

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. 50.

THURSDAY, DECEMBER 16, 1926.

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

“A Sufficient Outline of Theology in Eleven Words”?

CHRISTIANS generally agree that God has given a revelation of himself in the Scriptures of the Old and New Testaments, and that in the writings of the New Covenant particularly is revealed his will for us to-day. Seeing that the books of the Bible were written to different people at various times, under differing circumstances and for different purposes, we cannot regard all that is contained therein as of equal value and authority for us. Even in the New Testament we may find some books which are more precious to us than others. There are chapters or paragraphs which have specially endeared themselves, and to which we frequently gladly return. Every reader of God's word has his favorite passages. Nothing need or should be said against this universal experience. But it needs to be remembered that God has spoken not in these favorite chapters alone. He would not have given us a revelation at the length he has if a few brief passages would have sufficed for our salvation, edification and sanctification.

The other day we were struck by the following paragraph in a well-known religious journal:

AN OUTLINE OF SYSTEMATIC THEOLOGY.

“Thou, O Christ, art all I want;
More than all in thee I find;
Raise the fallen, cheer the faint.
Heal the sick, and lead the blind.”

When we think of various massive two-volume tomes of systematic theology which ornament and usually gather dust upon ministerial book shelves throughout the country, the above outline may seem rather short. It is short. It is also sufficient. In fact, it is considerably longer than the outline of systematic theology drawn up by one of the church's greatest theologians—Saint Paul. He produced a sufficient outline of theology in eleven words: “Believe on the Lord Jesus Christ and thou shalt be saved.”

Both in the verse of the familiar hymn and in the words spoken to the Philippian jailor there is truth on which we all have

stayed our souls. We, as other Christians, quote and requote the words. But when Wesley's lines, or even the Apostle Paul's eleven words, are put forward as “a sufficient outline of theology” we must demur. Paul and Wesley would both have been considerably surprised at the assertion.

The Lord Jesus has taught us how in the commands to love God and love man our whole duty is briefly inculcated. Similarly, men have tried to get the whole gospel into a verse. John 3: 16 has been the passage which has most appealed to men. It certainly contains the heart of the gospel, and in its statement is better fitted to be regarded as an epitome than is Acts 16: 31. Confining the comparison to Pauline statements, it seems to us that a passage like Titus 3: 4-7 has an immeasurably better claim to be regarded as an “outline of systematic theology” than has Acts 16: 31, though of neither of the passages is such a claim or suggestion put forth in Scripture itself.

“Believe on the Lord Jesus Christ, and thou shalt be saved” was not advanced by any apostle either as an outline of systematic theology or as a full statement of what God requires of a seeker for salvation. There is a considerable difference between these two things. It is with reference to

the latter, the narrower subject, that Acts 16: 31 is frequently exalted above other Scriptural statements. That faith is the foundation principle of the gospel of Christ, that “without faith it is impossible to be well pleasing unto God,” so that without it no overt act or work is of any avail, must be recognised by us all. But a recognition of this truth does not carry with it the acknowledgment that faith is the sole condition of salvation. We regret exceedingly that a sincere desire to exalt the grace of God, and to preserve the Scriptural truth that a man is justified by faith and not by works of law, should have led many Protestants to an extreme and unscriptural position. We are no more definitely told by one apostle that we are justified by faith than we are informed by another inspired writer that we are not justified by faith alone.

There is another way of considering God's requirements for the seeker of salvation. In Acts 2: 38 and 22: 16 also we have instructions regarding God's terms of forgiveness. In neither of these texts is faith named, though a consideration of the case of Saul on Pentecost and of that of Saul of Tarsus shows it to have been necessary. If anyone were to propose to take Acts 2: 38 or 22: 16 as an “outline of systematic theology,” what an outcry there would be, and rightly so. But these texts truly convey the teaching of the Spirit of God to men who are as the Pentecostians, or as the penitent, believing Saul. A consideration of these texts will keep us from the absurdity of supposing that because in one passage a promise is given with one named condition, therefore the condition specified is the only one to be considered. We must remember that God has not spoken in one verse alone, and must have reverence for all his word. The jailor, the Jews on Pentecost and Saul of Tarsus all did the same things, and accepted the Lord's salvation on the same terms.

THE STREETS OF NAZARETH.

When I am tempted to repine
That such a lowly lot is mine,
There comes to me a Voice which saith,
“Mine were the streets of Nazareth.”

It may be I shall never rise
To place of fame beneath the skies—
But walk in straitened ways till death,
Narrow as streets of Nazareth.

But if through honor's arch I tread,
And there forget to bend my head,
Ah, let me hear the Voice which saith,
“Mine were the streets of Nazareth.”

The Seekers Who Found.

"And when they saw the star, they rejoiced with exceeding great joy."—Matt. 2: 10.

Burne Jones once told Ruskin that of the stories of the Nativity he liked best the story of the shepherds. Ruskin replied, "No. The shepherds had nothing to lose by coming; the Wise men showed greater faith in leaving a distant home to seek Christ at the appearance of the star." The story of the Wise Men itself is too beautiful not to be true, and its beauty is enhanced by its simplicity. We know neither the number nor the names, nor the occupation, nor the rank of the seekers, nor the details of their search. The very indefiniteness appeals to the imagination and stimulates interest. This much is probable, that they came from Persia. They belonged to a priestly caste, in which was centred the learning of the nations. They were disciples of Zoroaster, and professed the purest form of heathenism, and they were astrologers. But this much is certain—they stand as representatives of all seekers after God, and the great truth that outside the limits of the people of revelation God leads, seeking souls to himself. And although there were many errors mingled with their religion, and not a little superstition in their worship, yet God saw the thirst for truth that lay in the midst of their errors and brought them through their superstitions to a simple faith.

The Bible is full of instances of seekers after truth—the apostles, Nicodemus, the Greeks at the feast, the Ethiopian eunuch, the Roman soldier Cornelius; all are named in honor, and all received blessing. God leaves no man uncalled. He speaks to every heart. In the Last Day none shall be able to say to God, "Thou didst never seek me." His method is as diverse as the differences of human character, temperament, and circumstances. He calls each man in his own language, and he meets every man in his own corner. He notified the birth of his Son to the shepherds, as they watched their flocks, by an angel; to the Wise Men, as they watched the heavens, by a star.

Seeking the deliverers.

These Wise Men, as I have said, were astrologers, and as they scanned the skies at night a new star swam into their ken. Whether it was a comet or a meteor or a conjunction of planets matters little for our purpose. They connected with it the birth of a King, a great Deliverer. Perhaps they had heard some echo of Balaam's ancient prophecy of a star that should rise out of Jacob. Perhaps they shared the widespread hope of which a great Roman historian speaks as prevalent in the East at this time, that a Great Deliverer was to arise out of Judea. Clearly, as one has said, the sign of a Messiah must first have risen in their hearts, or they would not have sought it from heaven. They looked for

deliverance. They long for a Deliverer, and they go to seek him. God wills that all men should be saved. He willeth not the death of any sinner. All souls are his, each one is dear to him. He seeks every one. As the light takes its color from the substance upon which it falls, so the grace of God adapts itself to the capacity and need of every man, woman and child. He never leaves himself without witness. None can mistake his call. Who can doubt that in these restless and difficult days countless souls seeking for rest and happiness and satisfaction in the wild pursuit of pleasure and excitement are feeling, though they may not know it, the sign of God? Or who

Stretch lame hands of faith, and grope
And gather dust and chaff, and call
To what they feel is Lord of all?

Who are as

Infants crying in the night;
As infants crying for the light;
And with no language but a cry?

Who can doubt that God is seeking such through the widespread unrest around us at the present moment? because men have forsaken him, the fountain of living waters, and hewed them out broken cisterns that can hold no water.

The secret of successful seeking.

God seeks men. How must men seek God? The quest of these Wise Men whom God sought gives us the secret of successful seeking. They sought him faithfully, wholeheartedly, and perseveringly. They sought faithfully. They had but scanty light, but they used it faithfully. They took one step at a time. They saw the star. They connected it probably with an ancient prophecy or with a prevalent rumour. They go to Jerusalem. They learn that the Scriptures named Bethlehem as the birthplace of a King. They act on the promise. They turn their camels' heads south. They come to Bethlehem, and lo! the star stood over the place where the young Child was. Faithful seekers are always great finders. "He that is faithful in that which is least is faithful also in much." He that useth the dimmest light will find that that light will grow. Our knowledge of great truths depends upon our fidelity to lesser truths. God condemns no man for lack of light. He bids us use what we have, and broader and brighter the gleam shines onward. He that is willing to do God's will so far as he knows it shall know of the doctrine. "This shall ye know if ye follow on to know the Lord." The Wise Men followed the star. It led them to that more sure word of prophecy. They followed that word and it brought them to the Christ. They were led by their science into contact with the true Guide. Science, human knowledge, cannot lead to Christ by a road discovered by itself, but it leads, like the star, to the Word of God which guides to him. Let us seek faithfully; we shall certainly find.

Again, they sought wholeheartedly. They did not sit still and dream and wonder and speculate and argue till the star faded away out of the heavens. They bought up the opportunity. They put forth sustained effort. They did all they could. They faced the long and arduous journey. They made eager enquiry. They explored every likely avenue. But the prize was worth finding, and they longed to grasp it. It is a picture of the way in which men find God and his truth to-day. The truth does not come to the half-hearted, the mere dreamer, the easy-going. It does not fall like ripe fruit into the mouth of the slacker. It is the gerdor of the ardent, the eager, the strenuous. It reveals itself to the self-sacrificing and the resolute. "The kingdom of heaven suffereth violence, and the violent take it by force." "Ye seek me," saith God, "and ye shall find me when ye seek for me with all your heart." God will lead, but we must follow. Truth, salvation, peace, lie at a distance. There must be determination, effort, a rising up, a going forth, if we are to grasp any of it. We must be diligent as well as faithful seekers if we are to find him.

Thirdly, they sought perseveringly. Difficulties could not daunt them or turn them out of the way. The journey was long and arduous. There were mountains to be climbed, deserts to be traversed, rivers to be crossed, perils to be encountered. Far worse than natural obstacles were the ignorance and indifference of men. They reach Jerusalem. They find it not dressed as for a festival, not filled with rejoicing crowds, but quite unmoved, silent, unaware of the birth of a Royal Deliverer, and worst of all, not caring to know. They enquire of a soldier on guard, "Where is he that is born King of the Jews?" and the soldier replies, "We have no king but Caesar." They go to a passer-by and ask, "Where is he that is born King of the Jews?" and the passer-by answers, "Herod is our king, and he lives in his palace on yonder hill." They ask a seller in the market-place, and he stares and replies, "We have not so much as heard of his birth." And they must have felt as many a convert from heathenism feels to-day when he visits for the first time London, and sees how little people care for the Christ of whom they have heard in a distant land and whom they have learned to know and to worship. And the rumor of these strangers' quest is spread abroad. King and people alike are not rejoicing, but troubled, and the very men who know what the old Scripture said about the King and who direct them to Bethlehem never bestir themselves to walk the seven miles to the City of David to see if the prophecy they quote has been fulfilled. But even the contemptuous indifference and cynical unbelief of ecclesiastics could not damp their zeal. As the night falls they ride down the hill toward Bethlehem, and lo! the star which they saw in the east shone

again in the southern sky, "and when they saw the star, they rejoiced with exceeding great joy."

The unfailling light.

Forty years ago a man in one of our universities, who afterwards became a divinity professor, lost his faith. He spoke publicly of the "beautiful lie" of Christ's resurrection. But sick and sad at heart, his hungry soul could not live on negations, and he set to work to read the New Testament again, not as a critic but as a seeker after truth. And the star which seemed to have set once more shone before him. First he became convinced the resurrection of Christ was the flower and crown of Christ's character and life. Then the mist passed. He realised that the risen Saviour was his Lord and his God, and he passed into spiritual peace. "If ever," he used to say to his intimate friends, "you meet with a man who has lost his faith, tell him never to give up prayer, but to cry in the darkness to a God whom he cannot see and perhaps in whom he cannot believe. Tell him, too, to live by the light he has, and when he sees a doctrine to be true or a duty to be right, let him live it out in his own life. Be persevering, be wholehearted, be faithful, and you will find."

And what did they find? The star rested at last where everything that is of God rests. It rested over Christ. And the glad seekers, when they found their King, worshipped him, and gave him of their richest treasures—gold, and frankincense, and myrrh. The Christ whom they found was the infant Christ, a babe in the arms of his mother. It is a fact of history that, but also a figure of the truth that the Christ we find is not, of course, the whole of the Christ we shall learn to know some day. He reveals himself to us according to our capacity to receive him. From the first he gives peace to the conscience, rest to the heart, strength to the will, and light to the intellect. But in him are hid all the treasures of wisdom and knowledge, and the more we learn of him the more the vision of him grows. Eternity will not exhaust his riches or limit our increasing power to receive of them.

One of the unwritten sayings, the *agrapha*, attributed to Christ in the third century, tells of the joy and the satisfaction which he gives to all seekers. It runs thus:—"Jesus said, let not him that seeks cease from seeking until he find; and when he finds he shall be amazed; and when he hath been amazed, he shall reign; and when he hath reigned, he shall rest." Let us seekers after truth, seeking him to the very end go on, with our eyes on the heavens, and the love of truth in our hearts, and the prayer of the Psalmist upon our lips: "O send forth thy light and thy truth, that they may lead me: and let them bring me to thy holy hill and to thy tabernacle," and God will send us our star, and the Spirit of truth shall guide us into all truth.—Dr. F. J. Chavasse.

Is It Sufficient That One Be Respectable?

H. J. Patterson, M.A.

"For behold your calling brethren, how that not many wise after the flesh, not many mighty, not many noble are called.—1 Cor. 1: 26.

What is meant by respectability? It is the qualification of one who is not mean or despicable. It is of one who is of good repute; whose character is not low. It is sometimes used of folk who are moderately well-to-do. Naturally there are degrees of respectability. The question is, whether it is sufficient that one be respectable?

By sufficient we mean, sufficient to merit eternal life, sufficient for the forgiveness of sin and reconciliation with God. Some folk seem to look upon their respectability, character or reputation as quite sufficient.

One need not be a Christian, for it is obvious that while real Christians are respectable, not all respectable people are Christians. Our text bears witness to that.

It follows that if one is not a Christian he has no claim on Christ and therefore must atone for his own sin. There is then the further inference that Christ died when there was no need, for, if a man through respectability can merit salvation from sin, Jesus came to do what man himself could do.

If it be true, the typical Pharisee of Jesus' day was safe, for according to his prayer he was very respectable. "I am not as the rest of men, extortioners, unjust, adulterers, or even as this publican. I fast twice a week; I give tithes of all that I get." He had a social standing in the community such as the despised taxgatherer could never have. Respectability, to which some pin their faith and hope for eternity, is in reality something which varies according to the ideals of a community. And one's standing in the community rather than before God becomes the passport to heaven.

The gospel of Christ is not necessary. We therefore waste a vast amount of time in preaching it. Bible Schools and congregational meetings are not required, for we can be respectable at home. Children are taught respectability in the State Schools. There can be no cause for alarm when we hear of children growing up in ignorance of the Saviour. The meetings held from time to time to discuss the more efficient methods of organisation, etc., are all more or less a loss.

The money now diverted to definitely religious work could be used in making us more respectable. We could present a better appearance to the world, and the new-rich aristocracy soon would be considerably increased in numbers. We could be a very respectable people. But let us pause awhile and ask a question. Without the Christ and the gospel of the cross how long would we be respectable? How long a time before the children had learned the vices which corrupt and degrade? With-

out the restraining influence of the gospel and of Christian men and women, who are respectable because they are Christian and not Christian because they are respectable, how long could we hope to preserve the individual and the nation from decay? Jesus said to his disciples, "Ye are the salt of the earth."

God has never said that the respectable man will be saved by reason of his respectability. The contrary is declared. "God is no respecter of persons, but in every nation he that feareth him and worketh righteousness is acceptable to him" (Acts 10: 36). Paul tells us that even "by works of the law shall no flesh be justified in his sight" (Rom. 3: 20). Again, he says, "I am not ashamed of the gospel. . . . For therein is revealed a righteousness of God by faith unto faith, as it is written, 'But the righteous shall live by faith'" (Rom. 1: 16, 17). It is not by respectability.

Christ died. "There is none righteous, no, not one" (Rom. 3: 10). "All have sinned and fall short of the glory of God" (Rom. 3: 23). When will God not reckon sin against a man? When Christ Jesus becomes that man's Saviour.

God gave to the world the church, and to her a commission. "All authority is given unto me in heaven and on earth. Go ye therefore and make disciples of all the nations, baptising them into the name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world" (Matt. 28: 18-20). This is the work of the church and most urgent. It is not primarily to make men respectable or to feed and clothe them, but to first make them Christians saved unto life eternal. The other naturally follows.

We have commands given us and strong statements are made which negative our question. God said, "This is my beloved Son, hear ye him." "He that obeyeth not the Son shall not see life" (John 3: 36, R.V.). John says in the concluding paragraphs of his gospel, "These [things] are written, that ye may believe that Jesus is the Christ the Son of God; and that believing ye might have life through his name" (John 20: 31). It is plainly stated that it is through faith in Christ that eternal life comes. It is not through one's respectability.

We may clearly see that, if it were sufficient for one to be respectable, the word of God is untrue, unreliable, and the gospel of the atonement of Jesus Christ which is enshrined within the New Testament must be scrapped. But we know the word of God is true, thoroughly reliable, and in consequence there remains but one thing, that we scrap our respectability as a passport to heaven, and listening to the gospel message become obedient thereto.

The Secret of Power.

John L. Brandt, LL.D.

"Ye shall receive power when the Holy Spirit is come upon you."

The Greek word that is here translated "power" is the same from which we get the word "dynamite," and means energy, strength, ability, etc. When it refers to persons it may be defined as the ability to bring things to pass. Men are anxious to learn the secret of power that will bring success in business, politics, literature, etc. Surely then, in the kingdom of heaven, men should, with a greater zeal, endeavor to learn and obtain that secret power that will enable them to save souls and build up that kingdom.

Some ascribe this power to psychic force, such as hypnotism, personal magnetism, etc. A minister in Ohio, thinking a knowledge of this force would make him an eminent success in the ministry, went to New York and studied in a school of hypnotism, and on his return endeavored to hypnotise the people in order to bring them to church; to obey the gospel; to increase his salary, etc. I happened to be in the town about the time he was trying to exercise this hypnotic influence, and some of the leading members of the church were, at the same time, considering the best way to terminate his ministry.

In the "Literary Digest" an account is given of a professor in one of the eastern universities who endeavors to analyse the secret power of the evangelist over his congregation. He ascribes it to psychic force exerted on the minds of certain individuals who are quite emotional, impressionable, susceptible, etc. Poor man! he may possess all the phenomenon of psychic force, and yet fall short of that secret power that the evangelist possesses in winning souls.

Man's methods of obtaining this power are a poor substitute for the gospel of Christ which is the power of God to save souls and the power of the Holy Spirit to convert the sinner and sanctify the saint.

Others claim that we shall have the power after we have a better-educated ministry. All hail a ministry, educated in heart and head! But too frequently the discourse, though profound in learning, is lacking in heart power. I have known men who met with success in their earlier ministry, and thinking a university education would make their preaching irresistible, after much toil and sacrifice they obtained the long-desired education only to find their ministry less fruitful than before. One minister filled with the Spirit of Christ and an ardent love for lost souls will win more people to Christ than a half-dozen ministers lacking in this love and spirit. We need more education in the pulpit, but we are more sadly in need of more of the Holy Spirit in the minister's heart to win souls to God.

Another erroneous idea is that we shall receive the power after we are more sociable. More sociability is needed and nothing will take its place. Give us consecrated sociability, but the church that depends upon this magnet only to draw people to Christ will be lacking in spiritual power and ability to extend the kingdom of Christ in human hearts and homes. Let us have sociability but let us not substitute it for the power of the Holy Spirit.

Another erroneous idea is that power will be received after we have become stronger in wealth and numbers. Alas! alas! if our present wealth and numbers were consecrated to God we would win the world to Christ within the next century. If this secret power is found neither in psychic force nor in a better-educated ministry, nor in sociability, nor in an increase in wealth and numbers, where shall we look and to whom shall we go to obtain it?

Jesus said, "All power in heaven and in earth is given unto me," and to his apostles he said,

"Ye shall receive power after the Holy Spirit is come upon you." Let us then look at some of the elements of power conferred by the Holy Spirit. It was given on the Day of Pentecost, as we read in the second chapter of Acts. It was to the disciples a Spirit of divine eloquence, of illuminating truth, of powerful demonstration and of immortal words of light and life. On the first day of his descent he laid the foundation of the new kingdom; convicted the Jews of the crucifixion of Christ; pierced their hearts until they cried out for deliverance, and proclaimed to them the conditions of salvation and the gift of the Holy Spirit.

The effect upon the apostles was remarkable. Before they received the Spirit they were carnal; now they are spiritual. Before, they for-

AN UNPUBLISHED HYMN.

By Dr. J. H. Jowett.

Oh God, not only in distress,
In pain, and want, and weariness,
Thy tender Spirit stoops to bless,
Thy will is done.

But oftener on the wings of peace,
And girt about with tenderness,
Thou comest, and all troubles cease,
Thy will is done.

In all that nature hath supplied,
In flowers along the countryside,
In mountain light, and eventide,
Thy will is done.

And when a wayward wind is borne
So lightly on a summer morn,
To stir the golden ears of corn,
Thy will is done.

In youthful days, when joys increase,
In light, in hope, in happiness,
In quiet times of trustful peace,
Thy will is done.

And when the widowed heart can bring,
Its sorrow to thy feet and cling,
'Till hope surpasses sorrowing,
Thy will is done.

—"The Homiletic Review."

sook Jesus in time of danger; now all the power of the Sanhedrin cannot overcome their moral force. Before, they went to catch fish; now they go forth to catch men. Before, Jesus upbraided them because of their lack of faith; now they have full assurance of faith. Before, they feared men; now they fear neither men, nor prisons, nor scourgings, nor death. Before, they were impotent to deal with evil; now they are mighty even to the tearing down of the strongholds of Satan. Before, the bravest one denied his Master in the presence of a servant girl; now he accuses the Sanhedrists of crucifying Christ, and there is no relaxation in the energy and zeal of these men who are inspired by the Holy Spirit. No matter where they go, no matter what perils they encounter, they continue to be animated with this Holy Spirit, this heroic courage, this determined purpose to preach Christ and him crucified. Their activities continue till they seal their testimony with their blood.

The advent of the Holy Spirit on the Day of Pentecost was not merely a transient prodigy to meet an emergency, but the coming of the Comforter to abide permanently with the church; to take up his abode in the hearts of its members and to call them into the service of the Lord. The work of the Spirit may readily be traced step by step through the New Testament in the

work of the apostles and disciples of the Master. The Acts of the Apostles may appropriately be called "The Gospel of the Holy Spirit." In the epistles we find the same persuasive presence and agency of the Holy Spirit. These letters of the apostles abound with recognition of his presence in the churches and the individual members of the churches, comforting the sorrowing, strengthening the weak, inspiring them with love, joy and peace, and sealing them unto the day of redemption. It was the secret power of the early church and its members.

Christ promised to send the Holy Spirit to abide with the church to the end of time. He has never withdrawn that promise. The Spirit came and he is still here. He blessed the advocates of the gospel in the early churches, and he will now bless all who faithfully preach the word of God. It is better to have the power of the Holy Spirit than all the power of eloquence and learning and psychic force of the world. The early church was continually replenished with this power, and to-day we need to be continually replenished with this power. We may have this power at one time and find it lacking at another time. Therefore, we must daily bring our weak vessels to God's fountain to have them filled with his Spirit. Has he not promised to give the Spirit to them that ask him?

I do not know that it is possible to analyse this power. The Scriptures teach:—

It is a sanctifying power. From the human standpoint sanctification means consecration; a giving of ourselves to the Lord as faithful stewards.

It is a comforting power. Jesus said, "It is expedient for you that I go away, for if I go not away the Comforter will not come to you; but if I depart I will send him unto you."

It is a sealing power. Paul declares, "Ye were sealed with that Holy Spirit of promise which is the earnest of our inheritance." Again, "Grieve not the Holy Spirit whereby ye are sealed on the day of redemption." The seal is the article to show that the document is genuine, and the earnest is the pledge used to seal the bargain. That God, that the Holy Spirit has set his mark upon us, and has secured for us the joys and glories of heaven.

It is a witnessing power. "The Spirit itself beareth witness with our spirit that we are the sons of God."

It is a strengthening power. We are strengthened by the might of the Spirit. We are exhorted to walk in the Spirit that we may not fulfil the lusts of the flesh.

It is a power to help our infirmities. "Likewise the Spirit also helpeth our infirmities, for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us—groanings which cannot be uttered."

The man who possesseth an abundance of the Holy Spirit will possess this secret power. It will make him an earnest preacher. His religion will not be half-hearted; his exhortations will not be like beating the air. His words will go forth from the heart and like arrows of truth will pierce the hearts of those who hear. His earnestness will be a consecrated enthusiasm that will give ardor, intensity and victory to his labor.

The man who possesses this secret power will be a living expositor of God's word. He will treat the word of God as a message from high heaven; he will sow it as seed that is to take root and spring up in rich soil. His tongue will be as a live coal. The early disciples were witnesses for Christ, and under their ministry the church grew mightily. They boldly spake the word, and when they were charged to speak no more in the name of Jesus they assembled themselves together and prayed till the very place where they stood was shaken and they were all filled with the Holy Spirit and spake the word of God with boldness. They feared not to declare the whole counsel of God. They denounced sin in social, commercial, industrial and political life. Peter said to the Sanhedrin,

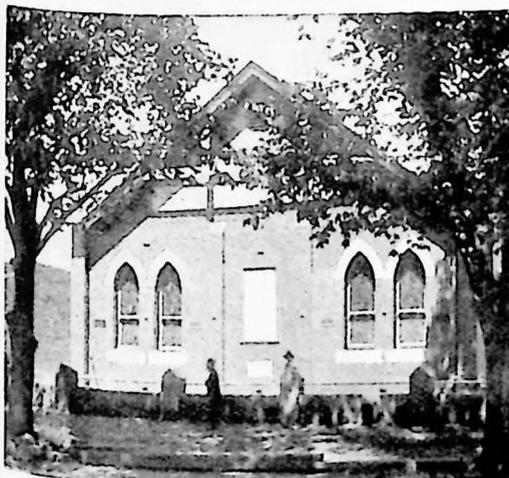
"Whether we ought to obey God or man, judge ye!" Before Felix Paul reasoned on righteousness, temperance and judgment to come.

The minister who possesses this secret power will have an abiding faith in God, a faith that will please God and bring his blessing. He will be strong in prayer. He will go armed with the prayers of his people, and in fervent personal communion with God, and will feel and possess the influence of these prayers in his ministry. He will have a zeal for saving souls—a conviction as to the value of the soul and a tender solicitude to have the lost enjoy Christ. This is the secret power that Knowles Shaw possessed and helped him in his work. It is the secret power that animated Moody with a holy zeal. It is the secret power that is now making the great modern revivalists.

The question is, have we received this power? Some ministers seem to possess more of it than others. This is not the fault of the Holy Spirit but because the heart is not right with God. We should open our hearts to receive the Holy Spirit; we should ask for the Spirit, and prepare ourselves to receive him. If we are not in harmony with the divine will the Holy Spirit will not come and the secret power will not be manifest.

I desire to say in conclusion, that I am persuaded that if a man does not believe in this indwelling of God's Spirit he will enjoy but a small measure of it, miss one of the greatest blessings of Christianity, and neglect one of the surest means of becoming a better man; and the minister who does not preach it will never have a congregation strong in spirituality. His culture may be great and his genius brilliant, but the most powerful agent in his ministry will be lacking—the gift of the Holy Spirit. The minister who does not possess it will never be a success as a soul-winner, no matter what his qualifications. Ah! what a motive to impel us to goodness. Christ, though not present in body, is present in Spirit as our Comforter and Strengtheners and Advocate. Present in our hearts—what an inspiration! Such a faith ought to lead us to praise God for his wondrous presence. Such a faith ought to develop in us a greater longing for his presence, a stronger desire to please him and to live in obedience to his word. Such a faith ought to constrain us to be exceedingly careful neither to resist, nor vex, nor grieve, nor provoke, nor limit, nor quench the Holy Spirit, but to bring forth his fruits, which are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and self-control; against such there is no law.

Precept freezes, while example warms. Precept addresses us, example holds on us. Precept is a marble statue, example glows with life—a thing of flesh and blood.—W. E. Gladstone.



The New Chapel at Bendigo, Vic.

Religious Notes and News.

USE OF POISON GAS.

The question is being very eagerly debated in America just now as to whether the United States should agree with other civilised nations to prohibit the use of poison gas in war. This matter is to come before the United States Senate. It will be asked to ratify the Geneva agreement on this subject. Would you think that any American would oppose this? But the New York "Journal of Commerce" recently bore upon its front page the following despatch from Washington:—

"The chemical clans are marshalling for a drive in the Senate to prevent ratification of the Geneva anti-poison gas protocol at the next session of Congress. Aid of allied industries, notably the dye producers, is to be asked in an effort to line up sufficient opposition in the Senate to avoid American participation in international agreements outlawing chemical warfare which might result injuriously to the commercial production of chemicals. According to the view of quarters here closely associated with the domestic chemical industry, the fight on the Geneva protocol will vie in importance with the forthcoming battle over the entry of United States into the World Court. Industry, it is contended, is directly interested in the former proposal to a much greater extent than in the latter."

Think of it! Promoters of great American industries are willing to see men tortured to horrible death in order to make greater profits. Incredible, but true!—"N.Z. Methodist Times."

A WOMAN'S PRAYER.

Teach me the value of a minute—the power of an hour—the opportunity of a day.

Help me so to live by day that I can rest at night. Awaken within me a great understanding—a great Hope—and a great Trust—and keep me true to the trusts reposed on me.

Teach me how to become Radiant—in life, love, and work—and let me be always thankful for work.

Grant that I may earn what I enjoy, and that, in earning it, I may do unto others what I would they should do unto me.

Give me the power to resist false gods—and false loves—and make me insensible to the lure of tainted riches.

Guide me so that from those I love I shall have nothing to conceal.

Keep me strong enough to be simple. Young enough to enjoy the laughter of children. Gentle enough to be thoughtful for age.

Then—when the shadow falls on me—may there be some one soul who knows me—and who yet would write above me: "Here lies a Woman."—Amen.—M. Preston Stanley, M.L.A., in "Sydney Daily Telegraph."

DR. GRENFELL IN LONDON.

Dr. Wilfred T. Grenfell lost no time after landing at Liverpool in beginning what promises to be a strenuous campaign in the interests of his Labrador fisherfolk. On Sunday he addressed large congregations at Camberwell-green Congregational Church. His appeal to his hearers was that they should all do something, and do it "for Christ's sake." Two years ago Dr. Grenfell came over here to raise funds for a successor to his little boat "Strathcona." Having secured "Strathcona No. II," some one who saw it at Southampton told him he would never be able to hire anyone to take so small a craft across the Atlantic. "Don't you worry," he replied. "I don't suppose I could hire anybody, but I'll get lots of fellows who will want to do it for nothing." And a young captain

left his wife and little son at home while he did it "for Christ's sake." The equipment and conduct of a stall at the Wembley Empire Exhibition had been possible by the offer of three young American girls to act as attendants. Everybody, said the doctor, could not do such things for nothing. Some needed to have bread-and-butter found, but nine-tenths of his staff were voluntary workers. Concluding his morning address by an appeal for financial aid in the development of his enterprise, Dr. Grenfell said: "We want your help. If you can't give it—well, that's all there is to it. But we want it."

"CATHOLICS" AND "NON-CATHOLICS."

Our attention is drawn by a correspondent to a curious question and "curiouser" answer in the Question Box in the current issue of "The Catholic Gazette," the organ of the Catholic Missionary Society, whose sole object is "to bring back the Faith to England and Wales":—

Q. Roman Catholics say that a Roman worshipping or praying with non-Catholics is guilty of a grave sin. How does this statement compare with the attitude and words of our Lord on that occasion when the apostles complained that certain persons were doing good work in the name of Jesus, but did not walk with him, and he answered, "Forbid them not?"

A. There is no resemblance whatever between the two cases. Praising absent friends is quite a different thing from encouraging present enemies. Our Lord said, on the occasion referred to, "He that is not against you is with you." But non-Catholics are against the church, and, therefore, against Christ, even though they may in some instances not intend to be so. Of such people our Lord said, "Let him be to thee as the heathen and publican"—that is, have nothing to do with them.

Surely to "have nothing to do with" "non-Catholics" is an odd way "to bring back the [Roman] faith." Our correspondent adds that for real and not pseudo catholicity he would much rather go to Rev. John Bevan than to the anonymous answerer of questions in this "Catholic" magazine.—London "Christian World."

NON-STOP BIBLE READING.

Religion takes strange forms in the United States, particularly in the Western States, where culture has not reached a high standard. In California and Colorado a sporting element has been introduced into Bible Classes, and contests are held to ascertain which church can gallop through the Scriptures at the fastest rate. At the little town of Yucaipa, in California, where a non-stop Bible reading event is held every year, the whole of the work was read by successive readers in 69 hours 20 minutes, which was 20 minutes faster than the time put up by this church the previous year. As the Bible contains 774,746 words, the average speed maintained was 186 words a minute. This is good going, but Yucaipa expects to do even better next year by putting its readers into regular training for the event.

At the Methodist Church of Steamboat Springs, in Colorado, the New Testament was read in 17 hours 30 minutes. Seventy readers were engaged, in spells of 15 minutes each. Their average speed was 172 words a minute.

FUNDAMENTALIST FOUNDATION.

The World's Christian Fundamentalist Association, meeting in Toronto, has voted to seek a \$25,000,000 foundation to establish colleges in the United States and Canada for the advancement of education along Fundamentalist lines.

The Home Circle.

Conducted by J. C. F. PITTMAN

THEY PRESENTED GIFTS.

Oh haste we then to-day to greet
Him who is born our glorious King;
Of gold and myrrh and incense sweet
Your treasures to his cradle bring.
Angels and saints with zealous heed
Watch if you bring your best indeed.

And he, the holiest, humblest One,
Making as though he could not see—
Yet is his eye all hearts upon.
O may he find some good in me!
A poor weak wayward soul is mine,
Yet own I, Lord, thy saving sign.

Fain would I here my stores unfold,
And of the gifts thy love hath given,
One heart restore of virgin gold,
One prayer, like incense, seeking heaven,
One drop of penitential love,
Fragrant and dear to God above.

—Lyra Innocentium.

CHRISTMAS.

It matters not that we cannot fix the precise day on which the Son of Man was born; we are glad as we approach the day set apart for the celebration of that great event. It brings memories of ransom from sin and notes of "peace on earth and goodwill to men." The natal day was signalised by the greatest event on earth and the gladdest song of heaven. Earth awoke on that morning with a new hope, and the angels beheld redemption light from afar. The old world groaned in its darkness; but the light of a new world dawned. The pagan sky was dark and cheerless; but over Bethlehem arose the Morning Star of the world's eternal hope. Keepers of flocks came to rejoice before the Shepherd of the redeemed; and wise men came to worship the divine Word. Rich gifts, frankincense and adoration were offered the Heir of heaven—the sufferer of earth.

Why, then, should we not approach this great festival with hearts full of gladness and hands full of gifts? That is the period when the sun triumphs, and longer days begin—a fitting season to sing the praises of the triumphant Sun of Righteousness, who ushers in the eternal day. We have all too few holidays, too little relaxation, too many cares. Our nerves constantly on tension, our hearts at full bound, we break down when we should be strongest, and weep when we should rejoice.

And if we would rejoice let us seek to make others rejoice. This is the royal road to happiness. No joy is so high or so abiding and unspeakable, as that which comes in making others happy. "It is more blessed to give than to receive," is the truth of Christ. Heaven never sang so sweet a song as when giving us the precious gift of Jesus. The poor are ever with us, the young are in our midst, friends we have; these afford our opportunities. No song of praise is so precious to heaven as a cheering word to the despondent heart; no offering is so acceptable, as the love offering to the poor, and no life more divine than that which is tenderly humane.—Selected.

CHRISTMAS ALL THE YEAR.

"Christmas comes but once a year"—
So I've heard the children say;
But methinks that life to me
Is one endless Christmas Day.
With each day new joys are born—
With each hour new blessings given:
Jesus to my heart each day,
Born anew, comes down from heaven.

Christmas, when the flowers of spring
Breathe their sweetness all around;
Christmas, when the autumn leaves,
Brown and golden, strew the ground;
Christmas in the summer bright;
Christmas in the winter drear—
In the heart that loves the Lord
There is Christmas all the year.

NO SEAMS IN MAISIE.

Maisie's favorite doll was a much-used and rather battered specimen of the rag doll variety, the kind that is sewn up and then stuffed. "Wherever Maisie went, the doll was sure to go." One day Maisie was having her bath, and caught sight of her own pink limbs. Suddenly she burst out with one of the inconsequences of childhood: "Mummie, who made me?" "God made you, darling," said the young mother in a quiet voice. "Didn't he do it well?" rejoined Maisie, holding up her fat arms. "Look, there are no seams in me."

CHRISTMAS SHOPPING.

(Does this describe any one you know?)

I stopped at Kress's Christmas Eve—'twas night—
The aisles were crowded—such a stifling sight
Of hurrying shoppers, I have never seen,
Each buying duty-gifts for thankless friends
To whom, at first, they did not really mean
To give a thing, but later felt they must—

Just something inexpensive, don't you know.
Such things as one discovers on the row
Of articles marked ten or fifteen cents—
Bright (insel, gaudy stuff for Christmas trees,
Cheap handkerchiefs, "the very thing for gents,"
And ladies' hose—you know the stuff I mean.

I paused before the counter full of joys
For little folk, and from among the toys
I picked a train. "Oh, this will do for Dick.
He's only three—and he is such a boy—
But he would tear it up so quick.
No, that will never do. But what is that?

"A baby doll? How sweet it is, and cute!
A perfect darling! Wouldn't it just suit
That youngest child of Helen's, also three?
But she would put it in her mouth, the dear,
And wash the paint all off its face, would she.
I wonder what it costs. Oh, clerk, this doll!

"No, no, it is not worth the price you state.
That tea-set there—is it a lower rate?
No, it will break. Have you not something new?
What's that? You've really shown me all there is?
Oh, well, I'm sorry that I troubled you,
But I was only looking, anyway!"

—Mary Kate Gafford.

TOO MUCH.

She sang quite prettily, but her favorite song was called "Falling Dew," and her father couldn't stand it.

He said it reminded him of the rent.

Kenneth was discussing the cricket team of which he was a member, and said to the girl: "You know young Barker? Well, he's going to be our best man before long." "Oh, Kenneth," she cried, "what a nice way to propose to me?"

Whatever trouble Adam had,
No man in days of yore
Could say when he had told a joke:
"I've heard that one before."

The Family Altar.

— J. C. F. P. —

Monday.

Seal up the things which the seven thunders uttered, and write them not.—Rev. 10: 4.
"The unknown," wrote Sydney Dobell, "becomes more awful from the fact that there are things which we are allowed to know. The hopelessness of the secret becomes more bitter when we find it in the enigma of all worlds. There is a divine mockery in the sealing of the seven thunders—the permission to ask only those who are forbidden to reply. 'The Lord shall laugh.' I count such truths invaluable in these days. Truths that reduce us to the alternative—revelation or despair."
Reading—Rev. 10.

Tuesday.

The kingdom of the world is become the kingdom of our Lord, and of his Christ; and he shall reign for ever and ever.—Rev. 11: 15.

"Reign, true Messiah, reign!
Thy kingdom shall remain
When stars and sun no more shall shine!
Mysterious Deity,
Who ne'er began to be,
To sound thy endless praise be mine!"
Reading—Rev. 11.

Wednesday.

Rejoice, O heavens, and ye that dwell in them. Woe for the earth and for the sea: because the devil is gone down unto you, having great wrath, knowing that he hath but a short time.—Rev. 12: 12.

"In vain doth Satan rage his hour,
Beyond his chain he cannot go;
Our Jesus shall stir up his power,
And soon avenge us of our foe."
Reading—Rev. 12.

Thursday.

Here is the patience and the faith of the saints.—Rev. 13: 10.

Dr. Mitchell wrote—"God calls upon his saints to keep in view, under all their persecutions, his retributive justice; there is no violence that has been exercised upon them but what shall be retaliated upon the persecutors."
Reading—Rev. 13.

Friday.

Their works follow with them.—Rev. 14: 13.
When Dr. James MacGregor was minister of "Sweet Monimail" in Fife, he wrote—"With some spare time on my hands why not employ it in doing some little good in God's world, even though it should entail labor and trouble and botheration. One day or other the world will slip through our fingers, and all we hold dearest in it. Only the good we have done will remain. That cannot pass away. It is written down in the memory of God, registered in the books of his divine retribution."
Reading—Rev. 14.

Saturday.

And they sing the song of Moses the servant of God, and the song of the Lamb.—Rev. 15: 3.
"The song of Moses and the Lamb, which none but the redeemed can sing, has the burden of the old Greek chorus: 'Sing sorrow, strife and sorrow, but let victory remain.'"
Reading—Rev. 15 and 16.

Sunday.

I will tell thee the mystery of the woman.—Rev. 17: 7.
"She who was named Eternal, and arrayed Her warriors but to conquer—she who veiled Earth with her haughty shadow and displayed Until the o'er canopied horizon failed Her rushing wings—oh! she who was Almighty hailed."
Reading—Rev. 17.

Prayer Meeting Topic.

December 23.

GOD'S UNSPEAKABLE GIFT.

(2 Corinthians 9: 1-15.)

F. J. SIVYER, B.A.

New Testament writers make much of the example of Jesus. When Peter wants to stimulate household slaves to endure harsh and unjust treatment, he brings before them Christ's example of non-resistance during his trial and crucifixion. When Paul wishes to urge his Philippian friends to be humble he speaks of Jesus becoming obedient unto the death of the Cross. Similarly when seeking to get the Corinthians to respond liberally on behalf of their Jewish brethren, Paul slips in as his final master-appeal this eloquent exclamation—"Thanks be unto God for his unspeakable gift."

There are at least three ways in which we may measure the value of a gift: first, by its cost to the giver; second, by its value to the receiver; third, by the motive that prompted the gift.

The Unspeakable Cost.

What did it cost God to give his Son to be the world's Saviour? It is here that one realises the limits and the dangers of language. "For who hath known the mind of the Lord?" Much less can we understand and express the feelings of God.

We do know, however, that the cradle manger of Bethlehem represents not only a woman's travail but the loss to God of the ineffable presence and the precious fellowship of his Son. But the relationship between God and Christ cannot be adequately expressed by any human analogy. It is a more intimate and holy bond than that between a father and a son. The Incarnation meant in some mysterious, but none the less real and vital way, the impoverishment of the Godhead. It was the sending forth of a part of himself, for "God was in Christ reconciling the world unto himself."

Unspeakable Benefits.

"Jesus is the great 'point of rest' in human history," says a recent writer. He is also "the turning point" and the revitalising force," for humanity has taken on new and higher values as a result of his coming. Almost every corner of the earth has felt the healing rays of his gospel. Almost every acre of land has become enhanced because of him. Childhood, womanhood, the marriage-bond, the home, manhood and brotherhood—all these terms have new meanings because of his advent. The sick and the afflicted, the broken, the soiled of earth's children are cared for his sake.

"Those who debilitate against missions," wrote R. L. Stevenson, "have only one thing to do, to come and see them on the spot." A visitor to Fiji and Tonga who had personally witnessed the transformation effected there in the early days of missions said: "What but the gospel could have produced such a change in these once deeply-polluted people?"

These but merely hint at a few of the benefits consequent upon God's Unspeakable Gift. Only heaven itself will teach us to fully realise God's goodness in sending his Son into the world. And then—

"We'll bless the Hand that guided,
We'll bless the Heart that planned."

Unspeakable Love.

Jesus Christ is God's love-gift to humanity. "Everybody's loved by some one," the old street song says. In the truest sense that someone is God, and his love is immeasurable. "For God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life."

TOPIC FOR JANUARY 5 — BREAKING THROUGH THE HEDGES.—Micah 2: 13.

Our Young People.

Conducted by Leslie C. McCallum, M.A.

RELIGIOUS EDUCATION.

We are living in an age of progress, and nowhere is this more apparent than in the field of secular education. Year by year sees a larger number of people participating in the educational facilities provided by the State. Those in charge of our educational programmes are continually looking for new plans and methods of working. Those best qualified to know are more than ever convinced that ignorance is a menace to the best interests both of the individual and the nation.

The State seeks to educate her youth for citizenship. High schools and technical colleges provide opportunities for boys and girls to improve their minds and train themselves for their chosen careers in life. They are taught the principles of right citizenship and obedience to law. However, very little attention is paid to moral and spiritual things. This perhaps is best where the final appeal is to authority and the law, for in religious education all standards are merged in a Personality. The definite and peculiar work of religious education is to lead the individual into vital relationship with the great Personality expressed in the life of the Lord Jesus Christ.

In view of the emphasis placed upon secular education there is a grave danger that the training of our youth will become one-sided. They will receive an excellent introduction to education as it touches life in general, but in the things of the spirit, which, after all, are the greatest, they will receive little or no instruction. The tendency in education is to provide that which will fit a person to earn a livelihood and nothing further.

This tendency in modern education throws a tremendous responsibility upon the church, for the church believes that no one is properly equipped for the battle of life who goes into it without the knowledge of God and the wisdom that his word brings. The church believes this, but the difficulty that faces her is the work of teaching the Word of God so that all our youth may be brought into vital contact with Jesus Christ, who lighteth every man coming into the world.

During the last few years the Victorian Joint Council of Religious Education has sought to help forward this work by organising a system of religious instruction in the day schools of the State. Much has been done, but very much still remains to be done. There are still many schools both in city and country who have no religious instruction whatever, while many others are inadequately staffed. One of our large schools in a northern suburb with a daily attendance of over 1,200 children has but two instructors, while a Domestic Arts School in a western suburb with about 400 girls, whose ages range from twelve to fifteen years, has no religious instruction whatever, though the headmistress is keenly interested, and would do all in her power to aid the work. So often it is difficult to get even preachers to take up this work (we are glad to say that everywhere our own preachers gladly co-operate in the work) as many of them seem more interested in preparing nicely-polished phrases for next Sunday's sermons than they are in laying hold of every opportunity of influencing our boys and girls for God and right. This work is immense, and worthwhile, and calls for the hearty co-operation of every one who is interested in the moral and spiritual welfare of our young people.

But without question the greatest modern agency for the teaching of religious truth is the Bible School. The church school has be-

come a great power in our midst for righteousness. The church is to be congratulated on the work that has been accomplished, and the men and women who so freely give themselves in the teaching of the Word deserve all honor and praise. However, we feel that there is still more that must be done if the church is going to train her youth as she should. Years ago the qualifications demanded of a Bible School teacher were sincerity and earnestness. These qualifications are still necessary in every teacher, but we have reached the place where more should be expected. It is not enough that a teacher be sincere and earnest, he should also possess some knowledge of child-nature and modern methods of teaching. If the teacher knows how to make the best use of the knowledge that he possesses, it will greatly multiply his power as a teacher. The time has come when the teacher of religious truth should be trained for his task. The responsibility for his training rests with the church, and she should not be satisfied until those who teach in the Bible School have the opportunity of being instructed in those subjects that will enable them to become better teachers. It may cost the church something to provide these facilities, but the cost will be as nothing when compared with the harvest that will come when consecrated men and women receive the help and encouragement that comes from knowing more perfectly how to teach the Word of God.

The constantly-expanding field of activities in secular education is a challenge to moral and religious education. The more it expands the more necessary does it become for the church to take in hand the training of her youth that she may provide the moral and religious education which secular education is no longer asked nor expected to supply. Forward, then, in the great enterprise!

TENNIS COURT, GEELONG, VIC.

For almost twelve months the young people of the Geelong Church of Christ have been striving to raise funds for a tennis court. By means of working bees portion of the ground next the church building has been levelled off under the direction of Mr. S. Carr. Mrs. Stevens organised a series of socials, the proceeds of which went to swell the funds. A few months ago the ladies were called together by Mrs. Stevens to discuss the proposal of holding a sale of work in aid of the tennis court funds. Despite the fact that no money was in hand wherewith to purchase material, it was decided to go on with the venture. The ladies met regularly and worked hard to provide the necessary material. On Saturday, December 4, the sale was held. Several stalls were well stocked with a fine selection of goods. The preacher, Mr. Stuart Stevens, in introducing Mr. W. Brownbill, M.L.A., said that he was pleased that their parliamentary representative was present to open the sale. In opening the sale Mr. Brownbill said he believed it was a good thing to provide tennis courts for young people. Healthy sport, such as tennis, should be encouraged, and he hoped that the effort would result in a large sum of money being raised toward liquidating the cost of the tennis court. A busy time ensued, and at the close of the evening sufficient money had been raised to defray the cost of the court, and it is expected that it will be finished by the New Year. Mrs. Stevens and her band of workers are to be congratulated on the very fine result of the effort. The provision of the court should mean much to the young people of the Geelong church.

Foreign Missions.

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

IN SEARCH OF A PANDIT.

Miss Edna Vawser has left Shrigonda for Baramati to take advantage of the use of the pandit that they have there. She has had a great deal of difficulty in securing a pandit to work at Shrigonda. She has had nine so far, but they only stayed a little while. They have a very good pandit at Baramati, and she and Bro. and Sister Hughes will be able to have the help of the same pandit.

A WORD FROM MISS REDMAN.

We have just had the pleasure of receiving a most beautiful letter from Miss Laurel Redman. She says, "I know that God's in his heaven, all's right with the world." She asks for the prayers of us all.

THE LYALL ORPHANAGE.

Miss Cameron has recently had three small children added to her orphans at the Lyall Memorial Orphanage. Miss Vawser sends the following particulars:—"The latest arrivals here are three very small children, a little girl of three years of age, her baby sister, ten days old, weighing 3½ pounds, and another little baby boy a little over a month old. The doctor who sent the little boy did not give Miss Cameron much hope. I am sure this lady doctor will be surprised when she hears about the little boy's present condition. The baby girl—well, it is just a miracle that she is alive. No one knows how Miss Cameron worked with those two babies. At the time they both came, our baby girl, Tara, was just holding on to life with a very feeble touch. Both babies arrived within two days, so you can understand what a worrying time Miss Cameron has had. Now we are very happy to say that they are looking much better and gradually gaining weight."

CHILDREN'S DAY IN N.S.W.

Bro. Morton, N.S.W. treasurer, reports that not only have they had a record offering for Foreign Mission Day, but their Children's Day offering is the best received for some years. Merewether and Erskineville challenged one another for a competition for Children's Day, and between them they raised over £65. Other schools are keeping well up to the mark. The amount raised by these two schools is phenomenal in our Children's Day history. They are not by any means the largest schools in New South Wales, nor are they situated in districts where wealth abounds. Merewether has 106 scholars and Erskineville 120. Merewether is a suburb of Newcastle, the big mining centre, and Erskineville is made up largely of small dwellings with a working man's population. Yet these two schools have raised this large sum of £65. When I first read the amount I could not believe my eyes, but there is no mistake, for after the sixty-five is a long stroke, then a hyphen, then another long stroke and another hyphen. I am sure that the whole of the schools will take off their hats to these two schools and say, "Well done, Merewether and Erskineville."

THE WORK AT SHRIGONDA.

Concerning the work at Shrigonda, Bro. Watson writes, "Many people fairly high up in social circles have expressed their belief in Christ secretly to me, but they are afraid to stand forth because in some case it would mean death. The Word of God is going in 'o towns, villages and hamlets, and is being read by hundreds. Yesterday two high-caste men called me into their shop and asked me to explain

what Christ meant when he said, 'I am come that they might have life, and have it more abundantly.' They had just been reading a gospel we left with them some weeks ago. I sat with them for an hour and told them the old, old story. They listened with good attention, and when I had finished one of these dear fellows said, 'Did Jesus Christ really die for me?' I showed him passage after passage from the Word. I left them while they were both deep in thought over the great truth. Another case is that of a Brahmin who was years in Government service and is now retired. After a conversation with him I asked him to accept a Bible, which he did. Now he reads it very often, and knows quite a lot about the gospels and the life of Christ. This man admits that this is the purest and best life he has ever heard of. I pressed the claims of Christ upon him. He answered and said, 'Sir, my belief is upon the pure and holy Christ, and I pray to him, but you know my people. I am ruined if I take the step.'

"There are many in the different villages here who are so far on in their belief, but are afraid to step out. The day is coming when there will be such a rush into Christianity that the complete missionary staff will not be able to cope with the work."

We are glad to report that Bro. Watson's boy, Henry, is much improved in health. It will be remembered that he met with an accident and had concussion of the brain. Bro. Watson says, "We had a very anxious time after he received concussion of the brain, but God has answered prayer, and we now rejoice in the recovery of our dear boy."

"Our preachers are visiting villages daily in this Shrigonda district, and two markets weekly, so there are good opportunities to preach to crowds of Indians, who come from different villages on business to these markets. One man came up after the meeting and before the crowd asked this question, 'Who can say that caste is not from God?' We asked him how many men did God create in the beginning. He answered, 'Only one man.' 'Very well, then, when did God create the Brahmin and the Marathi and the outcaste?' He had to confess he did not know.

"We were, however, able to tell him of the new creation, and the only way to come into that new creation was by being born again, not of the flesh but of the spirit. We had a splendid hearing, and the crowd was loath to go away. We try to meet the questions as fairly as possible, so that we may leave the door open for further talks on the subject. The people, this year, are taking the portions of the Word freely. Already we have distributed one thousand gospels and given out three thousand tracts to those who could read."

"We have four villages asking for a master to be sent to teach their children. We are trying to meet this need. The support of a master is £25 a year. Possibly someone who reads this would like to have a special interest in a village of the Shrigonda district. One of the villages is Dooraj Gow. It is at this place where we expect to baptise eight men and women at the end of this year.

"This afternoon a Marathi came to me and said he wanted to see me quietly, so I took him aside from the other people, and he began to confess how he had wronged me some six years ago, and that God had left him because of sin. This poor fellow burst into tears and fell at my feet imploring forgiveness. I told him I had forgiven him long ago, but he should repent and seek God's forgiveness through Jesus Christ. He said as he wept, 'Oh, where can I get peace to my soul?' I pointed him

to the Lamb of God who taketh away the sin, and who said, 'Come unto me all ye that labor and are heavy laden, and I will give thee rest.' I believe this man this afternoon went home a convicted man. Pray for him that he may be led into complete obedience."

OVERDRAFT REDUCTION.

In all of our States the F.M. Committees are busy trying to raise their apportionment of the overdraft balance to insure the securing of Bro. Rofe's offer of £500 providing the rest of the money is raised by Jan. 31, 1927. South Australia has received in cash and promises £101/15/- of their £382. This amount is from fourteen brethren. If the rest of the membership average as well as the first thirteen there will be no difficulty about South Australia's share.

The following additional Children's Day contributions have been received:—Preston, Vic., £1/6/4; Red Hill, Vic., £1/1/-; East Camberwell, Vic., £2/13/4.

ADDRESSES.

Mr. Ridge (secretary Croydon church, Vic.)—Surrey-rd., Croydon.

D. H. Griffin (preacher Malvern-Caulfield church, Vic.)—"Garden House," Valentine-gr., Malvern.

NOW READY!

THOMAS JEFFERSON GORE.

By Amy Santo Gore.

Contents.

Preface—Foreword by G. T. Walden—Early Life—College Days—Australia's Call—Arrival in Australia—Marriage and Home Life—His Work in Australia—As a Preacher—As a Teacher—As a Missionary—As an Editor and Writer—His Influence on Australian Churches—Australia's Grand Old Man—The Going Home—Appreciations.

Order from Miss Gore, 64 Fairford-st., Unley, S.A., or from Austral Printing and Publishing Co. Ltd., 528, 530 Elizabeth-st., Melbourne, Vic.

Price, 2/- — Posted, 2/3.

COMING EVENT.

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

WANTED.

Wanted, preacher for church at seaside, tourist resort, to supply two Sundays in January. Furnished manse available. Ideal holiday. Apply "Holiday," c/o Austral.

Will any readers of the "A.C." who know of members living in Wyong, Warnervale or Tuggerah please communicate with Mrs. E. A. Lennox, Wyong, N.S.W.

BEREAVEMENT NOTICE.

DARNLEY.—Miss L. Darnley and brothers wish to thank their many kind friends for letters, cards, telegrams, floral tributes, and personal expressions of sympathy received in their recent sad bereavement. Will all kindly accept this as a personal acknowledgment of our sincere gratitude. 19 Cameron-st., Richmond.

FOR SALE.

Okleigh church has a spare American Organ, cheap, cash wanted.—G. W. Roberts, 11 Logie-st., Okleigh.

Here and There.

Decision day was celebrated in the Bible School at Maryborough, Vic., on Sunday, when twelve scholars decided for Christ.

We learn that Bro. A. E. Forbes, of S.A., has accepted an engagement with the church at Brighton, Vic., and will begin his work there in April, 1927.

There is much congestion in the post office just now. Our readers are asked to excuse late delivery of the "Christian" in the true spirit of Christmas.

The following telegram reached us on Tuesday afternoon:—"Hinrichsen mission drawing splendid crowds North Perth. Twenty-nine decisions two and half weeks.—Ingham."

Bro. E. G. Warren, who at different times has served the Kadina and Wallaroo churches, S.A., for eleven and a half years, has resigned. He will conclude his work on Jan. 30, 1927.

On Monday afternoon we received the following telegram:—"Splendid conclusion Forbes' mission: seventeen received in; four baptisms; seven decisions; total, thirty-seven.—E. Arnold." (Murray Bridge, S.A.)

At Dumbleton, N.S.W., on Dec. 5 Bro. Acland faithfully preached the Word. On Dec. 11 a grocery gift social was held to enable the sisters to take Christmas cheer to the needy. On Dec. 12 Bro. W. H. Hall exhorted on "If I be lifted up," and at night Bro. Acland had a children's service, speaking on "Run." There were good services all day.

Thornbury, Vic., had good meetings on Sunday. At the evening service 4 confessed Christ—a husband and wife, a young lady, and young man. At this service, which was crowded, 62 books were given to children who had attended the church morning or evening for the year. The amount for Home Missions has reached the sum of £28/10/-.

At the termination of Bro. Gale's ministry, Moreland church, Vic., will have Bro. Harold Robbins for three or four months until a permanent preacher is engaged. Fine addresses on Sunday. Bro. Rasmussen spoke on "Christian Service" and Bro. Gale on "Will a Man Rob God?" The Home Mission offering has amounted to about £18, but is not closed yet.

Satisfactory reports are coming to hand concerning the Victorian Home Missionary offering. Several churches have done exceedingly well, and it is hoped that the aggregate offering will be satisfactory. Preachers and secretaries are requested to mention the Home Mission offering again next Sunday, and as soon as possible to have the money forwarded to the Home Mission office.

After five months of faithful service at Wallaroo, S.A., Bro. Eagle has said farewell. Bro. Garland, from Glen Iris, started his work on Sunday, Dec. 5. A welcome social was held on Dec. 7. Bro. Hage presided over a fine gathering. Words of welcome were spoken by Bro. G. Bennett and J. Paddick, and Sister Weardon. Bro. Garland preached to a nice congregation on Dec. 12.

Bro. Horace Kingsbury, writing in the "Weekly Bulletin" of Hopkinsville church, Kentucky, U.S.A., under date Oct. 31, states: "Mr. and Mrs. J. W. Enniss thoroughly enjoyed their brief sojourn in Hopkinsville, especially the prayer meeting last Wednesday night. They left for Australia on Thursday." Mr. and Mrs. Enniss have for some months been touring in Europe and America. They are expected back at Gardiner, Vic., this week.

At Northam, W.A., there have been 5 baptisms, including one from York, 20 miles away. Attendances are keeping up well, the small chapel being crowded both morning and evening. The church has sold its present property, acquired a fine block in a better position, and is going

on with the erection of a new chapel. The Bible School is gradually improving. Senior and junior Christian Endeavor clubs are well attended, and interest is very keen.

The concluding meeting of the fortieth anniversary of the opening of the Lidecombe chapel, N.S.W., was a basket social and public meeting on Dec. 7. It was one of the best. Bro. W. H. Hall, State Conference President, was in the chair, and a good programme was rendered. Bro. Aderman, Auburn, delivered an instructive address on "Privileges and Responsibilities of Christians." On Dec. 12 Bro. C. J. Puffett exhorted, and in the evening conducted the praise and gospel services. Good attendance at each meeting.

After thirteen months of patient suffering, Bro. George Stimson, of Canley Vale, N.S.W., passed peacefully away at the home of his daughter, Mrs. R. P. Arnott, Ashfield, on Dec. 8, at the age of 69. He was a pioneer of the Canley Vale church, with over 40 years of zealous unstinted service to the cause and the State. He was a true friend to the poor. The sincere sympathy of the church and district is extended to the bereaved. Bro. Greenhalg is working with the church during the College vacation, and is giving stirring messages.

Northcote, Vic., has been visited by Bro. J. W. Baker and Les. Clay, who addressed the church on 21st and 28th ult, respectively. Dr. Hinrichsen, whose medical practice has grown very rapidly, is away on a much-needed holiday, and in his absence Bro. J. Swain is holding the fort. On 11th inst. a Christmas tree was provided for the kinders and cradle roll children, when about 120 toys were distributed. The P.B.P. and K.S.P. held a united wind-up social on 14th inst., thus bringing to a close a most successful year for both clubs.

Prospect, S.A., is having fair attendances at Lord's day services. Milton Cousins was received into fellowship through faith and baptism on Sunday morning. Bro. G. T. Walden's addresses have been very helpful. Good attendance at Sunday School. Bro. Walden is taking great interest with scholars. The school has made a great effort in raising money for a cot for Protestant Children's Homes. £14 has been collected by a concert and donations. Scholars are assisting with children's hymns each Sunday evening service.

At Grote-st., Adelaide, on Dec. 12, Bro. J. Wiltshire addressed both morning and evening meetings. At the gospel meeting his subject was, "Why Confess Jesus?" and at the close a little girl confessed her Saviour. The choir sang "King of Kings," and Bro. Wm. Magarey sang a solo. The work is steadily progressing amongst the Chinese brethren, and one of their number was baptised after the evening meeting. Bro. A. Hollands has resigned as general secretary of the Sunday School after many years of faithful service. He is held in very high esteem by the Sunday School teachers, officers and scholars.

Meetings at Enmore, N.S.W., were particularly good on Dec. 12. In the morning Bro. H. G. Harward gave a much appreciated farewell message. After Bro. Paternoster's evening address there was one confession. On Wednesday two active workers of the church and Sunday School—Bro. E. Hudson and Sister Olive Forcett—a youngest daughter of Bro. C. T. Forscutt, a former minister of Enmore—were married by Bro. Paternoster and Bro. Illingworth. On Saturday Bro. Paternoster married Bro. Barnes, who was immersed on Wednesday night, to Sister Myrtle Wine. Sister Mrs. Wymer, by letter from Lismore, and Bro. Burness, who was baptised on Wednesday night, were received into fellowship. H.M. offering was about £125.

The work at Essendon, Vic., is very encouraging. Two young ladies from the Bible School have recently confessed Christ. A very successful fete was held by the ladies' guild on Nov. 27, as a result of which £75 was handed to church treasurer. £125 principal has been paid off church debt. On Dec. 4, the C.E. societies entertained thirty children from Port Melbourne mission. The church officers have recently presented four gold medals to members of the Young Worshipers' League for ten years' unbroken attendance at morning service. Over 90 children are present every Sunday morning.

On Sunday, Dec. 12, at Cheltenham, Vic., special reference was made to the late Bro. Wm. Wolf, who passed away very suddenly on Tuesday, Dec. 7. The president, Bro. Wm. Judd, and D. Wakeley, the speaker, both made reference to Bro. Wolf. At the school, where so much of Mr. Wolf's work had been done, the children were asked to follow the Saviour as their teacher had done. At the in memoriam service at night a large number gathered to do honor to the departed and to offer kindly sympathy to the mourners. Many church members took part with Mr. Wakeley in the meeting, and Bro. A. Wilson, of Swanston-st., bore testimony to loving friendship for the late brother. There were three confessions.

Ballarat Churches of Christ men's fraternal is much appreciated. It meets in each chapel in turn. A meeting was held at York-st. on Dec. 2, and 37 were present. A pleasing feature was the number of young men who take a real interest in the church. Reports were received from each church, and from the young men's training class. The latter has had an encouraging reception, a six months' course having recently concluded. It is intended to have another course in the coming winter. Some of the young men are taking preaching appointments as a result of the training received. Others have made noticeable progress. The addresses for the evening were given by Bro. Ladbroke and Fitzgerald. The theme was "The Church—Responsibilities of Membership." Very helpful messages were given.

At Box Hill, Vic., on Nov. 28 and Dec. 12 the church was helped with fine morning messages from Bro. T. R. Morris and J. E. Thomas. On the evening of 12th, after a very fine address from Bro. Allan on "God Preparing the Way for the Babe of Bethlehem," the first of a Christmas series, a young man, a member of the Kappa club, confessed Christ. An offering was taken for Christmas cheer. The sisters' guild closed its year's activities by holding a successful American tea on Dec. 10, proceeds to aid building project fund. The Phi Betas closed their year on Dec. 9 by holding a combined social evening with the Kappas. To that function toys were brought to be sent to the Children's Hospital. At Bible School on the afternoon of Dec. 12 Children's Day was observed, and considerably over £5 was subscribed by the children in their collecting boxes.

There were great meetings at Ammerley, Qld., on Dec. 5; 98 remembered their Lord. At the close of a great address on "Christian Union" by Bro. Ball, two adults confessed Christ. On Monday night the mission was brought to a close. A storm just on starting time somewhat marred the attendance. Bro. Young thanked Sister Mills for her faithfulness at the organ; Sister Coekroft for solos rendered; Bro. More and Trudjian for their leadership in song, and Bro. Willie Finger for painting of signs. Bro. Reeve thanked Bro. Ball for his sound and able presentation of the gospel message. On behalf of the H.M. Committee Bro. Trudjian thanked the church for its loyalty and support. Bro. Ball made the thankoffering appeal, when over £71 was received in cash and promises. As a result of the mission 22 confessions were taken and 3 baptised believers were added to the church. The mission has strengthened the church in every way, and the prayers of the Ammerley members go with Bro. Ball as he commences a short mission at Sunnybank.

The College of the Bible.

Acknowledgments.

The Board of Management desires to acknowledge, with thanks, the receipt of the following amounts during October and November:—

CHURCHES—ANNUAL OFFERING.

Victoria.—Ararat, £1/15/-; Ascot Vale, £5/17/3; Ballarat, Dawson-st., £5/5/-; Ballarat East, 3/-; Ballarat, York-st., £1; Bambra-rd., £3/1/-; Bayswater, £1/11/3; Bendigo, including Dup. Env., £5/2/7; Berwick, £5/10/-; Bel Bel, £2/8/6; Blackburn, 9/-; Boort, £1/6/4; Boronia, £3/5/6; Box Hill, £4/10/6; Brighton, £11/6/10; Brim, £9/16/-; Brunswick, £2/4/-; Burnley, £4/0/3; Carlton, Lygon-st., £22/15/-; Queensberry-st., £17; Castle-maine, £7/6/6; Chelsea, 13/6; Cheltenham, £8/9/-; Coburg, £2/0/6; Colac, £3; Collingwood, £2/8/6; Cosgrove, £1/18/-; Dandenong, £1/15/-; Doneaster East, £1/1/-; Drumcondra, £1/2/9; Dunolly, £4/1/-; East Camberwell, £8/5/6; East Kew, £1/11/6; Emerald East, £6/16/9; Essendon, £8/5/-; Fairfield Park, £1; Footscray, £4/3/3; Innes Is., £2/12/-; Garfield, 15/-; Garden Vale, £1/10/-; Gardiner, £37/3/-; Geelong, £2/14/3; Harecourt, £1/17/6; Haven, £2; Hawthorn, £16/10/-; Horsham Y.P.S.C.E., 10/-; Ivanhoe, £4/14/6; Kaniva, £15/8/6; Kyneton, 9/6; Lillimur, £1/12/-; Melbourne, £71/2/2; Meredith, 11/6; Mildura, £1/1/-; Minyip, £7/4/-; Montrose, £2/10/-; Moreland, £14/8/-; Northcote, £7/3/-; North Fitzroy, £10; North Melbourne, £2/2/-; North Williamstown, £2/10/-; North Essendon, £1/12/6; Ormond, £1/8/6; Parkdale, £1/3/6; Pimpinio, 10/-; Port Fairy, £1/5/-; Pyramid, £2/7/7; Preston, £2/17/9; Red Cliffs, 11/-; Red Hill, £2/11/9; Ringwood, £3; Rochester, £1/2/-; Shepparton, £1/16/5; South Richmond, 15/6; South Yarra, £6/12/6; St. Arnaud, £1/1/-; Stawell, £2/3/-; St. Kilda, £1/14/3; Surrey Hills, £4/16/7; Sutton Grange, £3; Swan Hill, £4/1/3; Thornbury, £2/6/-; Warracknabeal, £2/10/7; Warragul, £1/8/-; Warrnambool, £3; Windsor, 13/-; Woorinen, £1/2/-; Wangaratta, £1/5/-; Total from Victoria, £436/16/2.

South Australia.—Adelaide, £13/16/9; Alma, £4/13/6; Blackwood, £7/10/-; Bordertown, £5/9/1; Cowandilla, £2; Dulwich, £3/1/6; Forestville, £2/10/-; Fullarton, £2; Gawler, £1/15/-; Glenelg, £8/2/3; Henley Beach, £1/10/-; Hindmarsh, £12/2/-; Kadina, £1/12/3; Kersbrook, £1/9/6; Lochiel, £1; Long Plains, £16/0/6; Milang, £4; Mundalla, £7/16/8; Moorook, £2/2/-; Nailsworth, £1; Naracoorte, £2/2/-; North Adelaide, including Dup. Env., £5/0/10; Norwood, £11/13/4; Port Pirie, Budget, £1/4/11; Prospect, £5/10/-; Semaphore, Dup. Env., £2/6/2, Annual Offering, £3/0/11; Strathalbyn, £1; St. Morris, £3/0/2; Tumbay Bay, £5; Torrensville, £1; Unley, £19/10/1; Wallaroo, £1/4/-; Wamponny, £4/1/-; Willunga, £1; Total from South Australia, including Budget and Duplex Envelope receipts, £172/5/11.

New South Wales.—Ashfield, 14/6; Bangalow, £2/17/-; Belmore, £1/19/2; Blackheath, 17/6; Broken Hill, 15/-; Chatswood, £51/0/1; Dumbleton, 10/-; Enmore, £30/13/9; Gilgandra, £3/10/-; Granville, £1; Hurstville, £1/10/1; Lidcombe, £2/15/-; Loftus Park, 15/-; Mosman, £1/13/3; Railwaytown, 18/-; Seven Hills, 10/-; Sydney City Temple, £32/19/6; Taree, £2/10/9; Tyalgum, £2/16/-; Wingham, £1/6/6; Total from N.S.W., £141/11/1.

Queensland.—Albion, £4/19/9; Ayr, £1/10/-; Boonah, £4; Boondall, 16/-; Bundaberg, £4/8/3; Bundamba, £1/10/-; Charters Towers, £2; Eel Creek, £4/5/-; Fernvale, 12/-; Ma Ma Creek, 15/-; Marburg, £1/1/11; Maryborough, £2/8/3; Mt. Walker, £1/3/-; Roma, £1/11/-; Rosevale, £2/12/-; Silverdale, £1/0/6; Urraween, 10/-; Womho Creek, £7/13/3; Wynnum South, £4/11/-; Zillmere, £1/5/6; Total from Queensland, £49/4/5.

Western Australia.—Armadale, £1; Bassendean, £5/-; Brookton, £6; Perth Chinese, £1/4/-; Claremont, £2/13/3; Collie, £2/10/-; Fremantle, £5/16/9; Harvey, £3/5/-; Inglewood, £6/9/4; Maylands, £2/10/6; North Perth, £1/13/-; Perth,

£8/6/7; Subiaco, £4; Victoria Park, £1; York, £1; Total from Western Australia, £52/8/5.

Tasmania.—Cascades, 10/-; Devonport, £2/5/6; Dover, £1/10/-; Geveeston, 16/6; Hobart, £3/15/6; Kelleve, £1/5/-; Launceston, £6/7/-; Tunnel Bay, 16/9; West Ulverstone, £1/1/6; Total from Tasmania, £18/7/9.

Special Fellowship, Trans-Continental Train, 7/-.

INDIVIDUAL CONTRIBUTIONS.

Victoria.—K. Butler, £1; G. W. Aslett, 5/-; A. T. Stevenson, 5/-; Mrs. L. Cooper, 10/-; A. E. Symes, £1; Miss M. J. Gilmour, £2; W. and E. Leng, £1; R. E. Burns, Jr., 2/6; U. H. Smith, £3; Mrs. E. Donnelly, £1/1/-; R. Oliver, 10/-; "M.F." Macedon, 10/-; F. Saltmarsh, £2/2/6; Vivash and Gracie, £1/1/-; E. Eastlake, £1; Mrs. C. Southwick, 10/-; Bro. Shaw, 10/-.

South Australia.—"Brother." Hindmarsh, £1/1/-; Mrs. Gaskin, 6/-; J. Nankivell, £2/10/3; J. McGregor, £1/10/-; Mrs. F. Finlayson, 7/6; C. R. Graham, £1; R. J. Finlayson, £30.

New South Wales.—R. J. Kent, 5/-; A. Winter, £30; J. G. Snow, £1; H. W. S. Winter, £30; P. G. Saxby, £5; H. H. Edwards, £1.

Queensland.—W. H. Winter, £5; L. Broad, £2; C. Kajewski, £1; Mrs. J. R. Harling, £2/10/-; Miss E. H. Wissmann, £1/10/-; W. J. Green, £2/2/-; Mrs. H. Hohne, 10/-; Miss G. Brown, 5/-; Mrs. E. Jones, 2/6; R. Risson, 10/-; Late Mrs. Coleman, 10/-; W. Francis, 17/6; E. F. Cole, 5/-; J. S. Metcalf, 5/-; Mark Wilson, 5/-.

Western Australia.—T. McEwan, 10/-; Mrs. B. Smith, 5/-; Master H. Mason, 2/-; J. F. Meredith, £2; Mrs. P. Saunders, 5/-; Mrs. F. Clegg, 10/-; Mrs. A. Marsh, 5/-; G. Hicks, 10/-; "Friend of the College." Collie, £1; D. Fryer, £1; Mrs. Price, £1; G. Garvey, 5/-; Miss Carandal, £1; J. Richardson, £1; Mrs. Stewart, £1/1/-; W. H. Whitford, £1/10/-; E. R. Berry, £1/1/-; E. E. Mott, £1; P. H. Roediger, £2; C. F. W. Garner, £1; H. Wright, £1/1/-; Mrs. A. Hingworth, 10/-.

Tasmania.—Miss M. Bradley, 5/-.

New Zealand.—A. Roy, 9/6; J. L. Scott, 10/-.

Special Contributions.—Women's Mission Band, Victoria, £6/12/3; Radiator Fund, Moreland Ladies' Aid Society, £1/5/-.

W. C. Craigie, Treasurer.
Fred. T. Saunders, Org. Secretary.

The Board of Management of the College of the Bible has received the sum of £300 on loan, as a fixed deposit, from a brother. This enables the bank overdraft to receive a temporary benefit, in addition to which the brother concerned desires to make the interest due a donation to the College funds. The Board is prepared to allow 6 per cent. on sums loaned in a similar way.

VACANCIES.

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

RAMPANT DENOMINATIONALISM. "Studio."

Some remarkable and tragic instances of the hold of sectarian names have recently come under my notice. They reveal a sad misconception of what it means to be a Christian, and show what a big task there is still before us in our plea for the restoration of N.T. principles.

1. From the "A.C. World" I clip the first instance: "If you took a drop of my blood and examined it under a microscope you would find the word 'Congregational' stamped on every corpuscle," said a layman at the New South Wales Congregational Union meetings.

2. A Baptist minister recently told me of a friend of his who, just before his death, said, "I have lived and I die a Methodist, but thank God I will rise a Christian."

3. Dr. J. D. Jones, addressing the Congregationalists of Sydney, spoke on "A.B.C." In the course of his address he said: "I congratulate you upon being Australians. That is good. I congratulate you upon being British. That is better. But mostly do I congratulate you upon being Congregationalists, and that is best."

4. When giving his presidential address some time ago, the president of one of the Methodist conferences spoke upon "Jerusalem, which is Above, which is our Mother." He concluded with a stirring appeal, using those very words with which we are so familiar: "What we need to do is to get back to Jerusalem, back to the early principles, back to the founder of our faith, back to—Wesley."

How sad and strange it is that men who otherwise show clear thought and spirituality can see no further than their denominational boundaries! In each of the above instances, the name of Christ would have fitted in with added effect, in place of the sectarian name. How long will it be before men cease to glory in human names and systems, and return to the name which is above every name, remembering that all these names in which men glory to-day are unknown in Scripture, and are of no avail for the saving of souls.

VICTORIAN HOME MISSIONS

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STARTING NEW CAUSES**

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OBITUARY.

HARPER.—In the early morning of Thursday, Nov. 25, Sister Minnie Harper ended a long period of suffering by entering upon eternal rest. When a young girl, at the old Pigdon-st. church, North Carlton, she was immersed. She had fellowship in succeeding years with several congregations, but chiefly with Lygon-st. A quarter of a century ago she was pianiste for the Band of Hope that flourished in those days. Until disease laid its heavy hand upon her a year ago, she was faithful as pianiste for the mid-week prayer meeting. Her suffering, which was sore, was borne with the finest Christian fortitude, and constituted a precious testimony to those about her. She leaves a beautiful memory behind as the heritage of many friends. All hearts go out in sympathy to the aged mother, as well as to the brothers and sisters and other loved ones. Friday morning we left her worn body out at Fawkner "peacefully sleeping." We know she is with her dear Lord, which is far better.—A.G.S.

HOWARD.—The church at Montrose, Vic., on Nov. 6 was called to part with one of its most honored members in the person of Bro. Robert Howard, who fell asleep in Jesus on that date aged 72 years 11 months. Our brother, who was born in S.A., became a member of the church at Alma when about 17 years of age, and from then until his death faithfully strove to walk in the straight and narrow path which leads to life eternal. Bro. Howard in middle life migrated from S.A. and settled at Galaquil in Victoria, where he, in company with others, started the first cause in that part of the Mallee country, being one of the first officers to be elected. It was whilst busy in the Master's work there that Bro. Howard and his devoted wife were rewarded for faithfulness in that they had the joy of seeing their family (one daughter and three sons) confess the Saviour whom they themselves were serving. Bro. Howard's three sons are all preachers, and are doing good work amongst our churches in America. Bro. and Sister Howard twice visited America to see their preacher sons. Bro. Howard's wife, one daughter and three sons survive him. They are left to mourn the loss of a loving husband and father, but we rejoice to know that they
(Continued on page 806.)

LYGON-ST. CHURCH OF CHRIST.

•Sunday Evening, December 19.
CHRISTMAS MUSICAL SERVICE.

Special Singing by the Choir, including Barnby's
"The First Christmas."

Mr. A. G. Saunders will preach on the subject,
"Is there Room at the Inn?"

Conductor: Mr. E. Tippett.
Organist: Miss M. E. Pittman.

SWANSTON-ST., MELBOURNE.

Sunday, Dec. 19, 1926.

SPECIAL CHRISTMAS SERVICES.

Morning at 11, H. G. Harward.
Anthem, "Ring out, wild bells" (Fletcher).
Evening at 7, Dr. John L. Brandt.
Subject, "The Song of the Angels."
After shortened service the Choir will sing
"Bethlehem" (Mauder).

Soloists.
Miss Elsa Warman, Soprano.
Mr. Thomas George, Baritone.
Mr. E. Watson, Bass.
Pianiste, Miss Olive McKillop, L.A.B.
Organist, Mr. C. H. Mitchell.
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News of the Churches.

New Zealand.

The thirtieth anniversary of the Gisborne church, the seventeenth anniversary of the Sunday School, and the seventh anniversary of the new building were commemorated on Sunday, Nov. 14. Bro. G. A. Green, of Auckland, spoke morning and evening. At the afternoon service there was a large attendance of scholars and teachers as well as parents and visitors, and a stirring address by Bro. Forge made a deep impression. In the evening Bro. Green gave a powerful address entitled, "The Value of the Child." At the annual tea and social, held the following Thursday, there was a record attendance. The church rejoices that Bro. Daws, of Glen Iris, will labor at Gisborne early in the new year.

South Dunedin church and school activities are well maintained. The school gained several prizes at the recent examinations. Anniversary services and public meeting were exceptionally well attended, and the singing by the combined school was greatly appreciated. The primary department, under leadership of Mrs. A. Botting, is progressing; a large number of new scholars enrolled. The clubs have met regularly during the year. Assistance was given the Y.M.C.A. in the production, "Watch Your Step," performed before crowded audiences in His Majesty's Theatre. A young people's choir, organized by Mr. A. Botting, is contributing to the interest and enjoyment of the gospel services. The church work generally is in good heart. Attendances are well maintained. Much interest has been aroused by special addresses on the "Second Coming of Christ." Bro. Cuttriss continues to devote himself with energetic enthusiasm to the work. On a recent Sunday evening, after an eloquent address, an elderly man responded to the invitation. Bro. Cuttriss has spent four years with the church as evangelist, and at a well-attended meeting he was very heartily invited to continue for an indefinite period. It is expected that Bro. Cuttriss will continue his appreciated ministry with the church.

Wellington church continues in good heart, though without a resident evangelist. Bren. Vickery, Downey and Hearle have conducted the services. One young man decided for Christ, and has been baptised and welcomed. Meetings are well attended by members and others. The mid-week prayer meeting is exceptionally well attended. The subject is introduced by one appointed, and then discussed; many take part. The Bible School anniversary was held in splendid weather. At the afternoon service about 200 attended. Bro. V. Brown spoke to the scholars on "Eyesight." Singing by the school was good. At the gospel service between 400 and 500 were present. Bro. Downey, superintendent, spoke on "Righteousness Exalteth a Nation." The singing was considered the best given in connection with the school. On the following Wednesday, after the tea, a good programme was given by the scholars to a good gathering. The girls' club closed its year's undertakings with a sale of work, sweets and flowers in the first half of the evening; the latter was given to a social evening among the young people. A Christmas tree is being arranged by the girls' club.

Tasmania.

Collins-st., Hobart, welcomed the evangelist, Bro. L. Johnston, also Sisters Mrs. Johnston and Mrs. Magor, back from Federal Conference. Sister Miss Bradley received a welcome after six months' absence in Victoria. Sisters of the guild gave an afternoon to welcome the sisters home; a dainty afternoon tea was served, and the room was prettily decorated. Services

were well attended during November. The Bible School held a social gathering on Nov. 25, which was much enjoyed by scholars.

Launceston Y.P.S.C.E. enjoyed a successful motor-boat picnic down the Tamar to Rostella. Bro. Doug. Duff is in holiday-fellowship from Swanston-st., Melbourne. Sister Mrs. Will Stevens is recovering quickly from her dangerous illness. The offering to Tasmanian Home Missions was received on Dec. 5. On that morning Bro. N. G. Noble received a young brother into obedient fellowship. Bible School anniversary services were greatly enjoyed by splendid attendances. Bro. Noble spoke at 11 a.m. on "The Inter-relation of Bible Schools and Home Missions." Bro. Will Waterman spoke impressively at 3 p.m. on "Ephraim is a Cake not Turned," and Sister Mrs. Noble presented 55 school gifts to members of the cradle roll department. Bro. Noble's evening message was "The Spider taketh Hold with her Hands and is in Kings' Palaces." Three lads accepted Christ. Bro. Ronald Pitt's effective training of the large choir was greatly assisted by an excellent orchestra, and the accompaniments of Sister Harold Stevens at the organ, and Sister Herbert Brown at the piano. The anniversary concluded on Dec. 8 by the demonstration and prize-giving.

Western Australia.

At Maylands good attendances marked the return of Bro. Sterling from Kalgoorlie. On the first Lord's day he gave a resume of mission work at Kalgoorlie in the morning, and an address on "The Message that Wins" at night was greatly appreciated. A young lady confessed Christ.

On Dec. 5 Bunbury had fellowship with Sister Robinson, Sister Ferguson, Bro. and Sister Fieldus, of Fremantle, and Bro. and Sister Forsyth, of Bassendean. All meetings were good. At night a young man and a young woman made the good confession. Both brethren and sisters have organised working bees in order to renovate and improve the church property. All auxiliaries are in a healthy condition.

At Bassendean on Tuesday evening, Dec. 7, the quarterly mite box social was held. The prayer meeting was conducted by Bro. Peacock. These meetings continue to be well attended. On Sunday, at the morning service, an address by Bro. D. M. Wilson was enjoyed. In the evening the Y.P.C.E. society took charge of the meeting, it being the anniversary of the society. Bro. Peacock gave a special address to the young people.

There were splendid meetings at Harvey on Nov. 21 and 22, on the occasion of the church anniversary. Bro. Wakefield, the evangelist, and Bro. K. Robinson, of Bunbury, gave the addresses. The Bible School continues to make good progress. The Children's Day offering amounted to £3. All the church auxiliaries are working well, and the work is in a splendid condition. All were glad to have visits from eastern States' delegates.

On Wednesday, Dec. 1, Bro. Stirling took his departure for Maylands, his home church, after two months' labor at Kalgoorlie. A large number of brethren met at the station to say goodbye. Bro. Stirling proved himself a great worker for the Master. In the evening, at the meeting for prayer and Bible study, six young ladies were baptised. There were 105 present. On Thursday afternoon, Dec. 2, the sisters held their final meeting for the year; they go into recess during the summer months. The sisters of the church have kindly undertaken to provide the carpet for the church when the ex-

tensions are finished. On Thursday evening the men's brotherhood had their usual fine meeting. They have made themselves responsible for the painting of the church extensions. The "Young Ladies' Own" have decided to provide for the installation of the new electric light. There were fine attendances at all services on Sunday, Dec. 5, Bro. Pollard, B.Sc., exhorting. Bro. Hunt gave a fine address at night. 280 met around the Lord's table. Bible School attendances, 238.

Good congregations all day at Lake-st. chapel on Dec. 5. At the communion service Bro. Hagger exhorted. The men's class held a special session, this being its second anniversary. Mr. J. R. Blanchard, B.A., gave an address, which was appreciated by a large attendance. At the gospel service, which was special for men, Bro. Hagger gave a fine address entitled "A Man at his Best." Three young people made the good confession.

Queensland.

At New Veteran on Dec. 5 Bro. C. S. Trudgian preached on "The One Thing Needful." Drought still continues.

At Gympie morning service on Dec. 5, Bro. King addressed a good gathering. Bro. and Sister Roach, of Murwillumbah, N.S.W., were visitors. At night Bro. Wilson conducted the service.

The work at Wynnum is progressing very favorably. Five have been baptised, and three baptised believers have been received into fellowship; amongst the former was a brother who had been an elder of the Presbyterian church for over thirty years. The church held its first anniversary service on Sunday, Dec. 5. An appropriate and inspiring sermon was preached by Bro. Bassard, the preacher. The church is greatly indebted to the Endeavorers for the gift of a beautiful silky-oak platform rail which they had erected in time for the anniversary. On Dec. 13 the church and Sunday School were to combine in holding their anniversary social.

South Australia.

Meetings at Maylands have been fairly well attended, Bro. Collins speaking. On Dec. 2 K.S.P. presented their annual break-up in the form of a gymnasium display, before a good audience, Bro. R. L. Tonkin, of the Henley Beach church, being their gymnastic instructor, and great credit is due to him for the advancement of the boys.

At Queenstown on 6th inst., 83 of the Band of Hope members visited Cheltenham society. On Sunday, 12th, G. Cox exhorted the church. Sunday School attendance, 188. In the evening Mr. Brooker spoke on "Practical Christianity." On Saturday, 11th, the girls' club paid a visit to the Protestant Children's Home at Norton Summit. At 6.30 p.m. Miss Love (a choir member) was married to Mr. J. Robinson.

Knoxville new Lord's day school was opened on Saturday, Dec. 5, by Bro. Langlois, assisted by Bro. A. Charlick. Bro. A. Chiles presided. The principal speakers were the Mayor of Unley, Mr. Bindall; Hon. Morrow, M.L.C., Federal President; Bren. D. Thorpe, W. Graham, Riches, Paternoster, Webb, and Wickham, the contractor. The services were continued until Thursday night. Bro. Graham has been appointed secretary to the next Federal Conference. The work is in good heart.

At Kadina on Dec. 8, a good concert was given by the young men of the church in aid of the debt on the building. On Sunday morning there was a good meeting and splendid attendance of members. Visitors were Bro. Gordon and Bro. Dealy, from Gawler. Mrs. Hauber was welcomed after her illness. Bro. Wilton exhorted. There was a splendid J.C.E. meeting at 10 a.m. when Bro. Alf. Russack, jr., gave a nice address. There was a delightful gospel service at night, when a young girl made the great confession.

At Gawler, Bro. Oram spoke at both meetings on Dec. 12, after being laid aside two Sundays

with gastric influenza. Bro. Doley, Killmier, Wallace, Ludbrook and Mr. W. Nelsen from the Methodists, took the service for Bro. Oram. The Bible School and both senior and junior C.E. are keeping up well. Bro. Doley, church secretary, recently suffered bereavement in the loss of his father. Sister Gladys Hindow is still very ill. A good response was made for Christmas cheer for her from the members. Bro. W. Dealy has been appointed deacon in place of Bro. Humphries, retired.

On Sunday morning, Dec. 5, Sister Mrs. Ira Durdin declared the new portion open, following which Bro. A. Hudd, of Maylands, led the members assembled in a short thanksgiving service prior to the commencement of the morning meeting. The porch, and the renovated walls, add much to the appearance of the chapel as well as giving increased convenience in carrying on the work. The annual Christmas tree and party in connection with the Bible School was presided over by Bro. Durdin on Dec. 7, a very enjoyable evening being spent. Toys and gifts were brought by the children to be forwarded to Minda Home. The work continues bright and prosperous, giving much encouragement.

Victoria.

Newmarket church enjoyed H. A. Saunders's message on 12th inst. Best meeting for the year at night, when three candidates were baptised. Home Mission offering is over £11/10/-.

Malvern-Caulfield is having good meetings at every service. A number of strangers are attending. Bro. Griffin has taken hold of the work, and is preaching powerfully and organising wisely.

Kaniva on Lord's day, Dec. 5, had an address from Bro. Reg. Bolduan, who is to assist with the work in the district during the College vacation. He also took the service at Sandmere in the afternoon.

On Nov. 25 the church at Ararat held a sale of work and Christmas tree, and a profit of £55 was realised. Last Saturday the older scholars and teachers of the Bible School held a picnic at the Hopkins River, and had a very enjoyable time.

Meetings at Warracknabeal continue good. Bro. Searle, of Brim, was the speaker on morning of Dec. 12. In the evening Bro. Cambridge spoke on "Three Ways of Meeting Sin," when a young lady made the good confession. The Christmas fair held on Dec. 2 was a great success.

Morning worship meetings at Horsham are well attended. The Bible School is also increasing in numbers. A choir under Bro. Helmore is preparing for a special Christmas service. Good congregations gather at night to hear Bro. Payne's gospel message.

Prahran had Bro. L. C. McCallum all day on Dec. 5. His services were much appreciated, and at night a young man accepted Christ. Splendid services on Dec. 12. One baptised believer was welcomed to membership. Two others decided to follow Christ in baptism.

Anniversary services at Wilkur on Dec. 5 were a distinct success. The school building was taxed to its utmost to accommodate people. The scholars sang sweetly. Bro. Searle gave a fine address on "Life's Object Lesson," at the conclusion of which a young man made the great decision.

Yarrowonga church has been enjoying very fine meetings. Several visitors have been present, including Sister Miss E. Drysdale, of the College of the Bible. Bro. F. Pallott, of Shepparton, was present at prayer service on Nov. 30. A new scholar has been enrolled at each Bible School. The Ladies' Guild held a very successful Christmas fair on Dec. 9.

Good meetings at Carnegie last Lord's day. Bro. Arnold, from the College of the Bible, addressed the church very acceptably in the morning. In the evening Bro. Shipway spoke on "The Companionship of Christ" to a congregation including a number of strangers. The service was most inspiring. The young

people's society closed its year's activities by an enjoyable social evening on Saturday last.

Glenferrie church has been privileged in receiving a series of illuminating and informative addresses by T. H. Scambler, B.A., on the subjects of "Spiritualism" and "Christian Science." Occasion was taken during the week to express appreciation of the good work done by Miss Hay and Bro. Methven (student-helpers), and tokens of esteem were presented to them from the Bible School.

Swanston-st. last Lord's day had beautiful services morning and evening; several visitors present. Dr. Brandt's morning subject was "The Star of Bethlehem," and in the evening "A Visit to Bethlehem," illustrated by some fine views of places and incidents in the early life of Jesus, accompanied by an excellent sermon based on the illustrated subject. The evening service attracted a large audience, the building being almost full.

Surrey Hills has had fine exhortations from Bro. J. E. Thomas and T. H. Scambler. Lord's day morning services are splendidly representative of the membership. It is expected that the Home Mission offering will surpass the "best yet." Last Wednesday evening the Phi Beta Pi and K.S.P. clubs of North Richmond gave a delightful display of eurythmics and athletic exercises in Surrey Hills school hall. This was in aid of the funds of the local Phi Beta Pi auxiliary.

Colne Ladies' Aid Christmas fair was a great success. Already they have handed £30 to the treasurer to reduce the debt on the chapel, and have also promised a further amount towards some other expenses. The girls' club has given a new curtain to the chapel. All the week night meetings in connection with the church have gone into recess until early in the new year. Eight out of the ten who took their stand during the recent mission have been baptised and received into fellowship.

At Doncaster on Sunday evening a young people's service was held. Bro. Lang spoke on "The Challenge of Christ." At the conclusion of the address nine made the good confession. Recently Bro. Enniss gave an outline of Home Mission work, and Bro. W. Clay has given a talk on the work of the Social Service Department. The death of Mrs. Lee, wife of one of the oldest members, Bro. John Lee, is reported with regret. Mrs. Lee's family are all members, and sympathy goes out to them in their sorrow.

North Richmond meetings are well attended and inspiring. On Lord's day, Dec. 5, Bro. F. Pittman addressed the church. In the afternoon the awards won by the scholars in the recent Bible School examination were presented. The school is proud that Bro. J. Gray received the Federal award, also that the school has gained the highest number of awards for five years in succession. Home-coming day was celebrated last Sunday. Bro. Cameron occupied the platform, and a very successful day was spent.

At Oakleigh, Bro. T. W. Smith and L. C. McCallum took the services during the last two Lord's days, with credit to themselves and profit to their hearers. The boys' club wound up the season with a successful social last week, followed by a similar function for the girls' club this week. On Wednesday the mission hand held a married women's concert in aid of the building fund, which will receive a welcome help. A good programme was well rendered and received. Refreshments concluded a successful effort.

Wedderburn church enjoyed the fellowship and help of Bro. Landells during Bro. Mudford's vacation. The following Lord's day Bro. and Sister Hall, of St. Arnaud church, were present. Bro. Hall spoke at all meetings, which were well attended. Meetings on Dec. 12 were affected by sickness. Bro. Treble spoke in the morning. Bro. Mudford's address in the evening, entitled "Authority in Religion," was worthy of a crowded meeting. The Bible School picnic was

held last Wednesday, and the Christmas tree in the evening.

South Richmond meetings have been very good lately. The Bible School concert was a great success. On Saturday night last the young people's club held a social and invited the officers and members to attend; about 45 responded to the invitation and had one of the best socials held. The club is a credit to the church, and those who have the management. On Sunday, at 11, Bro. Plummer gave a very nice address. Bro. Hinrichsen is leaving early next year, and Bro. C. Jackel will take his place as preacher for twelve months.

Warrnambool church anniversary proved most successful, being the best ever held. The visit of Bro. J. E. Shipway largely contributed to this, and some splendid addresses were given by him to the church and the J.C.E., K.S.P. and Bible School. Sunday afternoon the school observed Children's Day. The anniversary tea was a happy function. The H.M. offering totalled £4/4/4, being "better than the best on record." Bro. Shipway also visited Pt. Fairy in the interests of Home Missions. Bro. W. Drewett has joined the teaching staff of the school.

Gardiner church was favored with a very fine concert programme by the Balwyn church choir on Tuesday, Dec. 7, the proceeds going to tennis court funds. On morning of Dec. 12 Bro. Reg. Enniss ably exhorted, and in the evening the two cricket clubs of the church were present. The building was about full, and many strangers were present. Bro. Gebbie gave a strong message. Two ladies made the good confession, and were baptised the same hour, whilst the husband of one of them was received into fellowship as a baptised believer.

At Camberwell Bro. F. Pittman is faithfully proclaiming the gospel, and there have been several baptisms of young folks from the Lord's day school. Sister Miss Brown has undergone a very serious operation, but hopes to be soon out of the hospital. Mrs. Brown, snr., has been confined to her room for several weeks, but she may be allowed up in a few days. Several of the senior girls of the Bible School, led by Lila Brown, organised a small sale of work which was held on the 11th inst., on behalf of Dr. Oldfield's hospital at Dhond, and realised about £11.

Good meetings at both services at Lygon-st. on Dec. 12. J. McGregor Abercrombie's address in the morning was appreciated. At night A. G. Saunders, B.A., gave a powerful sermon on "The Emmanuel Message." Several Christmas carols were sung by the Lord's day school choir, accompanied by an orchestra led by Bro. Will Davidson, assisted by Sister Pittman at the organ. After the service the orchestra rendered selections from "The Messiah." On Tuesday, Dec. 7, an enjoyable church social was held, presided over by Bro. Reg. Enniss. Various items were given by the young people. The sisters of the Dorcas Class prepared refreshments.

New South Wales.

On Dec. 12 Bro. Clydesdale gave a helpful morning message to Chatswood church. In the evening George Dixon, son of Bro. Percy Dixon, was baptised, having confessed his Master the previous Sunday. Bro. Whelan's gospel message on "The Man God Called a Fool," was greatly appreciated by a full congregation.

On Dec. 5 Bro. P. J. Pond commenced his tenth year at Lismore. Two new members were welcomed in the morning. At night nine girls and boys made the good confession. During the week the scholars gave the Children's Day programme for Foreign Missions before an appreciative audience.

Good meetings at Gilgandra on Home Mission Sunday, Dec. 5. Visitors included Bro. Gaggin and Ball, and Sister Mrs. Ball, of Dubbo. Bro. Ball rendered a solo, "The Lord is my Light." H.M. offering was £20. The gospel service was also very well attended. An open-air mission band has been formed, and is doing a good work.

OBITUARY.

(Continued from page 803.)

do not mourn as those who have no hope, but look forward with joyful anticipation to the time of the great reunion around the Father's throne in glory. The funeral took place in the Box Hill cemetery, Bro. Scambler, assisted by Bro. Allen, conducting the service, which was most impressive. "The Lord gave, and the Lord has taken away; blessed be the name of the Lord."

SOUTH AUSTRALIAN SISTERS' AUXILIARY.

At the monthly meeting held on Dec. 2, Mrs. H. Taylor, of Maylands, had charge of the devotional session, and gave a helpful address. Mrs. Forbes presided over the business session. Reports of the committees showed activity and progress. 137 visits were made to hospitals, and 25 letters written to isolated members. Nine collectors were appointed for the suburban churches for literature for distribution.

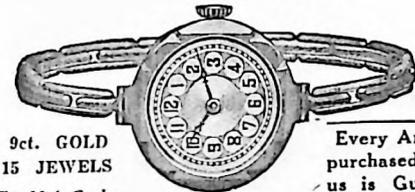
Mrs. Bond, the treasurer, reported that the general fund stood at £6/0/9, and that there was in hand for Home Missions £5/4/7, and Foreign Missions £2/0/5. The number of additions to the churches from the Sunday Schools reported was eight.

Miss Thompson reported that Mrs. Rollbusch (Semaphore), Mrs. Mary Carman (Norwood), and Mrs. Skinner (Mile End) had fallen asleep in Jesus.

The president extended the season's greetings, and it was arranged that the February meeting should be taken by the Home Mission Committee.—Mrs. A. L. Read, Secretary, "Bonnie Doon," Edward-st., Evandale, St. Peter's, S.A.

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Printed and Published by the Austral Printing and Publishing Company, Ltd., 528, 530 Elizabeth-street, Melbourne, Victoria, Australia.