in possession, whose
Consent they could not win;
Who said to me, "Against your will
They shall not enter in!"
Thus I looked at him, and praised him,
And thanked him for his care;
And my visitors all fled from
The heart they might not share!
So forth this single message goes
To tempted hearts to say,
That *cares and worries* cannot dwell
Where no one wills they may.

(1 Peter 5: 7.)

—Mary Fenton.

The Shield of Faith.

She lives alone with her crippled mother—this little girl of tender years.

On a certain dark night it was necessary that a message be carried to a neighbor, who lived near-by—and there was no one to go but the little girl.

"I wonder if my child is afraid?" said the mother. "It is only a few steps, and the darkness cannot hurt you."

"No, mother, I am not afraid *now*," the child answered, "but maybe I shall be afraid *out there*." Suddenly her face brightened, as she said, "You stand in the door, mother, and then I just can't be afraid!"

The mother gladly promised to do so, and swiftly, fearlessly, the wee one invaded the black gloom.

"Mother," she exclaimed, on returning, with a face all beautiful sunshine. "I wouldn't be afraid to go anywhere if you stood in the door and waited! Why, even the darkness felt good!"

As we look into this child's heart we see one of the biggest, finest things of earth—something more precious than gold, though it be tried by fire. We see, there, the secret of the highest, noblest service. We see the inspiration of the wonderful things that have been done for God and good by the great ones of this world. And what is this priceless, shining, glorious thing that makes us walk softly and listen as to "a still small voice"?

It is even this: "*Faith working through love.*"

Reason could not have helped the little girl in her predicament. Reason would have philosophised, asked questions. "How can your frail mother, leaning on her poor crutch in the doorway, help you out there, alone in the black, black shadows?"

Ah, no help for you here, little one!

But choosing *faith*—not *reason*—for her staff, she sets herself bravely, fearlessly, to her little task.

Long ago, one who saw with faith's clear vision, and was doing a brave work amid wild, confusing circumstances, said, "*We are fools for Christ's sake!*"

It is always thus!

Faith, demonstrated in loving service, is, in the eyes of the world, always foolishness.

Little girl, little girl, we are thy debtors for much that is good. May a love and faith like unto thine own be ours also, as we go forth to serve him who stands at the door, whispering in *love's own* sweet voice, "*I will never leave thee nor forsake thee.*"

God Give us Men.

God give us men—determined, brave and strong—
Who stand for Right and dare to smite the wrong;
Whole-hearted men—unselfish, fearless, bold—
Whose love of truth outweighs the greed for gold;
Devoted men, who think and pray and plan
How best to serve and help their fellowman,
While selfishness misrules, and greed and lust
Entice and drag their victims in the dust,
Send up the prayer, again and yet again,
With faith unflinching still—*God give us men!*

—C. H. Mead.

Making Friends and Keeping Them.

To make a friend is a comparatively easy matter. To keep a friend is a thing that puts quality to the test. Almost any one can keep "on his good behaviour" long enough to make a friend. But if, having gained his end, he at once relapses from courtesy to gruffness, and from amiability to bad temper, he is not likely to keep that friend long.

It is harder to keep a friend than to make a friend; yet many of us act as if friendship, once started, could look out for itself. Some young people will make every effort to secure the good opinion and affection of a new acquaintance; but when they begin to feel sure of him, they at once relax their efforts.

When the farmer sees the young shoots peeping through the ground in the spring, he does not tell himself that now he has a right to take a holiday. Quite the contrary. It has taken a good deal of work to get these shoots where they are; but, unless he keeps on working, all his previous efforts will be wasted.

There never comes a time when friendship can safely be left to run itself. It needs constant cultivation and utmost care. The more beautiful the friendship is, the more care should be given it. If you have worked to get it, work twice as hard to keep it.—"Young People's Weekly."

Like a Man.

Dealer—"This is the best parrot we have, but I wouldn't sell him without letting you know his one fault; he'll grumble terribly if his food doesn't suit him."

Miss Fitz—"I'll take him; it will seem quite like having a man in the house."

A Lost Opportunity.

Mother: "I wouldn't whip Percy this time, dear. Wait till he does it again."

Father: "But he probably won't do it again."

In a Fix.

Mrs. Muggins: "It's raining, and Mrs. Gordon wants to go home, and I have no umbrella to lend her except my new one. Can't I let her have yours?"

Mr. Muggins: "Hardly. The only umbrella I've got has her husband's name on the handle."

The Family Altar.

J. C. F. P.
MONDAY.

I say unto you, that unto every one that hath shall be given; but from him that hath not, even that which he hath shall be taken away from him.—Luke 19: 26.

"Every man who is faithful and honest, and improves what God gives him, shall receive much more." On the other hand, as with the crustacea of the mammoth caves of America, who finally lost their sight because they dwelt in darkness, so those who will not use their talents are in danger of losing them.

Reading—Luke 19: 1-27.

TUESDAY.

And as he was now drawing nigh, even at the descent of the mount of olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works which they had seen.—Luke 19: 37.

"Ride on! ride on in majesty!

In lowly pomp ride on to die!"

Reading—Luke 19: 28-48.

WEDNESDAY.

But that the dead are raised, even Moses showed in the place concerning the Bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. Now he is not the God of the dead, but of the living; for all live unto him.—Luke 20: 37, 38.

"O God, to whom the faithful dead

Still live, united to their Head,

Their Lord and ours the same,

For all thy saints to memory dear,

Departed in thy faith and fear,

We bless thy holy name."

Reading—Luke 20.

THURSDAY.

But when these things begin to come to pass, look up, and lift up your heads; because your redemption draweth nigh.—Luke 21: 28.

"Ye who faint beneath the load

Of sin, your heads lift up;

See your great redeeming God,

He comes and bids you hope."

Reading—Luke 21.

FRIDAY.

And he said unto them, With desire I have desired to eat this passover with you before I suffer.—Luke 22: 15.

"During Melancthon's last illness he said that in a dream he had seemed to be singing once more, as in his boyhood in the church at Bretten, the words of the Latin music for passion-tide, '*desiderio desideravi manducare vobiscum hoc pascha*' ('with desire I have desired to eat this passover with you'). He sang so loudly that the sound of his own voice awoke him."

Reading—Luke 22: 1-20.

SATURDAY.

For which is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? But I am in the midst of you as he that doth serve.—Luke 22: 27.

"This was said in connection with his washing their feet. He showed them how they ought to feel and act toward each other. They ought, therefore, not to aim at office and power, but to be humble, and serve and aid one another."

Reading—Luke 22: 21-42.

SUNDAY.

And there appeared unto him an angel from heaven strengthening him.—Luke 22: 43.

"It needs, to tell the triumph thou hast wrought, An angel's deathless fire, an angel's reach of thought."

It needs that very angel, who with awe,

Amid the garden shade,

The great Creator in his sickness saw,

Soothed by a creature's aid,

And agonised, as victim of the Law,

Which he himself had made.

For who can praise him in his depth and height,
But he who saw him reel in that victorious fight?"

Reading—Luke 22: 44-70.

Prayer Meeting Topic.

February 10.

Jesus Calling His Disciples.

(Luke 5: 1-11.)

F. J. SIVYER, B.A.

Many Bible scholars think that Luke simply "fills out the story" given by Matthew (4: 18-22) and Mark (1: 16-20). Luke's story, however, is so different from Matthew and Mark's that it would be difficult to prove their identity. A better explanation is that Jesus gave the four disciples a preliminary call on coming to Capernaum. They did not then finally leave their occupation but waited for a final summons, which came in the form that Luke gives us, when Jesus was about to begin a tour throughout Galilee.

CHRIST AND THE INDIVIDUAL.

Important as was the address to the multitude, Jesus looked upon it as subsidiary to dealing with those four fishermen. "He cared supremely and intensely for the individual soul," writes Dr. W. M. Clow. "Any broad view of his life shows us how the individual fascinated, engrossed, absorbed him. When he sits as a guest at a feast, he marks how each one of the company comports himself. When he stands beside the Pool of Bethesda, his eye is fixed upon one impotent man. . . . He can teach the multitudes until they forget day and night, and hunger and thirst. He can speak with disciples until their hearts burn within them. But he is at his best, if I may venture to say it, when face to face with the individual."

ASKING A FAVOR.

This was one of Christ's favorite ways of getting into touch with people. At Sychar's well he opened up conversation with the woman of Samaria by asking for a drink of water. At Jericho he invited himself to a meal at the home of Zaccheus. On this occasion he asks the use of Peter's boat. In each case, it will be noted, the asking of the favor was but a preliminary to spiritual issues.

BESTOWING A BLESSING.

"The Lord will not leave you long in his debt," testified Billy Bray. The command, "Launch out into the deep, and let down your nets for a draught," must have been a great surprise to Peter. Already he must have been half won by the Master to have obeyed under such circumstances. But a greater surprise still was in store for him, when the great haul of fish was landed. Peter learned that day that the Lord blesses bountifully those who humbly obey.

PETER'S CONFESSION.

Overwhelmed by the personality of the Lord and overwrought by a sense of his own unworthiness, Peter fell at Christ's feet and said: "Depart from me; for I am a sinful man, O Lord." Matthew Henry fittingly comments: "Those whom the Master designs to admit into close and intimate fellowship with himself, he first makes them sensible that they deserve to be at the greatest distance from him." John Keble strikes a similar note—

"How shall we speak to thee, O Lord,
Or how in silence be?
Look on us and we are abhorr'd,
Turn from us, and we die."

TAKING MEN ALIVE.

So Peter passed, as George Macdonald says of the Prodigal, "out of the gulf into the glory." Doubtless that was the occasion when Peter found Christ, and finding Him, found also himself and his proper calling. Looking upon the heaps of glittering fish struggling in death agony, he would understand something of the significance of Christ's words, "Fear not: from henceforth thou shalt take men alive."

TOPIC FOR FEBRUARY 17.—LOVE
NEVER FAILETH.—1 Cor. 13.

Our Young People.

Conducted by Leslie C. McCallum, M.A.

Our Picture.

The Bible School at North Richmond ranks among our larger schools. During 1925, the average attendance of teachers and scholars was 224, the highest attendance being 269. The school-hall is a very fine structure, and lends itself to good work. Further improvements are contemplated, and it is hoped that before the end of the present year a kindergarten hall will be erected. The school has a staff of 45 officers and teachers. Bro. Harold Watkins is the superintendent, Bro. H. Graham the secretary, and Bro. R. Payne preacher of the church and leader of the adult Bible Class. Officers and teachers are happy in the work, and are hoping that the present year will see a further distinct advance in Bible School work at North Richmond.

Y.P. Bible Class, Moreland.

With the close of 1925 the Young People's Bible Class at Moreland, Vic., completed a very happy year of fellowship and service. The total enrolment of the class stands at 53, while the average attendance for the year was 33. Whilst this average might have been higher still, it shows that the members have a real interest in the class gatherings. Bro. Gale, who led the class, took his lessons for the year from Matthew's gospel.

On several occasions we had the opportunity of welcoming visiting speakers. In March Dr. Oldfield paid us a visit, while Dr. Hinrichsen was with us in June. Bro. H. Pang and Bro. Stuart Stevens, of Geelong, were also very welcome visitors during the year.

Some very good work was done by the hospital visiting committee, who paid visits to several institutions and distributed sweets and books.

The class has taken a keen interest in the work of the church. The total funds raised by the young people for the year were £14/8/2, and of this amount £12/9/11 was given away to others. The missionary hospital at Dhond benefited to the extent of £7/10/-, while the church at Moreland was presented with a communion table, and had the chairs on the platform renovated.

During the year the class lost by death one of its most valued members in the person of Bro. A. Warne.

With the continued interest and support of the members we are looking forward to even bigger and better things during the present year.—R. Bodle, Secretary.

Children's Year.

The Victorian Sunday School Council, which comprises representatives of the Young People's Departments of the various Protestant bodies, is

planning a forward move in young people's work. This movement will consist in the inauguration of a Children's Year such as was held in New South Wales last year, a movement that has also been carried out in many other countries of the world.

The object of the movement is to focus attention upon the children and young people of our State, and to surround them with those influences that will tend to promote their physical, mental and spiritual welfare. With this end in view the churches will be encouraged to increase their interest in the work of the Bible School, and to broaden the scope of their work until all the young people of the community have been brought under the influence of the ideals of the Christian faith.

The great danger that threatens Australia today is not Bolshevism or Communism, but sheer paganism. Study and experience have abundantly proved that, if the Christian ideal is not embraced in youth, it is rarely embraced at all; the "new mind" must have its beginnings among adolescents. It is hoped that "Children's Year" will help to impress upon Christian people their duty toward Christ and the young people of our State; that the church of our Lord Jesus Christ may set herself more earnestly to the task of feeding his lambs.

We hope at a very early date to be in a position to announce definitely when this movement will be launched.—L. C. McC.

Christ Changes Things.

According to the "Christian Statesman," in a slum district of Chicago the breakage of arc-lights suddenly fell off 50 per cent.

An amazed inspector was sent to investigate the case. In his search he came across a boys' club six weeks old, which had been organised by some Christian leaders. Upon its rolls were many scores of the youngsters in the neighborhood.

This particular inspector was possessed of both sense and experience. He reported to the electric light company: "The decrease in the smashing of our arc-lights is due to the fact that the kids have been gathered by some good people into clubs, where they have learned to employ their time in fine occupations. The right kind of a kid is a busy creature, but he would rather swim or play basket-ball or handball than to smash arc-lights."

There you are!

Christianity, properly functioning, will stop stealing, murder, adultery, lying, and all the rest of the crimes in the category.

The thief steals because he does not practise Christ's gospel.

The murderer kills because he is not a follower of Christ.

The adulterer is a social leper because he is not a Christian.

The liar perverts the truth because he has never found the way of truth which is in Christ Jesus.

This old world will be a better place in which to live only in proportion to the whole-heartedness with which it accepts Christ.—"Lookout."

"The New Testament is rapturous with the song of salvation and the light of love. Every teacher has it as a supreme word, and may deliver his message with no uncertain sound."



Sunday School Workers, North Richmond, Vic.

Foreign Missions.

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

Farewell Meetings.

We are sorry that the date of Miss Vawser's farewell at Hindmarsh Place Christian Church, S.A., was given as the 16th. It should have been the 9th. We hope that S.A. members will mark as important dates during February the farewell meetings to Miss Vawser: Hindmarsh Place Christian Church, Feb. 9; Maylands church, Feb. 10; and the united meeting to Miss Nellie Morris, Miss Vawser and Mr. Hughes at Grote-st., Feb. 17. We want every meeting packed with people enthusiastic and prayerful to give our two sisters and brother a Foreign Missionary farewell. The Victorian brotherhood farewell is on Feb. 15.

Postage to China.

The China Field Council, through Bro. Anderson, secretary, asks us to insert a short note in the "Christian" requesting preachers and church secretaries to inform Endeavor members and others who write to China that the postage is threepence on every ounce, letter rate. Bro. Anderson writes, "Every mail brings us letters, and there is hardly a letter received from societies that has the full postage on it. It is not much for them, but it is a good deal to us at this end when we have to pay double, and we have war very often with the folks here about taxation." Will all who correspond with China kindly note this to save our missionaries double postage?

Revisiting Australia.

Mr. and Mrs. Milner Black arrived at Port Adelaide from Brighton, England, on Wednesday, January 27. They are both well. Sir Joseph and Lady Verco and G. T. Walden met them at the ship and welcomed them to Australia. They were guests of Sir Joseph and Lady Verco while their steamer remained at Port Adelaide. Mrs. Black was Miss Jennie McCullough, of Warrnambool, daughter of Bro. and Sister McCullough, two faithful pioneer members in that district. Mr. and Mrs. Black expect to spend most of their time at Warrnambool during their stay in Australia. Mr. Black is alderman of Brighton, England, and last year he and Mrs. Black were mayor and mayoress of that important city. Milner Black will be well known to our older members. He was evangelist at Lygon-st. and Collingwood churches from 1888-1890. He was the first Federal F.M. Secretary, and editor of our first and only F.M. paper, the "Awake!" and helped much in the early days of our F.M. work.

Good News from Miss Blake.

We are very pleased to know that Miss Blake is making good progress towards recovery. As soon as she leaves the hospital she will take a long rest prior to resuming her work, and the doctors give every promise that with this rest she will recover her health absolutely. Miss Blake writes, "Will you please say 'Thank you' for me through the 'Christian' for all the beautiful gifts and love-tokens that have arrived for me, both by the boxes and by post. I feel almost unequal to the task of answering each one separately. Indeed, in some cases I don't know the addresses. I haven't seen all my presents as yet. They are waiting my return to Baramati, and I have to go away from the hospital to convalesce, so it will be quite a while ere I am able to acknowledge the same. I had a real Christmas quite a fortnight before the proper day. Mrs. Coventry came in to see me. She packed a suit-case full of my presents—things she thought I would like to use right away. So my bed was strewn from end to end with papers and string when the contents were taken out. I felt like a happy child does on Christmas morning. I had just been allowed to

sit up in bed the day previously, and was proud of the accomplishment. So that, and my pleasure at seeing my visitor, and the joy that came into my heart at seeing so many love-tokens, and the news about all the other lovely things for the people, that had been sent out from home, made my day a very happy one. I am still making wonderful progress. The doctors are very pleased. I have ceased to be a patient, but through their kindness, I am staying on till the end of the month. Then I must go away to get strong. I have to 'go easy' for another six months. Doctor would like me to spend it all in vacation, but my conscience pricks me terribly. If I were of independent means I wouldn't mind quite so much, but I feel just awful to be drawing my salary and not working. A few months' care now may mean, and I hope it means, many years of labor for the Master, whereas to rush into things ere I am strong may mean unfitting myself for life. Doctor reminds me that I have had a 'pretty stiff time,' for the operation was a very serious one."

Bat for Indian Boys.

Bro. A. Hughes' work in India will be to take charge of the boys' orphanage. The boys there are fond of cricket, and he suggested that there may be some cricket club among the churches which could spare one of its used bats that are not up to century making in Australia, but would do for the orphan boys in India. One football club has presented Bro. Hughes with two good, but used, footballs. Anything in the way of cricket or football material would be thankfully accepted by Bro. Hughes. If it is sent to J. E. Allan, our good Victorian secretary, care of the Austral Publishing Co., he will see it is sent forward by Bro. Hughes. As the boat leaves on Feb. 16 it will be necessary for those who can help in this way to do it quickly. The box is being packed this week.

Pentecost News.

Bro. MacKie writes: "This month (October) I have been able to visit most of our Pentecost out-stations. We have had good weather up till about ten days ago, and I took advantage of the fine weather to visit as many places as I could before the wet set in. I was up in the Narrawara district when the wet set in. We had splendid meetings there: about 150 people met to break bread on the Sunday morning. The Narrawara people are very good. They are the least visited, as it is such a difficult place to get to, and they cause the least trouble of all our people.

"Last month we were shocked to hear that one of the heathen chiefs had murdered his wife and two little children. This man has always been an annoyance to our people, and a hindrance to many accepting Christ. He will certainly now be removed and punished, as this is the third outrage he has committed.

"The wet season commenced while I was still in the hills, and after the early Sunday morning service we hurried down to the sea coast. It was well we did, for though the rain was light at first, the next day it poured, and has done intermittently ever since. On the return journey I broke my propeller shaft, and had to be towed home by a passing recruiting vessel.

"The work is progressing slowly, although hampered in some respects by some of our people recruiting. The people are beginning to talk about and make preparations for Christmas. This is always a big time with our people. Last year we had a big gathering, and this year we are looking forward to a bigger one.

"During November we opened a new school in a place that had been allowed to lapse. There

were 225 people present. Had it been a fine day we should have had as many more.

"Many of the heathen people are taking an interest in the work, and we are not being harassed so much by our Catholic brethren. Our chief trouble is the lack of efficient teachers. Our chief trouble will not be over until we can put teachers in the field who have sufficient training to explain Christianity intelligently. The native here is like mankind elsewhere. He has an enquiring mind, and duly weighs the pros and cons of what he is told. What he can see, taste and handle, are things he can understand, but when it comes to things spiritual he is at a loss to comprehend. Still he is used to his heathen mythology, superstitions and practices. To leave these and live the Christ-life is a bigger break and requires greater courage than for one in civilisation to take his stand for Christ. Yet it surprises one greatly how some of them grasp the essential truths of Christ and live nearer to them than do many of our civilised Christians.

"We are sorry to report that we have lost two of our good boys this month. They have both been sick for a long time, and last week they answered the roll-call. Isaiah was our teacher at Ranway. We will find it hard to replace him. Sometimes we feel the need of social Christian association here. It makes one's work lighter when you can talk over with others who are in sympathy and at one with you in the work. We are hoping that it will not be long before there are others here on the field to share the work."

On December 23 Bro. MacKie writes: "We are in the midst of Christmas preparations. We expect a big gathering this year. I am to go up coast to-morrow and tow a big boat load of people from the far north of the island. Many heathen have promised to come also."

Bro. MacKie reports that during October and November that there were sixteen meetings on Lord's days, and thirty on week days, and during the two months he gave forty-six addresses. He has held eighty classes with an attendance of six hundred. Thirty of the Christians have helped in the plantation work while attending classes. Two have been lost by death. There are now 370 members of our church on Pentecost.

Children's Day Acknowledgments.

VICTORIA.

Bible Schools.—Ararat, £2/11/8; Ascot Vale, £5/9/-; Ballarat, £6/4/-; Balwyn, £4/6/1; Bambra rd., Caulfield, £3/15/-; Bayswater, £2/5/8½; Bendigo, £1/5/3; Berwick, £1; Bet Bet, £3/5/1; Blackburn, £3/1/-; Boort, £1/16/6; Box Hill, £5/14/-; Brim, £2/14/8; Burwood, 14/5; Castlemaine, £1/6/-; Cheltenham, £1/17/6; Coburg, £1/12/-; Colac, £2; Doncaster, £1/9/-; Dandenong, £5/18/2; East Kew, £2/12/6; East Camberwell, £1/0/5; Echuca, 6/6; Emerald (Township), £2/6/-; Fairfield, £1; Footscray, £3/16/5; French Island, 19/3; Gardiner, £4/17/4; Gardenvale, £1/14/-; Geelong, £4; Hampton, £3; Kyneton, £2/4/2; Malvern-Caulfield (Kinder Dept.), £1/3/-; Melbourne, Swanston-st., £7/10/-; Merbein, £2/2/-; Meredith, £1/2/6; Murravee, £1/2/3; Mt. Clear, £2/17/-; Northcote, £4/12/3; Oakleigh, £4/10/-; Ormond, £3; Pt. Fairy, 11/-; Preston, £2/14/6; Red Hill, £1/11/-; Rochester, 10/9; St. Arnaud, £2/10/-; Sth. Ravenswood, £1/8/-; Sth. Yarra, £3/3/6; Thornbury, £1/10/-; Warracknabeal, £1/3/2; Warragul, £1/13/-; Warrnambool, £1/5/6; Woorinen, £1/3/5.

Individuals.—Jessie and Jeff. Smith, 5/-.

Grand Total to date, £138/19/2½.

R. Lyall, Treasurer.
J. E. Allan, Secretary.

In addition to the eight children of our missionaries now on the field mentioned in a recent "Christian," we also have four missionary children in Australia. Bro. and Sister J. R. Leach have two living in Claremont, Western Australia; Bro. and Sister Will Waterman have their little Joan, and Bro. and Sister Killey their little Malcolm.

Here and There.

Bro. H. P. Leng will succeed Bro. Ralph Gebbie as preacher of the church at Ponsoby-rd., Auckland, N.Z.

Many of our usual reports, especially from New South Wales and South Australia, failed to reach us in time for publication this week. The holiday on Monday is responsible.

In N.S.W. the annual offering for Bible School and young people's work will be taken on the first Sunday in March instead of the first in May. The latter will still be observed as young people's Sunday.

D. R. Stirling, of Maylands, W.A., has accepted an invitation from South Kensington church, N.S.W. A fine brick building is in course of erection, to be opened about Easter. The field is a populous and promising one.

The Sunshine Committee of the Victorian Christian Endeavor Council thank all who visited homes and hospitals with toys, and who sent parcels of toys for Christmas cheer to be distributed by the convener.—C. S. Sear (Convener).

The tent missionaries, Bren. Baker and Barber, left for Tasmania on Wednesday, where they are to conduct a six weeks' mission with the new church at Invermay. They return in time to commence a mission with the church at Footscray, commencing on Easter Sunday.

All members in Melbourne and metropolitan area have a hearty invitation to attend the opening meeting of the College of the Bible (1926 session), to be held in Lygon-st. chapel on Wednesday evening, Feb. 17, at 8 o'clock. The presence of church officers would be specially welcome.

On Jan. 28 we received the following telegram from Bro. Hibburt, H.M. organising secretary, W.A.:—"Severe heat wave continued throughout opening week Hinrichsen-Brooker mission Victoria Park; despite this, meetings growing; eight decisions." A further telegram reached us as we went to press:—"Attendances increasing Hinrichsen-Brooker mission, Victoria Park; erecting larger tent Saturday; fifteen adult decisions."

The Baker-Clay mission at Erskineville, N.S.W., is still going well; 35 confessions to date; 18 baptised, and more to follow this week. Good meeting on Sunday morning; 11 received into fellowship. Big meeting at night, Bro. Baker's subject being "Which is the Right Church?" There were three confessions, two of those who decided being baptised the same hour. The singing attracts a large crowd, many standing outside the tent to listen.

Bro. Horace Kingsbury in a recent issue of the American "Christian Evangelist" had an article on the "Australian Christian," its past and present, in which he made some very kindly remarks. The same issue contained Bro. R. Lyall's letter of Australian news; so our American brethren are being well informed of our work in Australia. To the American "Christian Standard" Bro. F. T. Saunders regularly contributes "Flashes from the Southern Cross," occasionally rumblings of thunder as well as flashes of lightning being in evidence.

The Federal Executive is now able to publish full information concerning fares to the Federal Conference in Perth in October next; this will be found on this page. It is not too early to decide to attend. Those intending to go should register their names with the Federal Secretary, and state whether they desire hospitality, or prefer to put up at hotel or coffee palace. Hospitality will be extended as far as possible by the Western brethren, and arrangements will be made for those who desire to put up at a public place. The Federal Secretary is Thos. Hagger, and his address 119 Aberdeen-st., Perth, W.A.

We learn that Bro. C. P. Hughes, late of Bassendean, W.A., has accepted an engagement with the church at Port Pirie, S.A. Bro. Les. Peacock will shortly take up the work at Bassendean.

Federal Conference.

PERTH, W.A., OCTOBER 16 TO 22, 1926.

Delegates' Fares.

None of the shipping companies running to Fremantle, nor the Commonwealth line, are prepared to allow any concessions at all.

On the Commonwealth line the return fares would be as follows:—

Brisbane, £22.
Sydney, £18.
Melbourne, £15.
Adelaide, £13.

By the interstate boats the return fares would be—

Brisbane, First Class, £42; Second Class, £27/10/-; Third Class, £20.
Sydney, First Class, £33; Second Class, £22; Third Class, £16.
Melbourne, First Class, £27; Second Class, £18; Third Class, £13.
Adelaide, First Class, £20; Second Class, £13; Third Class, £11.

If not less than six Tasmanian delegates travel, the Tasmanian railways will allow a concession to the port of embarkation for the mainland, except between Hobart and Launceston, and the Tasmanian Steamers Pty. Ltd. will grant a concession of 10 per cent. on the passage money across to the mainland, providing not less than twelve delegates travel.

So far as the railway journey to the West is concerned it will not take up as much time as the journey by boat, and the railways will grant a concession to those travelling. The Concession Fares (return) will be as follow:—

Brisbane, First Class, £29/2/4; Second Class, £19/9/4.
Sydney, First Class, £24/1/-; Second Class, £16/2/8.
Melbourne, First Class, £20/9/-; Second Class, £13/14/8.
Adelaide, First Class, £17/9/-; Second Class, £11/14/8.

These fares include sleepers and meals between Port Augusta and Perth, and between Perth and Port Augusta, but sleepers, meals and reserved seats between Brisbane and Port Augusta are extra.

It is evident that it will be better for all the delegates to travel by train. If there are sufficient it may be possible to arrange for a special train at least from Adelaide to Kalgoorlie. In order that the vouchers may be duly signed entitling the delegates to the concessions, it will be necessary for them to register early. Those coming may now send on their names to the Federal Conference Secretary, Thos. Hagger, 119 Aberdeen-st., Perth, W.A., and state whether they desire hospitality or prefer to put up at a public place. Hospitality will be extended as far as possible to those desiring it. All aboard for the Federal Conference at Perth, W.A., Oct. 16 to 22, 1926.

Thos. Hagger, Hon. Sec.

Five hundred letters were sent out by the Federal Executive in December asking those to whom they were sent for a New Year gift to the

Federal Evangelistic Fund. A few have responded, over £81 having been received to date; but most of those who received these letters have not replied. If each would send only 2/6 it would help much. One or two to whom letters were not sent, seeing references to the New Year appeal in the "Christian," have sent their gifts. Will others send to the Federal Treasurer, Mr. A. C. Stapleton, 73 Cleaver-st., West Perth, or to the secretary, Thos. Hagger, 119 Aberdeen-st., Perth.

The Sydney Bible Training Institute is planned to commence in March. A three years' course has been arranged, dealing with—First year: Old Testament (S. J. Southgate), New Testament (P. E. Thomas), Homiletics (G. Fretwell). Second year: History of Christianity (L. A. Anderson), Application of the Work and its Relation to other Studies (A. L. Haddon), Homiletics (H. G. Harward). Third year: Apologetics (C. S. Rush), Comparative Religion and Elocution. New students are enrolling for the first year subjects, and as some men who attended previous classes desire further study the second year lectures are also to commence this year. S. J. Southgate, 242 Pitt-st., Sydney, is acting secretary.

At Swanston-st. chapel, Melbourne, on Tuesday evening, a very fair number gathered to extend a welcome to Bro. H. E. Knott, M.A., and to listen to his plans for organising in connection with the Kellem-Richards evangelistic campaign in South Africa. The Conference President, Bro. R. Lyall, presided. Bro. R. Gebbie gave a greeting. Bro. Knott in an interesting address told the history of the proposed effort, spoke of the peculiar difficulties of organisation in a land where the Churches of Christ are little known, and pleaded for the prayers of the brotherhood. A resolution pledging interest and sympathy, proposed by Bren. T. H. Scambler and Jas. E. Thomas, was supported by Bren. B. W. Huntsman, F. McClean, J. McG. Abercrombie and R. C. Edwards, and adopted by the meeting.

Gifford Gordon Appreciated.

In Scotland, it is alleged, a speaker may feel complimented if it is remarked that he is "no sae bad." In Australia, according to reports in the "Christian," we occasionally have "fine," "splendid" or "uplifting" addresses. We presume that what Scotland or Australia means is otherwise expressed in the great Republic. The meaning remains the same: the manner of expression varies. American papers have recently referred to Gifford Gordon's platform work in most eulogistic terms. His Australian friends will be glad to hear of his success. Following are some of the press reports recently reprinted by "The Clarion Call":—"Hip, hip, hip! for the temperance orator. Like the proverbial cat, he's come back. Temperance orators were regarded as passe since the passage of the Eighteenth Amendment, but there appears to be a new field for such endeavor.

"Gifford Gordon, of Melbourne, in far off Australia, staged the come-back at the meeting of the Rotary club, Tuesday evening, and while his subject invited some derision before the meeting, he pue it across in such a fashion that when his time was up they hollered for more, figuratively speaking. His time was extended."

"Prohibition has not been a perfect thing. It still has a long way to go, and many new problems have arisen in its wake. But if enough Gifford Gordons mount the platforms throughout the land, it is safe to say that the liquor interests face the toughest years of their existence. Such testimony as his convinces where less able and less frank speakers fail to reach a public, invariably willing, in the final analysis, to face real facts when presented by real men."

"Floquent, sincere and convincing because it lacked the slightest evidence of bias, an address yesterday noon by Gifford Gordon, Australian foe to the liquor traffic, was pronounced by his Rotary audience to be one of the strongest talks heard this year."

How a Turkish Lady Found Christ.

During our occupation of Constantinople, after the signing of the Armistice, I took over a large school on the Asiatic side of the city, at Haidar Pasha, and used it as a Y.M.C.A. centre for troops, stationed there, or passing through. Haidar Pasha is a residential suburb of the city, being formerly the ancient Chrysopolis (or golden city) of Byzantine times. Wealthy Turkish business men and merchants reside there chiefly, going to their various duties during the day by steamer, to Pera, or Stamboul. The school at Haidar Pasha was, in pre-war days, built by the Germans and maintained by them as an educational centre for German education, and the propaganda of their ideals. It was a massive structure of several storeys high, and the spacious roof being flat, I used it during the summer months as an open-air dining and sitting-place, furnished with tables and chairs. I slept in the top storey, which opened direct to the roof.

Close around the school were Turkish dwelling-places of a large type, most of which were several storeys high, or possessed of large balconies. So near to the school were some of these that an athlete would have been able to spring from roof to roof. In the cool of the summer evenings Turkish ladies love to emerge from the seclusion of the haremlik, and congregate on these roofs, or balconies, willing away the time with playing on stringed instruments, or singing and chatting together. The Turkish woman is passionately fond of music, and in the twilight she is enabled to cast aside the obscuring tsharachaf, and enjoy herself, secure from the dreaded gaze of inquisitive spectators.

An English hymn.

One night I had retired to bed feeling lonely and far from England: one must experience the living of months in a foreign country, and unable to speak their language, to know what this supreme loneliness and home-hunger is like. As I lay, suddenly I heard some Turkish ladies come out on a neighboring roof, and one commenced to strum on the guitar which she carried. This was to me no new experience. I had often heard them previously; but it was the tune which both surprised me and arrested my attention. She was playing that favorite from "Sankey's Collection," "Tell me the old, old Story." After playing awhile, one of the women commenced to sing the hymn. She had a sweet contralto voice, and her English was perfect. I was charmed, and thrilled, as the sweet strains floated softly on the evening breeze.

I knew full well of the hatred of the Moslem toward the infidel—the giaour. How was it that this Moslem woman was singing a Christian song? Stirred to the depths of my heart with the sweetness of her voice, and the unexpected and unusual circumstances of the song, I threw convention aside, slipped on my dressing-gown, and walked out on to the roof. The Turkish ladies were just discernible in the gathering darkness, which was not sufficient to prevent me from observing that they were well-dressed, and obviously wealthy and educated.

"That is a Christian hymn which you have been singing, madam," I ventured, scarcely knowing whether to expect a response or not, it being against the Turkish custom for a woman to uncover her face before even a Moslem, much less a Christian; whilst to speak to one of another faith was almost unthinkable.

"Yes," she replied, sweetly.

"But you are not of the Christian faith?" I queried.

"No," she replied. "I am a Mohammedan, but I love some of your hymns, and music."

I bade her good-night, and retired again.

The next day I wrapped in brown paper a small New Testament (of which I had a quantity for distribution to the soldiers) and threw it on to

the roof of the woman's residence. For some reason or other, the ladies did not come (to my knowledge) on to their roof again to sing, but I often wondered whether the Book had been found or not.

Some months afterwards I received instructions from headquarters to close down my place. The soldiers were being rapidly demobilised, and our labors among them were about completed. The next day—whilst at breakfast—my orderly came in.

"A letter, sir," he said, and handed me a sealed envelope, addressed to "The Officer in Charge of the Y.M.C.A."

"Where have you received this?" I asked, as I perceived it had not come through the post.

"I found it on the roof, sir," he replied.

Opening the letter, I read: "Honored Effendi, I found the Bible which you threw on my roof for me, and offer you my thanks. I have read it many times, and love it. The reading about Jesus Christ has melted my heart. I have prayed to him to make me like him, and he has filled my heart with joy. I know he is the Saviour of the world. I am compelled to be a secret Christian, as we cannot do what we would here; but I am sure Jesus understands, and knows that I intend to worship him. Adieu. Aziade."

A few days afterwards I left for England, and did not see again the Moslem lady who had accepted Christ.—D. Wilkinson in "The Christian."

Our Book Table.

Bible Stories for Little People.

Sunday School teachers are frequently desirous of presenting to their scholars little books on Bible themes. Parents too are often at a loss to know where to get for their young children attractive books dealing with the stories of the Bible. The Standard Publishing Co., one of our great publishing houses in America, is making a very successful effort to help in this direction. We have seen samples of the books in two of their series.

Lillie A. Faris is the editor of "Standard Bible Story Readers." The two books (The Primer and The First Reader) to hand are both very fine productions. They are beautifully printed on good paper and well bound in cloth. They are profusely illustrated in color; this work being splendidly done. On the whole, we think these books are unexcelled for their purpose. The Austral has copies for sale at 4/- posted.

"Bible Hero Stories" is the general title of another series by the Standard Co. We have before us four of these, dealing with Moses, Joseph, David and Paul respectively. These books are of 32 pages, and are excellently printed and illustrated in color. They are written and illustrated by J. H. Shonkweiler. Here, again, is a series which may be heartily recommended. Price, posted, 1/1.

"Holy Ordinances."

This is the title of a little manual of devotion and instruction by Principal W. Robinson, M.A., of Overdale College, published by British Churches of Christ Publishing Committee. The "Holy Ordinances" are said to include Prayer, the Lord's Day, Marriage, etc., but the book (as the title page indicates) deals with "Holy Baptisms and Holy Communion" as the "two which are generally recognised as necessary for salvation." This little volume is intended to give a short course of Scriptural instruction to those about to solemnly dedicate their lives to the service of Jesus Christ. The instruction is given in the form of questions and answers. Forms of prayer—intended to be guides rather than rigid forms—are given. The writer's aim is a most worthy

one, and there is a felt need for a little manual which will help new converts. Anyone familiar with the other writings of the author will expect which commends itself; but we yet await the manual which makes a real appeal to us. The "Holy Ordinances," "Holy Baptism," and "Holy Communion," the forms of prayer, the crosses used by the printers to separate sections or sub-sections, seem to suggest High Anglicanism rather than the simplicity of the New Testament. Others may not be so sensitive as we, and we confess that there is much to commend in the treatment. The little book of 34 pages is beautifully gotten up. The Austral is prepared to accept orders and deliver copies as soon as possible. Price, posted, 1/6 (cloth); leather edition, 3/9.

OBITUARY.

SUCHTING.—The church at Ann-st. has suffered a severe loss in the passing away of Bro. Wm. Suchting. Our brother was born at Fernvale on June 10, 1871, and at the age of 14 was baptised by Bro. E. Bagley, when the church first opened at Vernor. During the 40 years he was a member of the church he won the confidence of the brotherhood, as shown by the fact that he held many honored offices. He had held the position of president of the Conference for one year, secretary for one year, besides serving on many of the Conference committees. At the time of his decease he was president of the Prohibition and Social Questions Committee. As a member of Ann-st., he served most consistently for about 16 years, holding the offices of elder and deacon for 12 years. He was a preacher and singer of no mean ability, and many of the suburban and country churches benefited greatly by his messages. His life and character were exemplary. He was loved and respected by many both in the church and out of it. It could be said of him, "He had good report of all men and of the truth itself." On January 16 he suddenly passed away while proceeding to his place of business. Though sudden he was prepared for the call. He leaves behind his faithful wife, four sons and one daughter, the memory of a loving and devoted husband and father, and the memory of one who was found faithful having respect unto the promises. Their sorrow is lessened by this memory of the hope of a future reunion in the glory.—F. E. Alcorn, Brisbane.

POTTS.—It is with sorrow that we have to record the passing of one who, for over forty years, has been associated with the work of the church. Dear ones watched our beloved Sister Mrs. Potts, of Ascot Vale, as she went through "the valley of the shadow" during the late hours of the night on Jan. 13, and thanked God that "he giveth his beloved sleep." The call of God came as she herself had desired it, for on Jan. 3 she was in the congregation of the Lord's people keeping the feast. She was on active service right to the last, and the end was as peaceful as the life was full of good deeds. Becoming a member of the Lygon-st. church, she for about forty-four years had been associated with the churches of Christ. The name of Sister Potts has always been linked with the work at Ascot Vale, for she was a foundation member, and there was no phase of the work in which she was not interested. She has also been actively associated for a long time with the Women's Conference of our churches, and on various occasions served on committees. Not only in church circles will she be missed, but in the community life as well. Her thoughtfulness, her words of counsel to the young, her neighborliness: all commended to those about her the Christ whom she loved, and of her it is certain that, she "being dead yet speaketh." Our sympathy goes out to the sorrowing ones—to the husband, Bro. J. Y. Potts, and his daughter Mrs. White, May God our Father, through his Holy Spirit, the Comforter, for them make radiant with hope the dawn of each succeeding day "until he come."—H. J. Patterson.

An Epitaph.

Within a country graveyard small,
Where faded rose-leaves gently fall,
There lies a low and narrow mound,
Which children softly gather round,
And strangers trace the well-worn path
To read this sweetest epitaph:

"Below the body of a child we lay,
Of whom her playmates often say
(A tender girl to heart and memory dear)
'Twas easier to be good when she was here."

I cannot tell how long has been her rest,
Since first the rose-leaves fell upon her breast,
Nor paint the picture of her form and face,
Nor tell the name of this sweet child of grace;
I only read this witness quaint and rare:
"Twas easier to be good when she was there."

As pilgrims in a strange and unknown way
Pause at some holy shrine to kneel and pray,
So here I bow, this prayer upon my lip,
"Grant me this seal of Christ's discipleship,
That for some soul the way was made less drear
And easier to be good when I was here."

Oh! brother mine, with all thy wealth and power,
Which after all but answer one brief hour,
'Twere better that thou rest without a name,
Thy deeds unknown to all but household fame,
If but a child shall whisper o'er thy hier,
"Twas easier to be good when he was here."
—Selected.

Church Requisites.

- Bibles and Testaments.
- Baptismal Trousers with Goloshes, £4/10/-.
- Church Printing of Every Description.
- Collection Plates, wooden, 8/6 each.
- Communion Sets.
- Confession Cards, 1/6 doz.
- Duplex Envelopes.
- Hymn-board Figures, 5/6 set.
- Motzos (Unleavened Bread).
- Pamphlets on Our Position.
- Pence Envelopes, 4/- 1,000.
- Plan Forms, 1/- doz. per year's supply.
- "Psalms and Hymns," 2/6, 5/6, 7/6.
- Roll-books, 8/6, 9/6.
- Sankey's Hymnbooks—Words 1/-, 2/6, 7/- Music, 8/6, 9/6, 13/- Organ, 24/-.
- Tracts. Sample set Free to any Church or Preacher.
- Transfer Books, 2/6.
- Unfermented Wine—per doz., 6oz., 9/6, 13oz., 14/6, 26oz., 21/-.

Anything May be Ordered Through Us.
AUSTRAL
PRINTING AND PUBLISHING CO.,
52B, 530 Elizabeth Street, Melbourne, Vic.

MOTORISTS RADIATORS, LAMPS, MUDGUARDS
MADE AND REPAIRED
Copper & Asbestos Gaskets, any size, any shape
We Manufacture & Repair Anything in Sheet Metal
MOTOR RADIATOR MFG. CO. Phone: CENT. 5788
(H. B. Robbins)
LATROBE ST., 1 door from Elizabeth St.

WHY I BELONG TO THE CHURCH OF CHRIST.

By A. R. Main, B.A.

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

AUSTRAL PUBLISHING CO.,
52B, 530 Elizabeth Street, Melbourne, Victoria.

Foy & Gibson's

Specialise in the Manufacture of CHURCH and SCHOOL FURNITURE

Church Seats, Reading Desks, Pulpits, School Forms, Dual Desks, Tables and Presses are our speciality

ESTIMATES SUPPLIED — Ring J4151
or Write for Representative to Call

FOY & GIBSON PTY. LTD.
Smith St, Collingwood

Stained Glass Memorial Windows

AND

Plain Leadlight Church Windows

FITTED WITH
PATENT VENTILATORS.
Designs on Application.

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

See Back Page for Rates of Small Advt.

HARTLEY G. RYAN
LL.B.

Barrister & Solicitor

418 Chancery Lane, Melbourne

Private Address: 12 Miller Grove, Kew
Phones: F 3827 Hawthorn 1799

Miss A. Allamby
SPECIALIST IN
LADIES' KNITTED APPAREL
126, 128 Queensberry Street, Carlton
Phone F 3374

The Best for all... Occasions

GRIFFITHS TEAS

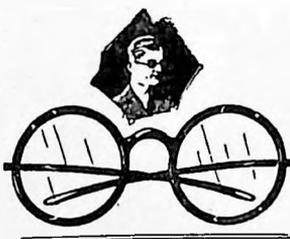


WE CAN TELL YOU

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

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

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



Phone 6778 for an Appointment.

E. WOOD PTY. LTD. 95 ELIZABETH ST., MELBOURNE

News of the Churches.

New South Wales.

South Kensington meetings are improving under the leadership of Bro. R. Hilford. A married man was baptised on Sunday, Jan. 24. At the close of the service his wife made the good confession. The new building is going up in fine style, and is already becoming a landmark. School is in healthy condition.

Tasmania.

Invermay is having good meetings. Bren. Ladbroke and Baumont paid a visit recently. Bro. Baumont exhorted on the Sunday morning, and Bro. Ladbroke gave the gospel address to a good gathering.

At Devonport on Jan. 24, Bro. Nightingale gave a splendid address in the morning on "Forgetting." In the evening his subject was "Come In," which was enjoyed. On Jan. 17 Bro. Nightingale held a service at Bro. Brown's bedside, when many brethren wished him good-bye; he has since moved to Launceston for treatment.

West Hobart was greatly encouraged by good attendances on Jan. 24. Bro. J. Park exhorted. Sister Robinson, of Lygon-st., was among the visitors. J. C. Woolley was the speaker at the evening service, several strangers being present. Bro. Geo. Spaulding has been helping the church at Dromedary. All rejoice at having Bro. Gendis back after his severe illness, but sympathise with Sister Gendis in the loss of her sister.

Collins-st., Hobart, continues to have good meetings. Members are returning from holidays. On Jan. 10, after a fine address by Bro. Johnston, a young man confessed Christ. Open-air services held after gospel service draw large crowds. Monthly united prayer meetings (on behalf of Gipsy Smith campaign) are being held in the city, the first at Collins-st. on Jan. 20. Mrs. Helen Barton, of W.C.T.U., gave a fine address on Jan. 24 at the gospel service. The building was full. Bren. Ladbroke and Beaumont, students from Glen Iris, gave enjoyable messages at the prayer meeting on Jan. 27. Sister Mrs. Robinson, of Swanston-st., has been a welcome visitor.

Queensland.

At Gympie on Sunday, Jan. 24, Bro. Vanham conducted both services. His powerful address at night on "The Conversion of a Good Man" resulted in a married lady making the good confession.

Attendances at Maryborough are back to normal after the holidays. On January 24 a married couple were received in, Bro. J. Wilson speaking. At night Bro. Burns preached to a large audience. The church welcomes Bro. and Sister Adcock and family from Toowoomba. On Jan. 26 a picnic was held at Pialba. At the mid-week meeting Bro. Alan Price spoke, evangelist Burns being ill. The Christian Endeavor Society is doing splendid work.

Toowoomba had good meetings on Jan. 24, the night service being especially fine. A number have enrolled in the League of Young Worshipers. The work at Harlaxton is very promising. A good young people's society and a splendid Sunday School are in the section. Bro. and Sister Grant are doing a commendable work in Harlaxton. At the annual church meeting all returning officers were re-elected. Good reports were presented from all branches of work. Picnic at Picnic Point greatly enjoyed by young people.

Meetings at Ann-st., Brisbane, have been excellent. The son of Bro. and Sister Berlin made the good confession on Jan. 18, and on the 24th a young brother was received into fellowship. The church received a shock by the sudden death of Bro. W. Suchting. His loss will be severely felt by the church and by the bereaved family, for

whom all feel the deepest sympathy. Bro. Alcorn made feeling reference to the departed brother at his in memoriam service, when the building was crowded.

Victoria.

Last Lord's day morning at Swanston-st. Bro. H. E. Knott, recently returned from Oregon, U.S.A., on a visit, delivered a very fine address. Several visitors were present from other States. Bro. Shipway's sermon at the evening service was good, and well received.

At Montrose all meetings are keeping up well and normal conditions are restored after holidays. Bro. Bolduan is again with the church after a short holiday, and is giving fine addresses. For the past two Sundays a number of visitors have been welcomed, including Bro. Saunders, of Lygon-street.

Horsham had a splendid attendance at worship on Jan. 31. Bro. H. Ball took part in the service. One confession at the gospel service, following a forceful talk by Bro. A. I. Wilson on "Naaman's Cleansing." Haven tent mission (Bro. H. Ball leading) starts on Feb. 14, Horsham brethren co-operating.

The work at Stawell is improving. The Bible School is well over the century. A sister, recently baptised, was received in at last Sunday morning service. Sister Pratt underwent a serious and painful operation last week, and is making very satisfactory progress. Bro. Pratt continues to preach forcibly, and has the wholehearted support of every member.

General interest is being shown at Drumcondra (North Geelong), the attendance for Jan. 31 being morning 42, evening 60. Bro. Latter, of Latrobe-ter., made a second donation of the sum of £1 to the work. Bro. Walker, of Latrobe-ter., presented the church with a nicely designed hymn-board. Bro. A. F. Williams, of Kaniva, rendered a solo at the gospel service.

Attentive audiences at Carnegie listened to two good addresses from Bro. G. B. Moysey last Lord's day. Bro. J. T. Paul, who recently was seriously ill, again attended the morning service. There was a noticeable improvement in attendance at Bible School, where Bro. Will Smith, the superintendent, is doing a very fine work, supported by an efficient band of teachers.

On Sunday Cheltenham church had a visit from Bro. Killey, who addressed the church, and was much enjoyed. He also spoke to the whole school in the afternoon on the boys and girls of India, with blackboard illustrations, also showing Indian curios. In the evening, Bro. D. Wakeley preached to a good congregation. The junior and senior cricket clubs were present, and a number of visitors.

Nice meetings at Boronia since last report. Bro. E. Gray conducted the services on Jan. 17. On the 24th, at the morning meeting the church enjoyed an address from Bro. Dr. A. C. Garnett, of S.A. In the evening Mr. McCue spoke in the interests of prohibition. Last Lord's day the speakers were Bren. Shain and Grafham. On Saturday the sisters entertained 100 children and friends from Burnley Mission centre.

Doncaster is having good attendances at Lord's day morning meetings. At the evening services Bro. Lang has been giving a series of addresses on "The Dilemmas of Christ." The Bible School picnic at Eltham was one of the largest yet held, and a fine afternoon's entertainment was provided for the scholars. After 34 years of service as an officer of the church Bro. Frank Smedley did not seek re-election. His son, Bro. F. Smedley, jr., was elected in his place.

Ormond had 64 present at breaking of bread on Sunday, Jan. 24, and a larger number gathered in the evening. Bro. Clay addressed both meetings. On Wednesday evening, 34 met for prayer

and Bible study. These meetings are a feature of the work. Strangers are present at almost every meeting, and a splendid optimistic spirit prevails. Finances are very satisfactory. Last Monday (Feb. 1) the first church and Bible School picnic was held. More than 100 children and friends went by motors to Mentone, and had a most successful and happy day.

Good meetings continue at Rochester, under the able preaching of Bro. Trezise. Three boys from the Bible Class made the good confession on Jan. 31. The Sunday School picnic was held on February 1.

Completing the third year of a very successful ministry with the Geelong city church, Bro. Stuart Stevens, on Sunday last, delivered helpful addresses. His declaration of the gospel message, made in light of the statement that "Millions now living will never die," which assertion formed the subject of the sermon, was based on 1 Thes. 4: 13, and received close attention. The church looks forward with confidence to the opening of Bro. and Sister Stevens' fourth year at Geelong next Lord's day.

Oakleigh experienced a quiet time through the holidays. Bren. Eaton and Flatman conducted the services while Bro. Sutton paid a visit to his home. The debt on the building has been cleared up; the president came in at the finish with the last five pounds. The building of the kindergarten hall is in the hands of Bro. Purton and it is expected to be completed shortly. One brother gave the treasurer a cheque for £5 to open a mission fund. Sympathy goes out to Sister Connell, whose son was accidentally drowned recently.

At Surrey Hills during the holiday season in January attendances and interest were surprisingly well maintained, and work in all departments is now proceeding as usual. The young people's auxiliaries have resumed activities, and the Bible Class has made an innovation in having a syllabus of live topics (social and general) suggested and discussed by the members each Sunday, in relation to their bearing on Christian life and character. The Sunday School picnic was held at Beaumaris on Foundation Day, and proved a very successful function.

Ballarat (Dawson-st.) had good services during Bro. Connor's absence on holiday. Bro. Ennis gave a splendid informative address on Home Mission work, and acceptably preached the gospel at night. Bro. Burdeu presented the gospel message on one Sunday. Good meetings and number of visitors on Jan. 31, when Bro. Connor preached morning and evening. Bro. Wilkie is relinquishing the leadership of the Bible Class after over 12 years of wonderful service. He feels the need of some respite. His work has been very highly appreciated.

For the past four weeks Preston has had its usual fine meetings. Bro. Mortimer continues to exhort and preach excellently. Bro. Dr. Hinrichsen ably exhorted one morning. On Sunday evening, Jan. 23, the K.S.P. installation was held. Bro. Withers preached to a large audience, and a feature of the service was some bright and fine singing by a male choir led by Bro. Patterson. Last Sunday morning service was conducted by members of the K.S.P., Bro. Edwards presiding. Very satisfactory progress of the Bible School rally is reported. The school has been strengthened considerably. The K.S.P. and Sunshine Club have commenced their year's work.

At Box Hill a very successful annual business meeting was held on Jan. 20. Election of officers resulted thus:—Bren. Burchill, Williams, Kestle, Ward, Grafham (re-elected), Sharp and Sparks; secretary, Bro. R. Ward; treasurer, Bro. Kestle; Bible School supt., Bro. Stan. Buckmaster. Reports of a successful year's work were given from all departments. There is a growing need for more accommodation, particularly for the overcrowded Bible School, and the officers have launched a "mile of pennies" scheme among the members to aid in establishing a fund for building operations. On Jan. 31 there were good meetings, and fine addresses from Bro. Allan. Bro. L. C. McCallum paid an appreciated visit to the Bible School.

At Brunswick all auxiliaries, including Mission Band, have commenced. On Sunday evening, Jan. 24, Mr. Ambrose Roberts, of the Prohibition League, gave an excellent address, and made an appeal for funds. The meetings are well attended, and the work generally is good. The Bible School has commenced practice for its anniversary; the singing is being led by Bro. Ross Pearl.

Splendid meetings at Yarrawonga last Lord's day. Fine exhortation by Bro. Pratt. Bible School attendance keeps up well. The reds won the rally by two, there now being 116 enrolled. The Gospel service was well attended. Sister Pratt sang a beautiful solo, and Bro. Pratt gave a splendid address on "The Reckless Knife." The week night meetings continue well, especially the prayer service, which has an average attendance of 30. Keen interest is taken in all departments.

CORRESPONDENCE.

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

"CAUSING THE LITTLE ONES TO STUMBLE."

To the Editor—
Dear Sir,—

I have read with delight the leading article in the "A.C." of Jan. 21. I feel sure many others could say the same thing, and I trust all your readers shall profit by it. It is true you did not set out to name everything practised by Christians that may cause "the little ones to stumble." I endorse all that you have said, and now ask permission to mention two or three things which in my mind have caused not a few of "the little ones to stumble."

I need not say much about the drink question, for thank God, as a people we almost stand as one man against this evil. Still there are a few who think it quite in order for them to take a little for their stomach's sake, or some other reason.

The gambling evil is a growing one. It has gripped the world as in a vice. And sad to say many of the Lord's redeemed ones are tempted to "try their luck." This is one of the worst forms of covetousness. It has caused many of "the little ones to stumble." I pray that the Church of Christ may not lower the standard of Christian living. May our hands be clean as to the gambling question.

Then there is another form of evil—the smoking evil. An evil? Yes, brother, and sad to say a growing evil. How many "little ones" have been wrecked in body—that body the temple of the Holy Spirit—because they followed the example of an elder brother? Might I appeal to those who practise this habit, in the words of Paul—Rom. 14: 21 and 1 Cor. 11: 1. Then let each praise him with clean lips.

The social questions committee of the Churches of Christ in Queensland has laid plans for a three-fold pledge-signing campaign, thus—"I promise to abstain from drinking, gambling and smoking, believing them to be logically, morally and spiritually harmful." This will be launched at the coming conference. Hoping it will prevent many of "the little ones" from "stumbling."

L. Larsen,
Fraser-st., Graceville, Qld.

To the Editor of the "Christian."

Dear Brother,—

The New Testament reading suggested on our church almanac for Sunday, Jan. 24, was Matt. 5: 1-26; that for the following Sunday, Matt. 5: 33-48. I was puzzled on first noticing the omission of verses 27 to 33 from what is ostensibly a connected reading of the whole gospel of Matthew.

In the passage which it is tacitly "suggested" should be excised, Jesus teaches with great authority and with terrible solemnity that even the look of lust is sin; that it is better that one member should perish than that one's whole body should be cast into hell; and that there is but one Scriptural ground for divorce. Why, I ask, should

this be passed over? For the sake of brevity? Scarcely! To include it would have involved the reading, on Jan. 31, of only 22 verses. Have we happily outgrown the necessity for this teaching? Let our criminal and divorce courts answer! Or is it that we are too sensitive and refined to read our Master's words publicly—in the manner in which he gave them utterance? If for this reason, then I say in the wise words of Prof. David Smith, once quoted in the "Christian": "This sort of thing is sheer prudery, and prudery is always objectionable. . . . If we find vulgarity in the Bible, we convict ourselves of vulgarity. The reason is not that our minds are sensitive, but that they are stupid and coarse."

I can see many reasons why this portion of Holy Writ should be read, and read publicly. It was spoken publicly by our Lord. It is sorely needed to-day, no less by Christian people than by the world around us. Again, many Christian people hear very little Scripture apart from that read publicly on the Lord's day. (Even then, where, apart from our Chinese church, does one hear the rustling of leaves that indicates that disciples are reading *with* the leader?) Worst of all, to haul at this Scripture is to deny to many, who seldom read in privacy, one of the most heart-searching and one of the most deeply spiritual of the teachings of our Lord. What must he think about it? Did he not solemnly warn those who were "ashamed of him and of his words"?

Yours fraternally,
J. I. Mudford.

BIRTH.

HODSON (nee Foreman).—On January 27, at Macedon, to Mr. and Mrs. H. G. Hodson—a daughter (Estell Margaret).

IN MEMORIAM.

EMERSON.—In loving memory of my dear teacher of the Chinese Mission and sister in Christ, Mrs. F. M. Emerson, who passed away on Feb. 6, 1920.

Sadly missed; so motherlike.
—Inserted by D. C. Gow.

LEGG.—In loving memory of our dear son and brother, George Spencer, who departed this life on Feb. 4, 1924.

No one knows how much we miss you,
Some may think the wound is healed;
But they cannot see the sorrow,
In our aching hearts concealed.
Sheltered by the Rock of Ages,
Anchored on the golden shore;
In the perfect love of Jesus,
Rest, sweet rest, for evermore.
—Inserted by his loving parents, E. and J. Legg,
brothers and sisters.

Bibles

Are the Best Presents.

BIBLES OF EVERY DESCRIPTION.

Text, Reference, Concordance,
Workers', Teachers', Revised,
Scofield, etc.

State kind required, and price you
are prepared to pay, and we will
post a Bible on approval.

Austral Printing & Publishing
Co. Ltd.
528, 530 Elizabeth St., Melbourne,
Victoria.

WANTED.

Mother's help, no washing, good home, liberal outtings. 11 Monomeith-av., Canterbury. Phone, Canty. 493.

Young woman wanted for dairy produce store, must be experienced. Sercombe and Co., 70 Glenhantly-rd., Elsternwick, Vic.

TO LET.

Cottage, handy beach, all conveniences, available after Feb. 25. Miss Nash, Beach Tea Rooms, Beach-rd., Black Rock, Vic.

FOR SALE.

Almost new superior Tas. hardwood tiled villa, 7 large rooms plus scullery, 2 sleep-outs, bathroom; hardwood floors throughout, 11 ft. walls; splendidly built, in excellent order. Water, gas, E.L., nickel gas heater, P.E. bath; 3 min. station, 3 min. school, ½ min. bus to city, 2 min. shopping, near all churches. Land 66 x 167, hedges, lawns, roses, vegetable patch, 4 fowl-pens; sewerage; road and path made; telephone. Price, £1,450, or, with 10 ft. less frontage (but still with motor entrance), £1,350. (House would now cost £1,350 to build; land is worth £7 per foot.) Reason for selling, moving near Newmarket Church of Christ. Apply J. I. Mudford, 3 The Avenue, Surrey Hills. (Tel. Canty. 1523).

COMING EVENTS.

FEBRUARY 7.—The 54th anniversary of the establishment of the church at Collins-st., Hobart, Tas., combined with second quarterly "every member present" rally. All old members earnestly asked to attend.

FEBRUARY 9 (Tuesday).—3 p.m., Lygon-st. Lecture Hall. Combined Women's Mission Band Farewell to Sister Nellie Morris, missionary-elect for India. All sisters cordially invited. Make this a large meeting.

FEBRUARY 17.—A Public Meeting to mark the opening of the College session will be held at Lygon-st. chapel on Wednesday evening, Feb. 17, at 8 o'clock. Chairman, Mr. R. Lyall. Special speaker, Mr. Ralph Gebbie. Musical and elocutionary items. All are welcome.

FEBRUARY 21.—Hugh Rodger commences a Soul Saving Campaign at Harlaxton, Qld., on Feb. 21. Pray for a big ingathering.

VICTORIAN FOREIGN MISSIONARY COMMITTEE.

Missionary Farewell Rally MONDAY, FEBRUARY 15, 8 p.m., Lygon-st. Chapel.

The Brotherhood's Goodbye to out-going Missionaries for India.

Sister E. W. MORRIS
and

Bro. A. A. HUGHES

Graduates of the College of the Bible.
*Representative Speakers. Responses by
Missionaries-Elect.*

Musical Items.

Fill Lygon-st.

PLANT NOW

to Flower in Autumn:

Strong Seedlings, great variety colors, Asters, Dahlias, Cosmos, Carnations, Canterbury Bells, Foxgloves, Dianthus, 1/6 doz., 5/- 50, 8/- 100 posted. Order Fruit-trees, Roses, Hedge Plants, etc., for Winter-time.

A. G. NIGHTINGALE,
Nurseryman, Emerald, Victoria.

Soliloquy on the Bible.

What taught me, that a great First Cause
Existed ere creation was,
And gave a universe its laws?

The Bible.

What guide can lead me to this Power,
Whom conscience calls me to adore;
And bids me seek him more and more?

The Bible.

Whence came I, first of all, to know
The origin of human woe,
When all was ruin here below?

The Bible.

And in this awful, drear dismay,
When hope itself refus'd a ray,
What tells me God is still my stay?

The Bible.

And while life flies, in gay career,
And pleasures hail each coming year,
What can enhance my sprightly cheer?

The Bible.

When all my actions prosper well,
And higher hopes my wishes swell,
What points where truer blessings dwell?

The Bible.

When passions with temptations twine,
To draw me off from duty's line,
What leads me then to help divine?

The Bible.

When pining cares, and wasting pain,
My spirits and my life blood drain,
What soothes, and turns e'en these, to gain?

The Bible.

When crosses and vexations tease,
And various ills my bosom seize,
What is it, that in life can please?

The Bible.

When horror chills my soul with fear,
And nought but gloom and dread appear,
What is it then my mind can cheer?

The Bible.

When impious doubts my thoughts
perplex,
And mysteries my reason vex,
Where is the guide which then directs?

The Bible.

Then may my mind be made to see,
What now I am, and soon must be,
By reading often, seriously,

The Bible.

Supposed to have appeared in a Greenock newspaper about the year 1870.

EXPERIENCE

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

Will you help?

The College of the Bible

GLEN IRIS, VICTORIA, AUSTRALIA
CONTROLLED BY THE FEDERAL CONFERENCE

Principal - - - A. R. Main, M.A.

Send Donations to FRED. T. SAUNDERS, 361 Collins Street, Melbourne
PHONE, CENTRAL 7887

AUSTIN SHOES.

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

Manufactured by
AUSTIN SHOES PTY. LTD.,
310-322 Johnston-st., Abbotsford, Victoria.

JAMES DICK & SONS

Monumental Masons

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

Works:

Cor. North & Hawthorn Rds., Caulfield.

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

RUPTURE

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

W. H. MARTIN,

TRUSS EXPERT,

575 Chapel St., South Yarra.

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

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

Having recently left Roper's, I have started
business at the above address. Ring or write.
Recommended by many medical men, and com-
fort is assured.

Circular on application. Communications
answered promptly.

T. W. BURROWS,

CASH and FAMILY BUTCHER,

Prime Corned Beef, Pickled Pork and Ox
Tongues.

Families waited on daily. Orders promptly
attended to.

The favor of your patronage and recommenda-
tion respectfully solicited.

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

'Phone: (Call) Canterbury 898.

Churches of Christ Collegiate School for Girls.

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

DAY AND BOARDING SCHOOL.

Principal, Robt. Harkness, B.A.

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

Full boarders under 12 . . . £17 12 0 per term.

Full boarders over 12 . . . £19 4 0 " "

Weekly boarders under 12 . . . £15 4 0 " "

Weekly boarders over 12 . . . £16 16 0 " "

Scholars taken at any time and charged
accordingly.

Prospectus on application to Principal.

Ring up J 1441 EX.
and we will wait upon you
for Consultation and Instructions

LE PINE & SON

Funeral Directors

RICHMOND CAMBERWELL CANTERBURY HAWTHORN SURREY HILLS



W. J. AIRD PTY. LTD.
Optician
Can be relied upon for satisfactory service at moderate cost
CENTRAL ADDRESS
314 COLLINS STREET
(Corner Elizabeth Street)
Colonial Mutual Life Building
4th Floor
Phone 6937 MELBOURNE

VICTORIAN HOME MISSIONS

SUPPORTING NEEDY CHURCHES STARTING NEW CAUSES

Home Mission Office, McEwan House (4th floor), 343-349 Lit. Collins St., Melbourne.

REG. ENNISS, Organiser and Secretary. Phone, Cent 5445

CHURCHES OF CHRIST. SOCIAL SERVICE COMMITTEE. BENEVOLENT SECTION.
No Needy Case Refused.
All parcels are carried free if addressed Churches of Christ Mission, Burnley Railway Station. Send all donations to R. H. Bardwell, Treasurer. "Carola," Christmas-st., Northcote.

Correspondence to Jas. W. Nichols, Superintendent and Secretary, "St. Leonards," 8 Edgar-st., East Malvern.

SINGERS AND PREACHERS
have a clearer voice when they use



Wonderfully Effective and Immensely Popular.
(Obtainable All Confectioners.)

All Kinds of Work Required Anywhere
URGENT
Advise C. Burdeu, 19 Goe St., Caulfield
U5471

CHURCHES OF CHRIST
New South Wales.

Home Mission Office and Book Depot. Bible House, 242 Pitt Street, Sydney. Interstate and Country Visitors Welcome.
Phone: City 10,767. H. G. Harward, Secretary.

A. J. CURSON,
Registered Architect.

Architect to the following Church of Christ Buildings—Hampton, Brighton, Ivanhoe, and the new Bible School, North Fitzroy.
Any person or church committee requiring new buildings may have *sketch plans* supplied free of charge to assist the collecting of funds.
Private Address—
Cr. BLUFF-RD. and RED BLUFF-ST., BLACK ROCK, VIC. Tel. X 6618.

PREACHERS' PROVIDENT FUND.
With which is incorporated the Aged and infirm Evangelists' Trust.)

Established by the Federal Conference of the Churches of Christ in Australia.

Members of Committee: W. E. Day, A. Morris, T. E. Rofe, L. Rossell, F. S. Steer, J. Stimson and W. H. Hall (Hon. Sec. and Treasurer).
Representative in Victoria: A. R. Lyall, Royal Park, Melbourne.
Representative in South Australia: General S. Price Weir, 2nd Avenue, East Adelaide.
Representative in Western Australia: D. M. Wilson, 33 Carr-st., Perth.

The Objects of the Fund are:
1st. To assist financially Aged and Infirm and Retired Preachers.
2nd. To control and manage an Endowment Fund to which Preachers may contribute.

In order to do this effectively, the Committee needs the practical sympathy and support of all the churches and brethren throughout the Commonwealth.

Please forward contributions to W. H. Hall, 107 Pitt St., Sydney, N.S.W., making money orders and postal notes payable at G.P.O., Sydney. Contributions may also be sent to A. R. Lyall, S. Price Weir and D. M. Wilson.

HAVE YOU CATARRH?

ASK YOURSELF THE FOLLOWING QUESTIONS:—

Is my voice husky? Do I sneeze frequently? Do I catch cold easily? Is my nose stopped up? Is my hearing affected? Does my throat feel dry? Do I feel tired on rising? Does the nose discharge? Do I suffer from headache? Do crusts form in my nose? Do I expectorate frequently? Is my sense of smell affected? Is there fullness in the throat? Does phlegm drop into the throat? Do I suffer from noise in the head? Do I suffer from shortness of breath?

Write out each question that affects you, and send the same to me with 40/-, and I will send the necessary treatment for one month's supply, with full directions and instructions.

T. G. STORER,
Adelaide's Leading and Most Successful Herbal Practitioner.
IVALINE INSTITUTE,
KING WILLIAM-ST., ADELAIDE, S.A.

Miss M. E. Pittman, L. Mus. A., (Univ. of Melb.)
Teacher of Singing
Phone, X 6473 "Brentwood," Hampton, Hampton, also Lygon St. Christian Chapel.
or c/o Allan's.

FOR SOFT WHITE HANDS
USE
Owen's Gipsy Balm

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

GIPSY BALM
Will also remove Stains on HANDS incidental to household duties.
Price, 1/3 & 2/3, post 6d. extra.

Prepared only by
EDW. G. OWEN, Chemist and Druggist,
102 COLLINS ST., MELBOURNE.
PHONE 2087

A GAS COPPER lightens
the wash-day work. It supplies boiling water just as long as required and needs no attention. It means no copper fire to light, no dirt or ashes.
CALL AND INSPECT WRITE FOR BOOKLET
METROPOLITAN GAS COMPANY - MELBOURNE

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

Surgeon Dentist

HAS REMOVED TO

**HARLEY BUILDINGS,
71 Collins Street, Melbourne**
(Cor. Collins & Exhibition Sts.)

Phone, Cent. 7255. Hours by Appointment Only.

Telephone, Central 6083

For Good Honest Value go to

P. B. McMASTER WATCHMAKER and JEWELLER
ERROL STREET, NORTH MELBOURNE

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

JOHANNESBURG, SOUTH AFRICA.

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

Secretary's Address:
Wm. Wilson, P.O. Box 5184, Johannesburg.

LYALL & SONS PTY. LTD.

Exporters of
PRESSED HAY, CHAFF, HAY, GRAIN and COLONIAL PRODUCE. PRODUCE MERCHANTS

Country Orders carefully attended to.
Special Attention Given to Seed Grain.

HEAD OFFICE AND MILLS:

39-51 Leveson St., North Melbourne.

BRANCH STORES:

1 & 3 Victoria Market, Melbourne.

Australian Christian

Published Weekly by

Austral Printing & Publishing Co. Ltd.

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

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

All Communications to Above Address.

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

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

DISCONTINUANCE—Paper sent till Definite Notice of Discontinuance Received

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

P.O. Box 795.

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

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

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

ALSO

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

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

BIBLES AND TESTAMENTS.

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

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

Alfred Millis & Sons Pty. Ltd.

Fruit Commission Agents,

5, 6 & 7 Western Market, Melbourne.
ACCOUNT SALES EVERY WEDNESDAY.

For First-Class

TAILORING

Ladies' or Gents'

Go to...

W.C. Craigie & Co.

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

THE PAULINE PATTERNS

ARE WHAT I USE.
I WILL HAVE NO OTHER.



AGENTS IN ALL CENTRES.

CORRESPONDENCE COURSES

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

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

£1/1/0 per quarter covers all costs.

TESTIMONIALS.

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

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

Enrol me as a Student in } Course on.....
Forward particulars re }

(Indicate wishes by striking out one of above lines.)

Name.....

Address.....

Fill in above NOW and post to the 'Phone, Canly 2817

Instructor, J. C. F. Pittman, 3 Moorhouse St., East Camberwell, Vic.