

# THE AUSTRALIAN CHRISTIAN

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

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## Climbing the Heights.

Jas. E. Thomas.

IT was my privilege recently to spend a few restful days in the beautiful Dandenong Ranges. Our guest-house was on a delightful hillside, and from the balcony we could see through a valley that equalled in grandeur the hills of Scotland or some Alpine scenery. The mountain-tops seemed to rise one above the other in quiet beauty, and away as far as the eye could see the sunlight kissed these everlasting hills till at last they lost themselves in the sunset hues and the golden sky.

### Unfolding beauties.

How like the journey we are taking those mountains seemed to be! They contained in each succeeding valley unfolding beauties waiting to be explored. As we motored around winding paths amidst overhanging ferns or under spreading trees there seemed some new fascinating view at every turn. So often we think of life as a weary climb, and we toil almost alone along the way. Each day's task is a challenge, but it seems to have no cheer for us, and no song sounds in the valley. What a sad thing it is when the days ahead have no attraction for us, and we go with no spring in our step on the unknown way. To me every valley has some new beauty to be discovered; and though clouds may gather we may always feel the sunshine of God. We came one day to a finger-post that said, "To The Patch and Fairy Dell." Out of curiosity we went along this new way. What a glorious panorama was soon ours, and if we could but have heard the tinkling of the goat-bells, it might have been in the valley of the Rhone, near some Swiss chalet.

### The inspiration of faith and hope.

If we start into the new year tired, depressed and without expectancy, we will probably have no thrill of joy in the days as they pass. If we go on our journey

climbing the hills of God with the inspiration of faith and hope, we will find each succeeding day filled with some new joy, and glorious visions will come to our view. It will be a sad day for us when we cease to have visions. We must be always looking for something new and beautiful in life. God is leading us upward. His ways may wind about the valley and bring us through the canyon where faith may be tried, but they will at last bring us upward to the summit of the final glory. If we lived in a dungeon like the Prisoner of

us we can walk bravely beside the steepest cliff or through the darkest valley.

### Journeying with Christ.

Ours is a wonderful journey. Christ has promised to be with us till the end, and we need never be discouraged or lonely. It is when we forget his companionship that we grow timid or fail. If we are conscious of the presence of Jesus in our lives every day, we need never feel weary or lonely. He comes to help us climb and to encourage and strengthen us along the journey. What unexplored valleys await us in the way of to-morrow! God still stands as of old and says, "I will do wondrous things." It is a mistake to allow the memory of the good old days to keep us from enjoyment of the glad new days. These are before us all. We must face the future bravely, and feel that he who never failed us will surely lead us on. God never offers us worse than we have. He brings to our view more beautiful scenes, and to our experience days of richer blessing than ever before. Sometimes we may feel that we are going out like Abram, not knowing whither we go. But this should never depress us. We know our Leader if we do not know the journey, and he will not fail us. It is enough to walk from day to day just keeping in touch with God. We must climb one hill before we reach the next, and each valley as we come to it there will be some new horizon. Why be satisfied with our achievements? We have not reached the summit yet.

### LIFE'S JOY.

God gives us joy that we may give,  
He gives us love that we may share,  
Sometimes he gives us loads to lift  
That we may learn to bear.  
For life is gladder when we give,  
And love is sweeter when we share,  
And heavy loads rest lightly, too,  
When we have learned to bear.

Chillon, and only saw the suffering of our comrades and the barren walls that shut us from freedom and the sunshine, we might become despondent; but let us expect that the coming year will be more filled with God's goodness, greater in opportunity for service, richer in spiritual experience, and more abundant with blessings than any year we have ever lived. Maybe we have had cause for sorrow, or felt that the way was hard in the year that has closed, but "the best is yet to be." On before us are still the verdant hills of God. Let us have faith to undertake bravely what we have never seen. May we know the touch of the unseen hand, and feel that as he leads

### Climbing the heights.

We are to continue on the way. How many have ventured to climb Mount Everest, and all have failed. There is not much to be gained even if at last some brave traveller plants the Union Jack on the loftiest peak of the Himalayas. But there is an inspiration in the attempt to reach where none have ever been before. The

life we are living is a continuous attempt to reach heights as yet untouched. If all Christians planned to do something that they had never been able to accomplish before the inspiration of their new resolve would be an impetus that would become infectious in the life of the church. The tragedy about so many lives is that they simply drift down the stream, aimlessly and indifferently, looking unappreciatively at the beauties of life and finding no call to do or dare for God.

#### **Towards the golden peaks.**

Life is not a drift, it is a climb. All the resources of God's grace are at our disposal if we are only willing to attempt something for him. Too often we have let the days go by and made unworthy excuses for the opportunities that we have lost, and the tasks that would have given us joy that we have left undone. What a great thing it would be for the church if all set their face toward the golden peaks of God and sought in the glad untrodden days of the new year to seek some service they might give to our Lord, and those that are journeying along the same path. Even a motorist seeing another in distress will stop and ask if all is well. Christians should be even more concerned, and if any little word or song or deed could cheer and help another as they climb the slopes in God's name we may serve.

#### **Tasks for all.**

A little while ago a young man told me that he had never done any good in his life, and did not think he ever could. The dear young fellow had never expected to do any good. He thought there was no place for one so unequipped and inefficient for the journey as he was. There is a place for all in the upward climb. Not to the strong or the swift but to those who are willing to undertake in the strength of God, there are victories to be gained in this coming year. Did you ever try and teach in Sunday School, or sing in the choir, or win a soul for Christ? Did you ever see a finger-post along the way pointing to a little home where there was sickness or need, or to someone that needed a word of cheer? Perhaps you have been so busy about the lesser things of life that you have passed these all by. Look for the finger-post this year. It is the beckoning hand of our Lord Jesus. Stop long enough to render some service. Open your eyes to the visions of the future and put your life at the disposal of him who walks with us along the upward way; and then at the close of the year we will be able to feel that it has been full of happy days in the service of love. God has for us better days than we have ever lived before, and he waits for us to live them.

"He has not served who gathers gold;  
Nor has he served, whose life is sold  
In selfish battles he has won.  
Or deed of skill that he has done.  
But he has served who now and then  
Has helped along his fellow men."

# One Man Among a Thousand.

We hear a great deal said about the average man, but we are not sure that we have ever met him, or that he anywhere exists. There are, of course, plenty of people whose powers are about average, or near the "median" line, as statisticians now prefer to put it. A system of marking which has been adopted by many leading universities contemplates the finding, not in special classes but in the long run in all departments, of about fifty per cent. of the "B" class, with possibly five per cent. of geniuses and "goats" fringing the extremities of the scholastic line. One professor facetiously refers to the big "average" class as the "Busy Bees." That seems to be the commonest thing to-day in students.

But an ancient savant, who was quite an educational theorist for his day, a certain King Solomon, was looking for a different kind of thing—not the thousand, but the "one man" among a thousand. Who is he? Sometimes he is an absolute genius, who at a phenomenally early age scoops in a "*summa cum laude*" and then rests from his labors, never after that amounting to very much in the world, or who perhaps does superlatively well a single thing of infinitesimal value. More often we meet the men of talent than of genius, who score up somewhere between the "B" and the "A" plus class. A rather large number of people among a thousand have developed some particular aptitude or form of crystallised experience in which they are pre-eminent, and along which line they contribute a real value to the social body, much as one lever or crank in a machine does its own part excellently well in the general engineering of a factory.

There remain, however, after all allowances have been made, a good many persons of no marked mentality, or not gifted with the helps of a favoring circumstance, whose pre-eminence must be found, if at all, along one difficult yet divine line—that of utter consecration to the will of God. Many of the glorious pages of history have been written by men or women of this type, not great for brains, brilliancy, or poetic quality, but splendid in their self-sacrifice and single-eyed devotion to the kingdom of God. In this sense it is possible for any man to become a hero—even "one among a thousand."

Unfortunately, we have reason to think that the ratio of the thoroughly consecrated to the mediocre Christians does not now actually exceed that figure. Probably, as heaven looks at it, the best people are regarded as the "geniuses"—having shown a genius for piety, or for doing what they ought to do—while the merely intellectual, or the simply famous, are let into paradise by the back door, if at all. Heaven will reverse a great many judgments of earth. This is not said to discredit ability of any kind, but to enforce the fact that God is looking most of all for consecrated ability

—for that quintessence of godliness, that excess upon ordinary fidelity, that superabundance of loving service, which, in a moral world, must of necessity constitute the thing most worth while. Let us each ask ourselves, "Am I an unrecognisable item among the nine hundred ninety-nine moral mediocrities, or am I the one among the thousand?"—"Zion's Herald"

## A Scriptural Plan.

"Now concerning the collection of the saints, as I gave order to the churches of Galatia, so also do ye. Upon the first day of the week let each one of you lay by him in store as he may prosper, that no collections be made when I come" (1 Cor. 16: 1, 2).

1. Here is Scriptural precedent from the lips of an apostle. Paul does not give this instruction to the church in Corinth, as though he meant it to be the invariable rule for all churches everywhere, but a careful study of its briefly stated details will, we think, show it to be easily adaptable to any situation and eminently wise in its provisions.

2. The plan had been tried in the churches of Galatia, an extended district, and was regarded by Paul as worthy of extension to other congregations.

3. The requirements are easily met.

(1) Giving shall be regular—"upon the first day of the week." This was the customary meeting-time (Acts 20: 7), and this would save trouble in making collections.

(2) Giving shall be universal—"Let each one of you lay by him in store." The giving was to be individual, for a cause in which all were alike interested, and no exceptions were made. But, for convenience and for the gain of co-operation, the amounts given in a congregation were brought together when the disciples were met for worship.

(3) Giving shall be proportionate—"as he may prosper." Any system that provides for one disciple to say what another shall give does not accord with the Scriptures, and, in the end, will work evil. Each one is to give "as he hath purposed in his heart: not grudgingly, or of necessity." Each man knows how he is prospering, and whether or not he will honor God as God prospers him is left to his own conscience. This is in harmony with all other duties of man to God, and it will work.—S. S. Lappin.

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

—Wordsworth.

# The Warmth of the West.

E. C. Hinrichsen.

We have often said that human nature is pretty much the same when it comes to receiving the gospel, and it is nearly true. When the mission party commenced in Western Australia it did not seem true. Owing to a terrific heatwave and other disadvantages, the first three weeks were very difficult. Some good brethren sought to encourage us by "The West is not the East," and "The West is a man's testing place." Perhaps it should be added that the above remarks did not come from ordinary church members who are living in the West; they all have unbounded faith in their State and the gospel's power.

This is being written in the train after twelve months' work in the State. While we cannot complain about the other States, we must say that we have never seen such State-wide enthusiasm, nor such a kindly, brotherly feeling. The hundred who were on the station to say au-revoir, and the scores who met us at Kalgoorlie, touched our hearts much.

The West is abounding with opportunities, and at present sadly needs an additional number of good men. There are men in our big cities in the East who could make names for themselves if they would go West. Many of them will never be heard of beyond their little local assembly if they do not launch out. Apart from this, surely it is the duty of every man to go where the need is greatest. Men with the pioneering spirit ought to be developed. Let us have more faith in our message and in the One who has promised to be with us "always." Let us "go" and "preach the gospel." We have been convinced for some time that in any ordinary town the tent may be pitched and the gospel preached for three months, resulting in a building, and a self-supporting church for a full-time preacher. This has happened several times in six weeks. Shorter missions may establish circuit work which is to be highly commended. There is no end to successful work in the State of Western Australia. Someone may say, Why does not the mission party stay longer? Let it be remembered that we went for only six months, and that we stayed twelve months. Also that already we have sufficient requests for missions to retain us for another twelve months, but previous arrangements necessitated our departure.

During the twelve months no less than 850 confessed faith in Christ in the tent. Fully 800 of these have taken up membership, and are working to win others. Kalgoorlie, of course, is exceptional. There were 297 confessions in six weeks—82 on the last two nights. It should have continued. It is delightful to hear that each week since the mission there have been decisions—more than forty. Before the

mission it was difficult to get fifty to break bread. Since the mission the average has been about 280. This is the best in the State. Then comes Subiaco, after which comes Lake-st. It is not to be expected that Bro. Hunt can keep Kalgoorlie up to this high pitch, as many people are leaving that city. Each mission in the State has been much blessed, and should have been continued. Four weeks was too short for Subiaco, and three Sundays not nearly enough for North Perth.

A word must be said about the liberality of the Westerners. The various thank-offerings total up to £2,400. The committee has agreed that some of this is to be used for building purposes. There are still three months in which the promises may be redeemed, but already £1,743/15/7 has been paid in. This is considerably more than the entire expenses of the missions. It is certain that there will be several hundreds of pounds to spare.

The missionaries praise God for his blessings, and for allowing them to work in the West. The year's work has been "the best yet" in their experience. The results may suffer, however, if men are not forthcoming for this wonderful field. To all who want fruitful fields, loving loyal friends, enthusiastic members, liberal

givers, appreciative members and converts, we say, "Westward ho."

## THOUGHTS FOR THE NEW YEAR.

Who uses minutes has hours to use;  
Who loses minutes whole years must lose.

With every rising of the sun  
Think of your life as just begun.

—Ella Wheeler Wilcox.

"Redeem the time"; God only knows  
How soon our little life may close,  
With all its pleasures and its woes:  
"Redeem the time."

—Canon Bell.

Not to ourselves are we living,  
Not to ourselves do we die;  
Freely receiving as giving,  
Soul after soul marches by.

—W. M. L. Jay.

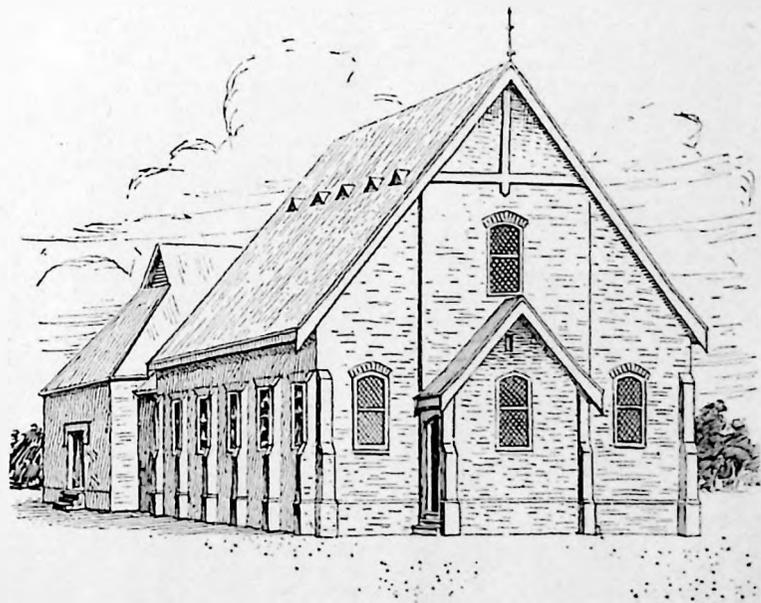
All through our lives it is the same  
In deep obscurity, in fame,  
Hence, since our steps, 'twill not forsake,  
Who makes the best of Now will make  
In peace or war, in rest or strife,  
The best of Life!

—John Kendrick Bangs.

Fear facing the New Year,  
Thinketh "What shall it bring?"  
And is dumb,  
Dreading the hidden ways,  
Faith looking upward saith,  
"Good is in everything"—

Let it come:  
God ordereth the days.  
This is our New Year's bliss—  
He is mine and I am his  
All the days,  
All the ways,

Lead us home:  
Let us pray; let us praise.  
—Mark Guy Pearse.



DESIGN OF NEW CHAPEL BEING ERECTED AT FORESTVILLE, S.A.

At Forestville the work established some six years ago has now outgrown the accommodation, and it is found necessary to erect this new brick building. The foundation stone was laid on Dec. 11 by Mr. J. Wiltshire, preacher of Grote-st. church. Mr. W. R. James presided over the large gathering. Speeches were delivered by Bren. W. Morrow, Federal President;

F. Langlois, State President; H. J. Horsell, President F.M. Committee; and other representative men. The present preacher, Reg. H. Lampshire, on behalf of the church, acknowledged the good wishes of speakers. The building will comfortably seat 275, and will cost £1,665, exclusive of any furnishings.

## Religious Notes and News.

### DR. PORTER.

Just as we were closing the morning service at the Tabernacle on Dec. 19, word was handed to us that Dr. Porter had answered the call. Only on Saturday night we had read in that splendid little tribute by a loving daughter to Thomas Jefferson Gore, the letter of appreciation written by Dr. Porter. Surely they are no longer separated, but "know even as also they are known."

Since coming to Enmore Dr. Porter has several times attended our evening service. His prayer was always an inspiration, especially as he remembered those still out of Christ. We met him first in company with his lifetime companion, William Burford. We were much younger then, and never forget the Saturday afternoon drive in company with these two saints, to visit our own aged parents at Salisbury. It is a memory we shall ever cherish.

Dr. Porter has encouraged us mightily during our brief ministry at Enmore. He belonged to the Church of Christ in spirit. His last conversation revealed his deep affection for the church. He longed for the salvation of sinners and the union of saints. His name is honored amongst us. I am glad to be able to attend his funeral because of my own love for so faithful a disciple, also as a former preacher of the Hindmarsh church where Dr. Porter labored for a season.

Dr. Porter leaves the fragrance of a sweet life, made fragrant by close association with the divine.—Ira A. Paternoster.

### ABORIGINES' INLAND MISSION.

In the Twenty-first Annual Report of the Aborigines Inland Mission, evidence of growth is the outstanding feature. From comparatively insignificant beginnings, in a diningroom of a house in Singleton, N.S.W., with but one or two men and women, it has attained its majority.

To-day there are no fewer than 35 prayer circles, 13 auxiliaries, 27 missionaries, 11 associate workers, and 10 native helpers. Every month over 400 prayer letters are sent to individual prayer band members, in addition to "Our Aim," which has a monthly circulation of more than 3,000 copies.

Among the tabulated results contained in the report are given the number of miles—27,000—travelled by the missionaries during the course of their labors for the year. Between 5,000 and 6,000 aborigines have been preached to, and 321 fresh converts made in that period.

All this has been accomplished without appeals for money or collections, without financial backing, and entirely in answer to prayer. The sum of £1,459/16/5 represents the income of the Mission for the year ending Sept. 30, 1926, out of which no definite salaries were paid, but which, nevertheless, met the needs of the workers and enabled the Mission to extend. In addition to this sum received at headquarters, the missionaries received £1,015 personally for themselves and their work.

### A MISSIONARY FILM.

A new missionary film is now touring England entitled "From India's Coral Strand." This is the result of a new departure by the Salvation Army. When General Booth was last in India he was so impressed by the work he saw in that land that he felt his own followers in this country and the British public generally, if not able to go to India, ought to have a chance of seeing at least moving pictures of the heroic labors of the Salvation Army missionaries in the East. The film deals at great length with the many phases of the Salvation Army activities in the "Dominions of the Sun." One of the most important branches of Salvation Army work

in India is that dealing with the so-called Criminal Tribes—a portion of the community which are criminals from birth and are registered as such by the police. The government, in despair of reclaiming these people by law, have handed them over to the Army, who, working on their profound belief that a change of heart is necessary for any true reformation, have been very successful in their efforts. The transition from criminal to self-respecting and law-abiding farmer or artisan is tastefully shown, with backgrounds of scenery and surroundings which please the eye.

### THE MISSIONARY IN PAPUA.

About a year ago a certain fashionable visitor to New Guinea, Captain G. Pitt Rivers, F.R.A.I., thought fit to attack missionary work in Papua in the supposed interests of anthropology, making a number of smart and somewhat flippant criticisms. The real value of Capt. Pitt Rivers' criticism may be gathered from a remark by Sir Hubert Murray, the Lieut.-General of Papua, in his most interesting book "Papua of To-day." Sir Herbert says that Capt. Rivers' pamphlet on his visit to Papua "is an interesting example of careless and inaccurate observation by one who was doubtless largely actuated by the best intentions." It would not be right for a church newspaper to fall behind the Lieut.-Governor in the Christian virtue of charity, so we will gladly assume that in his criticisms of missions Capt. Pitt Rivers was doubtless largely actuated by the best intentions, but it is a pity that persons, who observe so carelessly and inaccurately as to earn

a public rebuke from such a broad-minded official as Sir Hubert, should broadcast their ill-digested views on Christian missions in such a way as to lead the public to think that something of value lay behind them. Sir Hubert points out that the Government and the missions are working together in Papua for the good of the natives; it is a pity that a casual visitor should thoughtlessly prejudice their work.—"The Church Standard."

### A SENSE OF SIN.

"The defective conception of sin and its results" is the subject of an editorial in "The Lutheran." Let him who reads, think; let him who thinks, act, for the time is come when people will not receive "sound doctrine." The editor says:—

The world in general, and many professing Christians in particular, scarcely have the faintest idea as to what sin in its inner nature and essence is, and consequently its need of the saving gospel is correspondingly diminished and impaired. If there was anything that made the gospel a power in the first century, it was the apostolic conviction that this is a lost and ruined world, infected with sin as an inner death-dealing poison, and that nothing less than the atoning blood of Jesus Christ could effect its redemption. Sin was the viper whose sting brought about death, and Christ was the life-giver with power to remove the sting and conquer death. Without a deep conviction of sin there could be no salvation. The whole meaning of Christ's work of redemption strikes its roots in man's need of that redemption. Without a conviction of sin, that need will not be felt. The gospel can be no healing balm to any man who knows not his death-dealing sickness. It can mean little to you or to me apart from such a conception of sin. A Christianity which has a defective or weakened conviction of sin is a feeble and powerless Christianity.

## "Guarding the Crops."

Miss Myrtle Cole.

Just before the monsoon rains commenced here at Khed Shivapur, the people were busy setting seed in their little fields in preparation for the coming season. After a few weeks of rain the crops could be seen growing very rapidly, and to those of us who looked on and did not know much about farming it seemed that there were quite high crops in a very little while. There was something else we noticed. As soon as the crops began to grow, the owners of the fields built little shelters of grass and sticks, large enough to shelter one man, and all night long watchmen were set to guard these crops from the wild animals which come to destroy them.

There are dangers attached to this work, for the wild animals may attack the watchman, but he must guard the crops at all costs. The sower is anxious that the crops should be saved and the sheaves gathered in in due time. And the owner of the field is more anxious still. The watchman takes for his protection during these hours of vigil a staff and a lantern, and with these to ward off the dangers that might come, he performs his duty through the long night.

As I looked on these fields and saw the watchmen take up their posts at the approach of the night, I was made to think of the similarity between this picture and our duty as Christians.

Is it not true that we are always so careful to choose suitable preachers for our churches? We are always so particular and want to be really sure that the man we choose is a "good and faithful sower of the Word." This is perfectly right; we cannot be too careful in this regard, for if the "true seed" which is the word of God is sown carelessly or mixed with seed which is the word of man, then the crops will be very poor, and the sheaves very few.

But is it not equally true that after we have our good sower, and see that the seeds sown are bringing forth the young crops, we just rest contented, and let these young crops take care of themselves? Do not we fail all the time as watchmen? We have to remember that it is our duty to watch and care for these young souls just come into the kingdom. The sower is anxious that these young souls be kept from the attacks of the enemy, and the great Owner of the field is more anxious still, and he looks to his watchmen to do their duty.

There are dangers awaiting the watchmen here too. The enemy in his desire to capture and harm the young soul just brought to the light will doubtless attack the watchman who guards and directs the steps of the younger brother or sister in Christ. But the Owner of the field, our heavenly Father, has provided each of us with implements for our protection. He has given us the lamp which is his word, and that lamp lightens the darkened places and reveals to us the subtle ways in which the enemy would attack. Then too, he has given the "staff of promise." He has promised to hear our cry and answer when we call to him, and he has also promised through Jesus Christ to be always near us, never too far away, always near to protect.

Then, too, he has given us a shelter from wind and rain. Jesus Christ himself is our shelter in the time of storm, a protection from all winds and storms that beset us.

Let us look to ourselves and ask, Are we faithful watchmen in God's harvest field? Do we really guard and care for the young souls brought into the kingdom, when we know there is so much that would blight and destroy these young tender lives? Brethren, watch!

# The Triumphant Christ.

D. M. Wilson.

"The church must be united before the world will be redeemed." These are not my words but the words of the late Dr. Joseph Parker, who, in his day, was one of England's greatest preachers. The words imply that there are divisions in the church, and that these divisions are the great hindrance to the triumph of Christianity.

There was a time when men have, in all sincerity, defended these divisions as wise and necessary, likening the church to an army of many regiments, or battalions. Even recently, I read of one representative preacher likening the church to an orchestra of many instruments, and finding comfort in the fact that all were not violins, or any other single instrument.

I think, however, this attitude is rather the exception, and that now men everywhere, who have the cause of Jesus Christ at heart, admit the evil of divisions, and are eagerly looking for a remedy to correct that evil.

One can seldom pick up a religious journal in these days without finding an article on union or reunion. All admit that the end is one greatly to be desired, although all will not yet admit the practicability of a union that will be acceptable to all Christians.

Discussions on reunion have even been transferred to the daily press in England, and one leading London paper invited a number of responsible church leaders to contribute articles on the subject.

In August of next year there will be held in Switzerland a World Conference on Faith and Order at which 500 representatives of all existing religious bodies will meet in conference to consider how agreements can be emphasised and differences adjusted. This World Conference has been at work for some years, being a product of the World Missionary Conference at Edinburgh in 1910. Already much work has been done in committee, and the conference next year, at which the Churches of Christ in Australia are entitled to two representatives, will probably be the greatest effort of its kind to bring about Christian unity.

We as a people have, for so long a time, stood alone in a desire for and a belief in the practicability of Christian unity, that it is to us most gratifying to see now so many signs of interest in that subject, and a recognition of the fact that the Saviour's prayer, "That they all may be one," was a prayer for the organic as well as the spiritual unity of his people.

It is not my intention to give an address on Christian unity, as that subject will be dealt with by other speakers. I would, however, endeavor to slightly shift the emphasis and place it not so much on the fact of Christian unity but on the reason for it as stated in the Saviour's prayer, "Neither for these alone do I pray, but for them also that believe on me through thy word; that they all may be one; even as thou, Father, art in me, and I in thee, that they may be one in us; that the world may believe that thou didst send me."

It is that the world may believe that the Father sent him, Jesus desired the unity of his people, for when the world believes this, as the result of such unity, we shall have a triumphant Christ. As Dr. Joseph Parker said, "The church must be united before the world will be redeemed," and when the world is redeemed Christ will be triumphant.

As we examine the approach to Christian unity by many religious leaders to-day we cannot help being struck by the fact that, in almost every case, there is a clinging to some cherished tradition, or to the preservation of some form of ordination. The various contentions are made with all due courtesy, and in the kindest manner, but it always seems to me that we should rather keep in view the desire

to have a triumphant Christ than to merely uphold some particular church polity that cannot be acceptable to all Christians.

Too often the church has become more prominent than her Christ, and with the elaboration of ceremonial has come that form so alien to the genius of Christianity—the priest looming large between God and the worshipper.

The Anglican church certainly made a distinct advance from her former exclusive spirit when she issued what is known as the Lambeth Appeal in 1920. It has resulted in much thought and discussion on the subject of reunion, but it is quite evident that the claims regarding an historic episcopacy are quite untenable, and will if insisted on always be a barrier to any near approach to Christian unity.

Even those who have criticised these claims have in turn indicated their unwillingness to give up some distinguishing and much-cherished



## THE WHITE FLAG OF PEACE.

If thou wert lying cold and still and white  
In death's embrace, O mine enemy!  
I think that if I came and looked on thee  
I should forgive; that something in the sight  
Of thy still face would conquer me, by right  
Of death's sad impotence, and I should see  
How pitiful a thing it is to be  
At feud with aught that's mortal.

So to-night

My soul uncurling her white flag of peace,  
Forestalling that dread hour when we may  
meet—

The dead face and the living—fain would cry,  
Across the years, "O let our warfare cease!  
Life is so short, and hatred is not sweet;  
Let there be peace between us ere we die."

--Selected.



characteristic of their faith, and in this attitude the church has again been made more prominent than her Christ, and a particular church's creed more prominent than the words of Christ.

When we study the history of the Christian church at its institution in the first century we find that there was only one church as there was only one Christ. It was purely a divine institution. The authority of its divine founder was supreme in all matters of Christian faith and practice. One church and one only was intended, and the union of all Christians under the authority of Christ in one church, resting on the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone.

The church of Christ so established, continued for 300 years a united body. It had its troubles but it was not divided into sects and denominations. The followers of Christ were called disciples, or Christians. They belonged simply to the church of Christ, or the church of God.

During the fourth century began the great apostasy. The Bishops of Rome gradually asserted themselves from a position of equality with other Bishops to a position of superiority which finally developed to the absurd claims of apostolic succession. Thus the purity and sublimity of Christianity which demanded a form equally pure and sublime, was hampered by strange and alien elements, which as one writer says, "rendered its operation unnatural, and made of it a corpse out of which sprang the plagues and passions of putrefaction."

For 1,200 years the church was in a captivity, during the greater part of which the Bible was virtually a sealed book. The people were kept in ignorance of the word of God. They were priest-ridden, and indulgences were sold like cattle in the market.

But at no time has God left himself without a witness. Even in the darkest ages and most degraded society there have been men who have lifted up their voices against the corruptions of the times, and the exactions of the Roman church.

Arnold, of Breseia, whose idealism shines out from the moral darkness, preached against the growing secularisation of the church, demanding that she should return to the simplicities of the gospel. He was forbidden to preach, then burned.

Francis of Assisi was one whose deep spiritual intuitions were struggling for expression and satisfaction. All nature spoke to him of God, and he came to know that the most wonderful step forward was a step back to nature, to Galilee, and to God. We are told that like the primitive Christians, he used no polemics, for he needed none. His faith was its own witness. Men saw him and his spell fell upon them. With him the exquisite compulsion of the first centuries returned. "Had he not been captured by the church authorities," says Dr. Banks, "he might have anticipated, or rendered unnecessary the reformation of two centuries later."

At the end of the 15th century there was Savonarola, who has been called the forerunner of Luther. This brave man, who could not be silenced, found it impossible to live in the Roman Catholic church, and for his fearless preaching was burned to death.

About the same time the Oxford scholar Colet by his lectures caused men to see for the first time that the New Testament is a living book. "Keep firmly to the Bible," he warned his students, "and let divines if they like dispute about the rest." "Back to Scripture, back to Christ," was his cry, and it is the slogan of a new Christianity, and it may well be the slogan of all who desire to see a triumphant Christ.

We might mention Wyclif, Luther, Erasmus and many other names of men who did much to keep from utter extinction the original brightness of the church of Jesus Christ, and who did so much to supersede the authority of the church by authority of the words of Christ himself.

When we consider the moral darkness from which these men emerged, we cannot value too highly the splendid service they rendered to all ages by their fearless stand for a recognition of the Christ who alone must be supreme in his church.

The reformation was an epoch in which men, after the long night of Papal dominion, found themselves at the dawn of a new era. The wealth of the Scriptures now open to them, the enhanced sense of the dignity of human personality with which the disinterred doctrine of the priesthood of all believers had enriched them, filled their minds with such exultation that already their cup seemed to run over.

In the joy of achievement, however, they overlooked the greatness of the work still to be done. The reformation was but a golden milestone in the long journey across the desert to the city of the Redeemer. The sons of the reformers rested on their achievements, using much of their time and strength in the consolidation of the new positions, as with the enemy still on their flank it was by no means certain that what had been gained would not be lost.

In this fact we can discover the weakness in all efforts to remedy the evils that had crept into the church. They were but reformations, instead of, as they should have been, steps on the road to a restoration of the primitive church in all its simplicity and purity. The result of

(Continued on page 10.)

# The Home Circle.

Conducted by J. C. F. PITTMAN

## A LITTLE MORE.

"A little more of Christ this year than last;  
A little stronger love than in the past;  
A little more fresh food from his own Word;  
A little more glad trust in my dear Lord.  
A little more response when he shall speak;  
A little more desire the lost to seek;  
A little more endurance under trial;  
A little more heroic self-denial.  
Thus shall the glory-light illumine my way  
Until I reach the realm of Perfect day,  
And I shall grow betimes from grace to grace  
Until I wear the image of his face."

## A PERFECTLY DEAR NEIGHBOR.

"I know I'm never going to like this house," Louise said to herself, and she swallowed hard, and had to stop in her work to hunt for her handkerchief. And there was really some excuse for her feeling as she did. When people are moving into a house, and pots and kettles and nail kegs stand in the middle of the parlor floor, while the furniture, covered with old quilts and burlap, is huddled into corners, it is hard to make one's self believe that the place can ever be homelike and comfortable.

But it was not the thought of the old house where she had lived so long that made Louise homesick at this particular minute. She was thinking more of the girls who had been her neighbors ever since she could remember. It wasn't very likely that in this new home she would find any girls to compare with Elizabeth or Kitty Fox. As she thought of them, she had to hunt for her handkerchief again, and then she raced upstairs to the room which was to be her bedroom by and bye, though at present it looked rather like a disorderly carpenter's shop. Louise had a deep-rooted aversion to letting anybody see her cry.

The girl in the next yard happened to look at the dormer window at a time when the handkerchief was very busy, and as she looked she understood. Jean had moved not so very long before, and she remembered her own homesick feeling too vividly not to feel sorry for the girl who had gone upstairs to cry by herself. "Everybody is all in a muck," thought Jean, "and they'll clear a corner of the table so as to have their luncheon, and there probably won't be much to eat, at that."

Then it was that an idea occurred to her—a bright idea that she all at once left her post of observation in the yard and rushed indoors. And Jean's mother not only approved, but gave a number of wise suggestions. For the next three-quarters of an hour Jean was very busy, and by that time the distant factory whistles were blowing for noon, and Louise, who had had her cry out and come downstairs to her work, was beginning to realise that she was hungry.

Then a rap came at the door. A girl was standing on the doorstep—a smiling girl who carried a big tray. A white towel was thrown over the top of the tray, so that it was impossible to guess at its contents.

"I've brought you over some luncheon," said the new neighbor on the doorstep. "It is so hard to get anything to eat when you are just moving in and things are all in a clutter. I'll come back for the tray in an hour or so, and don't you dare to wash a dish. I don't believe you could find the dish-towels, anyway," she ended with a laugh.

It was the sort of luncheon to put life and cheer into a family of movers. There were sandwiches cut as thin as wafers, some of them showing a crisp lettuce leaf between the white slices. There were potato chips, curling on the

edge like rose leaves, and sliced tomatoes, and a dish of beautiful jelly so clear that you could look through it, and a pot of tea, whose fragrance had risen to Louise in spite of the white towel which had covered it. And there was a little dish of salted almonds and one of pickles, to say nothing of the crispest ginger snaps you could imagine.

## IN THE NEW YEAR.

Let us walk softly, friend;  
For strange paths lie before us, all untrod:  
The New Year, spotless from the hand of God,  
Is thine and mine, O friend.

Let us walk kindly, friend;  
We cannot tell how long this life shall last,  
How soon these precious days be overpast:  
Let love walk with us, friend.

## IT'S COMING.

It's coming, boys,  
It's almost here;  
It's coming, girls,  
The grand new year!  
A year to be glad in,  
Not to be had in;  
A year to live in,  
To gain and give in;

A year for trying,  
And not for sighing;  
A year for striving  
And hearty thriving—  
A bright new year.  
Oh, hold it dear!  
For God, who sendeth,  
He only lendeth.

—St. Nicholas.

## THE NEAR-BY DUTY.

Carlyle says: "Our great business undoubtedly is, not to see what lies dimly at a distance, but to do what lies clearly at hand."

## SELF-CULTURE.

"Every one of us owes it to himself to cultivate and develop the kind of personality that will be good company for himself."

## THE NEW YEAR.

The new year steals o'er land and sea,  
Shrouded in solemn mystery;  
Nor what it brings may mortals see—  
To thee and me, to me and thee.

Sunrise, noontide, sunset, and night,  
Days of dark gloom and glory bright,  
Blossom and fruit, or bloom and blight,  
May come to thee and me.

Onward we go, unknowing aught  
Of coming years with change full fraught,  
Yet these past years have plainly taught  
That we may trust—O Lord—may trust in thee.

—Carlton M. Brosius.

Willie, aged six, was seated in a barber's chair. "Well, my little man," said the barber, "how would you like your hair cut?" "Like father's, with a round hole at the top!"

Dougall: "I've hit on a money-making thing at last. It's a church contribution-box." Friend: "What good is that?" Dougall: "It's a triumph. The coins fall through slots of different sizes, and half-crowns, shillings and sixpences land on velvet; but the pennies and half-pennies drop on to a Chinese gong."

# The Family Altar.

— J. C. F. P. —

Monday.

And he sent forth a dove from him, to see if the waters were abated from off the face of the ground.—Gen. 8: 8.

In "The Complete Angler," Auceps says: "It is not to be doubted that the dove was sent out of the ark by Noah, to give him notice of land, when to him all appeared to be sea; and the dove proved a faithful and comfortable messenger."

Reading—Gen. 7: 17—8: 22.

Tuesday.

Now Jehovah said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee.—Gen. 12: 1.

James McKechnie write: "Man never truly believes until he is at some sacrifice for belief's sake. Before Abraham could become 'The Father of the Faithful' he had to turn his back on home and kindred, grip God by the hand, fare forth with him into the unknown."

Reading—Gen. 11: 1-9; 12: 1-10.

Wednesday.

And the birds of prey came down upon the carcases, and Abram drove them away.—Gen. 15: 11.

Luther said: "You cannot prevent the birds from flying over your head, but you can prevent them from building nests in your hair." So, though one may not always be able to prevent ideas suggesting themselves such as tend to undermine the sacrifice of Christ, we should prevent their lodgment in our minds and hearts, and, like Abraham with the birds, drive them away.

Reading—Gen. 13; 14: 17-24.

Thursday.

Shall not the Judge of all the earth do right?—Gen. 18: 25.

"When you hear of a death, say, 'Blessed is the righteous Judge.'"—Talmud.

Reading—Gen. 18: 1-8, 16-33.

Friday.

And Abraham took the wood of the burnt-offering, and laid it upon Isaac his son; and he took in his hand the fire and the knife; and they went both of them together.—Gen. 22: 6.

"Our True Isaac carried the wood up that weary and yet most holy mountain. 'Behold the fire and the wood; but where is the lamb for a burnt offering?' Where? 'And when Jesus had received the vinegar, he said, It is finished; and he bowed his head, and gave up the ghost.' There he left that most precious, most dear, most victorious wood: there he reigned, as it is written, 'on Mount Zion, and before his ancients gloriously.'"—J. M. Neale.

Reading—Gen. 22: 1-18.

Saturday.

And she (Rebekah) went down to the fountain, and filled her pitcher, and came up.—Gen. 24: 16.

"What girl

Now reads in her bosom as clear  
As Rebekah read, when she sat  
At eve by the palm-shaded well?  
Who guards in her breast  
As deep, as pellucid a spring  
Of feeling, as tranquil, as sure?"

—Matthew Arnold.

Reading—Gen. 24: 34-60.

Sunday.

And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham.—Gen. 26: 18.

"The worthiest occupation of the wise, in these days," wrote Coventry Patmore, "is to dig again the wells which the Philistines have filled."

Reading—Gen. 26: 17-35.

# Prayer Meeting Topic.

January 12.

## GETTING READY FOR BLESSING. (Malachi 3: 10.)

F. J. SIVYER, B.A.

"Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." A great promise and one which every church and every Christian should claim in the early days of the new year.

The most coveted thing in life ought to be the blessing of God. Somewhere the writer of the Proverbs speaks of "the blessing of the Lord, it maketh rich; and he addeth no sorrow with it." With most human blessings there is a blemish, a bitterness, a lack, but when God blesses royally, bountifully, beautifully.

### Second Class.

In some things God blesses indiscriminately. "He maketh his sun to rise on the evil and the good, and sendeth rain on the just and on the unjust." The fact is there are two grades of blessing.

"God has his best things for the few  
Who dare to stand the test.  
God has his second-best for those  
Who will not have the best."

Second-class blessings frequently come without money and without price. Just as God meets the wants of birds and animals without their co-operation, so too, in his goodness, he provides for the creature-needs of the human family, but the higher blessings are conditional; they have to be earnestly sought and won. They are awards rather than presentations.

### The Windows of Heaven.

Like copious showers after the long parched days of a dreary drought, so will be God's blessings on his prepared people.

Cortland Myers tells of the remarkable blessing that came to the "Lone Star Mission" at Ongole, India, consequent upon the intercession by Dr. J. H. Jowett, Mrs. Jowett, an old Hindoo lady called Julia, and another native servant. These four souls went to a neighboring hill before daybreak and prayed as only the truly consecrated may, that God would turn defeat into triumph, and give new life to the languishing mission. Almost immediately the revival commenced. Ten thousand converts were added in a year. In one day Dr. Clough baptised two thousand two hundred and twenty-two. The mission now has a membership of over twenty thousand native Christians.

But God's blessing is qualitative as well as quantitative. He bestows heaven's best. He gives himself his Spirit, his Son to those who are ready to receive such.

### Robbing God.

The crucial thing, however, is our fitness to receive. The highest blessings are prepared ready for us; their bestowal is sure, providing we fulfil the conditions.

The people to whom the great promise of our text was originally made were robbing God. The maimed and miserable animals they brought as offerings, and the small proportion of their incomes they contributed instead of the prescribed tithe, were the least of their offences. They robbed God most in heart allegiance, love and trust, righteous conduct and holy living.

Similarly to-day we rob God not only when we fail to attend his house and contribute to the church, but, more especially, when we neglect private prayer, when we become careless in our conduct, unscrupulous in business dealings, unkind and uncharitable in our treatment of others. Until we return to him in mind and heart, seeking forgiveness for the past, and honestly trying to honor and live for him every day, he cannot open the windows of heaven and pour out the richest and the abundant blessings.

TOPIC FOR JANUARY 19—RECONSECRATION—Gen. 13: 1-11.

# Our Young People.

Conducted by Leslie C. McCallum, M.A.

## OUR PICTURE.

The Bible School at Bordertown, S.A., is a progressive little school. Though some of the scholars come long distances they are very regular in their attendance, and take great interest in their work. Bro. Edwin Verco, the superintendent of the school, is seen on the extreme right of the picture. Bro. Verco is ably assisted in the work by a staff of faithful officers and teachers.

## BIBLE SCHOOL PLANS FOR 1927.

Of course we should not wait until the beginning of each year to review our Bible School or class activities to try and discover whether they are all that they should be—still, many of us do. As the merchant has his set time for stock-taking, so, perhaps, it is natural for us as we begin a new year to give our work a thorough overhaul. No harm can come from so doing, and perhaps we may find the effort so stimulating and helpful that we will be tempted to make our reviews quarterly, or even monthly, rather than yearly.

To sit down, pencil in hand, and review the work of our school or class is greatly simplified if we have a few pertinent questions to ask ourselves. Just as the captain of the vessel sits down before his chart to find the exact position of his vessel, so perhaps we can build for ourselves a chart that will help us in the task of gauging the progress of our school or class.

Below we present an outline which, when taken as a sort of questionnaire, forms an admirable basis for helping us to review our work and to learn just where our school stands. Here is the list. Take your pencil in your hand, and go through it from the top to the bottom determined to look every question squarely in the face.

### Organisation.

1. Is your Bible School organised? (That is, does it have a duly elected superintendent, assistant superintendent, secretary, treasurer and department leaders?)
2. Are your Bible School officers properly and regularly chosen?
3. Is every officer in the school doing his work faithfully and to the best of his ability?

### Management.

1. Do you strive for punctuality and order in your school?
2. Do you have a regular, fully-attended conference, or council, of Bible School officers and teachers?
3. Are the officers and teachers fully informed regarding what is expected of them?

### Equipment.

1. Do the classes have plenty of room? Are the rooms kept tidy and as attractive as possible?
2. Are you sure that you are making the best possible use of the room available?

### Attendance.

1. What average attendance does your school intend to maintain throughout the new year? (Is it high enough and not too high when compared with the average reached in 1926?)
2. Are you making full use of special days and rallies in the life of your school?
3. Have you a plan for solving the absentee problem? (Such as careful and systematic visitation.)

### Teaching.

1. Is every teacher thoroughly prepared in every way for the place he or she holds? If

not, what is being done to solve the problem?

2. Has your school a teacher-training class, equipped with proper literature?
3. Are the teachers in your school keeping themselves abreast of the times by attending conferences and conventions, and by use of circulating libraries, etc.?

### Financing.

1. Is your school being taught the full significance of generous giving?
2. Is your school giving intelligently, that is, do the pupils, young and old, understand the use made of the money they give each Sunday?

### Moral and Spiritual Nurture.

1. Is your school emphasising the need of teaching and training those in Christ, as well as emphasising the necessity of leading them to Christ?
2. Is an atmosphere of worship maintained throughout the school?
3. Are you emphasising, through your school, the need for religious training in the home?

We have made no attempt to arrange the questions in particular order, nor imagine that the outline is exhaustive or complete. We do feel, however, that the most important phases of our work are included, and if your school is able to answer the majority of these questions in the affirmative, it should be doing excellent work for Christ and the church.

## FEDERAL SCRIPTURE EXAMINATION.

In addition to the prizes offered by the various States to competitors in the annual Scripture examination, for several years the Federal Bible School Committee has also awarded a gold medal to the winning paper in each of the ten divisions. This year three States—Queensland, New South Wales and Victoria—entered candidates for the Federal examination, with the result that two awards go to Queensland, three to New South Wales and five to Victoria. In two divisions New South Wales did not enter any candidates. The names of the winners are as follow:—

- Div. 1—Erle Spratt, Queensland.  
Div. 2—Bruce Littlejohn, Victoria.  
Div. 3—Bessie Fryer, N.S. Wales.  
Div. 4—Leila E. Cameron, Victoria.  
Div. 5—Lucy Coxhead, Hurstville, N.S.W.  
Div. 6—Annie Christensen, Queensland.  
Div. 7—James Gray, Victoria.  
Div. 8—Hugh Miller, N.S. Wales.  
Div. 9—Rowland P. Morris, Victoria.  
Div. 10—Ethel L. Martin, Victoria.



Bible School, Bordertown, S.A.

## Foreign Missions.

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

### NOTES AND NEWS.

A happy New Year to all of our readers. We sent Christmas letters to every missionary on behalf of the F.M. Board and the Australian brotherhood. With the money contributed by the children on Nov. 1, and the large number of boxes of goods sent out, there were no doubt happy times on our mission fields on Dec. 25.

Mr. and Mrs. Anderson and daughter, Gwendoline, and adopted daughter, Pearl, left Hong Kong early in December by the steamer "Tanda." They expected to spend their Christmas with Mr. Anderson's brother in Sydney, and are due to reach Melbourne to-day. There will be thousands of our readers who will say in their hearts, if not with their voice, to these beloved missionaries, "Welcome home." They have given magnificent and successful service in the foreign field. They are skilled in the Chinese language and in evangelistic and educational work, and are returning home for a well-deserved furlough. They will rest for some months at their homes in Victoria, and later on expect to visit the different States as far as their time and strength will permit.

Bro. and Sister Hughes send loving greetings to all in Australia. Bro. Hughes reports three more confessions at the Settlement on Sunday, Dec. 11. Bro. and Sister Coventry are doing a great work among the Bhamplas. Praise the Lord for their success!

The brethren in all the States are responding nobly to the appeal for funds to wipe off our overdraft. The South Australian fund now amounts to over £160 in cash and promises from 24 donors, the amounts ranging from £50 to 10/-.

Miss Vera Blake's milk fund has been generously responded to by one Victorian brother, who has sent £5/5/-. Miss Blake reports that she has sixteen little boys to whom she is supplying milk daily. The cost to help these ill-nourished little fellows weekly is 7/6, so this good brother's £5/5/- will help for about fifteen weeks. 1/1 a day will supply milk for these sixteen children. But there are many more needing help.

A good sister of Prospect church, S.A., has agreed to support a little girl orphan.

Miss Elsie Caldwell is now helping at Diksal. Dr. Oldfield is at Baramati helping in the medical work during Miss Caldwell's absence.

Bro. and Sister Hughes expect to take over the "Blake Memorial" Boys' Home in June, and Miss Blake will then take Miss Caldwell's place at Diksal.

The church at Shanghai took up an offering on Foreign Mission Lord's Day, and have sent us the proceeds—two pounds.

The following invitation has been received:—"Mrs. H. C. Ludbrook requests the pleasure of the company of Mr. and Mrs. G. T. Walden and family, at the marriage of her daughter Dorothy Christiana to Mr. H. A. G. Clark at the English Methodist Church, Yunnanfu, on Wednesday, November 10, 1926, at 2.30 p.m. Reception to be held at the Church Missionary Society's Hospital ground."

We are sure that the Australian brotherhood send their kindest wishes for a long and happy and prosperous life to Mr. and Mrs. Clark. After the wedding they were to have a brief holiday trip, and then accompany Dr. and Mrs. Killmier and little Neville to Huellichow, where we expect they are now occupying Mr. and Mrs. Anderson's house.

Bro. Anderson reports that our four missionaries, Dr. and Sister Killmier and Bro. and

Sister Anderson with the three children, arrived in Yunnanfu after a twelve days' trip from Huellichow. He says: "It was nice to meet all the folks, and especially the two recently arrived from Australia. Dr. Killmier and wife are with us, and it is possible they will accompany us to Haiphong."

### OUR MISSIONARIES IN CHINA.

Bro. Anderson writes: "Things have been happening in China, and folk are awaiting developments. The trouble has been in the upper Yangtze, and now it has spread to Chengtu. The Governor of the Szechuan Province has shown much anti-foreign spirit. All was quiet in Huelich when we left, and the leading folk of the town treated us with the utmost respect. The latest report we have at Yunnanfu during the past few days is that the Government has taken over the Union University at Chengtu, and that all foreigners have left Chengtu. No violence has been shown, but Chinese were forced to leave the service of all the foreigners, thus leaving the foreigners no choice in the matter. Whether this is true or not we do not know, but word from Peking, just before the news of Chengtu, states that the American Embassy at Peking was going to order all foreigners out of Chengtu. Thus the matter stands as far as we know. What will happen no one knows, but if it is allowed to pass in this way, then the trouble is likely to spread. Yunnanfu is quiet, and as far as we can see no different from what it ever was. There will be time to know what is going to happen in China before Dr. Killmier and Mr. Clark leave for Huelich, so you can assure all our people that they are here and if trouble is likely would not go inland. All of us are quite well."

### CHILDREN'S DAY.

The news of the Children's Day contributions from Erskineville and Merewether is even better than indicated, as Bro. Clydesdale has advised me that Erskineville gave £30/10/- and Merewether £40. Other N.S.W. C.D. contributions are as follow:—Boomi, £1; Burwood, £2/0/2; Epping, 12/8; Gilgandra, £2/3/-; Granville, £1/10/6; Hurstville, £1/15/-; Nth. Sydney, £2/15/2. Victoria: Bayswater, 12/3; Newmarket, £1/11/1; Balwyn, £3/1/3; Bendigo, £2/11/1; Ballarat, £6; Northcote, £2/11/6; Meredith, 15/6; Brim, £4/2/6; Boort, £1/8/-; Colac, £1/14/6; Coburg, £1/6/6; Oakleigh, £1/10/-; Port Fairy, 12/6; South Yarra, £1; Thornbury, £1; Warrnambool, £1/12/2. South Australia: Grote-st., £3/15/-.

### VICTORIAN FOREIGN MISSIONARY ACKNOWLEDGMENTS.

Oct. 11 to Dec. 31, 1926.

Churches.—Bendigo, Dup. Env., 5/7; Moreland, 1d. per week, per Miss Anderson, £2; Northcote, 1d. week, £1/13/10; Hawthorn, Dup. Env., 15/8; Castlemaine, Dup. Env., £4/2/8; Bayswater, 1d. per week, per Sister Clements, 10/-; Swanston-st. Dup. Env., £6/0/3.

Dhond Hospital.—Lygon-st. Young People's Societies, £20; Glenferrie C.E. Society, £5; B.S., Hampton, £10; Box Hill J.C.E. and Inter. C.E., £1/10/4; P.B.P., Sth. Yarra, £1; P.B.P., Box Hill, £5.

Members.—Bro. C. C. Sharp, £5/5/-; Sister D. Sharp, Tara, 1/9; Sister L. M. Dawson, 2/6; Bro. A. W. Connor, £1, Conf. Promise.

Miscellaneous.—Women's Mission Bands, £26/9/-; P.B.P., Sth. Yarra, 5/-; Missionary Calendars, £37.

Orphans.—B.S., Bendigo, £1; Mrs. Kefford's Girls' Class, Prahran, £1/10/-; Middle Park Girls' Club, £2/10/-; Northcote Church, £6; B.S., Warrnambool, 12/7; Prahran Girls' Guild, £3; Ballarat Mission Band, £6; Geelong B.S. and Teachers, £6.

Gratefully acknowledged.

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

### VIC. FOREIGN MISSIONARY COMMITTEE.

#### MISSIONARY WELCOME-FAREWELL RALLY.

Monday, January 24, 1927, 8 p.m.,

Lygon-st. Chapel.

Welcome home to

Bro. and Sister A. ANDERSON and FAMILY, First Missionaries on Furlough from Huellichow, West China.

Farewell to Sister J. GIBSON, Missionary-elect for Dhond, India.

Representative speakers.

Stirring addresses on pioneer work in China by Bro. and Sister Anderson. Response by Sister Gibson.

Fill Lygon-st. on this memorable occasion.

### DEATH.

MOYSEY.—On Dec. 26, 1926, at the residence of his son-in-law, Mr. A. E. Lawson, Olinda, Hunter's-rd., East Camberwell, George Bickford Moysey, 50 years preacher (Church of Christ), the beloved husband of the late Annie Maria, and loved father of George, Annie (Mrs. W. P. Lawson), Ethel (Mrs. S. J. Wilson), Florence (Mrs. E. A. Lawson, Sydney, deceased), Jessie (Mrs. A. J. Saunders, India), and Cam Moysey, aged 77 years. Peacefully sleeping.

### IN MEMORIAM.

DONALDSON.—In loving memory of Ruby Grace, dearly loved daughter of James L. and S. Donaldson, who fell asleep New Year's Day, 1913.

Fond are the ties that are broken,

Dear is the one that is gone;

In memory we will always keep her,

As long as the years roll on.

—Inserted by her parents, sisters and brother.

EARWAKER.—In loving memory of Thomas Earwaker, who died at Semaphore, S.A., on January 6, 1917.

Unknown to the world he stands by my side  
And whispers the words, "Death cannot divide."  
—Inserted by his loving wife.

### COMING EVENTS.

JANUARY 16 to 19, 1927.—Back to Stirling East, to celebrate the Sixtieth Anniversary of the church. A very cordial welcome awaits all who have had fellowship with the church in the past to be present at some or all of these meetings. Come home. Everybody welcome. Write Jas. T. Train, Stirling East, S.A.

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

### FOR SALE.

Cabbage, cauliflower, lettuce plants, 1/- 100, 7/6 1,000 on rail, 1/3 50, 2/- 100 posted. Tomato plants, 2/6 100, 22/- 1,000 on rail, 4/- 100 posted. Rhubarb roots, 4/- doz. on rail, 5/3 posted.

A. Nightingale, Nurseryman, Emerald, Vic.

### VACANCIES.

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

## Here and There.

From Jan. 5 and for a few weeks letters for Bro. Reg. Enniss should be addressed to 17 Grandview-gr., Armadale, Vic.

R. O. Sutton, of the College of the Bible, has accepted an engagement with the Church of Christ, North Sydney. He was welcomed on Dec. 22.

Bro. and Sister W. R. Hibburt are spending a few weeks in Melbourne before proceeding to New Zealand, where they will labor with the church at South Wellington.

Bro. W. Gale began his work as Victorian Home Mission Organiser on Jan. 1. Home Mission correspondence should now be addressed to him at McEwan House, 343 Lt. Collins-st., Melbourne.

We learn from the "Australian Christian World" that "Mr. J. H. Adams, who for a number of years has been in the church of Christ ministry in U.S.A., has arrived in Sydney and intends to take up church work there."

"The Triumphant Christ" was the theme of Bro. D. M. Wilson's presidential address at the Federal Conference. It was highly appreciated by all who heard it, and we are glad to give our readers the opportunity of enjoying it.

The American "Christian Standard" of Nov. 13 contains the list of Old Testament Readings for 1927 compiled by Bro. A. M. Ludbrook, of South Australia, and also an introductory article from his pen on "Through the Old Testament Together in 1927."

Mr. and Mrs. A. Anderson, our missionaries from China, are back in Australia on their first furlough. They were expected to arrive in Melbourne by the "Tanda" to-day. Tomorrow, the Victorian Foreign Missionary Committee will meet them and give them a welcome home.

H. C. Stitt, preacher of Wagga church, N.S.W., has been invited by the Grand Lodge of the International Order of Good Templars to perform the opening ceremony of a lodge at Canberra on Jan. 27. Bro. Stitt, who is a General Deputy of the Order, will conduct a short temperance mission whilst at the Federal Capital.

John T. Brown, after several weeks' illness, died at Louisville, Ky., U.S.A., on Nov. 21. He will be remembered by numbers of our readers as having conducted a series of missions in Australia many years ago. He also passed through this country more recently, after visiting the mission fields occupied by our American brethren.

The Victorian Women's Conference has elected a committee of women to serve as a social service auxiliary, to supervise distribution in the benevolent section of the Social Service Department which is at present being reorganised. A larger and more effective work is contemplated. Churches are asked to send all goods for the poor, after washing and cleaning, addressed "Churches of Christ Mission, Burnley."

The Sunshine Committee of Boronia C.E. Society consists of four young ladies of about 13 to 14 years. They wished to do something about the need for radiators in the college dormitory-studies. As a result of their efforts a gift afternoon was held in the home of Miss N. Ellis, which produced the sum of £4, enough to provide for both radiator and power-point. The radiators are being installed during the long vacation, and the Board is grateful for the contributions being made for this purpose.

Bro. W. G. Graham, Federal Conference secretary, writes:—"At the last Federal Conference it was decided to help the weaker States, either in the conduct of missions or in the sustaining of preachers or both. At present our Federal

Evangelistic Fund is at a very low ebb, and if this good work is to be continued we must all have a share in it. The weaker States of Tasmania, Queensland and Western Australia call for our help. Will you make a New Year's gift to this noble work? Remit your contribution immediately to the treasurer, A. J. Gard, Magill-rd., Trammere, S.A."

The friends of Bro. Henry Baker, who in former days was at Lygon-st., Melbourne, will be interested to know that he is one of the workers in the Red Cross Department of the United States Government. He had to hurry to Florida at the time of the recent disaster, and was wrecked in an aeroplane. This was followed by a motor accident. He providentially escaped in both cases with slight injury. He was recently sent to Cuba to minister to the needy after the earthquake shock there. There were 600 killed, 3,000 injured and 25,000 homes wrecked in this awful disaster.

The hymnal committee appointed by the Federal Conference at Perth has made a definite move to hasten the publication of the proposed new hymnal for the churches. Bro. Jas. Sharp, of Brighton church, has been appointed by the committee to supervise the preparation of the matter for publication, and will commence his work right away. Bro. R. Lyall was re-elected chairman, and Bro. F. T. Saunders secretary, of the committee. Bro. Sharp is well qualified by training and experience for the task, and it is hoped that in the very near future the new book will begin to take shape. The matter of copyrights and other related issues can then be dealt with by the committee.

The Lake-st. building crowded 7 to 8.30 p.m. Perth railway platform crowded 9 p.m., Thursday, December 16. The occasion was the farewell to the Hinrichsen-Brooker mission party, and the departure of Mr. and Mrs. Hinrichsen for Queensland. The proceedings were impromptu, but lost nothing of spirituality from that cause. Bro. A. Bell, President of Conference, led the meeting, and with songs and three-minute speeches from a number of brethren, there was not an idle moment. The scene at the station attracted the attention of many strangers. Bro. and Sister Brooker and family "departed into their own country another way." They left W.A. by the "Karoola" on Dec. 18.

Western Australian brethren tendered a farewell to Bro. W. R. Hibburt and family at Lake-st. on Saturday, Dec. 11. The great attendance was a tribute to the love and esteem of all present for the departing guests. Ten addresses were given illustrating the many-sided nature of the ex-secretary's work. The President of Conference (Bro. Bell) presented a wallet of notes, a material expression of appreciation of the long and arduous labors of the organising secretary. This amount of £60 was "hilariously" contributed by brethren and sisters from all parts of the State who were not glad of the departure, but glad to testify of services rendered. Pending the appointment of a successor to Bro. Hibburt, Bro. A. Lucraft will be acting secretary.

The Church of Christ at Bundaberg, Q., has made wonderful progress. 300 persons have taken their stand for Christ during its three years' existence. We learn that it has the largest adult Bible Class in Queensland, and the best attendance at mid-week services. The local paper—the Bundaberg "News and Mail"—in reporting the recent successful sale of work, eulogised the church and its work, as "the most remarkable religious phenomenon which Bundaberg has ever seen, since the day settlement was started on the banks of the Burnett," and added: "Some three years ago the Church of Christ was practically unknown in our midst; to-day

it stands forth as the most aggressive religious body in the town, already larger in numbers, and gaining fresh adherents every day."

Bro. G. B. Moysey, one of our veteran and most beloved preachers, was called home on Dec. 26. He had a beautiful end, for he passed peacefully away in his sleep. For fifty years Bro. Moysey was a faithful preacher of the Church of Christ. By voice and pen he proclaimed the gospel, and instructed in the faith. His blameless life and Christlike character commended the gospel. In all of the States, except Queensland, Bro. Moysey had labored and was greatly loved. Older brethren particularly will recall the splendid expositions of the word which he gave. The large attendance at Cheltenham chapel on Tuesday, Dec. 28, and also at the cemetery, showed the esteem in which our brother was held. In our next issue we hope to give a longer notice and an appreciation from the pen of Bro. A. W. Connor, who at the funeral service paid a fitting tribute to the memory of our departed brother.

Bro. J. A. Wilkie, of Ballarat, Vic., writes:—"Tuesday, Dec. 27, was a happy day at the old Mt. Clear chapel, when a busy band of workers from the Ballarat churches made an all-day attempt to renovate that ancient edifice. Many of the likeliest men were absent on holidays, but, under the guidance of Bro. Feary, good progress was made by the fifteen carpenters and painters. There were seven from York-st., five from Dawson-st., one from Peel-st., one lad from the Mt. Clear Sunday School, and one from Sunshine. A company of ladies from Dawson-st. arrived in the afternoon with welcome refreshments, and the day closed with much done and much still to do, yet the appearance is so improved that the old chapel has secured a new lease of life, the old vestry is now fit for a kindergarten class, and the people around now know that we are a progressive people who are aiming at a permanent work there."

At the last meeting of the Victorian Home Missionary Committee, the Organiser formally tendered his resignation. It was resolved that the following resolution be placed upon record:—"That the resignation of Bro. Enniss as Organiser and Secretary to the Home Missionary Committee of Churches of Christ in Victoria be received with regret, and that a record be made of sincere appreciation of the very able services of Bro. Enniss to the brotherhood of Victoria and to the Home Missionary Committee during occupancy of his office. All duties pertaining to the position have been carried out with conspicuous ability, and Bro. Enniss has devotedly served the churches. Best wishes are expressed by the Committee to Bro. Enniss and family for a pleasant journey abroad, and a safe return to Victoria, when it is hoped he will again be free to help the brotherhood. In the meantime, as Bro. Enniss visits the Churches of Christ in America and Great Britain, it is hoped he will have a very happy time of fellowship with our brethren overseas, and he is deputed to convey the cordial, fraternal and Christian greetings of our churches in Victoria to all the churches and brethren with whom he may have the opportunity of meeting. May grace, mercy and peace, abide with all." Bro. Enniss concluded his work with the Committee on December 31, and Bro. Gale has taken up his duties.

### ADDRESSES.

W. A. Eagle (preacher of Stirling East church, S.A.)—Stirling East.

A. E. Illingworth (preacher of City Temple church, Sydney).—"Newalletta." 9 Macgregor-st., Croydon, N.S.W.

S. J. Southgate (preacher of South Kensington church).—"The Manse." Church of Christ, South Kensington, N.S.W.

Reg. Sparks (preacher of Ringwood church, Vic.).—18 Blenheim-av., Mont Albert. Phone. Box Hill 1181.

W. A. Wigney (preacher of Warragul church, Vic.).—"Ataraxia." Barkly-st., Warragul.

## The Triumphant Christ.

(Continued from page 5.)

these reforms was to give new names to the church of Jesus Christ, which names do not make for a triumphant Christ, but rather make some name, doctrine, or mode of government more prominent than the Christ. Though himself a Congregationalist, the late Dr. Jos. Parker recognised this. Speaking of the name Christian, he said, "It is a thousand pities that, in one aggravation of distress, such a name should have been debased, commercialised, and made the passport to unworthy confidence and honor. Were we what we ought to be in integrity, in simplicity, and in equity of soul, there should be no nobler designation known among men, and no other should be needed. Roman Catholics, Episcopalians, Congregationalists, Presbyterians, what are they, and how have they come into existence at all, and especially any honor as names? Did Christ ever use them? The one name that we ought to have is Christian, meaning by that a man who takes Jesus Christ as his Lord, Saviour, Priest, Pattern and Inspiration." To all this we as a people can say, Amen. We have never yet been able to conceive of any true Christian unity that does not do away with all names save that of Jesus Christ. A triumphant Christ must in all things have the pre-eminence. His name alone is worthy of honor. His words alone are of supreme authority. His commands alone must be obeyed.

During the course of my remarks, I have made frequent use of the terms union and reunion, these being the words so often used in discussions on this subject. In the minds of those that use them, these terms often mean nothing more than a kind of federation or co-operation, or the reuniting of religious bodies that have become separated. But this, I submit, is not the unity for which the Saviour prayed. We may have union or co-operation without Christian unity. Some have said that we can have spiritual unity without there being an outward unity of organisation. But can we conceive of a spiritual unity that does not manifest itself in visible unity? How can Christ ever become triumphant while all existing divisions are maintained?

It has been said that we shall never get union on the basis of the lowest common denominator. There is a mathematical sense in which this is true, and we may also say that we shall never get unity on the principle on which what are known as union missions are conducted, and because of which they are not truly successful. The missionary is compelled to preach a partial gospel, leaving untouched anything about which the co-operating churches may differ. No matter how plain the Scripture teaching is upon the subject, and the importance of it recognised by the missionary himself, it must not be mentioned because all do not agree upon it. An indefinite message is the result and the coming of a triumphant Christ delayed.

We may not get union on the basis of the lowest common denominator, but we can get union on the Word of God, in which the essentials are so clearly stated that on them, and on them only, there can be unity.

Brethren, the purpose of my remarks is not to prove that we are right and all others are wrong. Even we ourselves may not have kept always before our view the goal of a triumphant Christ. We may be on the road to this goal, but have we yet arrived? As far as we stand by the New Testament as our authority, doing whatever it commands, speaking only where it speaks, and being silent where it is silent, our position is unassailable. But the logic of this position demands something more. There is a New Testament life as well as a New Testament doctrine, and we should, of all people, cultivate those Christian virtues that make for deep spirituality, and for a closer walk with Christ. There is a danger that we shall be satisfied with our present position, and merely drift into a manner of life which is not dif-

ferent from that of others who make no pretence to devotion.

Our Christianity is nothing unless it makes not only a difference, but all the difference to the way in which we live our common life. If we follow Christ it must be in our common way of spending every day. If Christianity has not changed a man's mind and temper in relation to the things of the world, what can we say it has done for him? "It is easy enough," as one says, "to pray as Christians and live as heathens."

Before we can have a triumphant Christ reigning in his united church, he must be enthroned in the heart of each individual Christian. No merely vague Christian sentiment, nor blind attachment to phrases, can dispense with the absolute sovereignty which he demands of the human heart and will, and beneath which sovereignty we must lay all our possessions, ambitions and aspirations. When Jesus taught his disciples he kept them near to himself where they could best learn. So too, if we wish to make progress in the divine life, we must keep near to him and his word. We must remain true to his teaching, loyal to his supremacy, faithful in the preaching of his gospel, true witnesses for him.

The evangelisation of the world can only be through a united church. It has been truly said that "there is nothing more wonderful in history than the enthusiasm with which the people have listened to the gospel whenever it has been preached in its pure and unadorned simplicity."

We ourselves have seen great victories won for Jesus Christ by the faithful proclamation of his gospel during our recent missions in this State and in South Africa, and when such preaching becomes universal there will be ushered in the glorious day of a triumphant Christ.

But, brethren, do not let us be satisfied with our present attainments. There is still much to be done. In the words of F. W. Boreham, "All the greatest heights have still to be climbed; all the sweetest songs have yet to be sung; all the noblest poems have yet to be penned; all the greatest books have yet to be written; all the finest sermons have yet to be preached; all the truest lives have yet to be lived. The whole wide world with its restless millions waits to be conquered. India, China, Africa, Sth. America and the Isles of the Sea; spacious continents, crowded countries all wait, as the peaks wait for the pathfinder, for the beautiful feet of those triumphant mountaineers whose coming will precipitate the conquest of the ages. The challenge of the heights is in our ears, it stirs our blood, it fires our fancy. The pinnacles beckon and the topmost crags are calling. We must quit the pine-clad valleys. We must go. The golden age has still to be ushered in."

Let me add that age will be the age of the triumphant Christ, when "the kingdom of this world is become the kingdom of our Lord, and of his Christ, and he shall reign for ever and ever."

"Unto him that loved us and washed us from our sins in his own blood, and hath made us kings and priests unto his God and Father, to him be glory, and dominion, for ever and ever—Amen."

## The Meeting in Durban.

Dr. Jesse R. Kellems.

From every standpoint the meeting in Durban has surpassed all expectations. It was looked upon as a real venture of faith, for meetings of this kind have been tried frequently and with but meagre results. To make matters more difficult than they would be ordinarily, the protracted meeting at Johannesburg ran the work here into the rainy season. When it rains in Natal, especially along the coast, it pours. Well, we have had it pouring for two weeks and more. The last Sunday of the meeting we were greeted with a veritable cloud burst, so that the other churches of the city were practically empty. To the delight of everyone here, however, the members of the church all showed up, and we had a larger audience than assembled the Sunday before, although that day was bright and warm. There have been 130 additions and the quality of the people is first class. In a word, the Church of Christ is firmly established in Durban. The meeting came to a close in a blaze of glory with people walking down the aisles to confess Christ. Among these were some of the finest people of the city, men of position and prominence.

Bro. and Sister McCallum arrived from America after a voyage of two months, and were met at the wharf by a large and enthusiastic party of the members of the church. On November 17 a public reception, which at the same time was a farewell to the Kellems-Richards party, was held in King's Hall. Bright speeches of welcome were made by a number of brethren to which Bro. McCallum responded in a very forceful and charming manner. The evangelistic party left for Capetown on Thursday morning.

One of the most interesting things about the new Church of Christ in Durban is the fact that it is practically 100 per cent. in its pledges to the local work. And some of the giving is absolutely heroic. There were no old prejudices to overcome in this matter. From the very beginning of the campaign we could teach the meaning of stewardship as it is given in the New Testament Scriptures. No sooner would a man be baptised then he rushed to the secretary and asked for a package of envelopes. Several of the people are tithers. This is a significant thing, and means that the work here is going to succeed.

The interest of the brethren in the literature of our own people is another sign which augurs well for the success of the cause in these parts. Scores of the best things produced by our brethren are being sold. "Church of Christ," Phillips; "Commentary on Acts," by McGarvey, and many other works known and loved by disciples of Christ are being read. In each church now there are classes studying Acts. Thus the people are being grounded in the faith.

Word from Bro. Knott at Capetown brings the cheering news that the best chance so far in this country is right in this famous old city. Pray for the harvest.

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**W.A. WOMEN'S AUXILIARY.**

The quarterly meeting was held in the Lake-st. hall on Dec. 7. The devotional was led by Mrs. Lucraft, who read a beautiful paper on "Ruth." Mrs. Hibbert rendered a message in song.

The president (Mrs. Elliott) presided over the business session. Roll-call was responded to by 37 sisters. The president expressed pleasure at having Mrs. Preston and Miss Pait present after an absence of several months.

The financial statement was read by secretary in the absence of the treasurer, Mrs. Ingham. Collection, 12/5. Hospital collection, 12/4.

The Home Mission report showed that £61/9/4 had been received during the quarter. The annual Home Mission tea and rally proved a great success, the amount handed over being £26/18/3. Of this amount, Harvey sisters contributed £2/2/-.

The Foreign Mission Committee have been busy writing Christmas greetings to our missionaries, also helping in many other ways.

The Prayer Committee visited West Subiaco and Bassendean, where good meetings were held.

The hospital work has been faithfully carried out by the visitors. Woorooloo Sanatorium has been visited each month.

The Doreas report tells of successful sales of work held at Fremantle and Cottesloe. North Perth and Harvey have raised a large amount by their "talent" scheme. Bunbury sisters have a live class, and are doing good work.

Isolated Committee reports having written 150 letters and received 70 replies. Mrs. Mews and Fussel, members of this committee, have been seriously ill.

Mission Bands are still being formed. Kalgoolie young ladies have formed a club, and new clubs are being formed at Inglewood and Lake-st. The services of Bro. Hutson have been secured for young people's work, and already he has been able to visit a number of clubs.

Opportunity was taken to say good-bye to Mrs. Hibbert, and to give her a small token of our deepest love and affection. A small gift of remembrance was also given to little David.

The devotional leader for February meeting will be Mrs. D. R. Stirling.—M. Wilson, Secretary.

**OBITUARY.**

**STIMSON.**—By the death of Bro. George Stimson, of Canley Vale, the churches in N.S.W. have lost the services of a faithful and much-beloved member. This took place on Dec. 8 at the home of his son-in-law, Bro. R. P. Arnott. He had been a patient sufferer for some time, and his end was restful and peaceful. He was in his 70th year. He was born at Parramatta, the son of William and Eliza Stimson, pioneer members of the Churches of Christ in N.S.W. He (with his sister wife)

(Continued on page 14.)

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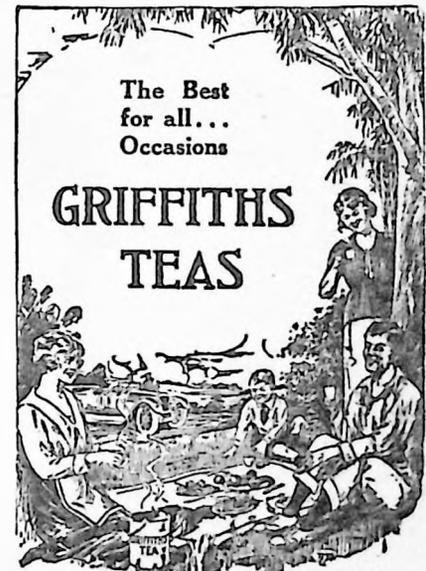
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## News of the Churches.

### Queensland.

There have been three confessions at Bundaberg. Two of these, a man and wife, came out on Christmas night. Building operations have been hindered by heavy rain. The third anniversary took place on Dec. 19 and 20. Marked progress has been made during the past year, especially in the Bible School, which in addition to paying expenses, including prizes, contributed about £20 to other funds.

### Tasmania.

At Launceston on Dec. 15 Bro. N. G. Noble immersed five candidates, four of whom were received into fellowship on 19th. Bro. J. P. Foot delivered an excellent exhortation on "Every Man to His Work." The sisters' auxiliary arranged a fine programme and Christmas tree on Dec. 16, towards improvements of the chapel. The Bible School will be open each Sunday, but staff work has ceased till Jan. 16. Bro. Will Nicholls was present after six months' absence in S.A. There was one more confession at close of Bro. Noble's message on Dec. 19. On Dec. 20 the central training class of Bro. Noble and Bro. Waterman closed a year of good work by a splendid demonstration and a debate on "Is Christian Union Necessary?" The contract for the new chapel at Prospect is in the able hands of Bro. Chas. Nicholls. It is desired to open in middle of January.

### Western Australia.

During the tent mission in Fitzgerald-st., North Perth, meetings at Ingewood have been thinner, but are returning to normal. Two additions to membership have been recorded. A tennis club has been formed and a cradle roll opened. Miss Mabel Sharp, of the C.I.M., has returned home after seven years, and was welcomed by the Endeavor Society on Dec. 22. Christmas services were held on Dec. 26, Bro. Hagger speaking in the morning.

At Kalgoorlie on Dec. 15 the meeting for prayer and Bible study had a good attendance, and there was one baptism. On 19th, there were good attendances, 271 meeting around the Lord's table. Bro. Hunt spoke at both services. Sunday School had 256 present. On Dec. 22 Father Christmas visited the babies of the cradle roll and the kindergarten; the former received a bag of lollies and a bib each, and the others toys. About 100 children participated.

At Bassendean on Dec. 13, the Y.P.C.E. society visited Beechboro Sunday School anniversary service. An interesting talk was given by Bro. L. Peacock. On morning of Dec. 19, an address was given by Bro. W. Thompson. In the evening Bro. Peacock preached the gospel. On Dec. 20 Miss Fraser, of the Sudan United Mission, gave an instructive talk to the Y.P.C.E. Society. At mid-week prayer service Bro. C. Fortune gave the address. On Dec. 26 Bro. Jacques spoke in the morning and Bro. Peacock at night. K.S.P. members are having a splendid time in camp.

### New South Wales.

At Wingham on last Lord's day Bro. Crossman addressed the Bible School at 10 o'clock, spoke to the church, and preached in the evening. Bro. R. Bulley is seriously ill in hospital. The church regrets the departure of Bro. Crossman from the work.

During holiday season, Wagga meetings have not been so largely attended as last month. One girl from the Bible School confessed Christ and was baptised. Bro. Button, from Mosman, and Bro. Greenway, from Preston, have had fellowship. We are sorry to report that Bro. E. J. Mowsar is very ill.

At Petersham a watch-night service was held at 11.30 p.m. New Year's Eve. Splendid attendance at the gospel service on Dec. 26. Bro. Hibbard exhorted on Jan. 2. In the evening Bro. Arnott preached on "Back to Christ," and at the conclusion a man and his wife made the good confession. Among the visitors over the holidays have been Bro. Graham and family, from Cottesloe, W.A., and Bro. Stowe.

At a largely-attended meeting of Paddington church, it was unanimously decided to ask Bro. J. Chapple to reconsider his resignation, and to continue his services with the church. In view of the members present pledging themselves to give their wholehearted support Bro. J. Chapple has decided to remain. A feature of the Christmas services was the singing of Christmas carols by the junior choir under the leadership of Miss Waller.

To close the year Chatswood Intermediate and Junior C.E. Societies gave a very happy social to the parents. The Dorcas sisters have completed 300 garments for those in need. The kinders had a very cheery time at the Christmas tree. On Dec. 19 Bro. George Dixon was received into fellowship. Bro. Whelan gave a beautiful morning talk. He also gave a splendid message at the gospel meeting which was greatly appreciated. The choir sang special Christmas carols to a full congregation.

At Dumbleton on Dec. 19 Bro. Acland's morning subject was "A Church Bought and Paid For." Bro. Wallace, from Enmore, was received into fellowship by letter. At night Bro. Acland preached on "The Son of God Coming." Good numbers all day. On Dec. 26 Bro. Pyke gave a nice talk on "The Birth of Christ." At night Bro. Acland spoke on "Two Great Gifts" to a well-attended service. Bro. Acland's New Year's message to the church on Jan. 2 was on 1 Pet. 2: 23. At night Miss Winks, who is leaving for China on Jan. 15, gave her parting message, Is. 61: 3 and 10. Bro. Acland preached to a good gathering on "Opportunity." Open air meetings are well attended.

### South Australia.

Sunday evening meetings at Milang have much improved of late. On Dec. 26 Bro. A. H. Wilson spoke at both services, and his addresses were much enjoyed. Splendid meeting at night.

Fullarton church is still making good progress. A good evening with the kinders was held on Dec. 21, Mr. H. Gitsham acting as Father Christmas. Attendances at morning and evening services are good.

On Dec. 25 members of the church and Bible School at Bordertown had a quiet, enjoyable picnic in Bro. Buckley's paddock. Sunday was a day of good meetings, and in the evening two young people stepped forward to make the good confession.

At Dulwich on Dec. 5, 38 kinders and teachers, parents, and interested friends gathered for the Christmas treat. Father Christmas sat down to tea with the children. Outdoor and indoor games were held, and from a Christmas tree each child received a gift, including those on the cradle roll. Two have been received into fellowship who had previously been baptised.

At Port Pirie on Dec. 21 a moonlight picnic was held on Telowie Beach by the young people of the church. The sale of work held by the ladies resulted in £50 off the building fund debt. Bro. Roy Arnold is home for vacation from the College of the Bible. One has been received into fellowship by letter from Snowtown. Mrs. Hamley, from Maylands, is also present. Helpful Christmas services were held on Dec. 19.

The work at Flinders Park is most encouraging. Bro. H. J. Horsell has concluded a series of gospel addresses. The attendances have

been good; there was a particularly good meeting on Dec. 19. Bible School gatherings are splendidly attended—63 present on Dec. 19. The chapel was crowded out when Father Christmas visited and gave a present to each Sunday scholar from the tree. Morning services commenced on Jan. 2.

On Dec. 26 Aldgate Valley had packed meetings at the afternoon and evening meetings; about 25 young men from the Churches of Christ young men's camp from Mylor were present. Bro. H. Gray, of North Adelaide, gave the afternoon address, and Bro. Will Beiler spoke in the evening. The young men from the camp were entertained at afternoon tea by the members. At Stirling East meetings were well attended in the mornings; moderate at night.

Queenstown meetings on Dec. 26 and Jan. 2 were well attended, with a number of visitors from other parts. On Jan. 2 Bro. D. Johnson, of Lake-st., Perth, was present. Bro. Robt. Hall has had to return to the Adelaide hospital for a further operation. The husband of Sister Rodriguez is also seriously ill in the same institution as a result of a motor mishap on the Port-rd. Bro. Brooker's evening subject was "A New Beginning," being a new year's message. A man over 70 years of age confessed Christ.

At Moonta on Dec. 19 Bro. Bankell, of Kadina, gave a splendid morning address. Good attendances at Bible School, 54 scholars and 7 teachers present in kindergarten room, also 30 parents. There was £1/10/- offering from kindergarten room. Each little one was presented with a toy from the Christmas tree. Bro. Wilton, from Kadina, led the gospel service at night. A lad from the Bible School made the good confession. The church hopes that a preacher will soon be found to carry on the work regularly.

On Jan. 3, at Grote-st., Bro. E. R. Manning exhorted. In the afternoon Mrs. Black spoke to the ladies' Bible Class, and Bro. Arnold, preacher of the church at Murray Bridge, addressed the Men's Bible Class. The S.S. superintendent, Bro. E. R. Manning, has offered prizes to the S.S. scholars who can write out correctly from memory Isaiah 53, and already six have been successful. At night Bro. F. Collins, from Maylands, preached on "The Hardening of the Heart." Owing to holidays the attendances have been smaller.

North Adelaide Bible School anniversary was combined with Children's Day service on Dec. 12. It was very successful, the children acquitting themselves admirably. Sir Joseph Verego gave a nice message to all. A large number of scholars received prizes, including seven for memorising Matt. 5. On Dec. 21 many attractive gifts were distributed to the children by Father Christmas. A pretty wedding took place in the chapel on Dec. 11, Sister Miss Retn Mason being united in marriage with Mr. C. Doeking, of Pinnaroo. Mr. Hugh Gray officiated. On Jan. 2 Bro. Hartley Gray addressed the church in the morning, and Hugh Gray preached at night. One man made the confession of Christ.

### Victoria.

At Cheltenham meetings have been large and encouraging. On Jan. 2 visitors were present from far and near. One fine young man made the good confession at the evening service, after a good sermon by Bro. D. Wakeley on "The Rock of Ages."

Fairfield meetings are bright and helpful. Bro. Fitzgerald has ended a series of instructive addresses on "The Crises of the Christ." Sunday, Dec. 26, concluded the meetings in the present building. The extension of the building is nearing completion.

Meetings at Swanston-st. on the last two Lord's days have been interfered with by the holiday season and absence of members in consequence, but several visitors have been present, whose fellowship was enjoyed. Dr. Brandt has delivered very fine sermons, and all present enjoyed the services.

The church at Emerald reports good meetings on Christmas and New Year Lord's days. Bro. and Sister Withers were present. Bro. Withers' preaching was splendid. On Jan. 2 a young man (Frank Worrell) was baptised, having confessed his faith the previous Sunday.

Meetings at Gore-st., Fitzroy, have been fair during the past few weeks. A united service with the Fitzroy Baptists was held on New Year's Eve. Bro. E. Butler exhorted the church on Jan. 2. The preaching of Bro. Martin has been enjoyed. At the close of gospel sermon on Sunday, Jan. 2, a young woman made her stand for Christ.

At Dandenong on Dec. 12 Bro. English, who has been carrying on the work as preacher, gave farewell addresses. On Dec. 19 Bro. Trezise commenced his labors. There was a good meeting in the evening. The ladies have had a successful sale of work, proceeds of which go to renovating interior of chapel. The younger children had their usual Christmas tree.

Scholars of the Bible School have been received into fellowship at Maryborough. Successful services were held on Dec. 25, when several visitors were present. Messages from Bro. A. Baker, preacher of Middle Park, morning and evening, were highly appreciated. Solos from Sister Miss Phillips, of Moreland, contributed to the success of the gospel service.

Warmambool Band of Hope picnic in gardens was most successful. Bible School Christmas tree resulted in a credit balance in hand for the local hospital. Two new scholars in Bible School. A. J. Fisher preached the sermon at combined service on Christmas morning in the Baptist chapel. Dec. 25 was observed as Christmas Sunday. Visiting members were present from Castlemaine, Boronia, Camperdown and Bambra-rd. H. Chandler gave a special Christmas address to the Bible School.

A number of visitors were present at Yarrawonga during the holidays, including Sister Drayton, of Coburg, Bro. C. Daff, of Cheltenham, and Bro. and Sister A. B. Chappell, of Unley, S.A. Bro. Chappell exhorted on Dec. 25. Bro. Pratt gave the gospel address on "Messages from Bethlehem." On Jan. 2 services were well attended; fine exhortation by Bro. Pratt, and a powerful gospel address by Bro. Chappell. Special singing by Bro. and Sister Pratt was much appreciated. Week night meetings have recommenced.

On Dec. 23 Mildura church tendered Bro. J. H. Bird a farewell social, when a goodly number of members and friends were present. Musical and eloquentary items were enjoyed. Appreciative addresses were given by Messrs. Blackwood (Presbyterian), Wilkinson (Methodist), and Orford. The chairman, Bro. J. Henshilwood, presented Bro. Bird with a wallet of notes, and members of the L.O.L. presented him with a gold medal as a token of appreciation. Bro. Bird feelingly responded. Bro. Cave is expected to begin his ministry on Jan. 16.

Meetings at Balwyn have been good, though affected by holidays. The boys' triangle club recently presented the church with a magnificent pulpit Bible. The choir rendered splendid music on Christmas Sunday, and the master and some of the members of the Balwyn Masonic Lodge attended the service. Bro. Thomas spoke on "The Real Meaning of Christmas." There was a good attendance at service held on Christmas morning, and at the watchnight service 60 were present. Last Lord's day Bro. and Sister McDonald, of Auckland, and Miss Nellie Anderson, of Perth, and Bro. and Sister Oliver Clipstone and Miss Prior, of Castlemaine, were among the visitors.

Coburg church during December had some fine morning messages from Bren. J. J. Anderson, J. I. Mudford and J. C. F. Pittman. Dec. 5 was a special day for the children. In the afternoon several scholars rendered pieces suitable to the Foreign Mission occasion. In the evening the children and teachers helped with singing, and Bro. Saunders spoke on "Christ's

Estimation of the Child." In the evening of Dec. 19 the special Christmas service was the biggest gospel meeting since June. The choir, under Bro. Barber, sang carols well. The preacher took for his subject "The Babe of Bethlehem." On Jan. 2 meetings were small. Bro. F. Withers spoke acceptably in the morning. We are glad to report steady improvement in Sister Ruby McKay's health.

Dec. 5 was a "Rally Day" at Dawson-st., Ballarat. About 140 members were present. Very fine attendance at evening service. Bro. Fitzgerald's messages were greatly appreciated. The Bible Class under his leadership has increased of late, December attendances averaging 36. The Bible School has also touched high figures, about 200 (including the Bible Class) for the month. There were two sudden deaths during December—Sister Miss Symonds and Bro. E. Butler. Sisters Misses Brodie also lost their brother after much ill-health. The illness of Sister Mrs. Fitzgerald has given much anxiety. We are glad to report some progress towards recovery. The midweek service is much enjoyed, and has 45 in average attendance.

At South Yarra all departments are in a healthy condition. The sale of work held by the women's guild on Nov. 27, opened by Sister Mrs. B. J. Kemp, realised £50. The church is greatly indebted to the guild for their financial help. The kindergarten had their annual Christmas treat. Midweek meetings are fairly well attended. Bren. D. Lewis, Viney, Wm. Graham and Sandells gave appreciative addresses. Bro. Griffin's messages are very helpful, and the attendances both morning and evening have been good. Bro. Griffin is now on holiday, and many members are away. Most of the auxiliaries are in recess. On Sunday Bro. Sandells spoke in the morning, and Bro. Cook, from Nth. Richmond, occupied the platform in the evening. Miss Graham sang a solo.

Ascot Vale church hopes soon to erect an up-to-date Sunday School building. Apart from a main auditorium, platform, office and kitchen, provision will be made for about 18 class-rooms. The church property is now free of debt, but it was felt that at least £350 should be in hand before proceeding to erect the new building. Over £100 is available from a sale of work held some time ago. The officers considered it wise to give members the opportunity to raise a similar amount by direct giving. On Dec. 12 the effort was made at an every-member-present Sunday. £91/16/- was received during the day, and it is expected that £100 at least will be obtained. Bro. Patterson was the speaker at both the services. He has been preacher for the church for nearly eight years.

Warragul had a fine gathering on Dec. 16 to welcome Bro. and Sister Wigney. The H.M. Committee sent a strong delegation (Bren. J. E. Shipway, J. E. Thomas, W. Gale, J. Abererombie and E. Kemp) to assist in the meeting. Bro. E. J. Waters extended a welcome on behalf of the church, after which Bro. Shipway took charge of the meeting. The following gave fine addresses—Bren. Shipway, Thomas, Abererombie, Gale and Quirk. The last on behalf of the church made a presentation to Bro. J. R. Martin, who had labored as preacher for the past two years. Eulogistic reference was made to Bro. and Sister Wigney. Bren. Wigney and Martin briefly responded. Mrs. J. Mann delighted the audience with her fine singing. A coffee supper brought a very enjoyable evening to a close. Very helpful messages were delivered by Bro. Wigney on 19th. One sister was received by letter from Woorinen. Meetings continue good. Bro. and Sister Wigney are gaining favor with the people. A large number attended Bible School picnic on New Year's Day. A young people's club has been formed, and will be known as the "Kum-join-us" (K.J.U.) club. At morning service on Jan. 2 Bro. Wigney gave a fine address, and extended an invitation for any present to decide for Christ. One man responded.

#### MISSION AT MURRAY BRIDGE, S.A.

The Forbes mission at Murray Bridge, S.A., was held after careful and prayerful preparation, and resulted in a great gathering and dissemination of truth. From the very beginning, members and non-members attended in large numbers and very regularly. The first Monday morning after the commencement a terrific dust-storm burst over the town, carrying away roofing and fences, and damaging buildings in the town, but the tent was saved. At the end of two weeks' effort 4 decisions had been made. The prescribed mission period (4 weeks) closed with 19 decisions, but the continued excellent attendances and most manifest interest of members and public determined a continuation for an extra week, which determination was vindicated in that at the close 37 decisions had been recorded. The final Lord's day was an inspiring and fitting climax. 17 received the right hand of fellowship at the breaking of bread. Four were baptised at the close of the final mission service, at which 7 decisions were made. Bro. Forbes's unwearied energy in preaching the truth and seeking souls, his cheery disposition and inspiring personality, and his eloquent, forceful, winning sermons will be a treasured memory of Murray Bridge folk who were privileged to attend and co-operate in the mission. Their good will was expressed in a small token of appreciation prior to his leaving. The very incomplete thankoffering amounts to about £20.

#### OBITUARY.

WOFF.—The church at Cheltenham (Vic.) has sustained a great loss by the sudden home-going of Bro. William Woff, a member of the church for nearly fifty years, and a church officer and zealous worker in the Bible School right up to the day of his death (Dec. 7). Bro. Woff came to Cheltenham sixty years ago when he was a boy of nine, and made his decision for Christ just after the present chapel was opened, being baptised by Bro. G. B. Moysey. He at once manifested a deep interest in spiritual things, and was soon called to work in the Sunday School. This was a work in which he never lost interest, and many who are church officers and Sunday School teachers to-day bear testimony to the good influence on their lives of his teaching and example. As a church officer Bro. Woff took his responsibilities seriously, and was ever ready to lead in any effort which he felt would be for the furtherance of the great cause he loved. The church was his one great interest in life, but both in the church and out of the church he was loved and respected by all who knew him for his manifest sincerity and consistency. The funeral services, which were conducted by Bro. Wakeley, and in which several brethren took part, were attended by large gatherings of friends, who bore testimony to the esteem in which our brother was held, and many were the confident expressions of the certain re-union in the land where death and parting are known no more. At the graveside in the Cheltenham cemetery Bro. A. W. Connor spoke of Bro. Woff as the young man's friend, and told of the help he himself had received from him. Every seat in the chapel was occupied at the special in memoriam service, and chairs were placed in the aisles to accommodate those who could not otherwise be seated. Several who had been associated with Bro. Woff in office had part in the service. Bro. Alex. Wilson spoke tenderly of Bro. Woff's friendship, and Bro. R. W. Tuck spoke on behalf of the Bible School. The message of comfort brought glad assurance from the pages of Holy Writ, and though we sorrow we are not as those who sorrow without hope, for we know that our Redeemer liveth, and in him we shall meet again. To his tender consoling care we commend the bereaved wife and family in their hour of sorrow.—D.W.

**OBITUARY.**

(Continued from page 11.)

was baptised at the old Church of Christ, Newtown, by Bro. G. B. Moysey. He was a member of the church for 42 years, and set a fine example of godly living. He started a Bible School at Fairfield about 36 years ago, which was a boon to the children of the district at that time, as there was no church there. He set up the Lord's table in his own home. He removed to Canley Vale 30 years ago. At once he took a great interest in the community. He had a seat on the Council for 10 years and was Mayor. He started a Bible School, and later on a church which was the foundation of the present cause. He had a family of nine children, all of whom are living, and all active church workers. They, with Sister Stimson and some fifteen grandchildren and a number of brothers and sisters, remain to mourn his loss. He had filled the position of President of the State Conference, and for years was President of the Bible School Committee. He was especially interested in work amongst young people. The writer, assisted by Bro. H. G. Harward at the home, and Bro. R. P. Arnott at the grave, conducted the last sad services. The large attendance of brethren and business men at the Rookwood Cemetery bore silent but eloquent testimony to his sterling worth and Christian character. To all the bereaved we offer our sincere Christian sympathy.

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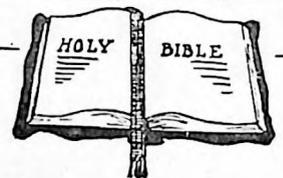
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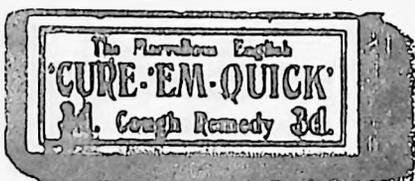
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