

THE AUSTRALIAN CHRISTIAN

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

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

Vol. XXX., No. 2.

THURSDAY, JANUARY, 13, 1927.

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

Eminence and Co-operation in Service.

None of the British papers not long ago we saw the question: "Who are the fifty British Congregationalists (excluding living persons) who have rendered the most effective service to the Kingdom of God?" The announcement also appeared that the Chairman-elect of the Congregational Union of England and Wales was prepared to give rewards of £20, £10, and £5 for the best list of fifty names of "Eminent Congregationalists."

The notice led to some reflection. Of course we approve the honoring of men who have served well. It is good that their work be remembered, and the record of their labors preserved for the instruction and encouragement of those who follow. But the suggestion that any man—even the editor of the "Congregational Historical Society" whose decision as to the lists is to be final—could decide as to the man or men who had "rendered the most effective service to the Kingdom of God" grated on us. It is easy to say that we think a certain man was great, or that fifty men rendered excellent service. But how are we to judge the relative positions? Who are we that we presume to read either the hearts of men or estimate the influence of their work and character?

There are many things beyond the reach of human calculation. Our knowledge is limited, and our judgment faulty. We see a part, and hastily conclude that we have knowledge of the whole. The obvious or the spectacular attracts our attention, and we pass by what may be vastly more important. In our judgment of men, we find it difficult to be Christian enough to judge according to real merit. We are apt to single out the rich, or high born, or cultured, or even aggressive, for special praise.

It may be said that it is easier to pick out the great men than to decide as to the good. In the world, it is true, there is

a recognised distinction between the great and the good; but should it be so when we consider the interests of the Kingdom of God? We cannot here regard the world's standard, and decide that success in certain directions is greatness. We gather from the Scriptures that for God success is faithfulness, and that humble service is greatness. The greatest of all may be some one whose name is never published on earth, some one who would be as surprised as his contemporaries to know he was in any sense great. There are numbers

THE ESSENCE OF RELIGION.

Religion is not a matter of catalogues; its essential quality is obedience to the Lord Jesus Christ. The Sermon on the Mount makes it very plain to us also that this obedience is not to be in outward form merely, but in spirit, extending to the feelings, motives and desires.—Dr. J. R. Miller.

of humble Christians in obscure circumstances who are making their contribution to the Kingdom of God by living faithfully, loving God and their fellowmen, patiently enduring trials and temptations, cheerfully helping where they can, willing to serve in the lowest capacity, not jealous of any of those more richly endowed who attract greater attention both in the church and in the world. May not the very greatest be found amongst these?

We have entered a new term of service. If we desire a motto for the year, there could scarcely be a better one than the words of the Lord Jesus: "Ye know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. Not so shall it be among you:

but whosoever would become great among you shall be your servant; and whosoever would be first among you shall be your bondservant." Anyone who serves is great; he who serves most is greatest.

We wish 1927 to be not only a year of service, but of co-operation in service. Let us seek to further the work, and unite together to win men and advance the kingdom, without thought of how much is due to the efforts of any individual. Sometimes in our church reports we single out special persons as the instruments of conversion, when many people may have co-operated. We claim that so many converts were won from the school when godly parents may have had most to do with the decisions. A preacher is lauded as having won so many, when a Christian home, a faithful Bible School teacher, or a friend, may have been of much more service than he. But what matters it if we cannot allot the credit? God knows what each does or has in his heart to do, and he will not forget the service. In any case, we will find greater joy in co-operative service and in seeing sinners won than we could possibly have in considering the amount of credit we or any other individuals should have.

Mr. William Luff in the following verses gives a helpful lesson appropriate to our theme:

Can you tell me which of a million waves
Was the cause of the high full tide?
The first or the last, as it breaks and laves
The rocks where the limpets hide?
The first, or the last, or the waves between,
The millions that rose and fell?
The millions that broke on the shore unseen?
Which made the flood? Can you tell?
Can you tell me which of those waves to crown,
With the crown of the full high tide?
And the waves with humility deep bowed down,
For the waters knew no pride.
"God made the tide at his own set hour;
And we were all used of him;
He gave us our fulness of strength and power,
And a fulness filled to the brim."

Can you tell me who of a thousand folk,
Was the cause of the saving change,
That broke the bond of an evil yoke,
With a flood-tide high and strange?

A mother prayed, and a teacher taught,
And a pastor preached the truth:
And it came to pass that the lost was sought;
And a blessing reached the youth.

Can you tell me which of those friends to
crown?

Which wave reached the flood-tide joy?
They all with a beautiful grace bow down,
And bathe the washed feet of the boy.

'Twas God made the tide at his own set hour,
And we were his servants all:
He filled us each with his grace and power,
And we at his throne would fall.

The Vestibule of the Epistle to the Romans.

A. W. Connor.

As we begin the reading of the epistle to the Romans, it will help us if we remember the circumstances that gave it birth. Paul the apostle was in Corinth, and often his thoughts had turned to the world's metropolis. An opportunity came to send a message to the church there by the hand of a trusted woman, a servant of the church.

As we see him dictating this incomparable treatise on the Christian faith, it will help us to appraise its value if we remember that those eyes only twenty years before had looked upon the radiant risen Christ. Since that memorable day Jesus has "dwelt in his heart by faith," and in all soberness he can declare "Christ liveth in me." Surely he is a fit instrument to utter the message of Christ to the world for all time. The epistle is a wonderful temple, and the whole and its several parts repay the closest study. At every step we are hushed into reverence, and adoration at the mercy of God.

The vestibule is that first wonderful sentence from verse 1 to 7, in which we are introduced to the writer and his readers. "Paul, a servant of Jesus Christ . . . to all that are in Rome." But it is no mere greeting. In this unique sentence Paul ranges over the whole realm of fundamentals, and in a quite incidental way presents in a concise manner the "things most surely believed" by Paul and by the church in Rome. As this is one of the unquestioned letters of Paul, and dates back to A.D. 58, these statements are of the greatest importance in revealing to us the faith of the earliest disciples of Jesus. Notice a few themes emphasised.

"Paul,

A servant of Jesus Christ,
Called to be an apostle,
Separated unto the gospel of God."

He is a "bond-slave," yet called to the highest and holiest office, "called to be an apostle." In servitude to Jesus this soul found heaven here below. His life's work has to do with one thing, to which and for which he has been separated, and upon which he is about to write. And what is that thing? It is a familiar word, yet not too well understood.

"The gospel of God,

Which he promised beforehand
Through his prophets
In the holy Scriptures."

Notice how these words trace the gospel up to its source—God. "The gospel of God." He had promised it beforehand. The gospel was heralded and prepared for. The reality of the prophetic gift and the fact of a divine inspiration of the holy Scriptures are plainly asserted. The "witness of Jesus is the spirit of prophecy." The burden of the varied prophecy of the Scripture is one. As all roads led to Rome so all prophecy converges on one point. And that one point is made forever clear.

"Concerning his Son,

Who was born of the seed of
David according to the flesh;
Who was declared to be the Son of
God with power according to
the spirit of holiness by the re-
surrection from the dead:

Jesus Christ our Lord."

Is there a more pregnant paragraph in the epistle? "His Son." Who? "Jesus Christ." Here is a divine and boundless fact. "For St. Paul and for us the fact is everything for peace and life." The true humanity of our Lord is asserted. "By human descent he is of the seed of David. But he is also true Son of God." The great event which pre-eminently declares this is the resurrection from the dead. So before we pass from the vestibule we are looking upon the incarnation, atonement and resurrection. Notice in verse 1, "Jesus Christ." Notice in verse 7, "The Lord Jesus Christ." First and last. This is the place of Christ in the epistle to follow, and in all Paul's writings: "Christ is all and in all." He has the pre-eminence.

Reverently in the words of the old creed we say: "I believe in God the Father Almighty and in Jesus Christ his only Son our Lord." The spirit is solemnised as we pass through this vestibule. It is almost a temple of divine truth in itself.

In the remaining clauses we are presented in briefest compass with

A cluster of truths.

The reality of divine grace.—"Through whom we have received grace and apostleship." All is of favor, not merit.

The obedience of faith.—"Unto obedience of faith among all nations for his name's sake." Here in germ is the charter for world evangelism, and the insistence upon human responsibility to hear and obey the faith.

The Christian's standing.—"Among whom are ye also called to be Jesus Christ's, to all that are in Rome, beloved of God, called to be saints."

The true believer is "called to be Jesus Christ's." He is "beloved of God." He is "called to be a saint." No words could more fully assure a perfect standing in Christ, and at the same time make a more insistent appeal for holiness and service.

Grace and peace.

"Grace to you and peace from God our Father and the Lord Jesus Christ."

These two great Christian words express the richest blessing that can come to us or that we can wish for another. It speaks of the high conception of Jesus held by the apostle that he brackets the name of "the Lord Jesus Christ" with "God our Father" as the giver of these blessings.

As we move from the vestibule into the spacious temple of truth in this epistle, carry these words with you, for you will find them the source of all found therein. Let us write them large lest we miss their full significance:

*"GOD OUR FATHER AND THE
LORD JESUS CHRIST."*

What Is a Church?

Thos. Hagger.

The word translated church in the English New Testament means an assembly. The assembly may be organised or unorganised, it may have deacons and elders, or lack these ministers, it may meet in a chapel specially erected for worship or in a private house, it may be associated with others in such an organisation as a conference or it may not, but if it be an assembly of faithful men and women, who are striving to honor the Lord and carry out his teaching, it is a church of Christ.

There is a big difference between this simple New Testament idea of a church and many of the modern ideas, but the simplicity of the Word is that which will meet with acceptance by the people in the long run, and will make for the success of the Lord's work. And even if it did not, faithfulness to the great Head of the church demands that we shall recognise as a church that which he recognises.

It follows that the little gathering in a private house in the country in which only five or six disciples meet is a church equally with our largest city congregations. To speak of the latter as churches and the former as the brethren in those places is to make a difference which the Lord has not authorised. A church is an assembly of believers.

God's Gentle Things—The Dew.

I will be as the dew unto Israel."—Hos. 14: 5.

How quietly the dew falls upon the grass! silently, imperceptibly. It makes no noise. No one hears it dropping.

It comes in the night-time, when no one can see its beautiful work, and covers the blades of grass and the leaves with clusters of pearls. There is something almost mysterious about it. For there is a controversy whether it falls at all, whether it does not rise from off the earth. Perhaps it neither rises nor falls, but is distilled from the air. It is strange that it is the things which are nearest to us, with which we are most familiar, that we know least about.

Astronomers can explain the motions of far distant planets, and predict to a moment the occurrence of an eclipse. But who can tell how the corn-seed bursts in the earth! how the grass grows and the dew is born to refresh it! So it is with the Spirit of God. We write great histories to describe the rise and progress of Christianity and the laws of its working in nations of men and ages of the world. But we cannot explain its operation in our own hearts. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit." When God comes to the soul he comes thus quietly. The kingdom of heaven does not come with observation into our individual hearts. Like the dew upon the grass it is there before we know it. What we call a sudden conversion may have been preparing a long time in the earth, growing silently and imperceptibly there, before it burst through the soil and spread itself above to be seen by all. The dew may have been coming quietly, silently, for a long time before the great drop upon the blade of grass proclaims its presence to the common eye.

The refreshing presence.

But though we cannot tell how God's Spirit comes, we can recognise its presence. How can we tell that the dew has fallen upon the blade of grass? We may stand out in the dark and feel nothing and see nothing, but in the morning we look at the blades of grass and the dew is thick upon them. How fresh and green they are! Touch them. How soft and cool they feel! We can tell the presence of God's Spirit by the effects. We can tell that God's favor is resting upon a man by the result it produces. This, at least, is no mysterious thing. The fruits of the Spirit are well known and easily recognised. They are these—love, joy, and peace. And besides these evident signs of its presence there is a freshness and beauty about a man's spirit, a fragrance shed abroad by it, when the favor of God rests upon it—

just as the plants appear when the dew is settling upon them. This is a sure mark, for it cannot be imitated. It may be possible for some plants to maintain a vigorous existence in the driest, hardest soil, but they have none of the fragrance and softness of the tender grass when the dew lies heavy upon it. It may be possible for some men to do justly and walk uprightly in the eyes of the world, without living in direct touch with God, but there is an easily recognised hardness and constraint in such a life. It wants the naturalness and freshness of a life that is lived in harmony with God.

A means of growth.

But the dew does more than give freshness and sweetness to grass and plants. It is also the great means of their growth. "Consider the lilies," says our Lord, "how they grow." How do they grow? Is it by struggle and effort and exertion on their own part? There is no growth like that.

"I remember, ten years ago," says Dr. Campbell Morgan, "when I first set my face to the other side of the sea, my boy, six years of age, said to me as he bade me good-bye, 'How long shall you be away?' I told him two months. He said, 'I am going to try hard to grow as big as you are before you come back.' I am not sure that he tried. I suspect he forgot, as children do so blessedly forget their follies. But if he did try he did not succeed. No child grows by effort. No man by being anxious can add one cubit to his stature."

The lilies grow by drawing freely from the stores of dew that fall upon them while rooted in the firm earth. And the Christian grows by drinking freely of the grace, the favor of God, while being firmly grounded upon God's precious promises. So he grows naturally, as the blades of grass grow.

I will leave it with him,
The lilies all do,
And they grow.
They grow in the rain,
And they grow in the dew,
Yes, they grow.
They grow in the darkness
All hid in the night,
They grow in the sunshine
Revealed by the light,
Still they grow.

Here is another unmistakable mark of him upon whom the favor of God is resting. He grows as the lily grows, symmetrically, completely, beautifully proportioned. The man who grows only in the eye of the world is sure to be unshapely and deformed in some respect. Sooner or later some defect reveals itself. Experience tells us so.

Provision for all.

When the dew is falling in its ordinary way it falls on all plants alike. Flowers and weeds, fruit trees and poisonous plants,

all receive their share. If they spread their leaves out to receive it the refreshing dew will light upon them. They may convert it into poison, yet it does not pass them by. So the favor of God in his ordinary providence rests on all alike. But he has reserved a special blessing for those who know how to obtain it. We are told that some plants have the power of receiving an additional supply of refreshing dew beyond that which falls upon the earth and other plants around. It is when the earth has become cooler than the surrounding air that the dew falls upon it. And the cooler any part is, the more dew will light upon that part. Now some plants have the power of cooling themselves, so that they become cooler than others that are around them. Thus the dew falls more copiously on them.

So with us. We can draw liberally out of treasures of joy which the unthankful have never discovered. It is not that God is partial in the distribution of his gifts. His stores are free and open to all, but all have not the skill to draw their riches forth. What is the skill we need? It is the same as the plants employ. It is the skill to give, to give forth, to impart. He that hath to him shall be given—and how? by his willingness to share what he has with those around him. "Give, and it shall be given unto you; good measure, pressed down, running over." It is by sharing with others the gifts which God has given us and doing so in his name that we obtain his special blessings. It is by loving one another, by serving one another, by denying ourselves for the brethren that we get the skill to secure the grace and favor of God.

And perhaps the best way to do it is just as the dew does—quietly—making our influence felt rather than seen or heard. "When thou doest alms," says our Lord, "let not thy left hand know what thy right hand doeth; that thine alms may be in secret."

In his reply to the addresses of appreciation which were delivered at the meeting to celebrate his seventieth birthday, Dr. Miller said, "My one purpose is to fill the years so full of humble, loving service that every birthday shall mark a year of complete consecration to the Master. I would like my life to resemble the dew, which falls so noiselessly through the night and just as silently passes away, as soon as the rays of the morning sun beam upon the earth. Unnoticed by men's eyes, save for an occasional sparkle here and there upon some blade of grass, it is drawn upward and passes away—but all that it has touched is freshened and beautified by its silent yet powerful presence."—"Expository Times."

God be in my head, and in my understanding,
God be in mine eyes, and in my looking,
God be in my mouth, and in my speaking,
God be in my heart, and in my thinking,
God be at mine end, and at my departing.

—The Sarum Primer (1558).

Digging Locusts.

Ira A. Paternoster.

I had gone to the city yesterday on business, and having finished earlier than I had expected, bought a paper and went to a shady seat under a huge Moreton Bay fig tree in Hyde Park. Presently a half dozen barefooted boys attracted my attention. Provided with tins or bottles of various sizes and shapes they were fetching water from a drinking fountain and pouring it on the ground at different places round the shady tree. They were wonderfully excited as they watched the water sink away into the earth, and I wondered whatever they could be doing. I noticed that groups of pedestrians as they passed stood watching, for the enthusiasm of the boys was contagious.

I had lost all interest in whether the Governor would be compelled to retire from his high office because he was supposed to have offended the powers that be, or whether the lady who had been learning to manipulate a Moth plane found anything in the air "pocket" she dropped into while making her initial flight, or what Conan Doyle had to say in his Armistice address to his "spook" followers. It mattered not for the moment that great events were happening in other parts of the world. The great zeal and intense earnestness of the boys gripped me.

One little fellow with trembling hand poured water down a tiny hole, and then cried in shrill excited tones to his mates, "Here's one; I seen 'im. Quick!" They gathered round the tiny hole in the ground and watched. Evidently the "im" did not show 'imself sufficiently, and catching a brain wave the leader of the little group—for there is always a leader in every group of boys, be they young or old—called to all and sundry, "Get us a leaf," and as quick as a flash six or eight pairs of dirty feet were clambering up the trunk of the tree and later returned, their owners bearing with them a green leaf.

More water was poured on and again the "im" came to the surface. Instantly the leaf was placed over the hole, and deathly silence reigned. One of the uncontrollables made as though to move and received such a look from the leader as would have paralysed an electric eel. After waiting what must have seemed hours to those boys, the leaf was slowly raised, and a shout of triumph ascended as a half-drowned locust was hauled from the ground. What an examination took place! It was evidently a fine specimen, from the antics of the boys, and was passed from one to the other with increasing admiration. The happy finder was subject to the usual boy-like congratulations, and in a moment they were off looking for fresh holes in the ground. By this time we were captured. "What are you doing, boys?" we asked. "Katchen lokets, mister," was the instant reply.

Then I did some quick thinking. It was not very far from that little scene of dirty, happy, excited boys in Hyde Park, Sydney, to the shore of the Lake of Galilee. "Jesus saw two brothers—Simon called Peter and his brother Andrew—throwing a drag-net into the lake; for they were fishers. And he said to them, 'Come and follow me, and I will make you fishers of men.' So they immediately left their nets and followed him. As he went further on, he saw two other brothers, James, the son of Zabdai, and his brother John, mending their nets; and he called them. And they at once left the boat and their father, and followed him."

The Lord Jesus Christ has been calling men ever since, and they have been responding. Some of them have been pretending to fish with very indifferent results. If we could show half the earnestness of those little boys in our work for the Lord Jesus, what a difference it would make to this old world! I noticed that for a long time they did team work in their efforts to catch locusts. As soon as one tin of water was empty another was brought and all were

united to catch their game. No arguments. Not a discordant note. Singleness of purpose characterised their movements and success crowned their efforts. They were not satisfied with one catch, but immediately set off after other conquests.

Brethren, how cold is our zeal. What a lack of enthusiasm we have for the souls of men. Do we really believe that men are going to hell unsaved? Are we convinced that the soul that sins against the light will be lost forever?

We have the water of life to take to weary souls. We have the bread which came down from heaven to tell them of. Did we but believe in the power of this water and this bread to satisfy, we would never rest until we had done our best to persuade men and women to partake and live.

If some of the excitement a special mission engenders could be brought into the ordinary services of the church, what a wonderful work for God would be accomplished. It has been our joy to work in a great number of special evangelistic missions. I have known church officers and prominent members who were never seen at prayer meeting, present each night of the mission, and have heard their expressions of regret when the mission closed. How inconsistent we are, and what excuses we make and expect to fool God with them. But "God is not mocked." If Jesus Christ really and truly possessed us, would we be so indifferent? Thank God for the few enthusiasts in the church who are often accused of "running the show." Usually they are compelled to because others are too indifferent to care. Remember this, that enthusiasm, like measles, is catching; and like measles, you seldom get it the second time. It is hard to rekindle the flame. If you do not believe me, go out after some of those who were once members of the church and have cooled off. It all centres around the motive you have. Those boys badly wanted those locusts. Not that they were of any com-

mercial value to them. They were not being paid to destroy them. They just wanted to hear them make a noise, and to own them.

Surely we want our fellowman to enjoy the benefits we have in Christ Jesus. We have been saved from sin through his blood, and this fact should, if we really believed it, make us full of zeal to tell others. Not that it will enrich us in the things of this life, but it will mean that into the structure we call life we are building materials of gold and silver, materials which, in that day when every man's works will be tried, will withstand the fire, and not only shall we be saved but our works with us. No joy in life is comparable to the joy of "taking men alive."

THE PSYCHOLOGIST.

He takes the saints to pieces,
And labels all the parts.
He tabulates the secrets
Of loyal loving hearts.
He probes their selfless passion,
And shows exactly why
The martyr goes out singing,
To suffer and to die.
The beatific vision
That brings them to their knees
He smilingly reduces
To infant phantasies.
The Freudian unconscious
Quite easily explains
The splendour of their sorrows,
The pageant of their pains.
The manifold temptations,
Wherewith the flesh can vex
The saintly soul, are samples
Of Edipus complex.
The subtle sex perversion,
His eagle glance can tell,
That makes their joyous heaven
The horror of their hell.
His reasoning is perfect,
His proofs as plain as paint,
He has but one small weakness,
He cannot make a saint.

—"Woodbine Willie."

Religious Notes and News.

BENEFITS OF PROHIBITION.

The wets talk as if the bootleggers were getting all the benefit of prohibition in U.S.A., but figures show that the benefit is going to the women and children and to the homes. For example, since 1914 the electric washing-machines in use in the country have increased in value from one million dollars' worth to eighty-eight million dollars. The value of the vacuum cleaners in use has increased from \$1,300,000 to \$69,000,000. The annual sale of automobiles has risen from half a billion to nearly four billion dollars.

GIVING RESPONSIBILITY TO INDIAN CHRISTIANS.

The "World Call" tells of a change of policy on the part of our American brethren in their management of the Indian mission field:—"Heretofore our work in India has been administered entirely by the mission and its advisory committee composed entirely of missionaries. As a first step toward gradually transferring responsibility to the India Christians, the mission is proposing the organisation of a joint council to be composed of five missionaries and five Indian leaders—this council to have direction of the purely evangelistic work. However, even under such a plan, everything involving money sent from America is to be subject to the approval of the missionaries. The administration

of the hospitals, schools, orphanages and other institutions is still to remain entirely in the hands of the missionaries and under their direction."

CHRISTIAN UNITY.

Dr. P. Carnegie Simpson, of Westminster College, Cambridge, Moderator of the Federal Council of the Evangelical Free Churches of England, taking as the subject of his inaugural address, "After the Lambeth Joint Conference," described the consideration of the Lambeth Appeal and the reports from the ensuing conferences as perhaps the most important and certainly the most conspicuous matter which they had taken up during the last three or four years. Dr. Simpson said they should heartily recognise the wide-reaching impulse to the cause of Christian unity which was given by the Lambeth Appeal to "all Christian people," not so much by its proposals as by the fact of its publication and, still more, by its spirit. It was a great Christian invitation, which did honor to their brethren of the Anglican episcopate, who sent it forth, and they did the right thing in that Council when they received it in the spirit in which it came to them. The conferences revealed a profound and a practically complete agreement of the fundamental things of the Christian faith as these were set forth in any oecumenical standard of Christendom. They

George Bickford Moysey.

should make far more of this than they did. They should not let it be too much affected by subsequent indifferences on questions of polity or order. It was neither reason nor religion to make divergences about rubrics outweigh or even equate agreements de fide catholica. Proportion was as essential to truth as it was to architecture. He wished that some of their more rigid Anglican friends could see this. "We really do have a better sense of proportion here," he said. "For my part, I am a Presbyterian, and a Presbyterian can be stiff enough when he likes. But I am not a Presbyterian first, or even second. I am—or would be—first a Christian and with that, a Catholic (in, of course, the true and original sense of the word); and I should count it unworthy alike of Christianity and of Catholicity to let a difference about the Presbyterian or any other form of polity take more than its due subordinate place as compared with a unity in the faith and in Christ himself."

REASONS FOR THANKSGIVING.

Edgar Guest suggests the following as a suitable Thanksgiving prayer, in "American Magazine" for November:—

I am thankful for my health and for the strength to bear the burdens of the day; for all friends who have made our little world brighter and better by their presence.

I am thankful for the prosperity I have known, and for the splendors I have seen; for the glad voices I have heard, and for all the happy yesterdays.

I am thankful for life, with all that it means of service and sorrow; for the peaceful roof which shelters us, and for the love and laughter of our children.

I am thankful for the blessings which have come to us and for the promise which the future holds. I am thankful that my children are Americans; that the opportunities in this land of freedom shall be theirs to know and the benefits of its ampler life theirs to enjoy.

I am thankful for all which has made life so far a pleasant journey; for our book of happy memories, and for that faith which has sustained us in the shadows.

Grant, O God, that by our lives our gratitude may be shown. May we continue to the end unembittered, remembering always that the greater our loss appears, the greater our joy has been. Grant us the wisdom to know the false from the true, that we may bear our burdens bravely. Teach us to find pleasure in service, hope in sorrow, and peace when the day is done.

STUDENTS AND CHURCH ATTENDANCE.

A study of the attendance of college students at church was made recently at Whitman College, Walla Walla, Washington, U.S.A. The results of this study are described by Walter Crosby Eells, professor of applied mathematics at the college, in "Religious Education." Whitman College is a small co-educational college, non-sectarian but "broadly Christian." A questionnaire was given to the entire student body and 408 replies were received, representing 85 per cent. of the students. They were asked to check the reasons listed on the questionnaire, and to double-check the most important. 73 per cent. of the students are church members, and 47 per cent report regular attendance at church, while 32 per cent. attend irregularly, 15 per cent. seldom attend, and 6 per cent. never. 43 per cent. of the men reported regular attendance and 52 per cent. of the women.

The six leading reasons for church attendance were music, worship, parents, conscience, habit and sermons. Worship was the leading reason given by the men and music by the women. Otherwise the order of importance was the same for both men and women—the order given above. There was practically no difference between freshmen and seniors in regularity of attendance. Parental influence was given by 57 per cent. of the students, and, except worship and music, was the only reason checked by over half the students.

For over fifty-five years the name of G. B. Moysey has been known and loved among our Australian churches, and twenty years ago he would have been named as one of our ablest preachers and writers. During all these years he exercised a wide influence, and in the ranks of the preachers to-day are quite a number who were inspired by his ministry to become ministers of the Word. When it became known that he had passed away on the Lord's day morning of December 26, many in all the States felt a sense of personal loss. His going breaks another link that binds us to the earlier days of struggle. He belonged to the second generation of preachers to whom we to-day owe so much. He had just passed his seventy-seventh birthday, and had been very active to the last.

Bro. Moysey's father and mother were among that group who, in Beaumaris, about 1858, heard and obeyed the gospel. They accepted, from deep conviction, the plea of the Churches of Christ. George and the other brothers and

and led to his baptism, and helped him a good way toward the position he finally held. They were kindred spirits. Here also, in 1873, he married Miss A. M. Teagle, of Cheltenham. She became a wonderful help-meet to him, a splendid mother to the three sons and four daughters given to them, and a power in the churches in all our women's work. She passed on a few years ago, beloved by all who knew her.

In December, 1878, Bro. Moysey accepted work with the church at Cheltenham, then entering their new chapel. They still speak of that first month, when over thirty souls confessed Christ. After three years he passed on, and Enmore, N.S.W., South Melbourne and North Fitzroy enjoyed his ministry. In 1891 he was invited back to Cheltenham. It was during the early weeks of that five years' ministry that the present writer was baptised by him. He was then in his prime, and his preaching was of a very high order. Following this, Swanston-st., Kadina and Fremantle were enriched by his preaching and ministry. At Kadina he more than repeated the soul-winning features of his earlier work. For some years he has not been in regular preaching work, but many churches enjoyed his occasional ministry.

Bro. Moysey had a poetic strain in him which not only gave us some striking poems but made his preaching very attractive and beautiful. He was a teacher, and the Bible was his text-book. Whether by voice or pen he was an expositor first and last. To hear him set forth the glories of Christ was an experience to be remembered. These gifts did not make him what is called a "popular preacher," nor did a certain natural shyness and reticence permit this; yet his ministry was such as to influence a very large circle of people.

To his other gifts was added that of song, and when an impaired memory made preaching difficult he still sang the gospel. To hear him sing "The Ninety and Nine" was to feel the passion of the soul-winner in every note.

He was a good man, of a healthy, robust type, who loved all things beautiful or human. Singularly unassuming and unselfish, he was free from all self-seeking or petty jealousy. He obeyed the injunction, "Esteem others better than themselves." In two States he was called to be President of Conference. He loved the church as a divine institution, and he would do nothing to mar her unity or hinder her work. He remained true to his early faith, and the plea of the Churches of Christ. He was not narrow, but he was loyal to his convictions of truth, and could truly say, "I have kept the faith." God gave him a wiry, strong body, and he remained active till he was warned that he must be more careful.

His end was as he would have wished. He had spent the holiday with his family and their children on the old spot where he first saw the light, and almost within sound of the waves at the spot where he was baptised. Returning to his daughter's, he retired to rest, and in the stillness of the night God called him, and he fell asleep in Jesus. And thus they found him on the Lord's day, the day of his Lord's resurrection. His work, he felt, was done, and we who enter into its fruitage feel that it was well done. The middle generation of preachers will feel the inspiration of his ministry for life. The younger ones need to know of him and the heroic band who are rapidly dropping from the ranks.

A score of preachers at the Cheltenham Cemetery testified to their love for him, and sympathy with his family. There he was laid to rest, near his old boyhood home, and the scenes of years of happy ministry. "Blessed are the dead who die in the Lord. . . . They rest from their labors, and their works follow them."

—A. W. Connor.



George Bickford Moysey.

sisters, were surrounded by an atmosphere of religious earnestness and a spirit of devout truth-seeking. At about fifteen years of age he confessed his faith in Christ, and was baptised in the sea at Beaumaris not far from his father's home. The little church at that place at a later date united with that meeting on the property of Bro. Walker, in what was then known as South Brighton, and formed the present church at Cheltenham. With this church Bro. Moysey was destined to spend two terms of fruitful service. Removing to Melbourne to learn a trade, he went to Lygon-st., and in the old Adelpian Class found the help he needed. G. L. Surber and O. A. Carr were in their wonderful work in Melbourne. This gave added impetus to the lad's desire to be a preacher. At twenty years of age he went to Adelaide, and with a group of earnest young men was instructed by H. S. Earl and T. J. Gore. This was our first Australian Bible College. Of that original group one at least still remains—Bro. William Judd—who, in spite of his eighty-four years, was present and took part at the funeral of his life-long friend and college mate.

After a brief year and a half in college, Bro. Moysey commenced his work at Strathallyn, S.A. From there in 1872 he went to Hobart, Tasmania. Certain tracts then produced in controversy witness to the ability and courage of the young man. Some of his writings in the Hobart newspaper were read by Stephen Cheek,

The Home Circle.

Conducted by J. C. F. PITTMAN

THREE MAIDENS.

Three pretty maidens, now grave, now gay,
Were taking a peep into life's highway.
"Is this pathway always so peaceful and fair?
Or will it be dreary, clouded with care?
If only we knew ere we set forth to-day,"
Said Mysie, the thoughtful, with eyes of grey.
Ebony locks shook her curls of night.
"If we only knew we could act quite right,
Just when to stop, just when to stay,
When we might linger, when hasten away."
And Jean's forehead, wrinkled in tiniest frown,
Dimmed with foreboding her clear eyes of brown.
Blue eyes laughed cheerily, merry, wee sprite.
"Why look ye for clouds in the sun's golden
light?
Or thorns in the blossoms adorning the way?
Just gather with gladness the good while ye may.
Don't meet trouble half-way, or 'twill double,
'tis true."
Ah, you see the farthest, May—sweet eyes of blue.
—A Cunningham Macnair.

THE HILLS BEYOND.

"What an ugly, shabby street Maple-st. is!"
Louise exclaimed, as she and Fanny turned into
that thoroughfare.
"Do you think so?" Fanny glanced at her with
a smile. "Why, I always enjoy coming down
here. One needn't look at the houses. Just
keep your eyes looking straight ahead, and
you'll think it's beautiful."
"Of course, that view of the river and the
other shore is very pretty," Louise admitted. "I
hadn't thought about that."
"The river is always delightful to look at;
but the lovely part of the view, to me, is the
hills beyond. You see, they're more than a
mile away, and over and over again I have come
down this street, when we on this side were
under the shadow of a cloud, and have seen the
hills on the other side fairly golden with sun-
light. They seem to say: 'Keep up a brave
heart, Fanny Morrison. A cloud's a very small
thing compared with the sun. The sun's al-
ways shining, even if you don't happen to be
in the sunshine for a little. A cloud's a thing
that can't last, but no one knows how many
thousands of years the sun has been shining.
The things that irritate and annoy you, even
your greater troubles, won't last long. You
can see the sunshine lying on the hills beyond,
even now.'"
Louise drew a long breath, and returned her
friend's smile with a tremulous one. "Thank
you, Fanny," she said softly. "I believe you
knew I needed your little sermon."—Anna
Curtiss.

GETTING READY TO LOOK BETTER.

Old Aunt Betsy was warming herself by the
kitchen fire and sipping the tea which had been
given her by the kind-hearted young lady who
had found her shivering outside in the wintry
wind.

"Is dat yer mudder?" she asked, with a smile
of admiration at the sweet-faced, white-haired
lady who entered the room.

"Yes, Auntie," replied the girl.

"Looks mos' better'n you do," observed Aunt
Betsy, turning from one to the other reflectively.
Then, with a childish laugh, she muttered, "De
old folks has de 'vantage nowadays, sho nuff."
"So I shall look better by and by," answered
the girl with an amused smile.

Aunt Betsy's wrinkled old black face assumed
a serious expression as she replied, "'Pends 'pon
whether yer gettin' ready to look better, chile."

Aunt Betsy was not generally considered a
philosopher. Indeed, some people thought she
was not quite right in her mind, but in this
case, at least, she uttered a truth worth pon-
dering.

The desire to be beautiful is a natural and
laudable one. It need not be discouraged in
any girl. But it is a mistake to suppose that
personal attractions depend wholly or chiefly
upon symmetry of features or delicacy of com-
plexion, pleasing as these may be. Not long
ago I made the acquaintance of a lady whom I
described to my friends as very beautiful. Soon
after, when I had opportunity, unobserved, to
study her face in repose, I was much surprised
to see that she had not a single perfect feature.
What in a brief interview I had taken for beauty
was simply vivacity of expression and charm of
manner—that which anyone can cultivate and so
get ready to look better.—Selected.

REST IN GOD'S HOUSE.

'E'en in the heart of the city's strife,
Tranquil, at rest, am I.
A sweetly saddening sigh
(Like the parting breath of a life
Woven into a tender sleep)
Leads me into the holy deep
Of things beyond this world.

Softly swelling now, and falling—
Angel voices near,
Through the music clear,
Gently to my soul are calling.
Oh, let me deeply there impress
Their floating tones of tenderness
Like banner slow unfurled.

—James Roddick.

A MONUMENT TO A PIG!

In Mount Edgecumbe Park, by Plymouth,
there is an obelisk erected to the memory of a
pig. The story goes that a forefather of the
present earl was, coaching from London to
Devonshire, and that the pig ran with the
coach day after day, for an astonishingly long
way, and on arrival was adopted as a pet. The
coat of arms of the adjacent township of Stone-
house includes a pig—this being to commem-
orate the exploit of the insistent pig.

That reminds me of an amusing little tale
of a farmer proudly showing off his pigs, who
said to his visitor about one of them, "That's
the cutest little pig I have! I've named him
Ink." "Ink! What a curious name for a pig!
How's that?" questioned the visitor. And the
farmer replied: "Because he's always running
out of the pen." There's a joke to tell the
next farmer you meet, eh? Enough ink has
run out of my pen now for me to say "Good-bye
for to-day!"—Selected.

She—"Have you many poor relations?" He—
"None that I know." She—"Many rich ones?"
He—"None that know me."

A good story of how a negro over-reached Sir
Oliver Lodge is worth telling. It happened in
America. The scientist had to leave his hat in
a cloakroom where no charge was made, and
no ticket given. The negro custodian had an
amazing memory, which never failed him. Sir
Oliver, like other people, did not like leaving
his hat without any acknowledgment. "What
evidence have I that I have left my hat in your
charge?" he asked. "You see, sar," said the
attendant. Sir Oliver was duly handed his hat
at the end of the evening. "How do you know
this is my hat?" he jokingly enquired. "I don't
know that it is your hat, sar, but it is the one
you handed to me," was the cautious response.

The Family Altar.

— J. C. F. P. —

Monday.

And Esau said unto his father, Hast thou but
one blessing, my father? bless me, even me,
also, O my father. And Esau lifted up his
voice, and wept.—Gen. 27: 38.

James Russell Lowell, in a letter to a friend,
quoted these words, and added, "What a pas-
sage in the Bible that is! I never could and
never can read it without tears in my eyes,
Esau was the favorite to my boyish mind, and
is still. I had a fellow-feeling for him, for
he was a careless, scatter-brained, uncalculating
sort of a fellow, in which respect some others
are born into the world like him."

Reading—Gen. 26: 17-35.

Tuesday.

And Jacob rose up early in the morning, and
took the stone that he had put under his head,
and set it up for a pillar, and poured oil upon
the top of it.—Gen. 28: 18.

"Jacob set up the stone as marking the spot
hallowed by God's presence, and consecrated it
by pouring oil upon it. On his return to
Palestine (chapter 35) he set up an altar by it
in fulfillment of his vow recorded here. . . .
The stone which Jacob set up was the symbol
of the presence of the divine spirit, which he
probably believed to be in some way connected
with it, seeing that he called the place Bethel
'God's house'."

Reading—Gen. 27: 15-45.

Wednesday.

I am not worthy of the least of all the loving
kindnesses, and of all the truth, which thou hast
showed unto thy servant.—Gen. 32: 10.

"Maker and High Priest

I ask thee not my joys to multiply—
Only to make me worthier of the least."

—Mrs. Browning.

Reading—Gen. 29: 1-20.

Thursday.

And Israel journeyed, and spread his tent be-
yond the tower of Eder.—Gen. 35: 21.

"The tower of the flock, or tower of Eder,
concerning which you read in the Book of
Genesis that 'Israel journeyed, and spread his
tent beyond the tower of Eder,' stood close to
the place where the angels appeared to the shep-
herds on that first Christmas night; its grey
old stones were then lighted up by that bright-
ness—its walls echoed to that first carol, 'Glor-
y to God in the Highest, and on earth peace, good-
will towards men.' And since then, not it,
but the Incarnation itself, has been the One
Tower of the true flock."

Reading—Gen. 31: 20-25, 36-49.

Friday.

And they (Joseph's brethren) hated him, and
could not speak peaceably unto him.—Gen. 37: 4.

Charles Wells, in "Joseph and His Brethren,"
says, "Household envy is a household rat."
Reading—Gen. 33.

Saturday.

But Jehovah was with Joseph, and showed
kindness unto him, and gave him favor in the
sight of the keeper of the prison.—Gen. 39: 21.

Dr. Adam Clarke wrote: "Joseph's captivity
shall promote God's glory; and to this end God
works in him for him, and by him. Even the
irreligious can see when the most High dis-
tinguishes his followers."

Reading—Gen. 37: 3-5, 13-36.

Sunday.

And Joseph remembered the dreams he had
dreamed of them, and said unto them, Ye are
spies; to see the nakedness of the land ye are
come.—Gen. 42: 9.

"When God hides his face from his child, still
he is a Father, and his heart is towards his
child: as Joseph, when he spake roughly to his
brethren, and made them believe he would take
them for spies; still his heart was full of love."
Reading—Gen. 41: 25-40, 53-57.

Prayer Meeting Topic.

January 19.

RECONSECRATION.
(Genesis 13: 1-4.)

F. J. SIVVER, B.A.

Abraham built many altars. As far as we know he built nothing else. At Bethel, in Hebron, on Mt. Moriah, wherever he journeyed, his most characteristic act was to build an altar unto the Lord. In that act he expressed not merely his faith, but consecrated himself afresh to God and to the Chaldean covenant.

These reconsecrations constitute the secret of Abraham's splendid faith. For us, as for him, holiness, spiritual achievement, is to be attained by constant reconsecration. Sanctification is a succession of reconsecrations.

Theoretically consecration takes place at conversion, and is done once and forever. In actual experience, however, we need to bring it down to a daily matter, and to renew it with every separate act and duty. Let us note some of the outstanding occasions when reconsecration will be most fitting and most helpful. Some of these are suggested by the career of Abraham.

Removing and Returning.

At every stage of his pilgrimage Abraham reared his altar unto God. "By faith he sojourned in the land of promise, as in a strange country, . . . for he looked for a city which hath foundations, whose builder and maker is God."

Too frequently when folk leave home they leave their religion behind them. God meant each removal to be an opportunity for giving ourselves afresh to him and to his service. Were we to do this, life would indeed become a pilgrimage, and each journey would bring us nearer to the Eternal City.

Changes and Crises.

After separating from Lot, Abraham's first act on coming to the plains of Mamre was to build an altar. Every change in fortune and every crisis was met by this man of God in the same steadfast way.

Each vicissitude in life is a challenge to the soul. Dr. W. M. Clow tells of Miss Waring, who, when given her sentence of death which meant seclusion from her world of happy activities, went quietly to her room and wrote:

"Father, I know that all my life is portioned out for me,

And the changes that are sure to come, I do not fear to see,

But I ask thee for a present mind, intent on pleasing thee."

After a Fall Into Sin.

Abraham is, again a worthy example. His deliberate lie concerning Sarah, although overruled by God in his mercy, must have been a constant reproach to him during his stay in Egypt. On returning to Bethel, he regathered the stones, rebuilt the altar, and reconsecrated himself to the Lord. We all sin in our own characteristic way, and it is when we discover ourselves to be hypocrites we are most tempted to give up the battle. It is then that the most urgent call to return to God and to reconsecrate oneself afresh to him comes.

Harold Beghie tells of a coarse drunken bully, who after conversion, lived a difficult but victorious Christian life, until one dark, wet, discouraging day, misfortune befel him, and he fell to drinking. The people who saw him staggering up the street homewards were genuinely sorry, but were surprised to see him later coming from his house having on his Salvation Army jersey instead of his coat. Straight to the Army Hall he went, there to kneel at the penitent form, seek forgiveness, and again surrender himself to the Lord. The way to ultimate victory is the way of reconsecration.

TOPIC FOR JANUARY 26—GOD'S COMMAND: "FORWARD!"—Exodus 14: 15.

Our Young People.

Conducted by Leslie C. McCallum, M.A.

WIDE-AWAKE VACATIONISTS.

During the hot summer months many of our people, young and old, go on holidays: Just the "faithful few" in each church and Bible School keep the work going.

But why should not those who go on holidays do something to help their schools? Throughout the summer let those who are planning to go away attend Bible School every Sunday so that they may get new ideas for their classes, for their departments, or for their schools. Every year men are sent abroad from State Departments for the purpose of securing new ideas and methods of working. The Bible School teacher who travels with his eyes open will find much that will interest him. Every school will have some fresh way of doing something, so, if you possibly can, visit a different school every Sunday, and, as far as possible, see more than one department in each school. Your presence will not only help yourself and your home school, but will also be a source of encouragement to the schools you visit.

Then as the holiday makers return, let each one make a report to his department or school. If the school is a small one the best place to talk over matters will be the teachers' meeting. Put forward your ideas and then appoint a committee to consider them further with a view of adapting them to the needs of the local school.

By this means even your holidays may be made to count in the best interest of the work, and the ideas gathered will continue throughout the year to be a re-creative force in the life of your school.

THE TEACHER AND HIS SCHOLARS.

George Tease.

It seems hardly necessary to emphasise that the relationship between the Bible School teacher and his scholars should be less formal and cold (yet not lacking in dignity) than that found in other educational institutions. The following are some suggestions that we pass on in the hope that they may prove helpful to Bible School teachers.

Let the teacher organise the class into committees, such as a Lookout Committee, which would be on the alert to secure new members; a Social or Fellowship Committee, whose work it would be to arrange class picnics or socials at convenient times. Such times of fellowship are excellent opportunities of studying the other side of the scholars' characters.

Let the teacher give special awards to his scholars. I am a firm believer in the giving of prizes. The prizes given by the school tend to establish good relationships between the scholar and the school, and any award presented by the teacher should strengthen the bond between the teacher and the scholar.

No teacher should neglect the systematic visitation of his scholars in their homes. This phase of the work cannot be over-emphasised. It will assist the teacher in the understanding of the scholars, their likes and dislikes, the literature they read, and the companions they keep. From mother and father you may learn of the scholars' accomplishments, hobbies and ideals. Once you have learned these things you should be able to find a point of contact that will enable you to meet your pupils' needs as never before.

If yours is a senior class, arrange, if possible, with the superintendent for your scholars to attend the teachers' quarterly tea. The discussion and fellowship will help them to take a more intelligent interest in the affairs of the school.

Never forget to pray for your scholars every day. Mention them by name and do not rest content until they have all been brought to Christ.

If the teacher is in a position to do it, it is fine if he can entertain his scholars occasionally in his own home. If your class is large it may be necessary to have half the class one evening and the other half some other time. At such times by tactful questioning it may be possible for you to find out the longings and ambitions of your scholars. Always be sympathetic even though some of your scholars seem over-ambitious; it is never wise to kill ambition. If there happens to be any misunderstanding between any of your scholars it will help if the teacher will make it his special work to try and remove the cause of offence.

The teacher should do his utmost to induce his scholars to attend the services of the church. Arrange to meet them at the chapel before either the morning or evening meetings. Your influence here may go far towards winning your scholars for Christ and the church.

Above all let the teacher love his scholars. After all this is the greatest factor in teaching. If a teacher loves his work and loves his scholars he will be able to do with them as he wills. Boys and girls appreciate the sympathetic interest of their teacher, and if you can make them feel that you are carrying them on your heart, you will have no difficulty in winning their respect and love. Make the aim of all your Bible School work the winning of your scholars to Christ. In the performance of this task use every legitimate means, and let nothing discourage you in your work.



Sunday School Officers and Teachers, Bendigo, Vic.

IN PRAISE OF BEAUTY.

"I love all beautiful things;
I seek and adore them;
God hath no better praise,
And man in his hasty days
Is honored for them.

"I, too, will something make,
And joy in the making;
Altho' to-morrow it seem
Like the empty words of a
dream

Remembered on waking."

—Robert Bridges.

Foreign Missions.

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

GOOD NEWS FROM INDIA.

Our brethren will be glad to hear Bro. Watson's good news. He writes, "You will be pleased to hear we baptised ten heathen people, seven men and three women, yesterday, Nov. 30, and there are fifteen more asking to be baptised. The Lord is blessing the preaching of the Word. We want you to rejoice with the Shrigonda church in this access to their membership."

OVERDRAFT REDUCTION.

The South Australian churches are taking up offering for the overdraft reduction the latter 16. The Victorian churches are taking up their offering for the overdraft offering the latter part of January. In South Australia the overdraft reduction is treading closely on the heels of the State's Home Mission offering, but as the F.M. offering will be taken on the 16th, it will leave three clear weeks before the Home Mission offering. We are sure that the South Australian brethren will not let the Home Mission offering suffer because of this unusual appeal of the State Foreign Missionary Committee.

ON FURLOUGH.

Bro. and Sister Anderson and their two children arrived in Melbourne last Thursday. A fine company of folk met the boat and gave them a hearty welcome. Bro. Allen writes: "All look exceedingly well, and are very happy indeed. They were entertained at tea by the Victorian F.M. Committee on Friday, Jan. 7. The public welcome, and farewell to Miss Jessie Gibson, will take place on Jan. 24. Bro. and Sister Anderson on returning are able to report 'something attempted and something done.'" After resting with their loved ones and getting thoroughly recuperated, they hope to visit as many of the States as possible during their furlough. The time to be spent in each State is allocated by the F.M. Board, and the various meetings in each State are fixed by the State F.M. Committee. Will all churches and societies kindly note this, as it will save our missionaries the trouble of answering requests for addresses, as all such requests have to be handed over to the State Secretary."

CHINESE IN AUSTRALIA.

Bro. Kwaan Young Man left on Tuesday for West Australia after spending some months in Adelaide, where he has done a splendid work. The gospel meetings have been well attended, averaging about thirty Chinese every night, and when it is remembered that the total Chinese population of Adelaide is less than two hundred, this speaks well for the Chinese work in Adelaide. Since Bro. Kwaan's arrival in Australia he has written every week for the "Chinese Republican News." He is a good writer, and seizes these opportunities for presenting a message concerning Jesus Christ as the Saviour of men. One Chinese man cuts out these articles and sends them back to Canton College, and some have been influenced to accept Christ by reading these articles. One young man wrote Bro. Kwaan last week, speaking of him as a fine Christian general, and said, "If all will follow this Christian general China will soon become a Christian country." Since Bro. Kwaan has been writing to this paper, as an indication that the introducing of Christian sentiment into this newspaper has not made it in any way unpopular with the Chinese, the subscription list has increased four hundred

during the time these articles have been appearing. Bro. Kwaan says his only desire in writing is to help in the great work of winning his countrymen to Christ. Many Chinese belonging to other churches have come to hear Bro. Kwaan since his arrival in Adelaide. Bro. Kwaan wishes me to say that he very much appreciates the kindly treatment he has received from people in Australia in the Churches of Christ and outside of the churches. He said he did not expect such treatment from those outside of the church, as he had been told that Australians look down on the Chinese. He also wants me to add that he has no power himself, but asks for the prayers of the Australian brethren that he may, by the grace and power of God, win many of his countrymen for Christ.

GREETINGS FROM SHANGHAI.

The Federal Secretary acknowledges with great appreciation the receipt of a beautiful Christmas card from Bro. Hu Sin Kwei, our senior evangelist in Shanghai. In addition to the printing matter in English Bro. Kwei has written a special message, the translation of which by Bro. Cameron is as follows: "We pray that God may bless the whole world, and that he will give much of his grace and peace to the world." We are sure that this sentiment will be all the more appreciated as this grand old Christian evangelist looks upon the terrible troubles of his country, and sees the mind of so many agitated in opposition to those who have done so much to win China for Christ.

CHILDREN'S DAY CONTRIBUTIONS.

Queensland: Rosevale, 16/-; Maryborough, £1/15/-; Victoria: Geelong, £2/10/6; Gardiner, £4/0/3; Malvern-Caulfield B.S., £1/0/3, offering at Church Evening Christmas Service, £6/2/1, total, £7/2/4; South Melbourne, £2/3/-; Box Hill, £6/2/- (this school leads the State in the amount given direct per boxes by the scholars); Dandenong, £2/17/4.

A MESSAGE TO THE CHURCH.

The "World Call" says that the following poem by E. P. D. in "The Churchman" gives our complacent thinking several jolts:

A sleepy little church upon a hill,
Afraid to break the silence of the past;
Content to be allowed to lie quite still,
And view itself as in a mirror east.
Disorder, dust and carelessness o'er all,
And lack of interest in the world outside;
Afraid to listen lest it hear the call
To walk in ways that it has never tried.
But now—a ripple seems to feel its way;
A Spirit seems to stir the sleeping past,
And words of gentle pleading seem to say
"Can I not use you, O my church, at last?"

A leader true is standing at the gate;
He feels the urge that presses from above;
He knows the hour is near, and dares not wait—
That all the world should serve the God of Love.

The love that leaves the little self aside,
Makes room for others that we do not know;
Finding, as we tear away the pride
Or love of ease—that we have faced our foe.
And facing that, and conquering in part,
We see the goal of life—all else is ours;
For God has come, and filled our church,
our heart,
With all the marvellous fulness of his powers.

COMING EVENTS.

JANUARY 18.—Oakleigh Church Public Welcome to S. H. Mudge (who commenced his ministry on Jan. 2) will be held on Tues., Jan. 18, 8 p.m. punctual. Representative speakers. Musical items. All welcome.

JANUARY 23.—The Hinrichsen-Brooker Mission Party will commence their Victorian Campaign at Hartwell on Jan. 23, at 7.30 p.m. Services at 8 p.m. each week-night except Saturdays. Tent will be pitched on corner of Norwood-rd. and Wattle Valley-rd., Hartwell, Electric tram Princes Bridge to, Burwood passes the tent; or take train to Burwood station. The co-operation of Melbourne and suburban Churches in this effort is requested.

FEBRUARY 3 (Thursday).—Gardiner church, 8 p.m. Church and brotherhood farewell to Bro. and Sister R. Ennis prior to their tour abroad. A bright evening. Representative speakers. Don't fail to be present.

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 Huelichow, West China.

Farewell to Sister J. GIBSON, Missionary-clect 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.

BALLARAT HOME-COMING WEEK

Begins Friday, Jan. 28. The three churches in Ballarat invite former members to visit the city over Sunday, Jan. 30. Correspondence to Mr. A. E. Bailey, 207 Windermere-st. Enquire at Tourist Bureau regarding special trains. Programme of attractions for every day. Visit the Garden City—Ballarat the Beautiful!

PROPOSED MONT ALBERT CHURCH OF CHRIST.

A General Meeting of Members will be held at 3 Marlborough-st., Mont Albert, on Monday, January 24, at 8 p.m. Business—

1. Confirm purchase of land cr. Whitehorse-rd. and Barloa-st., Mont Albert.
 2. Finally approve of church building plans, so that work can proceed immediately.
 3. Fix date of Mission.
- Any other business.
Your attendance as Foundation Member is urgently requested.

J. T. Mahony, Hon. Sec.
W. C. Luke, Chairman.

NOW READY!

THOMAS JEFFERSON GORE.

By Amy Santo Gore.

Contents.

Preface—Foreword by G. T. Walden—Early Life—College Days—Australia's Call—Arrival in Australia—Marriage and Home Life—His Work in Australia—As a Preacher—As a Teacher—As a Missionary—As an Editor and Writer—His Influence on Australian Churches—Australia's Grand Old Man—The Going Home—Appreciations.
Order from Miss Gore, 64 Fairford-st., Unley, S.A., or from Austral Printing and Publishing Co. Ltd., 528, 530 Elizabeth-st., Melbourne, Vic.
Price, 2/- — Posted, 2/3.

Here and There.

Victorian C.E. Societies are asked to note that there will not be a meeting of the C.E. Council during the month of January.

We understand that Bro. C. Schwab has accepted an invitation to succeed Bro. T. Hagger as preacher of the church at Lake-st., Perth, W.A.

Mr. A. E. Kemp is now secretary of the Victorian Church Extension Committee. Letters may be addressed to him at the H.M. Office, 343 Lit. Collins-st., Melbourne.

The first tent mission arranged by the Victorian Home Missionary Committee for 1927 will be conducted by Bren. E. C. Hinrichsen and L. Brooker at Hartwell, commencing on Sunday, Jan. 23.

The sisters and workers of the General Dorcas have arranged a basket picnic for Wednesday, January 19, at the Botanical Gardens. Sisters are asked to meet at the tea kiosk at 11 a.m. All welcome.

Bro. W. Gale concluded his ministry at Moreland, Vic., on Sunday, with good meetings and one confession. A farewell meeting has been arranged for Feb. 2. Till a permanent preacher is secured Bro. H. B. Robbins will assist the church.

A meeting is being arranged by Gardiner church and the Victorian Home Missionary Committee to say good-bye to Bro. and Sister R. Ennis, who leave shortly for a trip abroad. The meeting will be held on Thursday, Feb. 3, at Gardiner.

We trust that many are reading "through the Old Testament in 1927." Bro. Ludbrook suggests that the printed list would be more helpful if Sundays were marked in ink with a circle. He points out that the "Family Altar" readings last week did not quite agree with the plan. We shall endeavor to secure harmony in the future.

Preachers, Sunday School teachers and other friends of youth are invited to secure a free copy of an interesting booklet issued by the Australian Band of Hope Union. This booklet contains many suggestions and plans for workers amongst the young. Send to Mr. W. H. Rose, Hon. National Secretary Australian Band of Hope Union, 430 Bourke-st., Melbourne.

There are a few faithful members residing in the Rand district near Albury, who have set up the Lord's table in their homes. Recently a "union" building has been erected. H. C. Stitt, preacher of the Wagga church, has been asked to conduct a mission at that place, which will commence on the first Sunday in February. Kindly remember this effort in your prayers.

At Peel-st., Ballarat East, on Sunday last, members of the young men's training class were responsible for the direction of the morning meeting. Bro. C. H. Hill presided. Bro. Harold Feary, of York-st., gave an excellent address on "Ye are the Salt of the Earth." Bro. Feary also preached at night at Mt. Clear. The advantages of such a class as was recently conducted in Ballarat, and the quality of the rising Ballarat generation, were demonstrated.

Information has been received by the British and Foreign Bible Society, Victoria, from the Headquarters of the Society in London, that it is still impossible to send Bibles from outside into Russia, but there is now a set of plates from which Bibles can be printed in Russia, and the Bible Society can now provide Bibles printed from these plates within the country. One permit has recently been given for the sending in of some Scriptures in other languages than Russian, but no money is permitted to be sent out of Russia in payment for them. The outlook in Russia is still very dark.

Bro. A. E. Forbes, of South Australia, arrived in Tasmania on Jan. 1, and commenced the tent mission at Devonport on Jan. 2. Faithful workers had everything in readiness for the campaign. The church has been weakened considerably by removals, and it will appreciate the help of this big effort. Bro. Forbes is leading the singing and delivering powerful gospel messages to interested audiences.

Bro. and Sister A. Anderson were welcomed to Victoria from China at a tea arranged by the Ladies of the F.M. Committee last Friday. Pearl, their adopted Chinese daughter, was also present, and Miss J. M. Gibson, who is soon to leave for India. Several welcome greetings were given, to which the missionaries responded. Bro. Anderson gave interesting information concerning the work at Huellchow. He paid a high tribute to Dr. and Mrs. Killmier, and told of the marriage of Bro. Clark and Sister D. Ludbrook.

Enthusiastically welcomed home by Geelong City congregation last Lord's day, Bro. David Griffin, after an absence of almost fourteen years in America, had a day of happy reunions. Following a reply given to an address of welcome delivered by Bro. Stuart Stevens, and subsequent reminiscences of the earlier days, Bro. Griffin delivered a thrilling message based on John 21: 4-6. An interesting feature was the presence of representatives of three foundation members of the Geelong church—Bro. and Sister R. Lyall; Bro. and Sister Prior, Hobart; and Sister Mrs Griffin, mother of Bro. Griffin. Bro. Stevens welcomed into fellowship a young man who had previously been immersed. A notable gospel service, during which the returned evangelist discoursed concerning "Civilisation's Greatest Heritage," was very largely attended.

The cricket team representing Grote-st., Adelaide, arrived on Dec. 26. On Dec. 27 and 28 a cricket match was played on Malvern Ground, and won by Adelaide. This is the first occasion on which the visiting team has won in contests over 20 years. The official reception was given by Bro. W. C. Craigie, President, at Cafe Royal, Flinders-st., at which 95 were present. The toast of "Our Guests" was proposed by Bro. A. G. Saunders and responded to by Bro. E. W. Peet, manager of the visiting team. On behalf of the Adelaide team, Mr. Blackwell, captain, made a presentation to Bro. Peet, and Mr. Peet asked Bro. Collings, Secretary of Victorian Association, to accept a travelling-rug. On Dec. 29 ten cars conveyed the visitors to Mornington for an all-day picnic, and they were entertained in the evening by Bro. W. C. A. Luke. On Thursday, 30th, a cricket match was played at Malvern and won by the visitors by six runs. On Friday, 31st, a visit was paid to Eastern Hill Fire Station in the morning. In the afternoon nine cars conveyed the party to Belgrave. On Saturday morning they were shown over A. W. Allen's factory. In the afternoon they were the guests of the M.G.C., and again entertained by the Victorian team in the evening.

The summer holiday season is taken advantage of by the Band of Hope workers for seaside and playground meetings. The South Australian Band of Hope Union is carrying through an extensive programme. Meetings are being held at Glenelg, Henley and Semaphore beaches. Large crowds of young people are attending these gatherings. The day meetings commence with sand-moulding of temperance mottos, rhyming contests, and other interesting "stunts." Prizes are given for the best, judges being chosen from the onlookers. A short meeting follows consisting of up-to-

date temperance choruses and a pictorial temperance address. In the evening the lantern is used, when modern and interesting pictures serve to drive home the temperance lessons of the speakers. The Victorian Band of Hope Union is busy with similar meetings. During the Christmas holidays four parties visited many beaches round Melbourne and Geelong. At all these meetings pledges were taken, some five hundred being secured. The names and addresses of those signing are sent to the nearest Band of Hope with a view to their being linked up as members. In all cases the children are enrolled on the birthday register, and a card sent to them each year.

AFTER THE MISSION AT KALGOORLIE.

Reports to hand from Kalgoorlie give good reason to believe that the work of the Hinrichsen-Brooker mission party in that city was of an abiding nature. Every care was taken by the brethren to hold and consolidate the newly-won converts. Finding that the chapel that had given satisfactory service for many years was not large enough to house the great ingathering, the officers engaged the City Hall, and went straight ahead under mission conditions. An extra evangelist was called in, in the person of D. R. Stirling, to assist the local preacher, for eight weeks, after which time the work was well in hand and something like normal conditions prevailed. The church continued to meet in the large hall for sixteen weeks, and during that time 45 further confessions were recorded. During the four months following the mission ample opportunity was afforded to "try out" the steadfastness of the mission converts, the average attendance at the Lord's table over that period being 275, which was remarkable considering that it was the hottest and most disagreeable season of the year. Owing to industrial conditions on the Goldfields it was a very difficult matter to decide what provision should be made as regards housing the church. Pessimists and optimists, with their conflicting views of the future of Kalgoorlie, were alike of little use as solvers of the problem. A faithful and prayerful board of officers faced the situation and decided on certain alterations to the chapel. On Lord's day, Jan. 2 a happy, united, and well-organised church returned to its beloved place of worship. Despite the fact that 75 members were known to be away from the district on holidays, 24 broke bread. Bro. George Banks, who holds the longest Goldfields residence, presided, and welcomed his brethren and sisters to the table. It was a great occasion, and many good brethren with whom he had sat at the Lord's table in days gone by would have rejoiced with them to be at this historic gathering. He deeply regretted that only two days before one of the esteemed deacons of the church, who had sat and counselled with his brethren regarding alterations of the chapel, Bro. A. C. Nelson, had been laid to rest. Bro. C. H. Hunt exhorted the church, and gave as a motto for the new year the words, "God First." The evening service was very encouraging. A newly-organised choir, almost entirely composed of mission converts, made its first appearance under the leadership of Bro. J. McLellan, the very last male convert of the mission, and beautifully sang an anthem entitled "Onward." Bro. Hunt ably presented the gospel under the heading of "The Church that Christ Built," and at the close had the joy of taking the confession of four adults.

ADDRESSES.

S. H. Mudge (preacher of Oakleigh church).—14 Drummond-st., Oakleigh, Vic.

R. O. Sutton (preacher of North Sydney church).—"The Nest" 27 Glenmore-st., Naremburn, N.S.W.

St. Andrew St., Dunedin, Church Building.

The following description of the new building recently erected by Dunedin Church of Christ is taken from the "Evening Star."

Viewed from the outside this building is distinctive and elegant, setting a precedent for a neighborhood in which a lot of constructive creation is going on. Mr. D. G. Mowat is to be complimented on the beauty of his design. There is no risk that other new structures nearby will make it look mean. The faith of the Church of Christ is renaissance, founded on the new birth, and it is appropriate that the architecture should be of the Renaissance style as distinguished from the Gothic so generally adopted ecclesiastically. Rounded arch heads and a round-domed tower are leading features in the general scheme, and in the diversification of red brick and white stone facings a very happy and pleasing effect, also dignified, is wrought out, with a noticeable contrast as between the enriched church and the simple Sunday School. It is a modern idea to put both agencies under the one roof in the way that has been planned in this case, making the church and the school mutually dependent.

The tower, at the corner, is capped by a copper dome, the finial of which rises to 65 ft. above the ground level. In color, proportions, embellishments and appropriateness, the exterior is harmonious and stylish.

The interior is equally beautiful and impressive. The roof is lofty, composed of open hammerbeam trusses that have a span of 40 ft. The brownish woodwork overhead is in nice contrast to the white granite plaster of the walls, and the 4 ft. figured red pine dado makes a neat finish. Five leadlight windows, the central one on the St. Andrew-st. frontage being a memorial, are so delicately elaborated as to invite the sunshine to come through and flood the interior with a diffused light.

The auditorium measures 50 by 40, with a choir recess 20 by 14. The floor dips towards the pulpit corner, and the main cluster of seats face the same way, being in lines diagonal to the walls. The baptistry, behind the pulpit, is finished out in white marble. The minister's vestry is also near the pulpit. The Bible School is a large and well-equipped chamber, separated from the church by nothing more than a collapsible partition. When it is closed up like an accordion the extra space is so much added to the church auditorium if a crowd is present. Off the Bible room the kitchen stands on one side and the primary school on the other, the latter with an entrance of its own from Filleul-st. The kitchen is right up to date in every way. A social hall, 63 by 28, is over the Sunday School, approached by a concrete stairway. This hall will seat from 300 to 350. It is furnished with a fire escape at the side. The lighting and heating and ventilation systems are on the most approved principles, and the space has been so wisely laid out that every part of the building is conveniently equipped for the use of the congregation and its officials.

CANBERRA CROWN FUND.

Mr. and Mrs. Lligotam, £2; Miss M. Casson, 5/-; G. Jaekel, 10/-; Misses A. and E. Craigie, 10/-; South Melbourne Phi Beta Pi, 5/-; G.S., Lygon-st., £1; Swanston-st. Member, £1.

The above amounts have been received by A. G. Saunders, 122 McIlwraith-st., North Carlton, agent in Victoria for the fund. Bro. Saunders will gladly receive and forward gifts for the purpose.

The Mission in Cape Town.

We have received the following letter from Capetown:—

Great interest and enthusiasm is characterising the evangelistic campaign in Capetown. While the Christmas season is on in full swing, and the south-easters for which the Cape is world-famous are howling over its shell-pink and pearl-grey mountains, yet the people are coming in crowds to hear Dr. Kellems and Professor Richards bring the plea which never grows old. During the first five invitations there have been thirty confessions of faith. The few brethren who have been holding the fort in this historic city have entered heartily into the work with one or two exceptions, and everything points to a great victory. A cable was sent this week



Church Building, St. Andrew's-st., Dunedin,
New Zealand.

to Bro. Carrol C. Roberts, pastor of the Church of Christ in San Bernardino, California, asking him to become the minister of the new church. He has accepted the call, and will proceed immediately to his new field of labor.

Dr. Kellems is receiving recognition outside his own field of labor. All the leading booksellers of Capetown carry his books, and this week he has been invited to sit with the faculty of the university in full academic regalia at the yearly graduation ceremonial. The work in Johannesburg is growing by leaps and bounds. Bro. Farrow is having confessions there at practically every service. The same is true of the new church in Durban. Wonderful things are developing there which will delight the whole world brotherhood when they are reported. The great work goes on.

OBITUARY.

BUTLER.—On Thursday, Dec. 16, Bro. Ernest Butler fell asleep in Jesus at the age of 60. He united with the church at Peel-st. about four years ago, and transferred his membership to Dawson-st., Ballarat, two years ago. He was never absent from the services and the mid-week meeting, and was exemplary in his arriving in advance of the time. He felt he must do something for the Lord, so he became the unofficial doorkeeper, and in every other way showed his hearty interest in the church's welfare. He was handicapped by feebleness, especially since an accident two years since, and his death was due to a sudden heart failure. His wife and young daughter are in membership, and to them the church tenders sincere sympathy.—J.A.W.

SPRIGGINS.—Lake-st., Perth, church has been called upon to part with another of her aged members in the person of Miss Spriggins, who passed away on December 18, in her 85th year. Miss Spriggins was baptised into Christ along with her sister, Mrs. R. Pond, who is still with us, by the late C. G. Lawson, on March 23, 1884, in Lygon-st. chapel, and united with the church then meeting in the Manchester Unity Hall. For the past 27 years she has been in the West, and has enjoyed fellowship with the churches there. Although completely deaf for very many years, she never absented herself from the Lord's table if it were possible for her to be present, and showed wonderful patience under her affliction. She has run her course, she has kept the faith, and has gone to the reward awaiting the faithful.—T.H.

SYMONDS.—The church at Dawson-st., Ballarat, has parted with a faithful member in Miss Elizabeth Symonds, who very suddenly was called to her rest on Monday, Dec. 13. She had been in membership for some fifteen years, and all the time was always earnest and regular, and though never in robust health, she was active in her support of the Dorcas work, and in any other branch of service requiring her help. She indeed wore the ornament of a meek and quiet spirit. We will miss her and look forward to that day of glad reunion. The church sympathises with her sister, Mrs. Ellis, with whom she resided, and the other relatives.—J.A.W.

VINNICOMBE.—William Vinnicombe was baptised into Christ at Mallala, S.A., 42 years ago. From there he went to Grote-st., and afterwards to Unley. In each place he was a worker in the choir, and at Unley taught in the Sunday School. At the age of 24 he came West, and was one of the foundation members of the church at Fremantle, where he was an earnest worker and deacon till his removal to the country. He was present at the first Conference of our churches held in Western Australia, and has attended every Conference since, including the Federal in last October. Some little time back

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he was in the Perth Hospital to undergo an operation, and although it took him some time to get over this, we all thought that he was on the high road to health again. But on Saturday, Dec. 18, he was suddenly called hence from his home at East Pingelly in his 57th year. He will be missed from the gatherings of his brethren in this State, but he has gone to the reward which awaits the faithful. We commend his widow and family to the God of all comfort.—T.H.

THE COLLEGE OF THE BIBLE.

The Board of Management desires to acknowledge, with thanks, the receipt of the following contributions during December, 1926.

Churches (Annual Offering).

Victoria.—North Richmond, £5; Wedderburn, £3/12/6; Hampton, £9/12/3; Fitzroy, £1; Merhein, 12/-; Doncaster, £6/9/9; Horsham, £5/1/6; Maryborough, £2/4/1; Oakleigh, £4/14/-; Middle Park, £1/11/-; Hartwell, 12/6; Croydon, £1; Carnegie, £3/12/4; Dandenong, add., £1; Balwyn, £8; Ul-tima, 12/-; Echuca, £1/10/-.

New South Wales.—North Sydney, £1/10/-; Bankstown, 16/-; Auburn, £3/10/3; Lane Cove, £1/2/-; Hornsby, 14/-; Lismore, 9/-; Wagga, £3/11/-; Paddington, £1/17/-.

South Australia.—Queenstown, £6/6/6; Long Plains, add., £3; Cheltenham, 5/6; North Croydon, £4/9/7; Maylands, £5; Balaklava, £7; Murray Bridge, £1/19/-; Owen, £5/4/-; Stirling East & Aldgate Valley, £5; Ungarra, £1/0/3.

Queensland.—Annerley, £5/11/-; Brisbane, £13/10/3; Gympie, £1; East Ipswich, £2.

Western Australia.—Northam, £1/11/4.

Tasmania.—Mole Creek, 15/-; Invermay, £3/2/8.

Duplex Envelopes.—South Australia: Maylands, £2/10/11.

Individual Gifts.

Victoria.—Miss E. Barrett, £1; Mrs. S. Cust, £5/10/-; Miss M. E. Pittman, 10/-; Miss A. Beaumont, 10/-; Anonymous, 2/6; Miss C. Sturges, £1; Mr. and Mrs. R. Clark, 10/-; H. Hodge, £1/1/-; Mrs. S. Brehaut, 10/-; Mrs. H. Needham, £2/10/-; Miss C. Carr, 5/-; R. J. Goldsworthy.

(Continued on page 30.)

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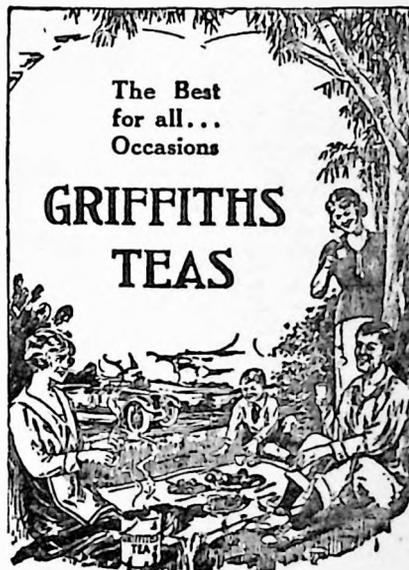
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News of the Churches.

Western Australia.

At Bassendean the numbers are increasing, as members who have been on holidays are again attending. On New Year's day the young people held an enjoyable picnic at Point Walter. Bro. Peacock spoke at both services on Sunday, Jan. 2.

Kalgoorlie had a good attendance on Dec. 23 at the mid-week meeting; over 90 present. The Endeavor meetings had fine attendances. On Sunday, Jan. 2, services in the extended chapel were held for the first time. It proved to be a glorious opening for the New Year.

Queensland.

Five days' mission commenced at Gympie on Jan. 2, with Bro. Ball as missionary. Interest is apparent. Services have been well maintained since last report.

Maryborough church had good Christmas and New Year services. On Jan. 2 Bro. Alan Price, B.A., spoke both morning and evening. Croydon Junction enjoyed a visit from Bro. G. Burns on Dec. 26, when a goodly number broke bread. Work at Tinana is being maintained.

Ma Ma Creek meetings are keeping up well, and Sunday School is making good progress. At an entertainment and Christmas tree on Christmas night Bro. W. Morton, of Sunnybank, Brisbane, presided, and a good programme was rendered, each child receiving a present. Bro. Morton exhorted the church on Sunday morning, Dec. 26.

New South Wales.

At Lideombe on Dec. 26, Bro. E. Andrews exhorted the church, and Bro. Hilbard conducted praise and gospel services. During the previous week our young Bro. Winston Atkinson passed away after a brief illness. On Jan. 2 Bro. Puffett addressed the worship meeting. In the evening he conducted the praise and gospel services. A watch-night service had a record attendance, the Salvation Army uniting, and the captain assisting Bro. Puffett.

South Kensington services are well attended. Bro. Southgate gave a very helpful address to the church on Jan. 9, and a powerful gospel address at night, when two married women confessed Christ. Bro. Southgate commences his vacation on the 15th. On his return a strenuous time will commence with a Bible School rally. This week farewell is being said to Bro. R. Hilford, church and school treasurer, who is leaving for Western Australia on the 15th inst.

On New Year's Eve Bro. and Sister Clydesdale celebrated their ruby wedding, and Rockdale sisters provided a surprise social for the occasion. The sisters presented Mrs. Clydesdale with a ruby epergne, and the young people presented her with a bouquet of flowers. An enjoyable time was spent. A watch-night service was held after the social, and there was a large gathering. On Jan. 2 Bro. Clydesdale gave a New Year's message to the church, and at night he preached the gospel.

At Lismore on Dec. 11 nine young people made the good confession. Five were baptised on Christmas day, and others are to follow. On Dec. 26 Bro. P. J. Pond spoke in the morning, and Bro. E. Davis, of Sydney, preached at night. Bro. H. and E. Taber, from Crookwell district, are back after absence of two years. Bro. W. T. Atkin, church treasurer, Bible School teacher, C.E. worker, and an acceptable speaker, expects to leave for the College of the Bible next month. He will be greatly missed.

City Temple, Sydney, had a good attendance at both services on Jan. 9, there being several

interstate visitors, including Sister Mrs. Albany Bell, her two daughters and son, from W.A.; Sister Miss Wendorf, of Queensland, and Sister Mrs. Hinrichsen. Bro. Illingworth conducted both services, speaking upon "The Introduction to the Roman Letter" in the morning, and "The Prize Worth Winning" in the evening. His messages were greatly appreciated. Bro. James Donnelly rendered a beautiful solo at the evening service.

At Epping on Dec. 26 Bro. Fretwell spoke in the morning on "The Birth of Christ." At night his gospel message was "The Boyhood of Jesus." Miss Nellie Cosh sang a beautiful solo from Handel's "Messiah." In the afternoon Bro. Holt and Fretwell were among the speakers at a public meeting held in Epping to protest against the granting of a liquor license. On Jan. 2 Bro. Fretwell's messages morning and evening were splendid. A married woman made the good confession. Miss Dorothy Stevens was the soloist.

Under Bro. Child's ministry during the last twelve months, Hornsby church rejoices in the results achieved. Twelve confessed faith in Christ and have been baptised. Seven additions from other centres, making a total of 19 added to the membership. A Christian Endeavor has been started with a membership of twenty. A children's service takes the place of the usual gospel meeting once a month. Special items by the orchestra and singing by the children make a very bright service. A fine attendance of children and adults at this meeting. Once a month the male members of the Bible School, mostly those recently received into fellowship, assisted by the teachers, take control of the morning meeting. This service is an inspiration and blessing to the church.

At North Sydney on Dec. 22, a social gathering met to welcome Bro. and Sister Sutton, from Oakleigh, Vic. The chairman, Bro. J. Whelan, conducted the meeting in a happy manner. Speeches of welcome from various sister churches were interspersed with musical and elocutionary items. Bro. Casperson, who has conducted the gospel service for some months, welcomed Bro. and Sister Sutton on behalf of the church, and Bro. Larcombe on behalf of the Bible School. Bro. Larcombe also took the opportunity to express deep appreciation of Bro. Casperson's services. The applause which greeted Bro. Casperson on rising to respond was long sustained. Bro. Whelan welcomed Mrs. Sutton on behalf of the sisters. Bro. and Sister Sutton both responded, after which refreshments were partaken of. On Jan. 2 Bro. Sutton commenced his labors with North Sydney. His addresses at both services were much appreciated.

Enmore had a busy Christmas season. On Christmas Eve the Loyal Daughters prepared 40 parcels suitable for a big Christmas dinner, and with the aid of several motor-cars delivered them to 40 homes. Christmas morning at 7.30 o'clock the choir and some friends totaling about 45, visited the Royal Prince Alfred Hospital, and going from ward to ward sang Christmas carols. Every bed was visited and a word spoken to each patient. On Sunday night a memorial service to the late Dr. Thomas Porter was held. Bro. C. T. Forscutt spoke of the early life of Dr. Porter with the Churches of Christ. Bro. Paternoster also spoke. There were two confessions at the close. There were a large number of visitors on Sunday morning, among them being Bro. Ira Paternoster, jr., of the College of the Bible, who, with two previously baptised, was received into fellowship. On Jan. 2 Bro. Paternoster gave appropriate addresses for the New Year. At

the close of the evening address there was one confession. Meetings on Jan. 9 were very good. At night Bro. Paternoster answered a number of questions, a large audience being present. Loving reference was made to the late G. B. Moysey, who over forty years ago ministered to the church which then met at Newtown, and to J. T. Brown, who in 1906 spent several months with the church during the visit of G. T. Walden to England. Mrs. Green, the mother of Sister Mrs. Purton, passed away during the week, and the sympathy of the church is extended to our sister.

South Australia.

At Queenstown on the morning of Sunday, Jan. 9, Bro. Brooker exhorted the church. Several members were back after holidays. Miss Johnson was a visitor from W.A. At Sunday School the attendance was good, considering the hot weather. In the evening Bro. Brooker's subject was "Go Forward."

Meetings at Gawler have suffered in attendance owing to holidays and wind-storm. On Dec. 24 Bro. J. Olafsen, scout-master, had the misfortune to fracture his leg. He had just sent his scouts to camp, intending to follow next day. Much sympathy is shown to our brother. Reg. May, one of the Endeavorers, was run over by a motor-car, and had his thigh dislocated. Bro. Alford, from York, and Bro. Patterson, from Owen, were visitors on Jan. 2.

Cheltenham meetings have been quiet, but instructive and educational. Bro. Conning labored until the Christmas season, and then went on three weeks' vacation to Melbourne. A cricket social was held on Dec. 11, and a nice evening spent. The school is still adding to its numbers. During December seven scholars were gained. On Jan. 2 another came along. One of the scholars, Dossy Douglas, aged six, passed away on Dec. 23. The sorrowing ones are commended to God. Two sisters have been received by letter from Queenstown.

The church at Col. Light Gardens is still making good progress. A young man and a young lady have confessed Christ and been immersed. On 2nd inst. Bro. and Sister D. Rashleigh, of Cottonville, were received into membership. Kindergarten Christmas tree on Dec. 21 was a great success; over 100 little ones received presents. Arrangements reflect great credit on the leader of the kindergarten, Sister Bond, and staff. The young people, under leadership of Bro. Bowden, have spent enjoyable trips to the hills at holiday times. The school is increasing every week. Bro. Warren is doing good work. Good interest manifested by non-members.

Maylands Bible School Christmas entertainments were very successful. On Dec. 14 the primary department arranged for each child to bring a toy as a gift to children whose parents were unable to procure gifts. A very pleasant evening was spent. On Dec. 18 the kindergarten department had a Christmas party, and the junior department had an afternoon at the gardens, the children giving toys for distribution amongst city children. Dec. 19, Bro. Collins spoke at both meetings to crowded audiences. Dec. 26 and Jan. 2, audiences greatly depleted owing to holidays. Bro. J. English addressed evening service on Jan. 2. On New Year's eve a fair number attended a watch-night service.

At Norwood on Sunday, Dec. 26, Sister Volodares was received into church fellowship by letter from Stirling, together with her three sons who had previously made the good confession. On Dec. 31 a most inspiring watch-night service was held, when about 70 were present. Mid-week prayer meetings continue to be most helpful and encouraging. The attendance each week is always over 60, and it is felt that this speaks well for the success of Bro. Baker's ministry. Special prayer meetings are being held for the tent mission commencing on Feb. 6, and the church is going into this with great faith and hope. Bro. W.H.

Watson will assist Bro. Baker as song-leader. Many useful gifts have been received towards the cost of the mission. Sunday, Jan. 9, another fine meeting at night. Two lads from the Sunday School made the good confession.

Victoria.

Services at Hampton over the holiday season have been helpful, the presence and assistance of visiting brethren being greatly appreciated.

One was received by letter at Gardiner on Sunday morning. Bro. Enniss gave a fine exhortation. At night, following Bro. Gebbie's address, a young woman made the good confession and was straitway baptised.

Meetings at Ararat have been poorly attended throughout the holidays. On Sunday last one woman was welcomed into the church. At the conclusion of Bro. Hillford's evening address one young man confessed Christ.

On Dec. 24 there were good meetings at Dunolly. Bro. H. Jackel exhorted in the morning; 28 broke bread. 48 attended the gospel service, when Bro. Greenwood's subject was, "From the Cradle to the Cross." The singing was bright.

South Melbourne had good attendances on Sunday. In the morning Bro. Waterman gave a fine New Year sermon. In the evening he gave a splendid message on "Say a Good Word for God." The Sunday School is progressing in numbers; two more last Sunday.

Meetings at Benalla are well attended. During the vacation work has been taken up by Bro. W. Jackel, of the College. On Sunday, Jan. 9, the first gospel service was held, when about 25 persons listened to Bro. Jackel's discourse on "Heaven, Home of the Soul."

On Sunday at Cheltenham the meetings were large and inspiring. The evening service was made interesting by the presence of the senior and junior cricket clubs, and by a quartette sung by some members of the choir. A good sermon on "Believe and be Saved" by Bro. D. Wakeley. Two baptisms.

Visitors from many districts have met with the church in Echuca during the holidays. Many of the members have been away. Bro. Woolnough conducted all services on Sunday, Jan. 2, Bro. Payne being away. Sunday, 9th, was one of the most trying days for the summer, but meetings were splendidly attended.

Warrnambool teachers held a good picnic at Gudgee Creek on New Year's Day. On New Year's Eve a watch-night service was conducted. On Jan. 2 special New Year addresses were given by A. J. Fisher. A League of Young Worshipers has been formed, in association with the morning service.

Bro. S. H. Mudge commenced his labors at Oakleigh church on Lord's day, Jan. 2. He gripped his hearers by his practical addresses. Attendances were moderate owing to the holiday exodus. Jan. 9 saw largely increased audiences, and sustained interest, giving encouraging hopes for future work. Auxiliaries are having the usual holiday recess.

A watch-night service at Warracknabeal was well attended. Special New Year topics were chosen by the preacher, B. J. Combridge, for Jan. 2. Meetings on the 9th were very well attended, Bro. Searle speaking at the morning service, and Bro. Combridge in the evening on "The Soul's To-morrow." A duet by Bro. and Sister Combridge was much appreciated. One young lady was received into fellowship.

At Castlemaine on Tuesday, Jan. 4, a mother, father, and two daughters were baptised, and Bro. A. B. Chapell, of Unley, S.A., gave an address. On Sunday, Jan. 9, there were splendid meetings. In the morning Bro. Clipstone gave a fine address on "Hold Fast." In the evening his subject was "When Eternity is Welcome." Many members have been away on holidays, but the fellowship of a number of visitors has been enjoyed.

Meetings at Horsham have been well attended despite weather conditions and holiday season,

over 100 breaking bread each Sunday morning. Bro. W. R. Hibbert, of W.A., preached on Dec. 26. There was a fair attendance at the watch-night service conducted by Bro. Payne. There have been many visitors to the church lately, chiefly from North Richmond, one of whom, Mrs. Myers, gave a nice address to the Christian Endeavor on hospital visitation work. Last Lord's day a young woman who had previously been baptised was received into the church.

Meetings at Footscray are getting better as holidays pass. On Jan. 9 a fair number were back, and the school was almost normal. The evening service was good, and a fine sermon was delivered by Bro. Hurren. Before the holidays a present was made to the church by Bro. Cecil Thompson of two very nice black-wood tables for the platform; and two silver plates for the morning table were given by one of the members. Sister Mee is still sick, also Bro. Hardy. The Christmas camps held by the junior boys and senior girls were a great success.

Good meetings were experienced at Wedderburn on Christmas and New Year Sundays. Meetings for breaking of bread were well attended. The fellowship of many visiting members was enjoyed. Good messages at all meetings have been given by Bro. Mudford, who has accepted another term of engagement with the church. A Junior Endeavor Society has been commenced, meeting on Thursday evenings. This is working in conjunction with the Young Worshipers' League. Prizes are being given for certain achievements made by members during the year.

Bro. Gale terminated his ministry at Moreland on Sunday, Jan. 8, with fine meetings and addresses. The morning address was entitled "Play the Game," and the evening address, "Where are the Nine? or Ingratitude." At the evening meeting Clifford Memhennitt, a fine, clever boy, was baptised. He came forward on New Year's Sunday. Mrs. Phillips's sister also made the good confession, and was baptised the same hour. It was a fine finish to Bro. Gale's work. Bro. Clegg, who celebrated his 85th birthday on New Year's Day, was at every communion service for the year. This is a great achievement and example.

At Surrey Hills during the absence of Bro. Theo. Edwards on holiday, church services were conducted by Bren. Quirk and Grafham, whose addresses were enjoyed by fine attendances. The church has sustained a great loss in the passing of Bro. G. B. Moysey; and on resuming his ministry last Sunday morning Bro. Edwards paid an eloquent and touching tribute to the affectionate regard in which Bro. Moysey was held not only by the church at Surrey Hills, with whom he labored and was in active membership during the closing years of his life, but by the whole brotherhood of Australia. Many visitors from city and country churches were present at the communion service. The Home Mission offering exceeded £20, the "best yet." Sister Miss Kerr has been received into membership by transfer.

Stawell church has for the last four months been suffering from epidemics of whooping-cough, measles, and mumps; the latter still prevails. Eight members have had to undergo operations, four within the last month. Of these Sister Andrew and Nurse Leyshon, who are just out of hospital, and Bro. T. Stokes, who is still in hospital, were severe appendicitis cases. Bro. McIntosh, sen., who was operated on for internal trouble on Friday, passed away on Sunday morning, pneumonia setting in. He was an able helper in church work when in good health, and his life was one of Christian humility, beloved by all. He was ever a source of inspiration to the preacher and his wife. He joined the church in the Mudge mission seven years ago, and held office for some time. The church extends sympathy to his sister wife and family.

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IN MEMORIAM.

POTTS.—Called home on January 13, 1926, at "Alnwick," The Parade, Ascot Vale, Esther, the dearly loved wife of Joseph Young Potts, and mother of Popsy and George White.

Thou art with Christ and Christ with me,
In Christ united still are we.

SUGHTING.—In loving memory of my dearly-loved husband and our dear father, who passed away suddenly at Brisbane on Jan. 16, 1926.

As we loved you, so we miss you,

In our memory you are near:

Loved, remembered, longed-for always.

Thro' the intervening years.

—Inserted by his loving wife, Annie Sughting, and loving children Sydney, Douglas, Ernest, Alice and William.

SUGHTING.—In fond memory of my dear friend and brother in the Lord, William Sughting, for many years a member and officer of the Ann-st. Church of Christ, who was called from this life on Jan. 16, 1926. "A staunch friend."

—Inserted by F. E. Alcorn, Minister of the Ann-st. Church of Christ, Brisbane, Qld.



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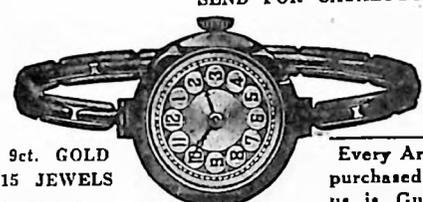
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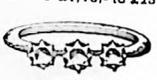
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Wm. WILSON, P.O. Box 6182 Johannesburg.

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ACCOUNT SALES EVERY WEDNESDAY.

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Go to...
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A Home for Neglected, Orphan and Fatherless Boys.

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No Really Destitute Boy Refused.
FOUNDED 1895. INCORPORATED 1909.

Burwood Boys' Home

Contributions can be sent to the Treasurer, Members of the Committee, or Austral Co. Reference can be made to the Committee and Officers. Of all the work in which Christians can engage, this is the most encouraging and reproductive. You sow to-day, and to-morrow you reap the harvest. Readers everywhere are asked to assist the great work of saving the boys.

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- | | | | |
|---|--|---|---|
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All Correspondence to be addressed to the Secretary. **Burwood Boys' Home, Boundary Rd., Burwood, Victoria.**