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Trembling for the Ark of God.

IN the Books of Samuel there is narrated the story of the bringing back of the ark of God from the country of the Philistines to Kirjath-jearim, and later from Kirjath-jearim to Jerusalem. To remove the plagues from their land, the Philistines decided not to attempt to keep the ark longer in captivity, and, with the desire to show it reverence, they used a new cart as the means of transit. Curiously, King David followed this heathenish example, and also "set the ark of God upon a new cart," and this departure from the Lord's injunction led to disaster. As David knew, God had ordained that the ark should be carried on the shoulders of the Kohathites. To the Philistines no law regarding the sanctuary had been given; but to Israel the law was clear, and hence judgment followed upon disobedience. As Matthew Henry says, "Philistines may cart the ark with impunity; but, if Israelites do, it is at their peril. And it mended the matter very little that it was a new cart; old or new, it was not what God had appointed." To follow the example of irreligious—or even religious—neighbors is not a safe course for the people of God. Our preachers of a bygone day were wont to make effective use of this incident and warn people against "modern new carts" and any abandonment of the expressed will of the Lord.

The touch of death.

The narrative in 2 Samuel 6 of the journey of the ark is wonderfully graphic. The joy of the king and his people, exulting at the thought that again the ark of God is with them, is admirably portrayed. Presently the joy turns to mourning. The words of the chronicler telling of the tragedy and its effects are impressive in their simplicity:

"And when they came to Nachon's threshing-floor, Uzzah put forth his hand to the ark of God, and took hold of it; for the oxen shook it.

"And the anger of the Lord was kindled against Uzzah; and God smote him there for his error; and there he died by the ark of God.

"And David was displeased, because the Lord had made a breach upon Uzzah: and he called the name of the place Perez-uzzah to this day.

"And David was afraid of the Lord that day, and said, How shall the ark of the Lord come to me?"

The naturalness of the story appeals to us. We feel we know David, for his feelings were what ours would have been—his displeasure as well as his fear. How naive he is—"displeased" with God's action rather than grieved that he had disobeyed God! David had to learn that not even a right motive is justification for a wrong act. God's word must be obeyed in a right spirit: it will not suffice that a man profess to have a right spirit as he disregards the revealed will of Jehovah.

Uzzah's case was more than sad. Who can doubt that a sincere desire to save the ark from falling prompted his act? He had no wish to desecrate, but instead thought he would show respect and give help. Yet he was struck dead. God had long before declared the death penalty for such an offence. The severity of the punishment was not for Uzzah's or Israel's sake alone; "whatsoever things were writ-

ten aforetime were written for our learning." Our preachers used to stress the lesson of implicit obedience, and illustrate by this incident. Here is a sample of their treatment. "Someone may say, 'The ark was shaking when Uzzah touched it. Do not "circumstances alter cases"?' Possibly they do, in worldly matters, but not when the words of the Lord are in question. And here a most weighty point comes under our notice. If ever there was a case in which a violation of Scripture could be justified upon the plea that 'circumstances alter cases,' surely Uzzah's would be such a case. There seems much to excuse him. The cart was shaking: the ark appears to be in danger; and with, as men would say, a good motive, he puts forth his hand. Yes, but God had said 'they shall not touch,' and Uzzah did touch."

God cares for his ark.

Matthew Henry repeats the lesson and carries instruction one point further: "God would hereby teach us that a good intention would not justify a bad action; it will not suffice to say of that which is ill done that it was well meant. He will let us know that he can and will secure his ark, and needs not any man's sin to help him to do it." That last sentence seems to us very suggestive and to contain a much-needed lesson.

Oh, how often good Christian people are led to tremble for the safety of the ark! We see the shaking of the "new carts"; we see impious hands stretched out to injure, and we are afraid. Afraid of what? That the Lord cannot look after his own? That the puny finger of a creature of a day will successfully overthrow the works of the Eternal God? That the purposes of the Almighty will permanently be frustrated? No one would say that these impossible things will happen, but by our actions we seem to imply a belief in the absurdity.

Possession.

*I have no garden of my own,
No row of flowers, no cool, green shade of tree,*

*But kindly robber-breezes blow
My neighbor's garden-fragrances to me.*

*And thro' my kitchen window-pane
I see his flowers unfolding to the dawn;
The growing beauty of his tree;
The loveliness of dewdrops on his lawn.*

*I have no garden of my own;
I may not sit beneath my neighbor's tree;
But wherefore should I envy him?*

In scent and beauty I am rich as he.
—Constance I. Davies.

God's word is assailed by blatant sceptics and by some professed friends—do we tremble for that Word? No; it has endured the assaults of the ages; it "abideth for ever," and the rejected word may in the great day of God prove the judging factor and cause the discomfiture of its opponent. Do we fear for the church? We know it is hated by some, and neglected by multitudes. But the gates of hades shall not prevail against it. Do we lose our faith in the gospel? Shall we substitute some other message for the story of the

cross? Nay; for man's need of a Saviour is now the same as of old; the Christ is the same yesterday, to-day and forever; and the gospel is still "God's power unto salvation to everyone that believeth."

The things "written aforetime" were not written for warning alone, but, as the apostle says, "that we through patience and comfort of the Scriptures might have hope." "If anyone thinks he sees the ark of the Lord falling he can be quite sure, as John Newton put it, that that 'is due to a swimming in his own head.'"

Empty Seats.

"Thou shalt be missed because thy seat shall be empty."—1 Sam. 20: 18.

Even furniture can be very vocal. It can be very eloquent, very pathetic, stirring, exciting, subduing, as the case may be. We sometimes "listen-in"; "listen-in" to the stories and messages that broadcasting artistes have to tell. Have you ever "listened-in" to the stories that even items of furniture have sometimes to tell? How relieved, say, some lonely vigil may be by just hearkening to the stories, for instance, that the old grandfather clock in the corner has to say; or that little trinket or keepsake you have now had for so many years or that empty cot not yet removed from the window or that old arm-chair that really faded and failed years ago. What stories these things can tell, if only we will let them; and how they may charm many a lonely hour by the messages they have to give. Furniture, we repeat, can be very vocal.

And sometimes it can be more vocal than things ordinarily vocal. An absence can be more potent than a presence; an empty seat can be more eloquent than a filled one. "We are largely ruled," says someone, "by empty chairs," and there is no doubt we are. Perhaps, at times, we are more ruled by them than those that are constantly occupied. They exercise, at least, a great influence over us, and an influence from which at times we cannot escape. Let us listen, then, to what the "empty seat" has to say; it may be that its message will be all the more potent because the seat is "empty."

There are three types of "empty seats" it is to be ours now to consider. There is, first, "the seat that is only sometimes empty"; then there is the seat "that always will be empty"; then, again, there is "the seat that never is empty." Let us give each thought respective consideration.

"Sometimes empty."

First, there is "the seat that is only sometimes empty." That is, it is sometimes occupied, and sometimes not. Its occupant "comes and goes," and usually there is not a great deal of significance attached either to the coming or going. It is only "empty" sometimes, as it is only "filled" sometimes. In this seat, say, sat the sailor-father; but

his ship has gone on a long voyage, and he has gone with it. Yet, all things equal, he will be back soon, and the place that once knew him will, happily, this time know him once again. In this seat sat mother; but mother has got a little run-down, and has gone away for a few days' rest and change. She will be back again shortly; and once again the empty seat shall be empty no longer. There are seats, and multitudes of them, that are only empty—sometimes! They are filled, and left, only to be filled again. They belong to the ordinary routine of life's common comings and goings.

For all that, however, we can imagine that the sometimes-empty chair can exercise a most redemptive and useful ministry. It can, for instance, "create a deeper appreciation of the one who, having left it, has only left it to return to it." The interval can effect a wondrous change. Mother can come back much more appreciated than when she went. By it the children may be led to see what she really does, and not what they only thought she did! A seat, temporarily emptied, can sometimes do far more good than a seat that is never emptied. One needs to leave it sometimes to win the appreciation that only leaving it can procure. The empty chair, we repeat, can be useful in creating a deeper appreciation of the one whose lot it is to fill it day by day.

But we can see a further redeeming ministry in all this. It can mean that the one who "occupies the seat, having left it and returned to it, can return with a deeper appreciation of it than ever before." We need to leave a thing, sometimes, to discover its worth; and, to discover also that the thing left is so much more valuable than the thing we set out originally to find. Our minds, for the moment, turn to the Prodigal. He quitted the old seat at home because he thought he could find a better in the far country, only to find out, however, that the most comfortable seat he ever had was the one under his father's table. And we are quite sure that many another young Prodigal has had to come to the same conclusion. Distance, we know, lends enchantment, but we want to be pretty sure of the enchantment before we give up a present

comfort in order to seek it. The chair under the parental table can be worth a hundred in the far country, for all the guise of comfort they may offer. We can experiment with a fresh seat only to return to the one we left with a fonder esteem and a deeper appreciation. And in that, we repeat, there can be a most helpful, effective, and redeeming ministry.

"Always empty."

Then, in the second place, there is the seat "that always will be empty." If the other was pathetic, this, indeed, is tragic. It is the seat that, having been vacated, has been vacated never to be filled again. And in this sense of the word there can be no such thing as a substitutionary theory. Another may be chosen to fill it; but for all that, it can be as empty as ever. Individuality can never be actually duplicated. No one can possibly take the seat of another. The seat emptied of its occupant is, in this sense, for ever empty. What death removes it removes once and for all.

Yet, the more tragic thing is not the "emptiness," but the sense of "loss" that comes of the "emptiness." The "emptiness" is but a mere incidental thing. It is only an accident in the situation; the main thing, the thing that grieves and saddens, is the sense of "loss" indicated by the emptiness. The grim fact—the fact that grips above every other—is the sense of "loss." "Thou shalt be 'missed.'" The emphasis lies there.

It is sadly true that we can leave a seat empty, and, for all that (in the best sense), not be missed; that we can pass away, and, from the standpoint of real usefulness, for the world to be scarcely conscious of our passing. And if there is any pathetic situation, it certainly is pathetic just there. The tragedy of a vacant seat is not in its mere vacancy, but in its occupant having left the seat not to be "missed." I would like, at least, to feel that when my turn comes, some hearts will be the sadder for my going; that some tears will be shed by way of loving remembrance; that some will feel the loss, and feel it because of an influence that soothed and blessed and gladdened; because there was a touch that could heal the smart; a ministry that cheered and brightened, and led into life's true and golden way. It is not in leaving the seat empty; it is in being "missed" when the seat is empty.

Teach me to live, with kindly words for all,
Wearing no cold, repulsive brow of gloom.
Waiting with cheerful patience till thy call
Summon my spirit to its heavenly home.

If we live like that we shall be really "missed" when we can occupy our seats no more!

"Never empty."

In the last place, there is "the seat which, though empty, is never empty." This, we can best make clear, perhaps, by an illustration culled from one of Mr. Frank Boreham's books. It was Mr. Boreham's lot one day to pay a visit to a member of his

church at Mossgiel, the member being a Scotsman who lived about seven miles away. Arriving at the house, Mr. Boreham was met by the daughter who, showing him into the room, placed a chair for him by the side of the sick man's bed. Mr. Boreham, occupying the chair, saw another on the opposite side of the bed, directly facing the pillow, as if its occupant had been in earnest conversation with the patient. "Ah, Alec," said Mr. Boreham, greeting the sick man, "so I'm not your first visitor!" "Oh," he said, "I'll tell ye about the chair by and by." Mr. Boreham, however, found him too ill to be wearied by general conversation, so he read to him the Shepherd's Psalm, led him to the Throne of Grace, and rose to go.

"About the chair," said the old Scotsman, as Mr. Boreham took his hand, "it's like this. Years ago I found I couldna pray. I feel asleep on my knees, and, even if I kept awake, my thochts were aye flittin'. One day, when I was sair worried about it, I spoke to Mr. Clair Mackenzie, the meenister at Broad Point. . . . And he telt me not to fash ma head about kneeling

down. 'Jest sit ye down,' he said, 'and pit a chair agen ye for the Lord, and talk to him just as though he sat beside ye!' An' I've been doin' it ever since. So now ye know what the chair's doin' standing the way it is!"

What a capital thing to do! For there's no one who can fill our vacant chairs as can the Lord. No one with whom we may hold sweeter converse; no one who can talk to us of our losses more helpfully than he. Is there, we wonder, an empty chair in your home? Is there a voice, now silent, that once you used to hear; a face departed that you loved to see; a hand, now no more, you loved to kiss and caress; a kindly presence no longer with you? Why not set the vacant chair for the Lord? Why not let him come and occupy it, that he may relieve your loneliness, charm your hours, dry your tears, inspire your hopes, point to the better things that are before? Why not? The chair can be filled no better. There can be no more delightful Companion.

Then let him fill it, and, if he comes to fill it, it shall never be empty again!—A. Russell Tomlin in "Christian World Pulpit."

The Wondrous Faith.

Chas. Watt.

"Seeing ye have purified your souls in your obedience to the truth unto unfeigned love of the brethren, love one another from the heart fervently."—1 Pet. 1: 22.

The chief peculiarity of the Christian faith, and the radical difference between it and human wisdom, is that it presents entirely new incentives to action. Human wisdom cannot present motives strong enough to influence to a better life. It is only those presented by the Christ that can restrain men's wildest passions and regulate their conduct. There are two great dynamic forces that are at work in the world:

(1) *The Wonderful Love of God.*—It was contemplating this regenerating force that led the beloved John to declare, "We love because he first loved us" (1 Jno. 4: 19). Not we love *him* but we learned to love all.

(2) *The Complete Sacrifice of Christ.*—Hence Paul said, "He loved me and gave himself for me." In this we have the great motive power of the world.

Now, let us note from our text,

In what the power of Christianity lies. "In obedience to the truth." The truth mark. Not any truth; not the truth about astronomy, or geology, or philosophy; you might know much about these things and yet remain very impure. Nor is it the truth made known through Moses; for while the Law was given by Moses, the grace and the truth came by Jesus Christ. Now it was obedience to *this truth* that had wrought such a marvellous change upon them, and it had touched them at every point of their being.

(1) *It touched their hearts.* The truth came and demanded that they must "believe on the Lord Jesus Christ with all their hearts." *And they obeyed.*

(2) *It touched their wills.* It demanded that they should "repent and turn from sin." *And they obeyed.*

(3) *It touched their lips.* It demanded that they should, before many witnesses, "confess with the mouth the Lord Jesus of life." *And they obeyed.*

(4) *It touched their lives.* It demanded that they should surrender themselves to Christ by being "buried with him in baptism, rising with him to walk in newness of life." *And they obeyed.*

Now, please note

What obedience to this truth had accomplished.

"Purified your souls." Now it is only the truth as it is in Jesus can do this. The old covenant could never accomplish it. Heb. 9: 13, 14 tells us that the Old Covenant can only purify the flesh, while the blood of Christ can "purge the conscience from dead works to serve the living God." Conscience is the judgment of the soul approving or reproaching us. Consequently, when the conscience is purged of guilt, the soul is purified. But that cleansing of the conscience can only come by "obeying the truth"; therefore Peter wrote baptism doth also now save us, not because it cleanses the filth from the flesh, but the answer of a good conscience toward God.

The evidence of the purification.

"Unto unfeigned love of the brethren." All the sacred writers make this the crucial test. Read 1 John, chapter 4 and 3: 14: "We know that we have passed out of death into life because we love the brethren." Is not this in strict keeping with our Lord's words, "By this shall all men know that ye are my disciples if ye have love one to another" (John 13: 35)?

In order to see what this love is, let us note the three expressions which the apostle makes use of in referring to it.

(1) *It Must be Genuine.*

"Unto unfeigned love of the brethren." To "feign" is to dissemble—to make believe. And to do this is to counterfeit the most valuable coin in the divine mint. Paul writes the Romans, "Let love be without hypocrisy." And what does all this mean? Just this. When I profess to love my prother to his face, and then say or do something mean of him behind his back, I play the hypocrite.

(2) *This Love Must be Deep.*

"Love one another from the heart." As John puts it, "Let us not love in word, neither in tongue, but in deed and in truth, and hereby we know that we are of the truth, and shall assure our hearts before him."

True love does not need to be talked about; that mother does not need to tell her invalid child that she loves him. My brother, love that is "from the heart" will not easily be afflicted. No trifles will turn it aside. Such love "suffereth long and is kind," "beareth all things," and "never faileth." Then, mark, if we have this love "we shall know that we are of the truth." That is a test there can be no mistaking. But this is not all. If we have this love, "we shall assure our hearts before him."

It will not be necessary to pass judgment on our shortcomings; our hearts will do that.

(3) *This Love must be Intense.*

"Love. . . from the heart fervently." The stringed instrument, you know, only gives out its music when the strings are properly tightened. And so it is only the love that is intense—same word as tension—that will meet the divine requirement. Hence said our Lord: "A new commandment I give unto you, that ye love one another as I have loved you."

Now, Jesus Christ throws a flood of light on this subject by one thing he said: "For if ye love them that love you, what reward have ye? Do not even the publicans the same" (Matt. 5: 46). Now our Lord loved all men, and those who needed it most he loved most. Let us go and do likewise, remembering the test, "as I have loved you."

"In the deed that no man knoweth,
Where no praiseful trumpet bloweth,
Where he may not reap who soweth—
There, Lord, let my heart serve thee."

If Christ had not Come—?

W. Remfry Hunt, F.R.G.S.

There is a fine analysis of thought in Schelling's arresting phrase, 'the formation of the successive religions reveals to us the great crises of the human conscience, and its reaching out after the sense of the Divine assurance.' In all times and in all climes it has been the consciousness of the presence of the divine, and that which Epicurus called, 'a grasp of him,' a *sensus numinus* without which religion could not have arisen nor have had an interpretation. The age in which Jesus came could not account for him. All over the known world of his day, there was an innate consciousness and general expectation of a Coming One. In divers ways and in diverse manners there was shadowed, on the screen of history, symbols, adumbrations, prophecies and fulfilments. It suggested twilight, starlight and successive revelation out of which might emerge the procession of the seers as is depicted in the Hebrew epistle. Nor is this all.

Spaciousness in thought.

If there were more spaciousness in our thinking there would be wider horizons in our vision. In the sixth century before the Christian era, Chinese scriptures, Egyptian monuments, Assyrian slabs and Buddhist sutras envisaged and adumbrated the incarnation. This was illumined by the spiritual research and dare of thinkers like Pythagoras, Shakyamouni, Gautama, Zoroaster, Confucius, and other pagan philosophers; like Cicero, Seneca, Plato, Aratas, and others. One senses in some of the teachings of even ethnic scriptures, as also in the aspirations of primitive peoples, the echo of a divine voice in their noble sentiments and in the thoughts of great poets and moralists among all nations. Plato said truly: 'Wonder is the mother of philosophy.' Here is a theme which is full of . . . large discourse, Looking before and after.'

Negatives that invade.

Even the Scriptures sometimes insert a negative into the great facts of our faith in order that the very darkness of the supposition may make us more alert to the positive content of the truth. Hurling some of these questions upon us, Jesus said: 'In my Father's house are many mansions, if it were not so I would have told you.' Paul startles us into a fresh consciousness of values, when he argues: 'If Christ had not died'; and 'If Christ be not raised'—these show that even an imaginary negation may quicken our apprehension of reality. Where faith is clouded hope is shrouded. This was demonstrated in the period of the ascendancy of Rome, when the historian writes: 'All religions had become equally true to the people, equally false to the philosopher and equally useful to the politician.' The same demonstration of failure was seen in China, India, Arabia, Phoenicia, as was seen in Egypt, Assyria and Chaldea. Men had visualised the divine in the shekina glory, in burning bush, in statuary, altar and shrine; but God incarnate was to bring the idea of God from the remote to that of identity and of a divine fatherhood. It remained for Jesus to release the idea of God from some far-away Olympus, and to make the divine our mystic companion, walking by our side and sharing our trials, and touching our imagination with things of heaven. In his fine poem on 'Higher Pantheism,' Tennyson sings:

'Speak to him, thou, for he hears, and spirit
with spirit can meet,
Closer is he than breathing, nearer than
hands and feet.'

Faiths that die.

If Christ had not come the wondrous arch of prophecy would have lost its key and become as the debris of the faiths that die. With his com-

ing the whole gallery of worthies in Matthew's genealogy becomes as a splendid cloud of witnesses opening a gate as through which the conqueror passes in triumph. It is Immanuel—God with us. Life was lit with a new splendor when Jesus came. It brought a sure revelation of the Father. It illumined the great scheme of redemption. It announced the coming of the kingdom of God in which dwelleth righteousness. It related religion to conduct. It discovered anew and it reaffirmed the principle of individual worth, and the preciousness of personality, with the supreme conception of the priceless value of the human soul. If Jesus had not come life would lack an object, energy would be minus a mainspring, and exertion would be without a goal. If Christ had not come, the divine teacher announced 'they had not had sin'; and in the Corinthian epistle Paul writes: 'If Christ be not raised, your faith is vain, ye are yet in your sins.' In the first Book of Mencius, B.C. 500, there is the unconscious prophecy which has interested all sinologists in research in Chinese literature, which reads: 'We have waited long for our Coming Prince from heaven: his coming will be our reviving.'

'And a false faith lingered still, as shades do,
Though the morning stars be out.'

Confidence.

'The stars shine over the earth;
The stars shine over the sea;
The stars look up to the Mighty God;
The stars look down on me;
The stars shall live a million years,
A million years and a day.
But God and I shall live and love
When the stars have passed away.'

The wondrous historic prelude.

Take a peep at the historic setting in the age in which Christ came. Chinese civilisation was at its zenith. Egypt, Assyria and India were alien to the commonwealth of Israel. Greece had deified the beautiful. Rome had glorified the strong. Judea had summoned the devout. One has written of that unique period in history: 'The Greeks had fashioned a language, flexible and beautiful, fit instrument for a Homer, a Hesiod, an Aristotle or an Herodotus, and this language was now to serve as a vehicle for an oratory more fervid than that of Demosthenes, a philosophy more profound than that of Plato, and a teaching more vital and hopeful than that of Socrates.' Everything was ready for the momentous event. He came.

Emerson is a seer when he writes: 'All finest thinking is poised with its eye on God.' The hall mark of the divine is indented upon the human. We have seen it in the groves of India, amid the temples of Japan, by the mosques in Egypt, over the mountain shrines in China, and with the primitive aspirations of the African. It is expressed in the Vedic Hymns of India, in the sutras of the Buddhas, in the classic kings of the Chinese scriptures, in the songs of Jaffa, and in the tenets of the Kuran. The universal quest for God and its expression in prayer in a thousand encircling altars has kept alive the symbolism of Judea, the aspiration of Egypt, the loyalty of Rome, the hopefulness of Persia, the conservatism of the Chinese, the energy of Teutonia, the mysticism of India and the enthusiasm of Arabia. It beautifully illustrates the spirit of the blind poet George Matheson:

'Each sees one color of thy rainbow light,
Each looks upon one tint and calls it heaven.'

Where Jesus was eccentric.

Christ's incarnation gave pilot, chart, and compass to the soul. Jesus had a shorter time in service to do his work than any other leader. Socrates taught 40 years. Plato taught 50 years. Aristotle had a great life and filled libraries with his learning. But Jesus was eccentric, i.e., he was away from the ordinary base and moved in a new orbit. He struck a new chord in history. Other men had spoken and were the voice of their age. Confucius simply transmitted the ethics of the times and claimed no new or divine revelation. He lived an agnostic and died leaving a cold code of ethics. Buddhism is an illusion and its temples are full of demons. Taoism sought to steer its way to the soul and lost its pilot. Gilmour says of Buddhism: 'The greatest sinners in Mongolia and Tibet are the Lamas and the vilest centres of wickedness are the temples.' Armiel was clear and sane when he said: 'The test of any system, political or moral, is, in its final analysis, to be seen in the man it produces.'

'The ancient world exalted its estimate of greatness by power and measured a man's status in society by the number of slaves he possessed. Jesus reversed the order. Over against the doctrine of the survival of the fittest the religion of Christ places the revival of the unfit. It regenerates. This man is isolate in his origin, solitary in his programme and divine in his humanity. Jean Paul Richter says of Jesus: 'He is the holiest among the mighty, and the mightiest among the holy.' He is time's transcendent miracle. He is the unparalleled phenomenon of all history. He lives three years, and changes laws, calendars, and governments; is a master in life and a conqueror in death, and in his redeeming message and solution of life's mysteries becomes not only 'the inhabitant of all lands, the contemporary of all ages and the exemplar of all ideals,' but he is by common consent the 'Desire of all the nations.'

Where faith is justified.

Because Jesus came, our faith is justified, our hope is gratified and our love is satisfied. The theme is so wonderful it impels the best thought, it compels the highest admiration and it expels the finest aspiration. Is it any wonder, then, that Christianity, despite the slowness of the church, has gone farther towards becoming a universal faith than any of the other religions? But we must move with better pace if this dispensation of the grace of God which in other ages was not made known is to be made known unto all the sons of men. The church has lost ir retrievable time. Sacrificial giving must line up with spiritual living. Christ is read more clearly in action than in dictation. Creeds on altars' urn must into prisms burn.

We must be greater missionaries because where light fails there it is that sight ails. A defective moral situation cannot be isolated. The cross cannot be fully effective in America or Australasia until it is effective in China. We must discover Jesus more because it is true that where questions ease up, it is also true that conquests slow down. The air of Asia is alive with a new oxygen. The sun of heathenism is setting; but the church is slow and late. Asia is issuing a vital and great challenge to Christendom because its nations have not moralised their public policies; and because the West does not live up to the message it has urged the Far East to accept. Deeds are mighty. There is no fresh air in a picture. Buds do not grow on a water color drawing. We must be miniature saviours, and live and give, and walk and talk so that a little child may see in us a speaking likeness of the blessed Lord who has redeemed us by his wondrous grace, and who still speaks to his church in tones of expectation of something more from it than it has ever yet dared to do in witness-bearing and sacrificial giving: 'And I, if I be lifted up, will draw all men unto me.' The mischief of modern church life is its somnolence as 'if Christ had not come,' and as if, in some miraculous manner or in the nature of some phenomena, and apart from their personal responsibilities in the great commission, the kingdom of God may arrive.

Foreign Missions.

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

New Missionaries.

We are glad to introduce to our brethren who may not have personally met them, Misses Nellie Morris and Edna D. Vawser and Mr. A. A. Hughes. Miss Morris and Mr. Hughes will leave Melbourne on Feb. 16 for India. They will spend a year learning the language, Miss Nellie Morris at Shrigonda and Mr. Hughes at Baramati. They will then marry, and take charge of the Boys' Orphanage at Baramati. They are young people who have spent many years at the Bible College, and are both full graduates of the College. They are well equipped for their life work. They leave Melbourne by express on Tuesday, February 16, for Adelaide, where they will be joined by Miss Vawser, who is going to India as a missionary supported by the Hindmarsh Place Christian Church, Hindmarsh, and the Vawser family. Miss Vawser spent a year at the Bible College. Previous to that she was a teacher in the School of Mines, North Terrace, Adelaide, and before that for about three years a teacher at the Methodist Ladies' College in Adelaide. She is well equipped for her work, and has been a consecrated church worker since she became a Christian. In addition to her other qualifications, she will be one of the sweet singers of our missionary Israel. All three go forth with the good wishes and prayers of the whole Australian brotherhood. At Colombo two of our young Australian sisters, who are visiting India, will join them, and they will journey together to Bombay, and then on to our Australian station. Needless to say their coming will be a great uplift to our over-burdened missionaries in India, and the arrival of five Australians on the one day is an event that has not happened before in the history of our Indian mission. These additions to our staff in India call for an increase in our gifts to this good work. We shall all be "rope-holders" to these young people who give their splendid lives as our representatives in the regions beyond.

The Hueilichow Dispensary.

Dr. Ray Killmier reports a busy month at the dispensary, when 272 treatments were given, among them four opium poisoning, one obstetric, seven operations and 125 new cases. Dr. Killmier writes: "There is still no lack of patients. The history of every case is written up fully. I miss Miss Masters' help in the dispensary. Gladys helps when we have some minor operations to do. This means that one man alone

has to do the work. We are growing out of our three mud rooms, and recently we shifted our servants out of their bedroom and added that room to the dispensary, making four rooms, and constituting I suppose one of the quaintest and least convenient sets of rooms you would see used for this purpose in a good many months' travel. When the Andersons leave I shall have to take charge of the evangelistic work and superintend the schools while they are on furlough. Of course we shall have the presence and help of Harry Clark and Dolly Ludbrook, otherwise it would be almost impossible to carry on.

"Don't think I am in the depths of despairing pessimism! I am only pointing out as a matter of interest how easy it is for a man to lower, even to lose, the ideals he came out with when everything seems to be conspiring to that end. It would be easy to become a mere quack and do like the doctor I heard of who would dash into his big, well-fitted waiting-room with an armful of already prepared bottles of medicine and call out, 'Stand up all the indigestions!' and so on, handing them a bottle each. By the way, this method would entirely suit the Chinese, who do not think there is anything much in the way of skill or logic needed in this medical work. They imagine there is one kind of medicine for every prominent symptom, and all that is necessary is for them to say what they have got, and then for me to hand out the consequent medicine. This is another thing we have to fight against. I only hope these ill-treated ideals will keep themselves handy and not be entirely smothered when the time comes to use them, or for them to use me.

"We have not yet obtained anything definite about the possibility of buying a piece of land. One piece has been offered to us, but it is near the south end of the city, and therefore a little distant from our chapel and school. More people live about the north end of Hueili than the south, and immediately outside the north gate, and adjoining the big city wall, is an extremely thickly-populated suburb. I should think almost half as many people live there as are enclosed by the city walls. We have one of the chief gentlemen of the place making enquiries regarding a piece which will be suitable for us, if we can persuade the owners (of whom there are several) to sell, but these things are never done in a hurry in China.

"We are glad to hear by the last mail that Harry Clark and Dolly Ludbrook had arrived in Yunnanfu. We wish they were here."

Letter from Miss Mary Thompson.

"I have had two more attacks of malaria since writing to you, so Dr. Miller thought a change might help to break the fever. As I had never been to our T.B. sanatorium, and had had many pressing invitations to visit these at Bilaspur and Mungeli, I left here on Nov. 11 to visit these places. The sanatorium is situated at the top of a beautiful plateau, nearly twenty-four hundred feet above sea level. The country around is beautiful, and the buildings are in a compound over 70 acres in extent. Besides the open ward blocks for women and little children, there is one for men, and six open private shacks for people who wish to bring an attendant. Dr. Longdon and an English nurse live in the bungalow with Miss Josepha Franklin. There are several Indian nurses. There have been as many as forty patients there at one time. It is a farming district, and there is an interesting village between the sanatorium and the bungalow where Mr. Menzies lives, where most of the people are Christians. A very fine work is being done in this place.

"From there I went to Bilaspur. We have about four hundred Christians there. They have a fine hospital, and a well-equipped boarding school. It was an inspiration to see some of the young women there. One of them I remember as a little girl. After the death of her mother the father became a Christian. He died some years ago. The daughter is a cultured, refined Christian teacher. Another one I saw was an unwanted baby girl whom one of our Christians adopted, and another fine young woman was the orphan daughter of one of our first orphans. Most of the members of the church have a struggle to educate their families, but at the thanksgiving service that was held while I was there, the offering amounted to 530 rupees.

"I enjoyed speaking to the women in the Leper Asylum. They appreciate one visiting them. One of the women had lived in Harda many years ago, and she was well at that time. It was a sad meeting at first, but after a while she seemed to forget her trouble and enjoyed taking me to see the homes and gardens of the inmates. The Government help in the support of the leper work.

"Bro. Shah and his wife are doing a fine work in their new field. They have been there only a few years, but have induced a number to become Christians. These have built a chapel, which also serves as a school and dispensary. Eighteen of the members give a tithe of their income, and are supporting a boy in school, and partly supporting another, and giving considerable help to a recent convert, who had to leave his home and work on account of becoming a Christian. There are not so many castes in the Mungeli district as in other fields, so the work has been easier in some ways, and one sees more results. I returned home after three weeks' visit feeling fit to go to work again."



MISS E. W. MORRIS.



MR. A. A. HUGHES.



MISS E. D. VAWSER.

The Home Circle.

Conducted by J. C. F. PITTMAN

Two Men and a Smile.

Two men there live in every town,
With lives as like as nuts of brown;
But the one wears a smile, the other a frown;
The one looks up and the other looks down.

The one that looks up is a merry chap
With a hearty "hello" and a friendly slap,
While his neighbor, Grouch, across the way,
Has seldom a friendly word to say.

The things they see are just the same,
But the one will praise, the other one blame,
A rosebush for one has flowers grand,
For the other but thorns that prick his hand.

If it happens to rain, why, Grouch will say:
" 'Tis a beastly, nasty, stormy day";
While Smiles will laugh as the drops come down:
" 'Twill lay the dust on my way to town."

They work side by side. When night comes along
Smiles starts for his home with a snatch of song,
Happy in knowing his day's work is through;
Grouch only thinks of the chores yet to do.

And thus through life they go along,
Grouch with a grunt, Smiles with a song;
Happy one always, the other one blue;
And now, dear friend, which one are you?

Something Better Wanted.

An English nobleman sojourning in Brussels a century ago, was questioned by a lady, a disciple of Voltaire, who said:

"I think, my lord, that the Parliament of England consists of five or six hundred of the best informed and most sensible men in the kingdom."

"True, madam," said the nobleman. "They are supposed to be so."

"What then, my lord, can be the reason that they tolerate so great an absurdity as the Christian religion?"

"I suppose, madam," replied his lordship, "it is because they have not been able to substitute anything better in its place. When they can, I do not doubt but in their wisdom they will readily accept it."

This is what the world is hungry for. Men want the *best*. They are waiting for improvements, and ready to take advantage of anything that is offered. But infidelity has never given man a decent substitute even for a false religion, to say nothing of something which can displace that which is true. The people of France gained nothing by forsaking God and worshipping half-naked prostitutes. And the sceptic of to-day who has denied a divine creation, and tried to prove that he is descended from a monkey, is no better off than he was before. Man's heart hungers for religion, for truth, for God, and will not be satisfied until this inward need is met. Find all the fault you will with Christians, and churches, and hypocrites, and preachers, but before you ask us to throw away our faith and hope, for heaven's sake *give us something better!*

Producing After Its Kind.

We have all heard the story of a boy who was in a narrow valley and cried "Hello!" and from every quarter there echoed back to him "Hello!" He thought there were persons concealed from view, who were mocking him. He became angry and began to hurl hard names at his supposed foes, when to his astonishment the same words came back to him. He went home and complained to his mother that there were wicked people in the valley who called him hard names. The mother guessed the secret and told her boy to go back

and shout at the top of his voice "I love you." He did so, and the echo immediately replied "I love you."

This illustrates what is true in our lives. Life is largely what we make it. The world will be to us what we are to the world; people for the most part will treat us as we treat them. There is an echo which brings back to us that which we have sent forth. Solomon saw this when he said, "He that hath friends must show himself friendly." A great many of our social troubles originate with ourselves. We simply reap that which we have sown. Our spirit, our souls and our deeds produce after their kind.

This law enters into church life. The church will be to us what we are to the church. We will here reap what we have sown. Churches are far from perfect, but they are vastly better in their poorest state than the people who are continually finding fault with them. The world is very imperfect, but it is greatly superior to those who are always quarrelling with it. Kindness will produce kindness; gentleness will beget gentleness; love will kindle love. If we would have pleasant echoes coming back to us in life, let us see to it that we send forth pleasant words. Everything will produce after its kind.

The Friend Worth While.

The friend worth while is the friend with a smile—

The friend with a jolly "Hello";
The friend who can grin, nor thinks it's a sin
To laugh away trouble and woe,
The friend in need is a friend indeed,
And the one we need most of all
Is the friend who is cheery, no matter how dreary
The shadows that round us may fall.
—"Our Young People."

"The Way of It."

"How do you find marriage?" a man was asked by his friend.

"It's like this," he replied; "during courtship I talked and she listened; after marriage she talked and I listened; now we both talk and the neighbors listen."

Exact Obedience.

Native servants in India have the generally desirable though sometimes inconvenient virtue of the Chinese—doing exactly as they are told. The trouble is that they seldom use judgment. Lord Roberts, during a campaign in India, had ordered his man to prepare his bath at a certain hour. One day a fierce engagement was going on, but the servant made his way through a storm of bullets, and appeared at the commander's side. "Sahib," said he, "your bath is ready." Even a better story comes from an unknown soldier, who was awakened one morning by feeling the servant of a brother officer pulling at his foot. "Sahib," whispered the man, "Sahib, what am I to do? My master told me to wake him at half-past 6, but he did not go to bed till 7."

Knew Them too Well.

A curate who had been appointed to a new living was present at a function in connection with his old church. Everybody was pleased to see him, but he seriously endangered his popularity by remarking at the beginning of his address: "My dear friends, I will not call you 'Ladies and gentlemen,' since I know you too well."

The Family Altar.

J. C. F. P.

MONDAY.

And he questioned him in many words; but he answered him nothing.—Luke 23: 9.

"When Jesus was taken before Herod, the king hoped, it is said, to have seen some great thing done by him, and he questioned him in so many words, and he answered him nothing." The attitude of our day is not that of an utter rejection of Christianity. Like Herod we appreciate and examine into it, questioning it in many words as to what it can do for the world, just as we put the same question to the schemes of science and philosophy. But to an age which, like Herod, is deficient in real faith in its Author, Christianity often answers—nothing."

Reading—Luke 23: 1-31.

TUESDAY.

And he said, Jesus, remember me when thou comest into thy kingdom.—Luke 23: 42.

" 'Twas a thief said the last kind word to Christ; Christ took the kindness and forgave the theft."

Reading—Luke 23: 32-36.

WEDNESDAY.

He is not here, but is risen: remember how he spake unto you when he was yet in Galilee.—Luke 24: 6.

"Christianity hangs on to Christ not merely as to a person who lived and taught and died, but as to a person who rose again from death. That is of the very essence of its alleged derivation from Christ. It knows Christ only as Christ risen; the only reason of its own existence that it recognises is the Resurrection."

Reading—Luke 24: 1-35.

THURSDAY.

See my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye beheld me having.—Luke 24: 39.

Dora Greenwell wrote, "Behold my hands and my feet!" these testify to a necessity endured, an anguish shared. It is our brother's blood that cries unto us from the ground, "A spirit hath not flesh and bones, as ye see me have."

Reading—Luke 24: 36-53.

FRIDAY.

Ye men of Galilee, why stand ye looking into heaven? This Jesus, who was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven.—Acts 1: 11.

"Thou art gone up on high;
But thou shalt come again,
With all the bright ones of the sky
Attendant in thy train.

On by thy saving power,
So make us live and die,
That we may stand, in that dread hour,
At thy right hand on high."

Reading—Acts 1.

SATURDAY.

And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance.—Acts 2: 4.

"We may see in this event, which seemed to obliterate the barriers of nationality and language, a reversal of the separation and confusion of tongues" (Gen. 11).

Reading—Acts 2: 1-21.

SUNDAY.

And they continued steadfastly in the apostle's teaching and fellowship, in the breaking of bread and the prayers.—Acts 2: 42.

No longer did they regard as authoritative the word of chief priests, scribes and Pharisees. Instead, they now continued "in the apostle's teaching," met regularly to observe the ordinance of the Lord's Supper, hear the word, and unite in prayer and Christian fellowship.

Reading—Acts 2: 43-47.

Prayer Meeting Topic.

February 17.

Love Never Fulleth.

(1 Corinthians 13.)

F. J. SIVVER, B.A.

"In this chapter," says Dr. J. R. Dummelow, "we enter into the purest atmosphere and breathe the most fragrant odours. Passing from the previous chapters with their tale of faction and scandal and shame to this passage with its description of Christian love is like passing from the enchanted ground of the 'Pilgrim's Progress' to the land of Beulah within sight of the Celestial Gate."

"Love never filleth"—these words not only give us a landing-place in the apostle's argument, but afford also a key to unlock the treasures of this sublime treatise. From Paul's argument we may make the following positive conclusions:

1. Love makes service acceptable to God.

The power of ecstatic utterance that the Corinthians prized so highly, when used without love, was vain and empty. It was but the perversion of one of God's good gifts. "We have all felt," said Henry Drummond, "the brazenness of words without emotion, the hollowness, the unaccountable unperceptiveness of eloquence behind which lies no love." Even service that is red with the blood of sacrifice counts for little in God's sight unless love is the ruling motive. But the humblest service when actuated by love not only finds acceptance, but the heartiest approbation with God. The words of Nurse Edith Cavell just before her death at the hands of the Germans indicate that she realised this principle—"Standing as I do, in view of God and eternity, I realise that patriotism is not enough; there must be no bitterness or hate in my heart against anyone." Love never fails in making service acceptable to God.

2. Love makes Service Effective with Men.

Christian workers the world over bear witness to the truth of this. Dr. H. Carter in "The Gospel to War-Broken Men," tells of going to the bedside of a wounded Australian soldier. Finding the poor fellow in a very low condition owing to intense agony and great weakness, the doctor was so overcome, that, when he tried to speak a word, the tears flowed and splashed the face of the patient. Some weeks later Dr. Carter was stopped by a convalescent soldier who thanked him for the sermon he had preached. On being asked what particular sermon had helped him, the soldier replied as he patted his cheek—"It was the sermon that dropped here that helped me so much. I shall never forget it."

3. "Love never filleth": Love lasts: Love is eternal.

"Now abideth faith, hope, love, these three; but the greatest of these is love. Faith, and hope, and love are the dress of souls not of bodies. They belong more to character than to conduct. Therefore they belong to the abiding things of life. Doubtless as long as we remain creatures and not creators, we will have need of faith and hope as well as love. But since "God is love," the apostle is correct in his conclusion—"the greatest of these is love." "I have seen," said Henry Drummond, "almost all the beautiful things God has made; I have enjoyed almost every pleasure that he has planned for man; and yet as I look back I see or five short experiences when the love of God reflected itself in some poor imitation, some small act of love of mine, and these seem to be the things which alone of all one's life abide. Every other good is visionary. But the acts of love which no man knows about, or can ever know about—they never fail."

TOPIC FOR FEB. 24—THE MESSAGE OF JOEL.—Joel 1: 1-7.

Our Young People.

Conducted by Leslie C. McCallum, M.A.

Christian Endeavor News.

On February 2 the Christian Endeavor movement celebrated its forty-fifth birthday. Dr. Francis E. Clark founded the society on February 2, 1881. The organisation has been introduced into nearly every country in the world, but it is in English speaking lands that it has made its greatest progress. Since the war it has made remarkable progress in Germany and other continental countries devastated by the war. There has also been a great forward movement in the United States.

The last Australasian Convention, held in Adelaide, drew a delegation of over 1,300, with an attendance at its daily conferences of 800, and nightly audiences of 3,000. A convention is to be held in Melbourne at the end of this year. The next World's Convention, to be held in London next July, will bring together representatives from all over the world. The central theme of the convention is "The Youth of the World for Christ and the Church," and Dr. Clark will preside at the final meeting on July 21.

Last year Dr. Clark resigned his presidency of the united societies, and Dr. Daniel Poling took his place. Dr. Clark still retains his position as president of the World's Christian Endeavor Union, but his 75 years prevent a continuance of his former activity.

Our picture this week gives some idea of the strength of the Preston J.C.E. This society, which has been in existence for some fifteen years, continues to do excellent work. There are 60 members on the roll, with an average attendance of 48. During 1925 the society took a live interest in Home and Foreign Missions, and has made itself responsible for the partial support of a bed in the Dhond Hospital. Every month a visit is paid to the Austin Hospital, when gifts to the value of twenty shillings are distributed. A few months ago the class presented the church with a nice cupboard in which to keep the communion vessels. At Christmas time visits were paid to the Melbourne City Mission and the Sutherland Homes, when gifts and toys were distributed. Miss Olney is the capable leader of this live society, and is ably assisted by Miss Clara Lovell.

Rally Day.

Summer is rapidly passing, and in a few weeks' time the autumn with its beautiful mild and mellow days will be upon us. The coming of the autumn should bring with it a rallying of the forces in the Bible School. During the summer period many have been on vacation, attendances have fallen off, and interest has slackened, but with the coming of autumn and the approach of winter the school should take to itself new power.

One helpful way of rallying the work is the observance of Rally Day. A suitable Sunday is chosen, and an effort is made to secure a full attendance of workers and scholars on that day. Such a day should be given great advertisement. It will help greatly if the school hall is decorated for the occasion. As it is in a way a sort of harvest-home gathering, the decorations might be suited to that thought. Fruit and flowers are always procurable at this season of the year, and make fitting decorations.

In the observance of Rally Day, attention should be given to the entire list of absentees, and all who have dropped out through indifference. These should receive a special invitation to be present on the day. It would also add interest to the effort if the parents of the children were invited to be present. Look upon it as a reunion, and make it one of the happiest days in the year.

When the school is gathered, let the superintendent and the preacher make use of the opportunity to impress upon those present the greatness of the work in which they are engaged. They may also wish to use the occasion to set before the assembly the plans for future work.

Give Rally Day a trial in your school this year. Settle on a suitable day, say a Lord's day in March. Having set your date, pray about it, advertise it, prepare for it, and we feel sure that when it comes it will bring with it big things for your school.

Enrolment Secretary.

In small church schools the enrolling of new scholars is often part of the secretary's duty, and properly so, although it will be found very desirable to put somebody in special charge of this particular part of the work, wherever possible. In schools of considerable size, there should be an enrolment secretary. It would be entirely proper for the enrolment secretary to be under the direction of the school secretary. The work required is that of keeping a live, up-to-date list of the school membership, and this is not an easy thing to do. In small schools, the enrolment secretary may also do the grading; that is, determine in what particular department the new members should be enrolled.

In larger schools, however, it will be better for the placing of new scholars to be left with the superintendent of grading, as it is a very particular piece of work and requires special qualifications. The enrolment secretary may be given charge of the honor records for the year, though this usually belongs to the general secretary of the school. The records may be kept by the book or card system, though the latter is now generally looked upon with greater favor.—Marion Lawrence.



Junior Christian Endeavor Society, Preston, Vic.

Religious Notes and News.

Church Advertising.

At a laymen's conference at Syracuse, N.Y., U.S.A., a discussion on "Church Advertising and Publicity" elicited some frank speaking. The editor of a country newspaper declared that such journals as his own held no other class of patrons in such little repute as the churches and their auxiliary bodies "and the people who handle the prudential affairs of the same." He offered the suggestion that, in many instances, much more free newspaper publicity would be obtained if less were sought. Another speaker remarked that sometimes a can of paint for the outside of the church was more effective than a can of printer's ink. "Everything the church does," he said, "is advertising. Unfortunately, some of it isn't good advertising, but the condition of the church, the reception you get when you go to the church, the sermon you hear, the glad hand that you want to get and don't, and the glad hand you get when you don't want it—all this is the real untechnical advertising."—"The Christian World."

Church Statistics.

From official figures "The Daily News" has compiled a statement of the membership of the principal denominations, excluding the Roman Catholics. The Church of England and sister churches in Wales and Scotland return a membership of 2,517,096 communicants, an increase of 129,410 on the year, but there is a decrease of 11,776 Sunday School scholars. Thirteen English Free Churches return a total membership of 2,056,318, an increase of 11,943. There is a decrease, however, of 30,958 Sunday School scholars. Wesleyan membership stands at 490,118, an increase of 5,984 only, which is surprising when Gipsy Smith's extensively organised and much-boomed missions are remembered. Congregational membership is given as 451,229, with no indication of increase or decrease. The Baptists are 2,526 up, with 413,841; the Primitive Methodists 3,319 up, with 216,597; the United Methodists are "as you were," with three up only, the membership being 154,222. The Society of Friends, with 18,691, shows a decrease of 385, and the Churches of Christ, the Countess of Huntingdon's Connexion, and the Moravians, show losses—the Moravian membership having fallen from 3,083 to 1,028. The English Presbyterian Church is 540 up, with 63,423, and a surprise is the gain of 4,529 by the Unitarians, who return 30,222.—"Christian World."

The Revised Version.

The Bishop of Chichester (Dr. Burrows), writing in the "Diocesan Gazette," expresses his surprise at the infrequent use of the Revised Version in the public worship of the church, especially for the Old Testament lessons. The new Lectionary, says the Bishop, happily enables us to read more of the prophets, and again and again the Revised Version makes the meaning of the passage clear, while the Authorised Version leaves it obscure or even unintelligible. I believe that some are in doubt whether it is lawful to use the Revised Version in public reading. They need have no anxiety about it as regards the Lessons, says Dr. Burrows, for the Authorised Version is really a misnomer. It has never received any legal authority, except that in 1662 it was for the first time used for the Epistles and Gospels. See the Preface to the Prayer-book, where it is called "the last Translation." On that principle it might be maintained that we ought to use the Revised Version, even in the passages contained in the Prayer-book. Concerning the New Testament, Dr. Burrows agrees that there is something to be said against the Revised Version, as regards both scholarship and literary merit. Certainly it will not be the final rendering of the Greek. But especially in the Epistles it frequently brings out

the true meaning, where the Authorised Version fails. "I believe it to be an improvement on the Authorised Version, though far from perfect," says the Bishop. "Moreover, it seems to me to be a gain that people should be made to realise that the Authorised Version is neither the original nor beyond criticism. We need to stimulate more thoughtful study of the Bible."

Drastic Action by Chinese Baptists.

The 5,000 Chinese Baptists hitherto connected with the South China Mission of the American Baptist Foreign Mission Society, have formed a council to exercise control over the whole work, including the application of moneys from abroad. Their formal decisions forwarded to the society include the following essential clauses:—

(1) The Ling-Tong (Swatow) Baptist churches are to preach Christ and his salvation.

(3) The planning and administration of the work in all phases should be handed over to the Chinese Christians who must assume the responsibility, that the self-governing, self-sustaining, and self-propagating spirit may be encouraged and developed.

(7) Regarding the financial support from the Mission Board, the Mission and the Ling-Tong Baptist churches should make a careful study as to the best use of the money. Under present circumstances the Ling-Tong Baptist churches find it necessary to request a continuance of financial aid, but such aid not conditioned upon foreign control.

The motives are explained in an accompanying statement. Chinese national feeling is very strong; it has become bitterly anti-foreign, and the advance of Christianity is hindered because it bears the stigma of a "foreign religion." (It is painful to read the assertion of these Chinese Christians that "not long ago Great Britain and Japan committed very unrighteous and cruel deeds in Shanghai"). The new council expresses profound gratitude for what American Baptists have done.

In a published article, Dr. J. H. Franklin explains the position of the missionaries and the board of his society regarding the Chinese proposals. They had long cherished the ideal of autonomy for the Chinese churches, and had prepared a scheme to give at once to the Chinese one-half the membership of a new administrative body. The Mission Board, though startled by the present abrupt demand, believes it to represent a method by which God is working out his purposes and opening up possibilities of a deeper fellowship between American and Chinese Christians.

Baptists throughout the world will watch the development of the self-governing Chinese churches with the keenest interest and sympathy.—"The Australian Baptist."

VICTORIAN FOREIGN MISSIONARY COMMITTEE.

Missionary Farewell Rally NEXT MONDAY, FEB. 15, 8 p.m. Lyon-st. Chapel.

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

Sister E. W. MORRIS
and

Bro. A. A. HUGHES

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

Musical Items.

Fill Lyon-st.

COMING EVENTS.

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

FEBRUARY 23 (Tuesday).—Southern Conference, S.A. 10.45. Devotional Service; 11 a.m., Business Session; 11.30, Official Welcome by the Mayor; 12.30, Luncheon; 2 p.m., Afternoon Session; 5.30, Public Tea; 7.30, Public Meeting, Luncheon, 1/6; tea, 1/7.—W. S. Yelland.

MARCH 14 & 16.—East Camberwell Anniversary. Sunday, March 14, afternoon, Mr. Gebbie, evening, Mr. Robbins. On Tuesday, March 16, 8 p.m., in the chapel, cr. Aird-st. and Riversdale-rd., the concert will be held.

TO LET.

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

UPWEY.—Furnished Cottage, 4 rooms, all conveniences, 7 min. station. Lovely views. Vacant now. Just the place for a restful holiday. Apply to Miss Pittman, Hampton-st., Hampton, or Phillips and Nicholson, Upwey.

WANTED.

Wanted, Christian home in N.S.W. for girl of 11 years. For particulars write E. Arnold, P.O., Haymarket, Sydney.

Widow, alone, will let comfortable furnished bedroom or bedroom and sittingroom to refined lady or couple, good position, near tram and train, quiet home; middleaged preferred. Appointment by letter. H. W., McPherson-st., Moonee Ponds, Vic.

A married brother, with good general accountancy experience, desires to study for qualification, but to meet fees must have a more remunerative position. Has held responsible positions, can take charge of office, and is very willing to work. Spare time occupation would be accepted. The Manager, Austral Publishing Co., will gladly give further particulars.

FOR SALE.

Boot Shop and Boot Mending Business in leading country town for sale, full equipment for quick mending, good chance for steady young man. Apply Austral Printing Co.

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

BIRTH.

MOREHOUSE (nee Beryl Shurman).—On Feb. 4, at "Quisisana," Dandenong-rd., Windsor, to Mr. and Mrs. Murray Morehouse, of 14 Cedar-st., Caulfield—a son (William John).

PLANT NOW

to Flower in Autumn:

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

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

Here and There.

The Federal Treasurer begs to acknowledge receipt of £1 for the Federal Evangelistic Fund, and £1 for the Canberra Fund, from "A.F., a sister of Hurstville church." Many thanks to the giver.

For a considerable time the Austral has been unable to supply the Bristol Tune-book, used in connection with "Psalms and Hymns." A stock is now to hand and may be had at 7/6 per copy; posted 8/-.

The following telegram reached us from Erskineville, N.S.W., on Tuesday:—"Baker-Clay mission closed, magnificent meeting Sunday. Confessions, 45; baptisms, 30. Thankoffering, £70, cash and pledges.—Carter."

Bro. Knott would like to purchase or borrow for a few months a copy of "Jubilee History of Churches of Christ in Australia." Will anyone able to accommodate him kindly write to Austral or 44 College Parade, Kew.

The Victorian Sisters' General Dorcas Class will hold the first meeting of the year in the Swanston-st. Church of Christ Lecture Hall on Wednesday next, Feb. 17, from 10.30 a.m. till 4 p.m. All sisters are invited to come along and help.

On Wednesday morning we received the following telegram from Western Australia:—"Hinrichsen-Brooker mission Victoria Park progressing; Sunday, first night in big tent, crowded meeting; two adult decisions; building proposals being discussed.—Hibburt."

The compiler of the suggested Lord's day Scripture readings regrets the omission pointed out by Bro. Mudford. It must have been a slip of the eye. The R.V. was used, and it will be seen that a complete paragraph was passed over. It is hoped that most secretaries will have added the omitted verses.

Bro. Knott is now in Melbourne and is very anxious to get the names and addresses of isolated members living in South Africa, particularly those located in the larger centres of population. It will be appreciated if any who can help in this matter will communicate with him. Address the Austral or 44 College Parade, Kew.

Our Federal Conference Secretary writes: "Are you preparing for that trip to the West? The Federal Conference will meet in Perth, Oct. 16 to 22. It is not too early to register. Please forward name to Thos. Hagger, 119 Aberdeen-st., Perth. The Western brethren are making big preparations to receive and entertain all who make the interesting trip."

For the past year, Bro. Fred. Marshall, in addition to caring for his farm, has been helping the church at Hawera, N.Z. He has done good work, and has now sold his farm with a view to devoting his whole time to evangelistic work. The Home Missionary Committee, with the consent of Palmerston North church board, has made him an offer for the next three years.

At 9.30 on Wednesday morning next, Feb. 17, the 1926 session of the College of the Bible will begin. An increased enrolment is assured. In the evening of that day a public meeting, presided over by the Chairman of the College Board, will be held in Lygon-st. chapel. All members have a hearty invitation to attend. A good varied programme is being arranged. Bro. Ralph Gebbie, H. E. Knott and others will speak.

We note with pleasure that several of our young men connected with our Victorian Education Department have been awarded places in Teachers' Training College, Melbourne. Those thus favoured include Bro. Ken. Connor, Ballarat, Alf. Park, and Frank Bridge, of Ballarat. Dawson-st. church will miss these young men and others who have removed, but rejoices at their success.

The article entitled "If Christ had not come—?" was forwarded to us for publication by W. Remfry Hunt, one of our veteran missionaries, a pioneer in our China field with Dr. E. W. Macklin since 1889. Bro. Remfry Hunt went out from the West London Tabernacle, England, under the ministry of W. T. Moore and G. T. Walden. He is now serving the church at Fullerton, California, U.S.A.

A good programme is promised for the Southern Conference of S.A. on Tuesday, Feb. 23, when a good attendance of brethren and sisters from the churches is requested. Addresses will be given by Bro. J. Wiltshire, E. G. Warren, J. E. Webb and others during the Conference sessions. Morning session at 10.45 a.m. There will be no concession fares issued. Those requiring accommodation are asked to write to Bro. Ira Durdin, Strathalbyn.

We call the special attention of our Victorian churches and brethren to the announcement appearing on page 90 of this issue regarding the Church Building Debt Reduction Fund, and the appeal issued by our Victorian Church Extension Committee for a worthy offering on March 7. The statement of the Committee deserves a careful reading. The cause is a most worthy one. Churches with debts and those without debts should alike be appealed to by the proposed plan.

Bro. H. D. Priestley has been helping Palmerston North church, N.Z., with week-end work. Several have in recent months made the good confession. Bro. Priestley's efforts were appreciated by the church. Additional Sunday School buildings are now nearly completed. They will be opened on Feb. 13, during the District Conference proceedings, over which Bro. Grinstead will preside. Bro. Stephenson, of Christchurch, is planned to begin a fifteen-days' mission immediately after the Conference.

"The Wauseon Republican," of Wauseon, Ohio, U.S.A., pays a high tribute to Bro. A. T. Cox, formerly of Melbourne, now preacher of the Church of Christ at East Chesterfield. It gives a long and graphic account of his work in promoting good citizenship and enforcing prohibition. He was made one of the inspectors in connection with "the corn-borer fight." The "Republican" declares that "the people of the East Chesterfield church say that Elder Cox is just as an efficient preacher and fearless citizen as he is an inspector. They like him. What his hands find to do he does with all his might, and to the best of his ability as he is given to see the light."

Jas. W. Nichols, of the Victorian Social Service Department, acknowledges the following parcels, etc., for the benevolent work:—From Camberwell Berean Mission Band (2), Mooroopna (2), Sandringham, Doncaster, North Melbourne, Middle Brighton, Rox Hill; Sister Smith, Carnegie; Sister Killey, Sister Joyce, Sister Huntsman, Sister Morgan, Bro. Argo; load light wood from Foy and Gibson; Glenhantly, Oakleigh, East Camberwell, Camberwell (3), Carnegie (3), Boronia, Swan Hill, Windsor, Mansfield, Blackburn, Burwood, Caulfield, Albert Park, Moreland (2), Seddon, anonymous, Minyip, Mrs. Harley, Caulfield; Sister S. Chipperfield, Sister Miss Campbell, Sister Mrs. Meyers; Girls' Mission Circle, Carnegie; Miss Connor, Caulfield; Gardiner (2).

In a recent issue we referred to a fortnight's mission to be conducted by Bro. Jesse R. Kellems to be conducted at "Twynholm," London, in Dec-

ember and January. In a personal letter to Bro. H. E. Knott Bro. Kellems reports: "We are in London for two weeks in a mission with Mander. In the last four days we have had 46 additions. Last Sunday night there were 27 confessions, a thing never seen before among our brethren in this country. In the first ten days there have been 55 confessions of faith. I think by Sunday night we will have a hundred for the two weeks." Australian friends will be glad to hear of this fine effort and also to have the following message: "Please convey to our Australian brethren our very best regards. Tell them we remember them with sincere affection. We never had a better time anywhere than we had there."

On Jan. 20 a number of church officers representing the various churches connected with the Southern District Conference, S.A., journeyed to Strathalbyn to discuss the advisability of inaugurating an "Officers' Fraternal." The meeting opened with a devotional service led by Bro. M. Jacobs, of Mt. Compass. Bro. E. W. Pittman then spoke of the purpose of the gathering. It was unanimously decided to form the Southern District Officers' Fraternal, including all church officers in the Southern District Conference. Officers elected were: president, A. W. Pearce; vice-president, E. Arnold; secretary, I. Durdin. It was agreed that the Fraternal should meet twice yearly, meetings to be held in a different centre each time. In this way all churches in the district will be visited. The first meeting is planned for Strathalbyn on April 2. Bro. E. W. Pittman will introduce the subject of "Church Eldership." All church officers in the district are asked to attend.

The mission conducted by Bro. A. A. Hughes at Middle Park, Vic., ended on Sunday last, Feb. 7, with very good meetings. In the morning a thanksgiving service was held, and before the day closed the offering had passed £18. In the evening Bro. H. E. Knott was the speaker, and his message was much appreciated by the large gathering. Many visitors were present. During the mission four made the good confession and were baptised. The church has been very much helped by the special mission effort. Among those whose interest was gained by the mission are Bro. and Sister Noble, recently from Glasgow, who are earnest Christian workers, seeking the best field for their labors. Though never before definitely connected with our movement, Bro. Noble has been faithfully and independently preaching the Word, and is very conversant with our position and plea. Bro. Noble has consented to take up the superintendence of the Sunday School. He will be a big help as a speaking brother, and is willing to assist, wherever possible, as a preacher.

Under the heading, "A Minister Writes on Band of Hope Work in the Church," the "Australian Band of Hope News" publishes the following:—"I have never been able to appreciate the position of the church which cannot see the desirability of having a vigorous Band of Hope organisation amongst its auxiliaries. To us at Geelong, it has been a distinct asset during the more than twelve years of its existence with us. During that time up to 400 have signed the pledge. While the Sunday School plans to do this work, we feel that a distinct and separate organisation has a definite and real place in the training of the young; in the unbringing of juniors to see the evils of intoxicating liquor, and equipping them to take an active and responsible part in abolishing this parent of evils. Of course, it means a little extra work, but important service cannot be neglected, and the results accruing more than compensate. A fortnightly gathering of 60 children, met to engage in the profitable and pleasant exercises of a Band of Hope meeting, is one of the many delights of church and ministerial service.—Stuart Stevens, Minister, Church of Christ, Geelong."

ADDRESSES.

W. H. Clay (preacher of Ormond church, Vic.).—6 Ulpna-rd., Ormond. (Carnegie P.D. 50).
C. P. Hughes (preacher of church at Port Pirie).—210 The Terrace, Port Pirie, S.A.
Miss E. S. Woodgate (treasurer Victorian C.E. Committee).—Wheatley-rd., North Brighton, Vic.

**The Great Event of the Year will be the
Federal Conference in Perth, W.A.
from OCTOBER 16 to 22, 1926
PLAN TO HAVE A PART IN IT**

"First Things First."

We have often written of the need of a sense of proportion. A sub-leader of the Melbourne "Argus" last week puts the lesson in a pertinent way. The conversation of some Christians recently has been more on cricket selections than on the affairs of the Kingdom. We commend the "Argus" note, which follows:—

"Australians are in danger of losing their sense of proportion, if they have not already lost it. For weeks the principal topic in places where men foregather has been Australia's chance in the forthcoming Test matches. But the 'limit' is reached when a cricketer of mature years like Warren Bardsley solemnly expresses the belief that Australia is facing her greatest task since the war. To the normally balanced person there is something repugnant in a comparison of the grim struggle, sanctified by the blood of thousands of gallant Australians, with a mere sporting fixture. We can entertain a natural desire for the success of our men on the cricket field without speaking of the Test matches as if on them hung the fate of nations. The non-inclusion of Kelleway has been magnified to an issue of world importance, and there are many who would award him a martyr's crown because the selectors have not thought fit to include him in the team for England. These things are discussed to the exclusion of those that really matter. While it is not desired that everyone should wear a gloomy visage, it would be well to avoid making ourselves appear ridiculous."

The Value of Faith in God.

There are people who imagine that faith is a mere fancy, a kind of additional grace added to life, a thing of taste or temperament. It is the greatest of mistakes. Faith is one of the vital things in life, the one thing which makes the real difference between one man and another. It is high time we Christian people realised the vital value of our faith in God. There never was a time when we needed to insist on the difference between a religious man and an unbeliever. The truth is that, in the last resort, faith is the one thing that counts. The thing that really measures and judges a man is what he is, in the depths of his spirit, in relation to Jesus Christ. How do we stand toward Christ? That is our real standing in the world. What place does Christ take in our lives? That is the real test of life's efficiency in such a world as this. That is the heart of everything—the secret of personality, by which we make our mark on things in the long run. It may not appear on the surface at first; but it is the root of everything—our influence, our power, our character, our service; and in the long run it determines our destiny. Everything comes out of that hidden fountain of personality of which our secret life is attuned to God and to the purpose of his kingdom.

So from the heights of will
Life's parting stream descends;
And as a moment turns each slender rill,
Each widening torrent bends
From the same cradle side,
From the same mother's knee,
One to long darkness and the frozen tide,
One to the Peaceful Sea.

—James Reid.

South Australian Sisters' Auxiliary.

There was a large attendance at the Home Mission Rally on Feb. 4; 19 churches were represented. Mrs. Collins presided over the meeting. Bren. Raymond and Ewers gave stirring addresses, emphasising the importance of Home Missions, and giving some experiences of their pioneering work, urging all to support them as liberally as possible. A collection totalled 16/9/7. Miss Vawser, missionary-elect for India, and Mrs. McNicol contributed vocal items.—V. B. Thompson, Sec., 12 Kintore-st., Mile End.

Church Building Debt Reduction Fund

Special Appeal by Church Extension Committee of
Churches of Christ in Victoria.

All Churches in Victoria are invited to
take on Lord's Day, 7th MARCH

A SPECIAL OFFERING for Church Building Debt Reduction Fund.

This is being arranged with the cordial approval of the Home Missionary Committee, and is intended to assist all Churches in Victoria now paying off their BUILDING DEBTS. After providing for yearly INTEREST PAYMENTS and General Expenses, Churches find difficulty in actually reducing the amount of their debts. The proposed new fund will be distributed by the Church Extension Committee carefully and proportionately amongst Churches at present engaged in this great task.

Will Every Member help according to
his or her ability?

Since 1910 the Church Extension Committee has helped to erect Church Buildings to the value of £21,000, and arranged finance to assist other Churches to the extent of £15,000. The Committee is anxious to assist further by helping to liquidate these debts.

Please remember **Lord's Day, 7th March.**

Special Envelopes will be provided. Church Officers, Preachers, Secretaries and Members are asked for enthusiastic co-operation.

Members of Church Extension Committee

W. C. CRAIGIE
ALFRED MILLIS
REG. ENNIS
CHARLES HARDIE, Secretary,
Henrietta Street, Hawthorn
ROBERT LYALL, Treasurer,
39 Leveas Street, North Melbourne

OBITUARY.

FRANKLIN.—Mr. Harry Franklin had been associated with the church at Ballarat East for many years, and later at Dawson-st. He passed away on December 15 at his home, and among his loved ones. He experienced a long, painful illness, bravely borne, upheld by divine grace. He knew Christ as his helper and Saviour. For him the going was a happy release, and while to Sister Franklin and family the parting was severe, yet they were content to see him enter into rest. The Christian hope is their stay, and they sorrow not as those who have no hope. A large representative gathering testified to the personal regard of many. Bro. Connor conducted the service at the home and graveside.—A.W.C., Ballarat, Vic.

REID.—Mrs. Reid, the loved wife of Bro. James Reid, of Ballarat, passed away after a short illness on December 17. She was a good woman, and a devoted mother. As a "good Samaritan" neighbor she had many friends. Her trust was in the Lord Jesus Christ, and in his cross. To Bro. Reid and family the loss is great, and our sympathy is with them. Yet they sorrow not as those who have no hope.—A.W.C., Ballarat, Vic.

LANCASTER.—It is with sorrow that we report the passing of another faithful foundation member of Collins-st., Hobart, in the person of Sister Mrs. Lancaster. Our aged sister confessed Christ under the preaching of Bro. O. A. Carr, 54 years ago. For the past 14 years she has resided at Woodbridge; but although she lived in isolation, she was always faithful to her Lord in supporting the work, and in attendance when possible. She had been in failing health for some time, and always expressed a wish that her end would be peaceful. Her blessed Lord fulfilled her desire, and took her to be with him very suddenly on Sunday morning, Jan. 10. Her end was peace. The loving sympathy of the church goes out to all those who mourn their loss. We do not sorrow as those without hope, but are confident of all meeting again on the resurrection morn.—S. Harding, Hobart, Tas.

PORTEOUS.—On Lord's day, Jan. 17, our young Sister Audrey Porteous, after a lingering illness, fell asleep in Jesus at the age of 16 years and a few weeks. Audrey accepted Christ as her Saviour on June 15, 1924, and it was the writer's privilege to baptise her on June 29. Through her death the Semaphore church has lost a bright, earnest Christian; the Endeavor Society a faithful member; and the Bible School a much beloved scholar. Her frail body was laid to rest in the Cheltenham cemetery on Jan. 18, when six of her Bible School class-mates acted as pall-bearers. Our deepest sympathy is extended to those who mourn the loss of one who, though she suffered much, never complained.—G. R., Semaphore, S.A.

BUNTING.—Bro. John Bunting spent over 60 years as a member of the Church of Christ. He had been in the church at Ballarat, and in several churches in the West. Since returning from West Australia some seven years ago he has been a sick man, and lately has suffered much from a dreaded disease. He had passed the four-score years, and had seen many ups and downs in life, but was true to the faith in Christ. He died at the home of his grand-daughter at Box Hill on January 26. Bro. J. E. Allan, of the church there, had ministered to him, and conducted his funeral. His going will recall pioneer days in West Australia to many who knew him there. He was a good man. He loved the Saviour and fell asleep in him.—A.W.C., Ballarat, Vic.

OLSEN.—After a sojourn of 74 years, 53 of which were spent in Australia, John Olsen passed to his reward on Jan. 9, and in the presence of a very large and representative gathering was laid to rest in the South Brisbane cemetery on Jan. 17, the writer being assisted by Bren. Geraghty, Larsen and Fisher, Mr. Lang reading the service of the "Foresters." In early life, as the result of an explosion, our brother lost the sight of both

(Continued on page 94.)

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News of the Churches.

Western Australia.

Bassendean Sunday morning and gospel services continue to be exceptionally well attended, and a marked increase has been shown at the mid-week prayer meeting. A special young people's service was held on Jan. 31, when a number of young people took part. On Feb. 1 the annual Sunday School picnic was held, a happy day being spent.

Tasmania.

Launceston lately enjoyed the brief fellowship of Bren. A. W. Ladbroke and L. R. H. Beaumont, from the College of the Bible. Their messages at prayer meeting and the Lord's day services of Jan. 23 were highly appreciated. Bro. Edward Brown has arrived from Devonport at a private hospital. A new Concord piano has been purchased for the growing Bible School. On Jan. 31 Sister Mrs. Workman, from Victoria, sang a beautiful solo at the gospel service, when Bro. N. G. Noble spoke to a fine audience on "The Bible," illustrated by a large chart. A fine duet was rendered by Misses E. Hodgson and I. Arnot.

New Zealand.

The church at Wellington South reports eight additions by faith and obedience for the month of January. Five confessed their faith at the gospel service held at the annual camp, and three at the gospel service in town. There were fourteen confessions at camp. Bro. Leng was camp commandant. It was an impressive sight as the converts went out in the moonlight to the Hutt River to be baptised. 150 went into camp, and all consider it was the best held. In the competitions the Hutt church was successful in winning the championship shield from the Wellington South church. The church regrets that Bro. Leng is leaving to take up work in Ponsonby-rd., Auckland. He has labored faithfully and well for nearly six years. The Bible School picnic was held on the 22nd inst. at Karori Park. The sisters handed to the church treasurer £90, being part proceeds from sale of work recently held. Splendid meetings are being held. A Junior C.E. Society began on Jan. 31, Bro. Blake being superintendent.

Queensland.

At New Veteran Bro. E. Trudgian preached on Jan. 31. An improvement class inaugurated on 29th will accomplish much good. On Feb. 2 Bro. C. Trudgian gave an address on "The Restoration." Friends of the late Bro. T. Bagley will be pleased to hear that his youngest brother, Fred., has linked up with the church of Christ, West End, Brisbane. The church was blessed on Jan. 31 by his exhortation on "Joy in heaven over one sinner repenting."

Services at Wynnum are splendidly attended. On Jan. 31 A. J. Fisher preached morning and evening. Three were baptised, and four were welcomed into the church. Both C.E. Society and school are growing. Prayer meetings are also well attended. A Y.P. picnic held on the beach on Jan. 30 proved a great success.

Services conducted at Gympie by Bro. Vanham on Jan. 31 were well attended. At the close of a splendid address a married lady was baptised. Men's training class has been revived. Cooran was visited on Jan. 28, and it was discovered that four members of the church are resident there, and many others inquiring into the N.T. truths. It is intended to enter this field, which is 20 miles from Gympie on the N.C. railway.

Jan. 31 was "Home-coming Day" at Toowoomba. At a crowded evening meeting Mr. Rodger spoke on "Something About Ourselves." At annual presentation of prizes to Sunday School on Feb. 1, Bro. Crane presided and Mr. Rodger gave an address and presented prizes. Sister Mrs. Browning and children gave items. At the

mid-week meeting at Central Mr. Rodger baptised a young man who confessed Christ at a previous meeting. Bro. Sherman and Sister Mrs. Elliott are in the hospital.

South Australia.

At Henley Beach on Jan. 31, Bro. Ross Graham preached a fine sermon on "What doest thou here, Elijah?" This is his last address as evangelist of this church. The brethren deeply regret the loss sustained. He has worked hard and preached faithfully, and God has rewarded his ministry.

Fullarton Bible School held its first picnic at Belair on Saturday, Feb. 6. It was a great success. Regret was expressed at the absence of Bro. D. Thope, whose eyes were too bad to allow him outside. The church has gone in for the duplex envelopes under the budget system. All departments of the church are in good heart.

At Grote-st. on Feb. 7, Bro. A. C. Rankine concluded his engagement with the church as preacher. His farewell addresses were well attended. The men's Bible Class presented him with a book as a token of respect and esteem. The new building is progressing favorably. The roof is now on, and everyone is looking forward to the opening.

Prospect had good meetings on Sunday. Bro. Beiler, returned from holidays, continued his addresses on "The Letters to the Seven Churches." In the evening he spoke on "Great Words of the Bible," viz., "Sin." Misses W. Howard and L. Morphett sang a duet. Sunday School attendance is improving every Sunday. Junior C.E. Society held its annual picnic on the holiday at Hazelwood Park; it was a delightful gathering.

At Queenstown Y.P.M. on Jan. 31, Bro. Mann gave an interesting talk. Morning attendance was good. Bro. Coim spoke on the morning lesson. Sunday School commenced anniversary practices. Bro. Brooker's evening subject was "Yes or No." On Jan. 27 the Q.Y.P.M. held its Bible drill examination. At the morning service on Feb. 7, Bro. Brooker spoke on Home Missions to a good attendance. In the evening service a good number listened to Bro. Brooker's address on "Wicked, Wanton Wastefulness."

A very happy day was spent at Morialta on the 1st, when the Norwood S.S. held their picnic. A large number of visitors were also present. On Sunday morning Bro. H. J. Horsell addressed the church, and in the afternoon spoke to the young men. At night Bro. Paternoster preached on "The Man with a Purpose," and a young man from the Bible Class confessed Christ. On Saturday a party of the tennis club visited Salisbury and played a match against the Methodist club, and in the evening gave a concert. It was a happy outing.

The Northern Sisters' Conference Executive met at Kadina on Jan. 28. Miss Emily Cornelius led the devotional service. The president of the Northern Sisters' Conference (Mrs. E. G. Warren) presided over the business session. The programme for the conference to be held in Kadina next March was arranged. Mrs. S. Wilton and Miss D. Pearce rendered vocal items. Reports were read from sister churches. Bro. F. Filmer gave a good address on "Love Your Enemy." Letters of sympathy were sent to those recently bereaved. Home and Foreign Missions were dealt with. Refreshments were provided by the Kadina sisters. Good business was done.

At Forestville on Jan. 31 Bro. Warren gave farewell messages. Excellent attendance at night. The help of Bro. Warren has inspired confidence in the brethren. On Thursday, Feb. 4, a combined social was held to farewell Bro. and Sister Warren and to welcome Bro. and Sister Lampshire. There were over 70 present, Bro. J. Webb acting as chairman. Speakers from C.E., school

and church referred to the good work done by Bro. and Sister Warren. Bro. Warren received from the church a fountain pen as a token of esteem. Items rendered included a duet by Bro. and Sister Warren. A welcome was extended to Bro. Lampshire, who responded suitably.

At Mile End the officers and their wives invited Bro. and Sister W. L. Ewers, incoming evangelist, to meet them on evening of Jan. 28. Words of welcome were spoken by Bren. Pearl, Clarke, Morton, Wyett and the secretary to Bro. Ewers, and by Sisters Riches, Morton and Shimsor to Sister Ewers. Vocal and instrumental items were also enjoyed. Bro. and Sister Ewers suitably responded. On morning of Jan. 31, a larger gathering welcomed Bro. Ewers as he commenced his work. He spoke from 1 Cor. 15: 58. In the afternoon the Sunday School had its promotion day and distribution of prizes by Bro. Ewers. In the evening a fine congregation assembled to hear Bro. Ewers speak from John 12: 32.

Victoria.

At Swanston-st. last Lord's day meetings were fairly attended. Bro. Shipway's sermons were appreciated. Several visitors present including Sister Alcorn and family, from Queensland.

Bro. R. Lyall presided and gave a much-appreciated address to an interested audience at Carnegie last Lord's day morning. Bro. Geyer, of Prahran, conducted the gospel service in a very able manner.

The church at Echuca had a visit from Bro. Enniss on Jan. 31. He spoke morning and evening to good meetings. Bro. Woolnough spoke in the morning and Bro. Payne preached at night on Feb. 7.

Gardiner church is having good meetings with inspiring messages from Bro. Gebbie. A very successful social welcome was given him and Mrs. Gebbie on Jan. 27, and on Feb. 3 there were fifty-six people at the first prayer meeting.

At Merbein the members are attending well. On February 1 the Bible School held its fifth annual picnic at the river. Several visitors have been meeting with the church, notably Sisters Mrs. and Miss Cameron, of Ballarat East, and Bro. Ludbrook, of Launceston.

Splendid meetings were held at Yarrowonga last Lord's day, with fine discourses by Bro. Pratt, who has started a series of gospel addresses from Revelation. The first, "The Open Book," was given on Sunday evening. The rally picnic was held at a pretty spot about five miles up the river, last Saturday afternoon, under ideal conditions.

Preston women's Mission Band and church prayer meeting held a combined meeting on Jan. 28. Mrs. Garth presided. An address was given by Mrs. Lawson, from the Baptist church, on her experience on the mission field in South America. There was also a fine exhibition of curios from Bolivia. Musical items added to the evening's enjoyment.

South Richmond had good meetings on Sunday. Bro. C. Jackel spoke at both services. After an excellent gospel sermon two young women, who have been attending the meetings for a long time, made the good confession. The Bible School picnic was a great success. On Sunday, Jan. 31, three members were received by letter from Doncaster East.

Fairfield meetings are splendidly attended. Bro. Fitzgerald continues to preach faithfully. Two young men (brothers) and one young lady have made the confession and been immersed since last report. The Sunday School is making such progress that the building is taxed to its utmost. Bren. Northeast, Griffin, Withers and Fitzgerald have exalted the church during the last month.

Thursday night Bible Class meetings at St. Kilda are growing, 16 being present last week. The P.B.P. and K.S.P. clubs are progressing favorably, one member being initiated into the K.S.P. last Wednesday. The Sunday School picnic on A.N.A. Day was held at Wattle Park, an enjoyable time being spent. Visitors on Feb. 7 included Bro. and Sister Campbell, from Wagga, N.S.W.

The Gore-st., Fitzroy, S.S. picnic was held on A.N.A. Day at North Essendon, and an enjoyable

day resulted. An exhortation from Bro. Jackel has been enjoyed. The church business meeting was held on Feb. 4. Deacons elected were Bren. Milken, Lewis, Griffiths, Worrall and Burns, jr.; elder, Bro. Lewis; Secretary, Bro. R. Burns, jr.; treasurer, Bro. Lewis. Encouraging reports were given by all branches.

One brother confessed Christ and was baptised at Maryborough prayer meeting Thursday night, and was received into fellowship on Sunday morning. Bro. Webster, an old pioneer member of Maryborough church, was received by letter from Sea Lake, and Bro. and Sister Milne, from East Camberwell. Helpful and inspiring messages were delivered by Bro. Baker (morning) and Bro. R. Banks (evening).

At Moreland on Sunday, Bro. L. C. McCallum addressed the morning meeting. Bro. Gale spoke at night on "What is the Real Message of the Churches of Christ?" Visitors included Bro. Taylor, a foundation member from Queensland, who is visiting this State for his health. Cottage prayer meetings for the Gipsy Smith Mission, also for the one to be held by Moreland church directly after Easter, are being held on Mondays.

Burnley work is going along fairly well. On Sunday Bro. Rasmussen spoke at both services. In the morning a sister was received from the Baptist church. In the evening a young girl was immersed. The church becomes of age next month, and is making plans for the occasion. The Bible School held its picnic to Ashburton; it proved a great success. Bro. A. Newham is now superintendent. All auxiliaries are in a healthy condition. Bro. Rasmussen is doing good work in his visitation.

During January the work at Hartwell has progressed very well. Many have been on holiday, and several are sick, but attendances have been good. Bren. Pittman and Dickens have exhorted the church, and Bro. Pittman has forcefully preached the gospel. On Foundation Day the Bible School held a delightful picnic at Hampton. The Bible School is increasing under the able leadership of Bro. A. Body. Bro. Pittman has recently removed into the district, and is thus in closer touch with the work.

During the last fortnight South Melbourne church had some excellent meetings. Last Sunday's meetings were well attended. Bro. Waterman's study circle is proving a boon to teachers. The gospel service addresses, especially the talks to children, are much appreciated. Sister H. Olsen renders occasional solos. The church went in a body to Middle Park mission last Wednesday night. The Bible School's annual picnic at Fairfield Park was a huge success. All auxiliaries are making continued progress.

Horsham officers' meeting on February 5 reported church finances healthy, receipts for past six months exceeding expenditure by over £17. Seven £10 and seven £5 debentures were drawn. Sister Mrs. H. Thompson, who met with an unfortunate accident, being thrown out of her gig, is progressing favorably. Bro. Clarence Bolwell is home from Sister Geyer's private hospital. The aged Bro. Wm. Smith is still an inmate of Horsham hospital. At the close of the gospel service on Feb. 7, Bro. Geo. Swindley was baptised.

At Boronia last Lord's day Bro. Grafham was the speaker. On Wednesday last the Women's Mission Band celebrated its second anniversary. Over 150 sisters journeyed to Boronia, some coming many miles. Mrs. Cowper, of the Prohibition League, gave a beautiful address on "Prayer," after which a number of sisters testified to answered prayer in their own lives. Misses L. Jordan and Rea Lawson contributed to the programme, and Mrs. Dives, supt. W.M.B., gave a short message. A most enjoyable afternoon was spent.

At Lygon-st. on Sunday, Harold Knott, M.A., spoke in the morning, and J. McGregor Abernethy at night. The members who have been on holidays are gradually returning, and attendance will soon become normal. Several visitors were present at the morning service. At the gospel meeting the choir rendered some nice pieces. Miss Edna Bagley sang the solo in the anthem.

The choir led by Ernest Tippet is practising Maunder's "Olivet to Calvary" for the Easter season. A. G. Saunders, B.A., is resuming his work after a brief holiday.

Meetings at Shepparton have been well attended, and one brother who is already rendering capable assistance in church and school has been received as an immersed believer. A K.S.P. has been formed with Bro. A. Grant as Chancellor and Bro. Stewart as chaplain. The young women are about to form a P.B.P. On Feb. 7, good attendances greeted Bro. Enniss, present on the occasion of the deferred Home Mission offering. The offering approaches a record for Shepparton. Bro. Stewart's daughter Marjorie, has had exceptional success as a first year high school student, gaining a district scholarship and securing double promotion.

A very successful business meeting at Colingwood was held on Feb. 3. Election of officers: Bren. Lighthowers, Brownrigg, Daniels, Scott, Harvey, Anderson (Sec.), Halliwell (treas.). Treasurer reported best financial year for years. Debt on building has been reduced by £100. Reports from all auxiliaries were very encouraging. The church was unanimous in its request to Bro. Andrews to continue as preacher. Bro. W. McLaughlin has been appointed secretary to J.C.E. Sister Dorothy Lighthowers was married to Bro. Sam. Gracie on Jan. 30. The reception was held afterwards in the schoolhall. Sister R. Hodges is recovering from her illness.

A delightful missionary atmosphere pervaded the fine meeting held in Surrey Hills school hall on Sunday afternoon to receive farewell messages from the outgoing missionaries, Bro. Hughes and Sister Morris, and to unveil portraits of Sister Dorothy Ludbrook and Bro. H. A. G. Clark, now laboring in the China field. The Victorian Foreign Mission president (Bro. H. L. Pang) performed the unveiling ceremony, and a number of "ex-service" missionaries and friends contributed to the enjoyment of a very interesting gathering. In the evening, owing to the excessive heat, the gospel service was held in the open air on the square adjoining the church building. On Wednesday evening, Jan. 27, a combined kitchen tea and social were tendered to Miss Beatrice Holm in honor of her approaching wedding. Miss Holm has been for several years an esteemed and faithful worker in the Sunday School, and all departments of the church united in expressing good wishes for her future. At the morning service on Sunday, Bro. Theo. Edwards referred to the passing of the aged Sister Cone, who died at her seaside residence, Sorrento, on Thursday last, in her 91st year. For many years she was unable to attend the church services. She was greatly esteemed for her generous support of the local church. Her beneficence extended to a wide circle of Christian activities.

New South Wales.

At Brunswick Heads on Jan. 24 a number of visiting members assembled at the home of Bro. and Sister Furlonger to break bread. Bro. G. M. Davis (Lismore) and Bro. Roy Pond (Moree) read the lessons. Bro. F. R. Furlonger presided, and Bro. P. J. Pond gave the exhortation.

Meetings have been small for the past few weeks at Wagga, many members still holidaying. On Jan. 26 the C.E. and friends held a picnic in the Newtown Park. Bro. and Sister Campbell are away on a well-earned holiday. On Feb. 7 Bro. Keith Gerrard spoke at the worship service, and Bro. A. Brown took the gospel service.

At Lismore on Jan. 24 acceptable addresses were given by Bro. W. T. Atkin (morning) and C. Byrnes (night). On Jan. 31 Bro. P. J. Pond was present after a short holiday. He preached on "Mightiest and Manliest Message." Bro. J. Heyward underwent an operation for appendicitis in local hospital, and is making good progress towards recovery.

At Dumbleton on Jan. 24, E. Buckley spoke on Prov. 4: 18. At gospel service Bro. Sandilands preached a good sermon on Ps. 55: 17. On Jan. 31 Bro. Corbett's exhortation to the church on "Our Relationship to God" was much appreciated. Bro. E. Buckley, A.I.M. missionary, spoke

on "Power," at the missionary prayer meeting. At night he preached on "Four Things are not Recoverable." Good congregations at all services.

Bro. Fretwell, Conference President, gave a splendid helpful talk to Hurstville church on Jan. 31. Bro. Harward preached at night on "The Great Emancipator"; one young sister confessed her Saviour. On Feb. 6 Bible School annual picnic was held at Cars's Park, Kogarah. All enjoyed themselves. On Feb. 7, Bro. Harward's morning subject was "The Second Mile"; good gathering. His night theme was "Sin and its Consequences"; fine congregation.

At Enmore on morning of Jan. 31, Bro. E. Davis spoke on Psalm 39: 3. At the gospel service Bro. Whately preached on "The Remarkable Experiences of John Mark." At the conclusion one came forward to accept Christ. "The Man of Arimathea" was R. K. Whately's subject at the morning service on Feb. 7. Mrs. G. F. Dyson at the gospel service gave a brilliant address emphasising the need of prayer in church and community. Bro. and Sister Verco were welcomed after their trip to the other States.

For the last three Lord's days Bro. H. W. Cust has taken the gospel services at the Sydney City Temple in the absence of Bro. Southgate on holiday. All his addresses were much appreciated. Sister May Ashwood intended leaving Sydney by the "Orvietto" on Feb. 6, en route to India, visiting the mission fields. Miss Ashwood was the recipient of numerous expressions of goodwill for her welfare during the voyage, particularly from the members of the Bible School and Phi Beta Pi club with each of which she was actively identified.

At Chatswood on morning of Jan. 31, visitors included Sister Day, from N.Z.; also Bro. Waters, missionary. Sisters Queenie and May Ashwood are leaving this week on a visit to the mission stations in India. Bro. Cust gave a fine talk to the church. Bro. Whelan's gospel message was greatly appreciated. Attendance good. On Feb. 7 Sister Hunt was received by faith and baptism. Bro. Whelan addressed the church, and also gave a fine gospel message on "Jazzing Through Life." One married woman and one young man made the good confession before a fine congregation.

Meetings at Canley Vale have been keeping up well. Bro. Greenhalgh has been doing solid ground-work. He has been a very enthusiastic worker, especially among the young folk, the Kappas and Phis. Bro. R. P. Arnold gave a helpful exhortation on Feb. 7. The gospel address was delivered by Bro. Greenhalgh, and was specially suited to the Phi Beta Pis. At the conclusion two members of the clubs were baptised. We regret to report that Bro. G. Stimson, well known throughout the States, is still seriously ill in hospital, having been laid aside for the past few months.

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SILVESTER.—In loving memory of John, my beloved son, brother of Edgar, and uncle of Vera, Jean and Eva Burt, who passed away Feb. 6, 1923, at Ballarat. Waiting the appearing of his Lord and Master Jesus Christ.

To memory still dear.

—Inserted by his mother, brother and nieces.—Nth. Perth, W.A.

SPARKS.—In loving and fond remembrance of our dear son and brother (Ted), who departed this life on Feb. 10, 1924, at Emerald.

In the land where the bright ones are gathered,
In the far-away home where they dwell;

Do they know how our sad hearts are breaking?

Do they know that we love them so well?

—Inserted by his fond mother, A. M. Sparks, and brothers Reginald and Charles.

OBITUARY.

(Continued from page 91.)

eyes, but happily found the Great Light, which he faithfully followed for more than 40 years. For many years our beloved brother was associated with the Baptist church, and during his membership and fellowship established and carried on a most successful suburban church. During an effort that Bro. W. Nightingale made to establish a church at Annerley, Bro. Olsen came over to help the cause of primitive Christianity. As a member of the church at Annerley, Bro. Olsen served as preacher, elder, deacon and Bible School teacher, and was very highly respected and loved by all. Our brother was a tower of strength, as man of faith and prevailing prayer. He will long be remembered. The in memoriam service conducted by the writer was largely attended.—C. Young, Annerley, Qld.

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