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Worldliness and Other-Worldliness.

EACH of these words may be used as a term of reproach. To the devout Christian worldliness will appear as the antithesis of a religious life. The Scriptures tell us that to love the world makes it impossible to love God, and to be worldly-minded is death. We are exhorted to set our minds on things above. Our real citizenship is in heaven.

It has been very common in recent years to belittle, even to sneer at, other-worldliness. It has been suggested that the Christian lives too much apart from his fellows, and is so much concerned about heaven above that he misses opportunities for making the earth a better place to live in. There are, we think, some well-meaning Christians who have grievously erred in their aloofness from humanity. They will not make their influence felt in community, social or political life. Not even by their votes will they give support to the cause of righteousness, or remove a stumbling-block from the path of their fellowmen. No wonder such other-worldliness has been condemned.

But faith in a future life, a higher heavenly life, is surely quite compatible with a life of service and helpfulness to men. Christian people by the thousand are proving the truth of this. They are indeed the salt of the earth, for they are in contact with and so savoring the mass of humanity.

During the last decade or two the depreciation of other-worldliness has been carried to an extreme. People have been rather impatient of the Christian hope. Heaven has not meant much to them. "One world at a time" has been the motto. The older men who may chance to read this may recall the number of sermons on the heavenly home to which they listened in their younger days, and then by contrast think of the meagre references to-day. Yet there are signs of a change once again.

Dr. George H. Morrison has a recent

article in which he speaks of the "moral values of the heavenly hope." He begins as follows: "When I was a young assistant at St. George's there was an elder who took me to his heart. He was a God-fearing Scotsman of the older school. One day, talking about preaching, he made a remark which I have not forgotten. He said that his only quarrel with the younger preachers was that they talked so little about heaven. He was a man who had suffered a great deal, and known most of the sorrow which life brings, keeping through all a radiant faith in God. I venture to think that very gentle criticism was not without an element of truth. When we ignore the world that is to come we do not prophesy according to the proportion of our faith. For there are moral values in the heavenly hope which are immensely helpful in a life like ours, and it may be well to say a word or two on these."

Dr. Morrison says that this hope is one of the great secrets of *surrender*. We willingly give up the transitory: "To get things in their right proportion is a mighty help towards surrender." Again, it is one of the great secrets of *submission*. We submit to the labor of the steep mountain climb

because we hope for the vision at the summit. "One moral value of the heavenly hope is the quiet acquiescence which it brings amid the pain and labor of mortality." Lastly, says Dr. Morrison, "We learn from Scripture that it is one of the great secrets of *serenity*. 'Let not your hearts be troubled. . . . In my Father's house are many mansions.' It is one of the wonderful things about our Lord that he wants his people to have untroubled hearts. He expects them to show a certain sweet serenity in the darkest and most trying hours. We are to bear one another's burdens, and so fulfil the law of *Christ*. Yet through that tender, loving, human sympathy our Lord demands a constant deep serenity on the part of all who follow in his steps. For that, he offers his own blessed fellowship. 'Come unto me and I will give you rest.' For that, he offers his empowering Spirit. The fruit of the Spirit is love and joy and peace. But he also says, 'Let not your heart be troubled. . . . in my Father's house are many mansions'—it is the moral value of the heavenly hope. I incline to think my aged friend was right in his kindly quarrel with the younger ministers. Nothing certainly could be nearer to Christ's heart than to 'build Jerusalem in our pleasant land.' But he, who knew so perfectly what life is, and who had seen with his loving eyes the 'tears of things,' knew that the faith which overcomes the world is rooted in the realities of heaven."

In the course of a recent striking article on "The Crooks in the Human Lot," Mr. T. H. Darlow tells of the value of the Gospel's message of redemption and resurrection. He writes, in part: "No one has yet proposed to get rid of death, or to abolish the pangs of parting from the dead. Science does much indeed to lengthen our days, and to lighten our infirmities. It is the dream of science to stamp out disease, and to bring about such healthy, happy condi-

HIS BODY—THE CHURCH.

"Christ has no hands but our hands,

To do his work to-day;

He has no feet but our feet

To lead men in his way.

"He has no tongue but our tongue

To tell men how to die;

He has no arms but our arms

To bring men to his side.

"We are the only Bible

The careless world will read;

We are the sinner's Gospel,

We are the scoffer's creed.

"We are the Lord's last message,

Given in deed and word,

What if the type is crooked,

What if the print is blurred?"

Evangelising the Inevitable.

tions of living that civilised man shall end his green old age gently by senile decay. Doubtless our grief is softened when our friends depart stricken in years and almost weary of tarrying longer. So the doctors promise to postpone death, until it will seem less poignant. Yet, after all, can science discover the cure for bereavement any more than education can eradicate the bias to selfishness? If men come to believe that dying ends all so that loss is irreparable one consequence will certainly follow. They will begin to doubt the reasonableness of any deep personal attachment. They will deliberately lower the whole temperature of the affections. They will be afraid to give their hearts away in the fearless old fashion of romance. It will seem idle and foolish to love so passionately, when you may only be entailing on yourself a sorrow just as passionate for a loss beyond all repair. Eugenics and education may make people more capable and respectable and orderly. Science and sanitation may lengthen the grey years which are robbed of their color and value if they end in a handful of dust. But nothing framed by art or man's device avails to remedy the two cureless crooks in the human lot.

"The Gospel reveals God's omnipotent Love entering into our nature, retrieving our crookedness, reversing our guilt, restoring our crippled spirits, rectifying the moral tragedy of mankind. For the advent of Christ means the coming of the unseen world into this. Though he does not abolish bereavement, he sweetens the bitterness of loss, and certifies us that our partings are preliminary to the great meeting. Those who are Christ's can make peace even with death itself. Over her child's coffin a believing mother has faith to whisper through her tears: 'I shall go to him, but he shall not return to me.' . . . Whatever else be in store hereafter for the redeemed they will have done with evil and they will have done with bereavement. There is no more sin and no more parting in that land where Christ himself shall have made crooked things straight for ever."

There is one other very practical result of the Christian hope which we would notice. To many Christians a favorite passage is: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." Is there a better way of purifying and sweetening a life? He who sets his mind on the re-appearing of the Lord who died to redeem, who has his heart filled with love and hope, whose longing is to be like Christ, and who with all his present imperfection exults in the promise that one day he will be like him, will certainly not be defiling himself with the evil pleasures of the world. He will be transformed by the renewing of his mind. In a very special sense, we are being "saved by hope."

"He hath put all things under his feet."—1 Cor. 15: 27.

In that striking book, "The Christ of the Indian Road," which so many of us have been reading lately, there is one suggestive and arresting phrase. The author tells of someone who had spoken to him of evangelising the Inevitable. Inevitable is a Latin word. It describes anything we cannot shun. It is the adjective which language gives us for the inescapable elements of life. And the import of the phrase which I have quoted is that one of the high tasks of wisdom is to evangelise these personal necessities. We are all tempted to kick against the pricks. It is easy to grow bitter at the cross. There are things in life we instinctively resent, as interfering with the fulness of our liberties. And one great mark of deepening spiritual wisdom is to renounce that attitude of bitterness for one of evangelical acceptance. We must evangelise the whole of life. We must discover God in every bit of it. We must preach Christ to the whole of our experience just as we must do to the whole world. Intractable and inevitable things are given us for the triumph of his grace, for "Thou hast put *all* things under his feet."

One thinks, for instance, how much there is in life that is entirely outwith our conscious choice. There are rigorous circumscriptions of the will. We did not choose our father or our mother, and what an enormous deal in life depends on that. We did not choose the dwellings of our infancy, nor the scenes that were to greet our childish eyes. It was not by any action of *our* will that we were cradled in the highland glen or in the mean crowded streets of the great city. Such things are not the fruit of our volition. We played no conscious part in their determining. We were not asked what home we should prefer, nor what environment we should desire. Yet such things, with their moulding power, in the impressionable and plastic years of infancy, have a tremendous impact upon life. We sometimes think that such things are our fate. Christ teaches that such things are our trial. Elements which are beyond our power to alter are in our power to evangelise. Grace is ours to break the "bar of circumstance," and to empower us to "stand pedestalled" in triumph, on the most intractable heredity. "Thou hast put all things under his feet," and when he dwells in us *all* things are there—the hidden legacies of the forgotten dead, the presences that moulded us in childhood. We can conquer what we cannot change. We can transmute what we never can escape. Grace empowers the most enfeebled will to evangelise what is inevitable.

The same thing is true of all our human life, for life is crowded with things that are inevitable. There are touches of

nature that make the whole world kin, lying outwith the sphere of our volition. There are many experiences in life we can escape. They are not part of the universal tenure. We may never know the depression of dull poverty, nor the perils that follow on the heels of wealth. But the fabric of life is woven in one piece, and in that fabric there are common threads that run through all the intricacies of the pattern. Nobody ever escapes temptation. In every life, somewhere, is a cross. There is always something we never would have chosen, and which we would give much to have away. And very often the difference between lives is not so much the difference of experience as the different ways in which men handle the inevitable elements of life. We can hate them and rebel against them. We can brood on them till they embitter us. We can take up a quarrel against life, which means taking up a quarrel against God. But, as all the saints have taught us, there is for the weakest a better way than that: it is the way given us by our Lord. Things that we cannot alter it is in our power to evangelise. We can draw them within the circuit of God's purposes, believing that all his purposes are love. We can transmute them, by a living faith, into steps that lift us nearer him who drank our human cup in all its bitterness. The curse remains, but under the touch of God the "curse is turned into a blessing." Once we were eager to reject it, now there is room for it within the plan. When Christ is ours, and when we grasp in faith that "Thou hast put all things under his feet," then *all* things work together for our good. Then from Marah we pass on to Elim. The waters are no longer bitter. We can whisper to our rebellious hearts, "Thou hast done all things well." Those grudges we cherished against life are but "mists that make a triumph for the day," when we learn to evangelise what is inevitable.

The same great thought applies to death. From that experience nobody escapes. "All that beauty, all that wealth e'er gave, alike await th' inevitable hour." Some men as their lives are "in bondage through the fear of death." Even those who are not afraid of death are not infrequently in fear of dying. And it is one of the triumphs of the Lord that he who bid us evangelise the world has taught the secret of evangelising death. He has taken that "inevitable hour" and poured the comforts of the Gospel on it. He has made it radiant with his resurrection. He has turned the curse into a blessing. By that love which will not let us go, that pardoning love which is the seal of heaven, he has taught his followers the secret of evangelising even death.—Dr. Geo. H. Morrison.

Waves and Pendulums.

Alan Price, B.A.

That we be no more children, tossed to and fro and carried about by every wind of doctrine (Eph. 4: 14).

For every hill there is a hollow, for every wave-crest a trough, for every swing the pendulum takes to the right it must of necessity swing to the left. The wave is the creation of unseen forces, the wind to drive and gravity to pull downward. The pendulum swings because of the same great natural force of gravity, coupled with some other disturbing force that would drive it out of the perpendicular. While the erratic weight swings and swings, ever passing and re-passing the zenith, nature's mighty force is ever acting until, if left to itself, the pendulum comes to rest pointing truly heavenward. So it is with the busy crowd of modern faddists; they pull and push and upset the spiritual equilibrium of the soul. They have their day until some others, vigorous with the energy of youth, bring a new disturbing element into the religious world.

Commotion a sign of life.

The grandfather's clock, celebrated in song, is said to have stopped "when the old man died." However ornamental it may still have been, it had ceased to be useful. Its hands no longer moved, and its face indicated nothing of any service to humanity. Better a clock that is always a little wrong than a clock that never goes. Better a little disturbance of the spiritual equilibrium than a dead service. There are no religious arguments in a cemetery, because there is no life there. When baby is too good you send for the doctor. When a man is drawn by the power of Christ adverse forces agitate his soul. Without are fightings, within are fears. The devil gets busy and stirs up a storm. The waves run high and beat upon the coast of humanity. He is up one moment, down the next, and is carried he knows not where.

Launch out into the deep.

There is something fascinating about waves. At the coast they rush madly forward and smash to pieces themselves and everything else too weak to withstand the onslaught. Out in the deep they merely rise and fall and there is no forward motion at all. Of the ocean it is true that shallow waters make the most noise. To get away from the destructive forces of the human, we must launch out into the deep waters of the divine. We must cease hugging the coast line of sight and steer for the ocean of faith.

We have been following in thought the restless waves of the sea—let us now swing back to the metaphor of the pendulum. When we discuss waves and pendulums at one and the same time, we must expect the metaphors to become somewhat mixed.

Extremes beget extremes.

Extremes of thought always beget extremes. Men will persist in following an idea to its limit in one direction, while others take the contrary course. Should they happen to meet there is a shock and a shattering of principles. The pendulum of religious thought was swinging in Paul's time, and has been swinging ever since. There were those who had swung away into the darkness of sin, and had been followed there by the gospel of Jesus. In the return journey they had travelled past the central truth and gone on to seek justification by law observance. When Luther awakened to the degradation and darkness of his times, he dragged a large portion of the religious world past justification by faith to justification by faith *alone*. When the eyes of the reformed churches were opened to the folly of priest-craft and the slavery of popery, some of them rushed to the extreme of religious anarchy.

Expect neither too much nor too little.

The pendulum still swings in the councils of men. There are those that expect too much from their fellowmen, and those that expect too little. The parable of the tares was told to inculcate patience and forbearance, but the parable of the sower teaches the necessity of fruit bearing. The standard of the church should be high but its discipline should not be too exclusive. There will always be the weakling and the erring in our midst. One of the purposes for which the church exists is that such may be helped. In all of us there will always be that something that marks us human, with which our brethren must be patient. On the other hand no church should fall so low that flagrant sin stalks unchallenged in her midst. The drunkard and the nippler of drink, the bestial, the liar and the covetous must be challenged and checked. The unclean person must be put away until repentance has done its work.

Don't blame God.

Then there is the man who blames God for all his troubles and the other who sees no God in any trouble. The man who runs senselessly into danger and is incapacitated for life cannot blame God. The man who leads a sensual life must reap the consequence of his sin. He who brings a family into the world and neglects their moral training cannot blame God if they go to the bad.

On the other hand, when troubles come unbidden and without cause, so far as we are concerned, it is good to look beyond them and see where God would lead us.

Fatalism.

Again there is the fatalist who views himself as part of some great automatic machine. If he is to die to-morrow he must die. He can do nothing for or against, and therefore he will not try. This fatalism is applied religiously in Calvinism. I have known a father to be little concerned about the spiritual welfare of his grown-up daughter. "If she is one of the elect," he would say, "she will come to Christ, if not, it cannot be helped." If we could only realise more fully that we are divinely endowed by God to assist in the carrying out of his purposes, it would save us from such silly notions.

The work of the Holy Spirit.

There is a danger even among the best of Christian people to push back on to God the whole work of conversion. While it is true that God is the Author of salvation, and his Spirit strives with men, it is also true that both may work through means. There is a danger in telling the unconverted that the Spirit must operate on their hearts before they can be saved. It is making God responsible for man's will, and leading the sinner to imagine he may sleep on until God in some superhuman way, operates on his mind. What would we think of the young lady who, when won over by her beloved, would respond to his addresses by saying, "I would dearly like to love you, but am waiting for love to operate on my heart"? The fact that she would dearly like to love is a fair indication that love is operating. The fact that a person would like the Spirit to operate is evidence in itself of operation. There may not now be the personal voice as to Samuel and Paul. There need not be the prompting, real or imaginary, but the Spirit will be there just the same. On the other hand there is sometimes a tendency, in avoiding such extreme teaching with regard to the work of the Holy Spirit, to swing in the opposite direction and limit his operations to certain defined lines. Frequently, the people known as "Churches of Christ" are wrongfully accused of denying the working of the Spirit altogether.

Preparation for service.

In the matter of preaching and teaching there has been a tendency to confine such work to those who have been specially trained for the purpose. Present requirements necessitate preparation and study, but this does not warrant the silencing of the less prepared. Nor do extreme views regarding preparation justify flying in the other direction and adopting the principle of extempore and indiscriminate teaching on the part of those who have not taken the trouble to prepare.

Other swings of the pendulum.

The pendulum has swung on many other matters, such as predestination and free-will, Calvinism and Arminianism, eternal

(Continued on page 62.)

Religious Notes and News.

"If there is any kind of person I am sick to death of, it is the man outside the church who, while not himself doing a ha'porth to help the world in that way, criticises her efforts with a sneer on his face" (Studdert Kennedy).

GRENFELL OF LABRADOR.

Dr. Grenfell started his first hospital on the Labrador coast over thirty years ago and brought medical aid to those who had lacked it all their lives, those sturdy folk of British origin, who wring a reluctant living from the country. As they went along their coast in the hospital ship it was like enacting the miracles of the New Testament over again, for the blind were made to see and the lame to walk. But often the healers had to stand by helpless while death fought and conquered, because they had not come in time or their weapons were insufficient. Now there are four hospitals and several nursing stations, child welfare clinics, and two children's homes for derelict and orphan children. Dr. Grenfell has always managed to get unstinted service from all classes, ages and professions. His helpers have given time and service and paid all their own expenses, and, even so, volunteers for work in Labrador have always far exceeded the vacancies. A typical case is of a great American oculist who every summer spends his vacation in Labrador, dealing with those cases too difficult for the ordinary surgeon. A most spectacular bit of work is connected with the children. Dr. Grenfell says he has for years collected children as others collect stamps! His adopted children are sometimes acquired as orphans, sometimes they are thrust upon him, blind and diseased, by distracted parents. Those children are now the workers of to-day in hospital, clinic and school.

OLD DISTILLERY WILL BECOME A CHURCH.

Beating swords into ploughshares will be exemplified by Trinity Church, Monessen, Pa., when it moves into the converted still-house of the John Gibson distillery, says the "Living Church," quoting a recent dispatch to the Lockport (N.Y.) "Union-Sun and Journal."

For twenty-five years the congregation has worshipped almost anywhere it could find a tenancy; it never has had a church of its own, and when the opportunity arose to meet its growth by acquiring the massive golden-grey sandstone still-house that has stood on its present site for nearly seventy-five years, it embraced it.

The place where thousands of barrels of whisky have been manufactured will be converted into an edifice that architects say will stand for centuries. There will be a rectory and a parish house of the same architectural design as the main building.

That is an illustration of the fundamental structural change prohibition is making in life. It is changing the whole country from a land of distilleries to a land of churches.—"Christian Evangelist."

BRITISH SUNDAY SCHOOL LOSSES.

Within the last twenty years the Anglican and Free Churches of England and Wales, according to a "Daily News" census, have lost 1,775,073 Sunday scholars. The figures on which this decline is computed are those which have appeared in the official statistical reports published by the various denominations. It appears from these reports that the decrease has accumulated since 1906, when the churches numerically were at their highest point. From that year they have gradually been losing touch with young life. So general has the decline become that

this year only two of the smaller church organisations have recorded an increase—the Moravian Church, and the Wesleyan Reform Union. Recently the united board of Sunday School organisations (representative of Anglican and Free Church institutions) held an all-day conference when the returns of the denominations—covering a post-war period of five years—were submitted. According to the official report of the conference "these figures showed that the widespread report of a loss of a million scholars was grossly exaggerated, and that the real decrease was below one-tenth of that number." The "Daily News" suggests that the conference failed to realise that a survey over a longer period was necessary, and that if the figures had been submitted from 1906 a more accurate comparison might have been obtained. The comparison between 1906 and 1926 is set forth as follows:—

	1906	1926	Decrease
Episcopalians (England and Wales)	3,009,760	2,067,673	942,087
Free Churches (England and Wales)	3,506,325	2,673,339	832,986
	6,516,085	4,741,012	1,775,073

The total decrease for last year, as compared with the previous period, is 66,439 scholars, and this figure indicates that the rate of shrinkage is lessened. This welcome arrest is doubtless due to the increased concern and activity manifested by all Sunday School organisations, and is likely to become more impressive as a result of the various campaigns for scholars now being instituted by the churches in general.

One encouraging and rather surprising feature of the situation is that in spite of the abnormally high decrease in the number of scholars, an increased adult membership was reported last year in practically all the English churches, both Anglican and Free. In comparison with the previous year the total advance is 41,119. Compared with 1906 the total increase is 119,156. During the intervening period the churches suffered some bad years, but more recently determined efforts have been made to recover lost ground.—"A.C. World."

A Business Man on Foreign Missions.

At the opening of the Church Missionary Society's Exhibition in St. George's Drill Hall, Newcastle-on-Tyne, recently, Mr. Angus Watson, J.P., spoke as follows:—

Mr. G. K. Chesterton, in one of his characteristic comments, said that if he desired to discover the character of a prospective landlady, he would not ask her for personal references, but would enquire what her views were on the morality of the universe, "for," said he, "if she is sound on the greater matter, she may be relied upon in the less." If I wanted equally to form an opinion as to a man's outlook on life, I would enquire of him, "What are your views on Foreign Missions?" and would find in his reply the measure of his faith in a moral universe, his sense of the personal stewardship of life, his views on the color problem, and his belief in the brotherhood of all mankind.

It is probably true that hardly anyone of us believes in Foreign Missions in any deep or permanent sense of the word, and we have no inclination to make sacrifices other than quite superficial ones for this primary civilising work.

The Protestant Church in all Christendom (which does not, of course, include the native churches) contributes a sum of something less than four millions a year to Foreign Missions, which would serve only to pay the cost of the present industrial coal strike for a period of three days. Did we desire to really Christianise the world, we would require to immediately appoint some 37,000 additional foreign missionaries, and if the cost of maintaining these could be found, the greater problem of finding the missionaries would still have to be faced.

And yet, as a business man trying to look at the problem practically, there appears to me to be an unanswerable case for the work of missionaries in foreign lands.

1. We owe to Foreign Missions and to all backward races the gospel which was in the first place brought to our own lands. There are, of course, still some people who believe that the Creator is an Englishman, and that his common form of speech is the British tongue, but those of us who have thought of it at all must know that Christianity was first of all an Eastern faith that was brought to us by Roman missionaries. Quite close to my country home in the Cheviots there are two extraordinarily interesting monuments. The first the pre-British camp of Lawdonshaws, which some archaeologists place as far back as 3,000 B.C. There the foundations of the old beehive-shaped Celtic houses may still be seen, together with the sacrificial stone on which the

blood of human sacrifices was almost certainly spilt, and the old Phallic signs can still be traced on this altar. Quite close, too, to this ancient site may be seen the baptistry of Paulinus at Holystone, one of our first Roman missionaries who brought to rude Northumbria the Christian faith, and who, tradition has it, baptised some 3,000 of them in one day about the year 566. This event celebrates the founding of Christianity among the hill tribes of the North, and all the fair fruits of our civilisation since that time were given to us by Paulinus, who, imperilling his own life, came to deliver the Message which had first been brought to him by Paul in Rome.

2. We owe this message to our fellow-citizens because they share with us the greatest empire that the world has ever seen. Compared with the British Empire, that of Egypt, Rome or Greece were but quite small and unimportant States. The British flag flies over one-third of the world's territory; it embraces 440 millions of population, or one-quarter of the world's people; it holds the five great keys of commerce in its hands. The Straits of Gibraltar, the Straits of Messina, the Straits of Malacca, the English Channel, and the Suez Canal are all included in the Empire of Great Britain. Every day our citizens in Great Britain receive gifts from the lesser civilised nations of other lands. Our cocoa, soap, tea, cotton, rubber and silk are all given to us by the black and colored races living within our Empire. As yet, barely a quarter of our total population have heard the name of the Founder of our Christian faith—King Karma, a barbaric Central African prince, said during his lifetime that wherever a native in his land was ten miles beyond the influence of a Christian mission, he suffered from a paganism worse than death. Recently, an Anglo-Indian judge, who had himself no particular sympathy for our missionary propaganda, told me that the civilising influence of the Christian faith in India was beyond estimate. Our Empire provides us with not only great resources, but numerous responsibilities. We owe to those who need it the good news of the gospel of Christ.

3. Missionary propaganda is our response to the Master's command—"Go ye into all the world and preach the Gospel." The issue was not an optional one. Allegiance to his service means obedience to his programme. It is not for us to debate whether or not other and better means of world civilisation are to be found. If we would follow in his footsteps, we must needs be loyal to his instruction.

The Restoration Plea and Its Commitments.

Ethelbert Davis.

Those churches known only as Churches of Christ now occupy such a conspicuous place in all religious activities, play such an important part in Christian life, take such a live interest in all social, benevolent, educational, evangelistic and spiritual movements, that they can no longer be ignored by any section of the community.

In spite of the fact that these churches are now becoming a very active factor in the religious life of this country, there is an amazing degree of ignorance concerning the position occupied by these people. As a result of this ignorance on the part of many people, there is prejudice, and often misrepresentation. That fact, coupled with the further fact that another generation has arisen since the pioneer days, when the principles of the plea were necessarily kept more prominently before the people, is sufficient warrant for a restatement of those distinctive principles which differentiate the Restoration movement from the great Protestant Reformation: a restatement of those principles which distinguish the Churches of Christ from their religious neighbors, and which give them right to existence as a separate body.

No movement is intelligible unless and until viewed in the light of the originating cause or causes. No one can sufficiently understand and appreciate the Restoration movement without knowing something of the religious conditions obtaining when the plea for a return to the New Testament church, and to primitive Christianity, was made. It will, then, be necessary to take a brief general survey of church history, so as to understand the conditions under which the movement was born, and the circumstances which made such a movement necessary.

In the city of Jerusalem, on the day of Pentecost, 33 A.D., the church of Jesus Christ was established. The church founded that day was not an afterthought in the mind of God but was planned by him from the beginning of the world, that by the church might be made known the manifold wisdom of God. It is a divine institution established for a divine purpose. The church was to be an institution in the world, but not of the world; and things were right so long as the world did not get into the church. For over three centuries after the church was founded, she received rough handling at the hands of the world, but to no serious extent did the world get into the church. In the days of Constantine, Emperor of Rome, the world entered into an alliance with the church. Constantine "seated Christianity on the throne of the Roman world." The church of the Redeemer has had cause to curse the day that she was wedded to earthly power. That unholy alliance of the church and the world, that adulterate marriage of the Bride of Christ with the State, was an awful calamity to the church. She was seduced to her own undoing. From that day she drifted into the midnight blackness of the Dark Ages. When worldliness got into the church it paralysed her spirituality.

A paragraph from the pen of Benjamin Franklin throws searching light upon the doctrinal side of the apostasy: "Between Judaizers on the one hand, and agnostic philosophers on the other, they amalgamated Christianity, Judaism and Paganism, and from the amalgam moulded Romanism. It was an easy thing to get the idea of infant baptism from Judaism, and the idea of image worship from Paganism, and the idea of the one true church from Christianity; thus producing a system with a membership based in the flesh, making infants members without regeneration, to be cradled in pagan superstition, and at the same time have the idea that it was the apostolic church." The

apostasy was along two distinct lines, doctrine and conduct. It affected faith and morals. With the departure from the original standard of faith, God-dishonoring errors and abuses came into the church. Coupled with these errors there was bigotry, licentiousness and immorality of the grossest nature. An admixture of Christianity, Judaism and Paganism, dominated by an ignorant, superstitious and corrupt hierarchy, was the condition of the church, when Martin Luther and his co-reformers were called of God to rescue his people from the power of papal Rome. These God-called reformers had a tremendous task before them in rescuing the church from the great apostasy

THE OPEN SEAS.

"Sail with God the seas."—Emerson.

A Ship passed the harbor at night where the tide-lulled boats were resting,
And turned to the open sea, the star-linked billows breasting;

A song came soft on the wind, over the dark waves winging—

A song with a burthen sweet, as of sailor's far-off singing.

"Break from thy moorings of age and despair,
Thou in the harbor sleeping!

Peace that is there is the peace of the dead;
Death with the years comes creeping.

Hail, thou who sleepest!
Awake!

Break from thy moorings and swing to the breeze—

Come, sail with thy God the wide, open seas!

Storms thou shalt meet that will temper thy soul,

Ever thy heart's strength trying;
But far at the end are the gleam of the goal

And glories worth the dying!
Hail, thou who sleepest!

Awake!
Truth needs thy strength and thy life—heed her pleas!

Come, sail with thy God the great, open seas!"

A ship passed the harbor at night where the silent boats were resting,

And turned to the outer sea, as if on a far course keeping;

A song came soft on the wind, a call to strong manhood bringing—

A song with a burthen sweet, over the dark waves winging!

—Arthur Wallace Peach.

and bringing her back into the heritage bequeathed by her divine Head and Founder. The era of the Reformation was made famous by the struggles of the reformers to break the power of Romanism, and leave men and women to enjoy liberty of conscience, and freedom to work out their own spiritual destiny.

With the Reformation a new religious era dawned, and dangers of a new kind threatened the church. Looking at the Reformation in the light of history, we are constrained to say that the Reformation did not go far enough, and that therefore the Restoration movement was necessary as the complement to the former. The reformers broke the power of the Romish church; they gave the Bible into the hands of the people; they enfranchised the human conscience, and freed the mind, so that men could think and reason for themselves; they successfully protested against corruptions and abuses, and gained for the people religious and political

freedom, but they did not get back to the original church.

The reformers themselves had no intention of commencing denominations to be called after their names; but other men built walls around their particular phases of truth they had emphasised, with the result that party names were given and party jealousies gendered. The reformers themselves were no more responsible for these things than was Paul for the divided condition of the church at Corinth. Indeed, it is on record that some of them unequivocally protested against sects being formed answering to their names.

The reformers, from Wycliffe, the "Morning Star" of the Reformation, down to Calvin, aimed to gain for the people religious liberty. They introduced a new era of religious freedom, but it had its dangers. That liberty soon gave place to license. Religious bigotry and prejudice made the atmosphere unbearable, and paralysed all Christian usefulness. Party lines were drawn, and each faction fought for party interests, and would compass land and sea to make one proselyte, and then, instead of making him a Christian, made him a party zealot. Sectarianism was rife everywhere. Christ and his religion was lost sight of in the contention over rival dogmas, human opinions, and traditions of men. Speculations were preached rather than the gospel of Christ. Heathen lands were totally neglected, and the perishing millions were left without the Light of life, to sit in darkness and the shadow of death. "The Bible with the people was a sealed book; its teachings were confused; its dispensation not understood; its word not rightly divided, and its commandments made of non-effect by the traditions of men." Sects were springing up everywhere, each new one only adding to the confusion and religious chaos.

This was the state of affairs when Thomas Campbell, a minister of the Seceder Presbyterian church, from the north of Ireland, arrived in the New World in the May of 1807. Upon his arrival in America he found things in a more deplorable condition than in the land he had left behind. "He found more religious antagonism, a fiercer sectarianism, a wilder mysticism, a narrower, harder, and less tractable denominationalism, than in the Old Land." Two years later he was joined by his son Alexander Campbell, and together, father and son set about the work of restoring the church of the New Testament. In a more lengthy review, the names and work of the Haldane brothers, Barton W. Stone, Walter Scott and many others would be closely interwoven with those of Thomas and Alexander Campbell.

Into the hands of these God-called, Christ-possessed, Spirit-filled men was given the task of proclaiming to the world the scheme for calling together the scattered hosts of God's people into the one fold, under the one shepherd; to unite on one common platform, under one common head, recognising the authority of the one common Lord.

"Their programme was, union in Christ with the Bible as a basis, that all might be saved." The plea for the unity of God's people on a Scriptural basis was a new and startling message sounded in the ears of a divided church. It was revolutionary to the last degree, and roused bitter antagonism in the ranks of denominationalism.

It is this unique plea, with all that it involves, that renders the position of the Churches of Christ distinct from other religious bodies. And distinct they must remain until the last barrier of sectarianism is broken down, and the unity of the church of the Christ of God is consummated.

Neither days nor lives can be made holy or noble by doing nothing in them. The best prayer at the beginning of the day is that we may not lose its moments; the best grace before meat is the consciousness that we have justly earned our dinner. John Ruskin.

The Home Circle.

Conducted by J. C. F. PITTMAN

HAVE YOU?

Well, I am done. My nerves were on the rack;
I've laid them down to-day.
It was the last straw broke the camel's back;
I've laid that down to-day.
And I'll not fume, nor fret, nor fuss, nor fight;
I'll walk by faith a bit, and not by sight;
I think the universe will work all right;
I've laid it down to-day.

The dread of sorrows I may have to sup;
I've laid that down to-day.
The circumstance which rubbed me wrong way
up;
I've laid that down to-day.
It will not matter in the Age to come
Whether I sucked the stone, or had the plum;
But it will make a difference to some
If I keep nice to-day.

So, here and now, the overweight—the worry!
I'll lay it down to-day.
The all too anxious heart, the tearing hurry;
I'll lay these down to-day.
O eager hands! O feet, so prone to run!
I think that he, who made the stars and sun,
Can mind the things you've had to leave undone.
Do lay them down to-day!

—Fay Inchfawn.

SHINING THROUGH.

Henry Ward Beecher used to speak of sunny natures who moved through the world like cheering music, spreading joy and gladness wherever they went. We have all met rare souls who live in the sunlight all the time. They are not always prosperous, surrounded by luxuries and the things of the world that most people are seeking; but no matter what reverses or sorrows come, they manage to keep joy in their heart. No matter what plight they may be in, they see something to be thankful for. They are always helpful, hopeful, encouraging, happy. Wherever they go they scatter sunshine.

I know a girl whose smile and buoyant cheerfulness are so appealing, so catching, that it is impossible for anyone to feel blue or out of sorts in her presence. There seems to be no end to her flow of good cheer. All the clouds of despondency, discouragement, and gloom disappear when she is near. She makes you laugh in spite of yourself—even if you seem dejected beyond all hope. Her face is an inspiration. It is so animated, so happy, so radiant that one can scarcely keep one's eyes off her. You feel the joyous thrill of her presence lifting you out of yourself. She goes along, shining her way through life.

As we move along our separate ways, we all leave a great stream of something behind us, just as a ship leaves a great white band of seething foam in its wake when speeding through the water. We can leave a stream of blessings, of sunshine, of gladness and joy, or we can leave a poison stream of pessimism, of negative thoughts, of bitterness, of envy and gloom. We can shine through life, or we can gloom through—whichever we please. It has nothing to do with our condition, whether we are rich or poor, plain or handsome, fortunate or unfortunate. We can be a gloomer or a shiner, just as we please.

Most of St. Paul's wonderful epistles were written in an underground dungeon. Yet there is not a despondent discouraging word in them; not a single unkind expression in regard to his persecutors. There is no trace of grumbling, fault-finding, or self-pity anywhere in them. Through all his sufferings and persecution, St. Paul made the best of everything. It is said

that he never wrote a line with a groan in it. He won immortality by shining through.—*Woman's Magazine.*

WHY WE LOSE OR WIN.

Full many a race is lost
Ere ever a step is run,
And many a coward fails
Ere ever his work's begun.
Think big, and your deeds will grow;
Think small, and you'll fall behind;
Think that you can, and you will—
It's all in the state of mind.
If you think you're outclassed, you are.
You've got to think high to rise;
You've got to be sure of yourself before
You can ever win a prize.
Life's battles don't always go
To a stronger or faster man;
But, soon or late, the man who wins
Is the fellow who thinks he can.

The same thought has been very finely expressed thus:

"Our successes come in 'cans,'
Our failures come in 'can'ts.'"

STUDY THE BIBLE.

A native judge of India urged his fellowtownsmen to place a school which they had opened under the direction of a neighboring missionary. He said: "I was not educated in a mission school, but I have many friends who were and who studied the Bible in those schools. I have noticed its effects on their lives. I have read the Bible myself privately a great deal. I have come to know the pure and beautiful system of morality it inculcates. There is nothing in our Vedas that can compare with it, as I well know from careful examination. Let your sons study the Bible. They need not become Christians. There is no compulsion about it. The missionaries never force any one. But if you want your sons to become noble, upright men, put the school under the charge of the missionary and have the Bible taught in it daily. It will make your sons better men, and you will be better parents."

THE REASON.

A Yorkshire farmer was asked to the funeral of his neighbor's third wife, and, as he had attended the funeral of the first two, his own wife was surprised when he informed her that he had declined the invitation.

On being pressed for a reason, he said, with hesitation: "Well, you see, lass, it makes a chap feel a bit awkward to be allus accepting other folk's civilities when he never has anything of the sort to ask 'em back to."

WITH A LITTLE ASSISTANCE.

"Have you heard of the editor who was a poor man twenty years ago, and now has retired with a fortune of £50,000?" "No; how did he do it?" "Oh, just through industry, economy, conscientious effort, indomitable perseverance, and the death of an uncle who left him £49,990."

BRILLIANT.

Mr. Questerthrill: "Is your new preacher a good one?"

Deacon Blowitt: "A good one! Just come and hear. He's a stemwinder. Wonderful talker, great orator! His sermons are just full of diaphragms."

The Family Altar.

— J. C. F. P. —

Monday.

And there I will meet with thee, and I will commune with thee from above the mercy-seat; from between the two cherubim which are upon the ark of the testimony.—Exodus 25: 22.

"From every stormy wind that blows,
From every swelling tide of woes,
There is a calm, a sure retreat;
'Tis found beneath the mercy-seat."
Reading—Exodus 25: 1-22.

Tuesday.

And thou shalt make a plate of pure gold, and grave upon it, like the engravings of a signet, HOLY TO JEHOVAH.—Exodus 28: 36.

"This," says Dr. A. Clarke (alluding to the three words to be engraved upon the plate), "we may consider as the grand badge of the sacerdotal office." It may also be considered as the badge of all Christians, for without holiness no man can see the Lord (Heb. 12: 14).

Reading—Exodus 28: 1-5, 36-43.

Wednesday.

"And I will dwell among the children of Israel and will be their God."—Exodus 29: 45.

"This," comments the above-quoted writer, "is the great charter of the people of God, both under the Old and New Testaments. God dwells AMONG them: he is ever to be found in his church to enlighten, quicken, comfort, and support it; to dispense the light of life by the preaching of the word, and the influences of his Spirit for the conviction and conversion of sinners. And he dwells IN those who believe; this is the very tenor of the New Covenant which God promised to make with the house of Israel."

Reading—Exodus 29: 1-9, 38-46.

Thursday.

And Jehovah spake unto Moses face to face, as a man speaketh unto his friend.—Exodus 33: 11.

"My prayer hath power with God; the grace
Unspeakable I now receive;
Through faith I see thee face to face,
I see thee face to face, and live."
Reading—Exodus 32: 1-4, 15-35.

Friday.

And the children of Israel saw the face of Moses, that the skin of Moses' face shone.—Exodus 34: 35.

"Let thy face, like Moses', shine to others,
but make no looking-glasses for thyself."
—Jeremy Taylor.

Reading—Exodus 34: 1-8, 27-35.

Saturday.

And Moses gave commandment . . . saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from giving.—Exodus 36: 6.

"A rare instance! Most need a spur to quicken their charity; few need a bridle to check it, yet these did. Had Moses aimed to enrich himself, he might have suffered them still to bring in their offerings; and when the work was finished might have taken the remainder to himself; but he also preferred the public before his own private interest, and was therein a good example to all in public trusts."—Matthew Henry.

Reading—Exodus 36: 1-7; 37: 1-9.

Sunday.

And Moses saw all the work, and, behold, they had done it; as Jehovah had commanded, even so had they done it; and Moses blessed them.—Exodus 39: 43.

"That God," says Matthew Henry, "who gave them so much knowledge as to do the work, gave them also so much humility as to be willing to have it examined and compared with the model." (See Exodus 25: 40.)

Reading—Exodus 39: 27-43.

Prayer Meeting Topic.

February 2.

THE GREAT COMPANION SPIRIT.
(John 14: 16-18.)

F. J. SIVVER, B.A.

It is significant that Jesus left the disclosing of the deepest and most precious truths concerning the Holy Spirit to that last discourse with his disciples on the night of his betrayal. The Holy Spirit had been before the foundations of the world were laid. In Gen. 1: 2 we read, "And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters." Doubtless, too, the Holy Spirit's personality and powers have always been the same, but a new era in his history commenced at the incarnation of Christ.

A Great Mystery.

In his first word concerning the Holy Spirit Jesus referred to the Spirit as a great mystery: "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." Dr. J. H. Jowett while preparing a sermon on this text visited Tynemouth and got into conversation with an old sailor. "Do you understand the phenomenon of the wind?" asked Jowett. "Eh, what?" came the reply. "Explain to me the mystery of the wind," said the preacher. "Oh, I can't understand the wind, sir, but I know how to 'hoist a sail.'" The Holy Spirit will always be more or less a great mystery, but at the same time he is a blessed reality. The wise thing is not to worry over the mysteries concerning his relation to the Father and to the Son, and the ways of his workings among men, but to "hoist the sail"—make our lives accessible to his coming and sway.

A Great Personality.

"Pray hold fast your faith," replied Prof. David Smith to a perplexed preacher enquiring about the personality of the Holy Spirit. "It has been the church's faith all down the Christian centuries despite heretical denials and infidel cavillings in every generation. Hold it fast. Live into its meaning, and out of your own gracious experience preach the gladness and the glory of it to others."

The proof of the Spirit's personality does not rest merely on the New Testament writers' use of pronouns. Jesus expressly declared that the One whom he would send in his place would be to his disciples all that he (Jesus) had been and far more. Such a Successor must needs be not an abstract power or an influence but a divine Person even as Jesus is.

A Great Companion.

"Speaking for myself," said Dr. Jowett, "I have to say that when for a day I have entered upon my inheritance, and realise the ineffable nearness of the Great Companion Spirit, the strain not only goes out of my mind and heart, but I feel the very wrinkles and care-lines being smoothed out of my face." Such a testimony is beyond refutation. The beauty of it lies in the fact that a similar experience may be ours also. When we unreservedly receive Christ and implicitly do his will, the Great Companion Spirit will be our Companion, too—

"Closer to us than breathing,
Nearer than hands and feet."

TOPIC FOR FEB. 9.—THE HOLY SPIRIT A COMFORTER.—John 14: 16-18.

"Thou canst not change one little drop
That heaven has mixed for thee;
However bitter be thy cup,
It may thy healing be."

Our Young People.

Conducted by Leslie C. McCallum, M.A.

SUNDAY SCHOOL CONVENTION.

The first State Convention on Sunday School work ever held in Australia gathered last year in Sydney, N.S.W. This year the first National Sunday School Convention of Australia will meet in the same city from March 28 to April 4. A comprehensive programme has been prepared, which will include addresses by leading authorities on youth work, conferences for open discussion of problems, practical demonstrations and social festivities. The New South Wales churches are arranging hospitality for all interstate delegates who register with the New South Wales convener not later than February 28. Those who think of attending are asked to fill in the registration form, which they should be able to secure from Sunday School secretaries, and forward it along with the prescribed fee (5/- for N.S.W. delegates and 10/- for delegates from other States) to their State Young People's Secretary, who will see that it is sent on to Sydney. It is hoped that many Bible School workers will plan to attend the convention, for it will be a great opportunity to gather new ideas, and should prove a source of blessing and inspiration to all who are privileged to attend.

MYSELF.

I must live with myself forever;
I never can get away
From the things I knew, whether false or true,
In the land of the yesterday.
Ghosts of all my dreamings,
Laughter and joy, success,
A golden tryst and the joys I've missed,
Mockery or nobleness.
So I'll make myself the kind of self
So I and myself can talk,
In the last dim hour, of far, brave things
We saw on our long, long walk.
For only myself and I'll be there,
Others will slip away;
When the evening comes and the stars shine
out,
I and myself must stay!

—Helen Welshimer.

THE BOY.

C. P. Hughes.
(Continued.)

The Boy Intellectually.

The mind makes the body rich. It is the body which communicates between the mind and the world. The body is the servant of the mind. You can lead a horse to drink, but you cannot make him drink; and you can drive a boy to school but you cannot make him think. The mind of a young boy is a picture gallery of experience, observation, and the products of his imagination. He is all the time experimenting with himself.

Imagination is a marked characteristic of his development. Before the age of thirteen his toys are symbols; thus a chair becomes a horse, a cart, or a boat. As he gets older, imagination changes, so that if he sees a suit of armor he conjures up many pictures of knights and ladies of the past.

His imagination pictures to himself the ideal, and battles against the vulgar and cowardly. This helps to give him self-control. Should his imagination be of evil, through his training and circumstances, the same powers will work his undoing. In all boys' imagination there is a boundary line between good and evil. Generally he longs for comradeship he can idealise, and therefore gives his parents and men a great opportunity to hold him.

Habits are nearly all formed before the age of twenty. These become part of his intellectual growth, and affect his character. Edwin F. See, in his book, "Teaching of Bible Classes," says: "The sensation which the nerve carries to the brain for the first time, cuts a path, figuratively speaking, through the brain, and the same sensation, if repeated, and not prevented, will follow the same path." Therefore, thought becomes habit, and habits develop character. "As a man thinketh in his heart, so is he."

Sow a thought and reap a deed,
Sow a deed and reap a habit,
Sow a habit and reap a character,
Sow a character and reap a destiny.

At thirteen his language becomes expressive. It is rather "Slang-uage." The reason is that slang is more expressive, more emphatic, more exact. It relieves formality, a thing the boy hates.

Names are provided for his mates, and such names as "Skinny," "Pickles," "Seaweed," are delighted in. Each expresses some underlying characteristic of the recipient. The slang tones down gradually as he becomes older.

About the age of seventeen he begins to think for himself, and then comes the period of doubt and questioning. Doubt is not unbelief, it is "Can't believe." Unbelief is "Won't believe." Doubt very often implies intellectual strength. The young man wants certain freedom from his parents. He cannot be compelled: discipline is necessary, but not physical compulsion. He is at the age of self-sufficiency, love of activity, power and fame. Much love and patience are necessary for the overcoming of the stubbornness, ingratitude and indifference of this period. Music, the universal language of man, and books are frequently a good help at this time.

Consciousness of self is the ultimate fact of mental life. Knowing oneself gives personality. The best that can be done for the boy is to assist him to know himself, to know truth, and to know the world. Thus he becomes intellectually equipped for his life's work.

Know thyself as the Lord of the chariot.

The body as only the cart;

Know also the reason as driver,

The horses our organs are.

(To be continued.)



J.C.E. at Rockdale, N.S.W.

Rockdale, N.S.W., has a J.C.E. that is a happy united society that faithfully endeavors to carry out the aim of service. At Christmas-time they treated with lollies, nuts and so on, the babies in the Babies' Home at Rockdale. Our picture was taken just before they started for the children's home. Miss Grist is the superintendent, Miss A. Fahey assistant superintendent, and Miss P. Fahey the pianiste of the society.

Foreign Missions.

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

OVERDRAFT REDUCTION.

This is the last week for receiving offerings for the F.M. reduction fund. Western Australia is the first State to report raising its quota. The following telegram just received:—"Western Australia's amount raised. Secretary will forward this month.—Albany Bell." We congratulate the West in being the first to report the amount raised.

The offering in South Australia is making good progress. Several churches will take their offerings next Sunday, and the South Australian F.M. Committee feel sure that with the amount contributed to Bro. Morrow's personal appeal and the offerings from the churches they will be able to report the full amount raised, £382, by January 31.

Bro. Joseph Stimson sent out an appeal to the New South Wales' brethren for contributions to their amount, £203/1/-. The last news we received showed in cash and promises £94 to date.

Victoria feels hopeful of raising its amount, £624/8/-. About £200 is reported to date.

WELCOME AND FAREWELL.

Lygon-st. chapel was well filled on Monday, Jan. 24, to welcome home Bro. and Sister A. Anderson and their adopted Chinese daughter Pearl, from Huelichow, West China, and to farewell Sister J. M. Gibson, of Lygon-st. church, missionary-elect for Dhond, India. D. E. Pittman presided, and W. H. Clay conducted a bright song-service, with Miss Pittman as organist. Bro. W. R. Hibbert, late H.M. organiser of W.A., led in prayer. Brief addresses of welcome and farewell were delivered by Bro. J. E. Shipway (Conference President), Sister Mrs. Hayward (Women's Conference President), and Bro. A. G. Saunders, representing the F.M. Committee. Mention was also made of Sister Miss E. Osborne, of Lygon-st., who is leaving for mission work amongst the aborigines of Australia. Owing to an accident Miss Osborne could not be present. An enjoyable trio in Chinese was rendered by Mr. and Mrs. Anderson and Pearl.

In her speech Mrs. Anderson spoke of the conditions under which Chinese women and girls live. Pearl's little greeting in English was delightful. Miss Gibson created a splendid impression by her farewell message.

Ample time was given to Bro. Anderson to deliver his message. He reviewed the religious and political situation on our mission field and stated that on December 10 our missionary party, consisting of Dr. and Mrs. E. R. Killmier and Mr. and Mrs. H. A. G. Clark, left Yunnan for our mission station at Huelichow—an indication of the peaceful condition in our section of China. Bro. Anderson described the three departments of missionary work, evangelistic, educational and medical, and paid a high tribute to the work of Dr. Killmier, who in two years had treated 5,000 cases.

The singing of "Blest be the tie that binds," and prayer by Bro. R. Gebbie, brought an inspiring meeting to a fitting conclusion.

Miss Gibson will leave Melbourne by the "Moldavia," which is timed to leave Port Melbourne at noon next Tuesday, Feb. 1.

LOSS OF A WORKER.

Bro. A. Glastonbury, one of our most esteemed brethren in South Australia, was knocked down by a bus and killed on Friday, January 21. He was one of our most highly-respected brethren. He lived a beautiful Christian life, respected and loved by all who knew him. He was a great worker in the cause of Foreign Missions. For about forty years he had been secretary of the Foreign Mission Society of the Hindmarsh church. He was instrumental in raising the

money for the support of Bro. Harry Strutton, our pioneer missionary on the Australian Station in India. His quarterly reports were a benediction to all who listened to them. He had just finished the last quarter's work of 1926, and was taking the collectors' books around to the collectors when he met his death, and crossing the Port-rd. to deliver one of the collector's books, he was struck down, and so actually died in harness. While in Malta during the War I met a Scotch recruiting officer, who told me that the Scottish soldiers had a saying that they wanted to fight like the Australians. All who knew Bro. Glastonbury's work for Foreign Missions will feel like saying, "We want to work for Foreign Missions like Bro. Glastonbury did." There was no vacation to him as a Foreign Missionary worker. Old age and infirmities made no difference to him. He continued to serve his Master year after year, and decade after decade. He was one who literally obeyed the command of our Lord, "Be thou faithful unto death," and now he has gone to receive the crown of life. Our sincere sympathies are with his widow and children and grandchildren who have to mourn the loss of this able servant and faithful worker of our Lord. On Lord's day, January 23, hundreds of people gathered at the Hindmarsh Cemetery to pay their last tribute of respect to Bro. Glastonbury. The service was conducted by Bro. E. J. Paternoster.

BRO. ANDERSON ON WESTERN CHINA.

(Continued.)

The Work.—Our work up to the present has been pioneer work, and so we are but laying down the foundations for future service. We have combined the three main branches of Christian service—evangelistic, educational and medical.

The Success of the Work.—Actual success cannot be bounded by statistics, but for the actual time of occupation the work has progressed. In the evangelistic work definite services are held weekly, and itineraries have been made into outlying parts, and nearly 10,000 Scripture portions and tracts have been distributed. The educational work has been opened four years, and the present average attendance in the boys' school is 130, in the girls' school 70. In the boys' school there are six teachers, and the girls' school has four. The medical work is a very bright spot in our mission: an average of over 200 patients a month the first year, but recently the number has gone up to an average of over 300. This is not an estimate of those who come but actual treatments. It is impossible for Dr. Killmier to attend to all who come; especially is it so concerning operations, since we have no adequate accommodation for in-patients. Forty have been baptised—about thirty of these boys and girls from our schools.

Friendly Advances.—The people have been extremely friendly; and whilst most of this has been of a social nature, it has proved that there is not so much anti-foreign feeling as in other parts of China. If we speak of friendliness to the gospel we must admit that, whilst they do not oppose it, most are little anxious to change their old religions.

Climate.—Being on the other side of the equator from the homeland, we are opposite in seasons, but taking the seasons in order we might say that the spring is found to be very trying. The weather becomes very dry with warm winds; strange, too, though it may seem, no rains fall during this period. The weather becomes warmer and warmer until just previous to the summer season rains begin to fall. During the whole of the summer such rains fall; and whilst it becomes somewhat cooler than

the spring, owing to the clouds and fogs on the hills, the atmosphere is very humid, and anything left alone for any length of time becomes mouldy. The autumn sees little rain, but the weather begins to get cooler, and with the advent of winter we probably have as fine a climate as any in the world.

Religions.—We have Confucianism, Buddhism and Taoism, and whilst a scholar might call himself a Confucianist he would embrace the heathen rites of both Buddhism and Taoism. As such, we could not say there is any pure religion. Each city has its literary temple dedicated to Confucius, but also abounding are the Buddhist and Taoist temples.

Equipment.—At present the missionaries are living in rented houses that have been partly renovated to suit the occupation of the foreigner. The surroundings are not suitable for permanent occupation, nor are the houses suitable as permanent quarters. Dr. Killmier's house is in the worst location, and it is here that he tries, in this handicapped way, to carry on his medical work. In three small rooms, given over for the purpose, he sees his patients, carries on his operations, and stores his drugs. These rooms are miserably inadequate, both for the success of his work and for the health of the doctor. The doctor refuses to carry out many operations because he dare not in such insanitary quarters perform an operation. We are on the eve of discussing plans for the building of hospital and houses for the missionaries on a site of land already purchased. The girls' school finds its home in the chapel premises, and the boys' school in a temple of which we rent a part.

Government.—The ideal of Republican Government set before the people at the time of the revolutions has unfortunately not brought forth fruit. The Manchu Government, though it left much to be desired, still had a grip over the whole of the Empire. Each province is now a government unto itself, and the minor offices are sold to the highest bidders. Consequently each district has an official under the control of the Governor of the province, but so long as the income demanded from their district is paid no questions are asked. Each official then has control over his own portion, and he can resort to whatever means he likes to extort money. Taxes on most things with forced loans, along with bribery and corruption, fill his treasury. The people have no voice in the government, and the civil magistrate is always subservient to the military leader.

Bandits.—The bandit is usually the runaway soldier who, having no salary, or having received bad treatment from the army, deserts. He dare not return home so he links up with the various robber-bands that frequent the main roads. The Government makes little effort to suppress them, and most large caravans must travel under escort. As well as this class of bandit, there is what is known as the local robber. This class of person only moves about in twos or threes, and makes his surprise attack on small caravans and flees to the hills. The bandit raids are organised, and travel about in hundreds, and work without being disturbed. All foreigners are compelled by law to have an escort of soldiers when travelling on the roads, but such an escort would only be of use if met by the local robbers. If met by the banditti a regiment would hardly suffice.

Prospects.—Whilst the present unrest in China lasts the mission will do well to hold its own, and cement the bonds of friendship that have already been established. The proposed hospital will certainly prove a lasting testimony, and will aid more than ever in directing attention towards our work, with the addition of Bro. H. Clark, who will concentrate on the educational side, and thus get nearer to the boys and the teachers. Later, when we have a full staff on the field, more work in outlying districts can be undertaken, and more will thus come into the sphere of influence. God has been good; the love of Christ has constrained some. We leave the future in his hands.

Here and There.

Bro. J. Clydesdale has resigned as preacher of Rockdale church, N.S.W., and will probably accept an appointment elsewhere in the State.

The Victorian Women's Executive will meet on Friday, Feb. 4, at 2.30 prompt, in the hall, Swanston-st., Melbourne. Leader of devotions, Mrs. J. E. Shipway. All sisters cordially invited.

The Warrnambool church, Vic., would like to hear from any country brethren who will be attending the Farmers' Convention to be held in Warrnambool in March. Please write to A. J. Fisher, 133 Banyan-st., Warrnambool.

Bro. and Sister Hinrichsen and Bro. and Sister Brooker have returned to their mission work under the Victorian Home Missionary Committee. On Sunday a start was made at Hartwell, one of the newer suburbs of Melbourne.

The president of the N.S.W. Christian Endeavor Union (Bro. A. L. Haddon) preached at the Endeavor anniversary service at Marrickville Methodist church last Sunday evening. On Wednesday he was to attend an all-day district convention at Grenfell.

Bro. P. C. Bennett, while continuing his ministry at the Bankstown church, N.S.W., has agreed to render part-time service as temporary organizer of the Young People's Department. It is expected that a permanent appointment will be made within three months.

Included in the Sydney University examination results are the following familiar names:—L. A. Anderson, M.A., qualified in Education (Dip. Ed.); J. Whelan, English III. and Economics II.; E. R. Butler, English II. and Economics I.; Agnes Coplestone (until recently kindergarten leader at Dumbleton), Latin I. (2nd place in distinction list), English I., History I. and Philosophy I.; Percy E. Smythe (of City Temple), Latin I., English I., and Philosophy I.

We are interested in the announcement that efforts are being made to improve the postal service. Suggestions made by employees are to receive consideration and reward. We are not without hope that in time such efficiency may be secured that copies of the "Christian," posted at the G.P.O. on Wednesday night and Thursday morning, will reach subscribers and agents in the suburbs before Sunday. Of late this seems to be beyond the power of the department to accomplish consistently.

Several brethren on holiday at Rosebud, near Dromana, Vic., were granted the use of the Methodist chapel for a communion service on Jan. 16. About twenty were present. Bro. G. Mitchell, of Malvern, presided, assisted by F. Cowper, of Yarrowonga; B. J. Kemp, jr., of Essendon, and A. E. Bailey, of Ballarat, were the readers, and Bro. J. A. Wilkie, of Ballarat, gave the address. An offering of £1 was made for the F.M. overdraft reduction fund. An enjoyable time was spent. On three other Sundays the party journeyed to Red Hill and had fellowship with the brethren there.

Good meetings have been held of late throughout the Bordertown circuit, S.A. Interest in the coming tent mission is steadily growing. Three confessed their faith in Jesus on Sunday, Jan. 16, at Bordertown, and last Sunday evening a large number of people assembled to witness their baptism. Bro. Cornelius preached on "Abounding Grace," and Bro. E. P. Verco immersed the candidates. The aged Sister Carson passed to her rest a week ago, after much patient endurance of suffering. A large number assembled at the graveside, showing the love and esteem in which she was held.

On Wednesday evening, Jan. 19, to mark the appreciation of Mr. Les. Clay's labors at Ormond, Vic., over a period of eight months that he had

served as evangelist, the secretary, Bro. Merrin, on behalf of the church, made him a presentation of a wallet of notes. He referred to the many splendid qualities of the recipient, and the excellent addresses he had delivered. It was with reluctance that they let him go. He expressed also the best wishes of the church for him as he continued his medical studies. Bro. Clay feelingly responded. He thanked those who had stood so loyally by him and the church, and wished them every success for the future.

In connection with the evangelistic programme of Northern Baptist churches, says the "Watchman-Examiner" (New York), we hope that the value of daily reading of the Scriptures, in the good old-fashioned way, will be ceaselessly emphasised. Nothing can quite take the place of this wholesome habit. To those souls who have attained high spiritual manhood and womanhood this precious Word has been meat and drink day and night. We believe heartily

THE MIRACLE OF THE CROSS.

Not many of the noble of the world,
Nor mighty men, nor wise in worldly lore,
Were called of God in those courageous days
When first the word of sovereign grace went forth;

The preaching of the cross was foolishness,
And worse than folly the imperious word
Concerning him who died upon the tree,
That Jesus was the Christ, the Son of God.
O depth of wisdom and of power divine!
For as the years rolled by, as well the men
Of high estate as those of low degree
Acknowledged him, so potent was his word;
And many of the wisest of the earth,
The mightiest, the noblest, bowed the knee
Before the cross of Christ, and saw in him
Once crucified, the Lord of heart and life.

—T. H. Scambler.

in the excellent methods of teachers and leaders of religious education, who are themselves taught of the Holy Spirit. All such careful analysis and study as they advise is helpful and desirable. But by all means let us not neglect the quiet and prayerful daily reading of the Book.

During the past two years, assisted in a very material way by the Hinrichsen-Brooker mission party, the cause at Northam, W.A., has made much progress. The small weatherboard building owned by the church has proved altogether inadequate to the needs of the rapidly-growing congregation and Bible School. After much consideration it was decided to sell the present land and building and secure a better site. A very fine block has been purchased on the corner of Gordon and Duke-sts., upon which it is intended to erect an up-to-date building especially designed to meet the needs of church and Bible School. In order to erect the building free of interest, a debenture scheme has been adopted. The evangelist, Bro. F. E. Buckingham, has been appointed organizer, and intends to visit the eastern States in the interests of the work in the latter part of January. All money forwarded to him at Selby-st., Northam, W.A., will be immediately acknowledged.

A gathering of the leaders in religious education of all churches and from all States will provide a unique opportunity for preachers and Sunday School workers to get the best and latest suggestions concerning their work and its progress. The first Australian Sunday School convention is to be held in Sydney, March 28 to April 4. Amongst those who have given

early intimation of their intention to be present from Melbourne also, are: Mr. H. MacKenzie, President National S.S. Union; Professor Smyth, Melbourne University; Mr. J. V. Patton, Anglican Director of Religious Education; Messrs. W. Goyen and J. C. Jamieson, Presbyterian Department; H. H. Williams, Methodist; A. McLennan, Diocesan Registrar. Besides the help given by these and other leaders, the inspiration of the great evening gatherings will be worth the trip to Sydney. Registration through the superintendent of the school or the officer in charge of the department should be made at once.

Oakleigh church, Vic., gave a public welcome meeting to Bro. and Sister Mudge and sons (who commenced with the church on Jan. 2). Bro. W. Foreman presided over a large attendance. Letters of apology were received from Bro. Shipway (Conf. Pres.), who was absent through illness, and other friends conveying best wishes for success. Messrs. Chapple (Presbyterian), Wesley Johns (Methodist), Cr. T. Marriott, Bren Connor (Prahran), Griffin (Malvern) and Mortimer gave brief greetings, and wished success to preacher and church. Bro. Mudge feelingly responded, expressing the hope for a long and prosperous ministry with the church. Musical and elocutionary items were included in the programme, which concluded with refreshments provided by the sisters.

The greatest need of the world is for trained teachers, of character and ability, with spiritual vision and experience. The source of this supply, as well as the future leaders of nations and of the world, are in the schools. To enlighten the minds of these students, give them a vision of God, to stimulate them to discover his plan for them and for the world is the supreme task of the age. The governments need the help of the church, and in many lands this need is clearly recognised. There is a loud clear call for Christian statesmen with patience, sympathy, understanding, confidence and hope. The influence of men like Dr. Paul Monroe, who is a recognised authority on education, and who has clearly called the attention of the educational authorities of the Near East and of the Orient to the need for church and independent institutions that will develop the spiritual life of the student and help inspire and guide the government institutions is beginning to be manifest. As in America, the educational work of the church, in practically all lands, is not antagonistic, but supplementary to that of the various governments.—Henry H. Sweets.

J. Mortimer writes:—"Please grant me a little space to pay a tribute to the memory of Dr. Oldfield's father, whose passing you mention in your journal of Jan. 20. We were privileged to have Christian fellowship for several years in Harrogate and the City of Bradford. Marked features in Bro. Oldfield were quiet sincerity and steadfastness. Honesty and truth were written upon his heart, and he faithfully did what he could for the Lord he loved and served. In his occupation as a printer he held high positions with firms of good standing, and one of the leading text-books on printing bears his name as its author. My wife and I were quieted in spirit when we saw the notice of his death, and memory brought up many pleasant recollections of past days. It was during our work together with the small church in Bradford, Yorkshire, that 'Bert,' our Dr. Oldfield, gave his heart to the Lord. I had the joy of baptising him into the name he still holds so dear. In December, 1913, Bro. Oldfield and I had a day together in the Blue Mountains, N.S.W. It may not be long ere we may stand together upon the eternal Mount Zion of our God and sing together the praises of our Redeemer, whose we are. A family blessed of God. Father, mother, sons and daughters all saved and wholly given up to the Highest."

ADDRESS.

T. Coward (secretary Charters Towers church, Qld.)—Bluff-rd., Charters Towers.

Most Expensive Thing In the Church.

When asked what is the most expensive thing about a local church, we think, of course, it is the building and furnishings. Or, next, perhaps, the salary of the minister. But the most expensive thing in the average church is neither of these. Neither is it the coal bill, the light bill, the music, repairs or missionary endeavor. No, it is none of these. The most expensive thing in every local church is an empty seat. The empty seats stare the preacher in the face and seriously cut down much of his power to preach. No speaker can rise to eloquence or power by looking at the bare backs of empty seats. The empty seat discourages the regular attendants. Everybody enjoys following the crowd. When seats are filled at every service, the workers are wonderfully inspired to double their efforts. Large numbers lend enthusiasm to the preacher, the singers, the teachers, the parents, the children, the janitor, and especially the visitor who has happened to drop into the service. When a visitor sees a large number of empty seats he rarely ever returns. If the house is well filled, he returns, if possible, to the next service.

The empty seat discourages the finance committee. When small audiences continue, the finance committee scan the little bunch, thinking: "We can't pay expenses with this scattered few." But let all seats be filled, and the finance committee smile at each other, and say: "Don't that cheer you? Even Old Titewad will shell out now." They will go to their task with the smile that gets increased offerings.

The empty seat discourages the community. Let a church allow this exceedingly expensive barnacle, an empty seat, to multiply for awhile and the whole community brands that church as "a dead one." And after this impression gets scattered abroad in a community it often takes many months, and even years, to rid the people's minds of the lonesome, freezing, repulsive impression caused by those exceedingly expensive things—empty seats.

Empty seats discourage the real builders in a congregation. A poor preacher, a cheap choir, a bungling Bible School superintendent, and two or three old, unpaid mortgages on the church are light burdens compared to a good-sized bunch of empty seats. Of course, faith can overcome all obstacles, but any church leader receives added enthusiasm, hope, courage and determination to work when the seats are well filled. So, let us fill the empty pews!

The apostle Paul declared "we" (the church) are a spectacle both to angels and to men. "The angels of heaven and the men on the earth are looking on with keenest interest to be told what the church is doing with the wonderful task she has on her hands. As the angels peer toward the church, there arises a thick cloud that is raised to serve as a camouflage. The cloud is largely made up of 'excuses' for not attending church." But the angels peering through this dense cloud of excuses see on the backs of all the empty pews the chief cause of its emptiness: indifference. On some of the empty pews they read also: "I, the one who should be in this seat, by my absence vote to close the doors of this church, for, if all absented themselves as I have been doing, the church must go out of business."

Let us strive to get rid of this most expensive thing in the church! Put your religion into your feet, and go out and invite people to church. They will thank you for it. You will enjoy it. The angels will sing, and the seats will be filled.—E. D. Goller in American "Christian Standard."

You can't kill time without injuring eternity.

Aspiration must be translated into achievement.

Capturing Canberra.

A. J. Fisher.

In reading an account of the recent Convention of Disciples of Christ in America, held in Memphis, U.S.A., I was struck by the statesmanship displayed by the plans proposed by two well-known brethren, and endorsed enthusiastically by the Convention.

Charles Reign Scoville, so closely connected with us on account of his great missions, placed before the Convention the plan for the observance of the nineteen hundredth anniversary of Pentecost, in May, 1930. This has already been outlined in the columns of the "Australian Christian," and has been endorsed by Federal Conference.

R. A. Long, well known on account of his liberal gifts and leadership, spoke about the erection of a great church building in Washington, the Capital of U.S.A., and the holding of an International Convention there in May, 1930.

These two items set me thinking, especially about our own Federal Capital, Canberra. Very little has been done there for the establishment of the New Testament church, and the plans at present being carried out by the various religious bodies are just concentrating denominationalism there. With our plea for a united church, would it not be something really constructive in the interests of the kingdom of God, if we set as our objective for 1930 a big programme which would develop along the following lines:—

1. Let all the churches throughout the Commonwealth plan to observe the celebration of Pentecost, in 1930, as already outlined by the Federal Conference, emphasising the spiritual and evangelistic features.

2. Prepare plans for the erection of the complete church building at Canberra by 1930, not merely a section of same.

3. Open the building by the holding of a Federal Conference immediately after Easter, 1930, the State Conference being planned to fit in before the Federal Conference.

4. Follow up the Conference with a big mission, securing the best possible mission team, and making this the climax of the Pentecost celebrations.

There are several objections which may be raised, but a little consideration will minimise them. Some may say that this is only copying an American plan, but surely if anything will contribute to the winning of souls, it is worth copying, and after all is not the very genius of our movement that of "copying" the New Testament church? Others may say that it is too big and costly. But can we limit the power of God, and shall we say that the conversion of 1,000 souls at Canberra is impossible at Pentecost, 1930, when 3,000 were converted at the first Pentecost in Jerusalem? Again, it may be said that there is no great population at the Federal Capital, but with the removal of Parliament to Canberra the population will

grow, and the next three years will make a tremendous difference. Others may say that there are so few members there now. But how many were there at Johannesburg, Durban, Bundaberg, Wynnum, Kalgoorlie, or other places which may be named, before the holding of great missions? Surely all these objections vanish before the spirit of the verse—

Faith, mighty faith, the vision sees
And looks at that alone,
Laughs at impossibilities
And says, "It shall be done."

This is a big enough proposition to warrant immediate action. Federal Conference Executive could appoint one brother who, as their specialist, would give honorary attention to this matter, and map out a complete campaign. At next Easter the various State Conferences could discuss the matter, and an immediate search could be instituted for the best mission team in the world-wide brotherhood of Disciples of Christ. Then, for the last year of the campaign let the selected organiser devote his whole time to the proposal, seeing that every detail is watched, and surely upon such a plan which seeks to win souls for Christ and to demonstrate the possibility of a united church, the Lord's richest blessing will rest.

"Canberra for Christ." Let this be the objective of the whole Australian brotherhood during the next three years, and we are constrained to believe that in the process of winning the Federal Capital for Christ we shall go a tremendous way toward winning Australia for him.

PARTNERS.

Not because my neighbor fails
Let my life successful be;
Not where strife or hate prevails
Let us rise to victory.
Happiness I would not seek
If someone must bear my cross,
Strength, that leaves a brother weak,
Gain that means another's loss.
Love desires the good of all:
This its joyful creed and aim:
Each with each to stand or fall,
Sharing triumph, loss or blame.
God has meant us so to live
That amid all toil and stress,
Gifts receiving, we shall give,
Bless, we shall each other bless.
Here we have one common birth,
Here, a mutual burden bear;
Let us, joined in heart, go forth
Earth to make more sweet and fair.

—John I. Wright

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—“The Boston Transcript.”

UTILISING THE CIPHER.

Little folks who are studying arithmetic often have trouble with the cipher—which seems to be something without being anything—and, indeed, mathematicians do not always find it easy to locate or handle a “zero,” as in tests and measurements. There are people, now, who are ciphers—who seem to be somewhat while yet they amount to but little. In certain lines—as in earning enough to fill their own stomachs—they may show a degree of energy, but they are wholly wanting when it comes to the furtherance of great moral programmes, and to the advancing constructively of the higher interests of civilisation.

These zero-like people are indeed negligible—unless they are re-enforced and guided by the strong will and personality of some masterly leader who puts an integer—or perhaps several integers—before the cipher. Ciphers at once begin to have a significance and value when a number precedes them. It is thus that otherwise weak and nerveless individuals may be motivated—and mobilised as an aggressive phalanx battling for good and righteous living. Somebody, however, must be on hand to put the energy into the hesitant and halting characters.

It may be that we ourselves can discover a number of cipher-characters who by our initiative and sympathy may be “integrated” and linked up to a really valuable form of service. The worth of many things in life depends on that which precedes and, as it were, introduces them into action. A great deal of waste characterises modern life because the right factors—zeros and integers—do not come together. The cipher must be made to count, by putting one before it—and maybe we are that one.—“Zion's Herald.”

God is not a hard “taskmaster,” ever on the watch to see that we are always at our brick-making, but a Deliverer, who can bring us forth out of “the land of bondage” and lead us through the wilderness of difficulty onwards to the Promised Land.—T. C. Finlayson.

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News of the Churches.

Tasmania.

Two baptisms at Ulverstone since last report. The new vestry, under the splendid leadership of Bro. R. B. Foster, is nearing completion. Bren. W. Waterman, E. C. Hardstaff and V. Lyne have delivered helpful addresses lately. Bro. A. R. Main is enjoying a short holiday at Ulverstone.

The third week of the Devonport tent mission closed with one confession. The task is proving exceptionally difficult. Bro. A. E. Forbes is delivering magnificent messages to a people callously indifferent. The brethren are praying and toiling on, believing that God's Word will not return void, and that the glorious gospel will win its way to ultimate victory. The presence of several visitors has been enjoyed, including Bro. N. G. Noble, Conference President.

Western Australia.

On Jan. 12 Kalgoorlie had the usual fine attendance for prayer and Bible study. On Sunday, 16th, Bro. Garland exhorted the church, and in the absence of Bro. Hunt, who was away at the coast at the preachers' annual camp, Bro. G. Banks conducted the gospel service. There were fine attendances all day, 207 meeting around the Lord's table. Bible School attendances were good.

Bassendean meetings were well attended during the week ending Jan. 15. On the Wednesday a baptismal service was held, when the two who confessed their faith on Sunday night were immersed. The mission hand is in recess, and the girls are arranging for their annual camp to be held at Cottesloe. On Sunday morning, Jan. 16, a brother was welcomed into fellowship. Bro. Peacock gave the address both morning and evening.

Queensland.

The H. Ball mission at Gympie resulted in three adults making the good confession and being immersed. Services are well maintained. On the 16th Bro. C. Barrett preached on "The Kingdom." About 80 broke bread for the day. Wet weather is still experienced, beneficial rains falling throughout.

At Zillmere a farewell social was tendered to Bro. Neighbour on Jan. 12, when the chapel was crowded. For the last nine months Bro. Neighbour has worked the Zillmere-Boondall circuit. Bro. J. Bruce presided, and other speakers included Messrs. H. Simpson (Y.P. Class), J. Bruce (Sunday School), E. Herman (tennis club), W. C. Willis (church), and W. Oakley (Boondall). An enjoyable musical and eloquent program was submitted. The ladies supplied refreshments. Mr. Neighbour was presented with a set of gold sleeve-links and studs from the tennis club, a shaving outfit from the Y.P. class, and a roll of notes from the churches of Zillmere and Boondall. Mr. Neighbour suitably responded. On Jan. 14 Bro. Neighbour immersed Sister Mrs. Willis, who was welcomed into the church on 16th. Bro. Neighbour exhorted the church on "The Talents," and took for his gospel address "An Inevitable Issue." The chapel was again packed. Bro. Neighbour left for the south on Monday morning, 17th. The church wishes him every success.

The eleventh annual meeting of Albion church was held on Jan. 19. The secretary's report showed a membership of 101, a net increase of ten. Financial statement gave a total income of £606/13/1; £366/16/6 general fund; which included £109/18/3 for piano, £56/3/1 for building (new hall) fund, and £73/15/3 for Conference funds and other purposes outside local work. General fund showed debit of £2/14/10; building fund credit of £15/0/6. In the school are 73 members; it took second place in the recent tournament of the B.S. Union; it raised £24/7/10.

H. G. Payne was appointed superintendent of Sunday School, vice Bro. Enchelmaier, who declined nomination after serving the school for a number of years as superintendent. Appreciation of Bro. Enchelmaier's work was expressed, and regret at his decision not to stand. The following were elected church officers: A. L. R. Taylor (financial secretary); F. Enchelmaier, G. Hall, A. H. Taylor, C. Adermann, W. Hall, A. Bennett. H. G. Payne has just concluded his second year's ministry with the church.

South Australia.

Snowtown had fine meetings on Jan. 16. Bro. Taylor, from Mallala, addressed the church in the morning, and in the afternoon journeyed to Lochiel, where a young man was baptised, and in the evening preached the gospel.

At North Adelaide on Lord's day, Jan. 23, Bro. and Sister Weir and Miss Jessie Brissenden, who were baptised the previous week, were welcomed into fellowship; also Mrs. Walmsley, from the church at Strathalbyn, and Bro. C. Gifford, from Queenstown church.

At Queenstown on Monday, 17th inst., at the Band of Hope monthly meeting, Mr. Keeling, General Secretary of Band of Hope Union, gave a "peanut stunt." On Sunday, 23rd, Bro. Brooker exhorted the church. Sunday School attendance was good. At the evening service to a good attendance Bro. Brooker spoke on "The Value of a Man." Mr. Vane, of Victoria, was a visitor.

On Jan. 2, at the close of Bro. Rankine's address at Dulwich, two young girls, scholars of the Bible School, made the good confession, and on Jan. 9 a lad from the Bible School confessed his Saviour. The kindergarten department has suffered a heavy loss in the resignation of Miss Hancock, the superintendent. She has held the position since the opening of the department, and is highly esteemed for the manner in which she has conducted the work.

Work at Hindmarsh is still going ahead. More members have been added, three by faith and baptism, and one by letter. Three of those have just come from the Old Country. Splendid addresses have been delivered by Bro. Paternoster. On Jan. 16 Bro. Paternoster used a chart to aid his address. The sympathy of the church is expressed to the relatives and friends of the late Bro. A. Glastonbury. The Y.P. Endeavor Society has resumed its work after recess. Several aged members of the church are very sick.

At Saint Morris Bro. Taylor has returned from a brief holiday in the hills. Bren. A. H. Wilson and A. Hudd, of Maylands, assisted the church on Jan. 16. There were good attendances on Jan. 23, the attendance at the Lord's Supper reaching 97, and over 90 being present at night. Bro. Raymond gave a violin solo, and the choir sang "Crossing the Bar." The superintendent of the Sunday School, Bro. F. Linquist, and the leader of the kindergarten, Miss Kleeman, have resigned after several years of valuable service. A scheme is on foot to put the finances of the church on a higher level.

Meetings at Norwood are well attended. A great service was held on Sunday last, when 155 met to break bread in the morning and 18 at night, making a total of 173. Bro. English, of the College of the Bible, addressed the church on "Giving Christ the Pre-eminence." Sister Warren, from Broken Hill church, was a visitor. Mid-week meetings continue to be most helpful, and are attended by between 60 and 70 members. The tent mission is planned to commence on Sunday, Feb. 6, on the Parade, Norwood, which is a very fine site. Bro. P. R. Baker will conduct the mission, assisted by Bro. Will Watson as song-leader.

Prospect had good attendances on Sunday. Bro. G. T. Walden has rendered faithful service and inspiring messages to the church, and much good has been done. He has reorganised the Young Worshipers' League, and there was a good attendance at the morning service. In the Sunday School his interest with the children in setting questions for Bible work by the scholars has met with a ready response with much benefit to the young folk in the study of the Bible. On Wednesday evenings Bro. Walden is giving illustrated lantern addresses; 26 attended last week. The young people's choir is giving splendid help at the gospel services. The church regrets the loss of Mr., Mrs. and Miss Nellie Howard, Misses J. and D. Morphet, from the church and Sunday School work, owing to removal.

Victoria.

Rochester church has been successful in gaining the services of Bro. Bamford, of the College, whose faithful and bright messages are enjoyed by all.

Meetings at Cheltenham on Sunday were large and encouraging. Visitors were present from West Australia, Tasmania and New South Wales. One young girl made the good confession at the evening service.

Kyneton church is contemplating the purchase of the disused Lancefield building. During the vacation the church has enjoyed the services of Bro. Miles, of the College. His stirring messages are much appreciated.

Gardiner had full meetings on Sunday. Bro. L. C. McCallum gave a fine exhortation. Over £10 was given to help reduce the F.M. overdraft. Bro. Gebbie preached well at night, and a married man made the good confession.

Warrnambool reports the presence of Bro. McArthur, from Brighton, on Jan. 23. Good services all day. The morning was a specially impressive consecration service in preparation for the Hinrichsen-Brooker mission.

At Swanston-st. last Lord's day meetings were fairly well attended. Several visitors were present, including Mrs. and Miss Laidlaw, from Los Angeles, U.S.A. Dr. Brandt's sermons both morning and evening were very good and much enjoyed.

At Glenferrie Bro. T. H. Seambler preached morning and evening. There was one confession. Addresses were kindly given during Bro. Seambler's holidays by Bren. A. W. Stephenson, J. Cust, T. Campbell, W. Wilson, R. H. Bardwell, N. Hiron and W. Gale.

Ararat church enjoyed fellowship last Sunday with Bro. Gale, who spoke at both services, and gave a talk to the Sunday School children which was much appreciated. At the conclusion of the evening service one young man was baptised. On Sunday, 16th, one young married man confessed Christ.

At Hampton on Sunday morning Bro. J. Pittman was the speaker. Reference was made to the passing of Sister E. H. P. Edwards. Bro. G. Steel was welcomed by letter from Malvern-Caulfield. F.M. overdraft offering, £2/1/6. In the evening Bro. L. C. McCallum preached an impressive sermon. Bro. Middlin's solo, accompanied by instrumentalists, was enjoyed.

Although still feeling the effect of the vacation period, Lygon-st. enjoyed good meetings on Lord's day, Jan. 23, when Bro. A. G. Saunders preached morning and evening. Sister Smith, of Norwood, S.A., was amongst the visitors. The C.E. Society and the Berean Bible Class have chosen officers and set out hopefully on another year. A number of members are sick.

Drumcondra services on Sunday were splendid. A nice number broke bread in the morning, and at the evening service a fine audience listened attentively to Bro. C. J. Williams' address. A duet by Miss B. Madden and Mr. Chas. Cambridge was greatly appreciated. The church is pleased to have the services of Bro. Williams as full-time preacher, and is looking forward with prayerful anticipation to the mission to be held in the near future.

Pradhan had good meetings during the holidays. Although many members were absent, visitors helped to build up the services. Enjoyable, profitable services are being held under the guidance of Bro. Connor. This week all the various church activities are back to normal.

East Kew had good meetings on Jan. 23. Bro. Youens preached powerfully morning and evening. The prayer meetings are well attended, and are an inspiration to all. Sunday School is planning for anniversary. P.B.P. and K.S.P. are opening their year's activities this week.

One member has been received into fellowship by faith and obedience at Maryborough, and three by letter. Seventy-four met around the Lord's table and a good congregation attended the gospel service. Several visitors from distant parts attended all services. Messages by Bro. Baker, morning and evening, were encouraging and uplifting.

Castlemaine meetings are well attended. On Sunday, Jan. 16, a young boy from the Sunday School made the good confession. On Friday, Jan. 21, two aged members of the church, Sister Coeking and Bro. Everett, passed away. The church extends deepest sympathy to the bereaved families. On Sunday, Jan. 23, Bro. Clipstone conducted an in memoriam service to the late brother and sister, his subject being, "Is there Life after Death?"

Meetings at Carnegie are rapidly returning to normal. Bro. Shipway gave inspiring addresses last Sunday. The choir rendered the anthem, "What are these?" beautifully at the evening service. The loyalty of the members to the choir, and the progress the choir has made, give great satisfaction to its leader, Bro. Reg. Hayward. Bro. Le Page, senr., and Miss Ivy Le Page have returned after an extended tour of the northern States. The work is in great heart.

Yarrowonga had good meetings on Jan. 16. Sister Miss Morrison, of Dawson-st., Ballarat, and Sister Mrs. Jordan, of Cobram, were visitors. Very fine meetings last Lord's day, and a powerful address by Bro. Pratt at the gospel meeting on "The Great Refusal." Bible School attendances were smaller during holidays. Two new scholars at Yarrowonga and three at Mulwala kindergarten. The first gospel service of the year was held in Mulwala Hall on Tuesday, 8th; almost 30 present.

A very fine K.S.P. installation service was held at the church at Middle Park, Vic., on Sunday evening, Jan. 16. Special singing was rendered by the young men, who were seated on the platform. The service was conducted by Bro. A. Bray, Grand Chaplain. Bro. Gray, of Middle Park Chapter, read the lesson, and Bro. Mitchell led the singing. A solo by Bro. Adams was greatly enjoyed. The announcements were given by Bro. Dowell, scribe. Bro. Long gave a short, instructive address, and Bro. H. Campbell preached a splendid gospel address on "Paul Our Brother." The club is in a healthy condition.

Coburg work is progressing favorably. Good services on Jan. 16. Sister Lewis, of Marylands, W.A., and Sister Fairweather, from Qld., were amongst the visitors. At night Sister Elsie Baker, of Fitzroy, sang splendidly. On Tuesday evening, Jan. 11, at a special church social, Bro. Hammon and Sister I. Parker were the honored guests. They received presentations from church, Sunday School and J.C.E. on the eve of their marriage. On Saturday they were married by Bro. H. Saunders. On Sunday, Jan. 23, the church had an inspiring message from Bro. Arthur Baker, of Albert Park, and at night Bro. H. Saunders preached on "The Unknown God." Sister O. Russell gave a message in song.

New South Wales.

Epping on Jan. 23 had good attendances. Bro. J. Whelan gave a splendid discourse on "Ambition." Bro. Melville and Arnold Cairns, who were baptised recently, were received into fellowship. At night Bro. Fretwell preached a

fine gospel address. A young lady made the good confession. Mr. Keith Wells sang a nice solo.

At Wingham on Jan. 9 Bro. E. J. Saxby exhorted the church, and in the afternoon conducted the gospel service at Bootawa. On Jan. 16 Bro. W. J. Crossman addressed the church at Wingham, and in the evening preached the gospel, a number of strangers being present. The church appreciates the gift of an individual communion set from Sister C. Nash, B.A. Bro. A. M. Wynter exhorted on Jan. 23.

Last Lord's day, 16th inst., Bro. C. J. Puffett addressed the Young Worshipers and exhorted the church at Lidcombe. In the evening he conducted the praise and gospel services. On the 23rd Bro. Palgrave, of Loftus Park, exhorted the church. In the evening Bro. C. J. Puffett delivered the gospel message, first to the juniors and then to the seniors. Three lads of the Bible School made the good confession.

At Lismore on Jan. 9 Bro. G. M. Davis gave the morning exhortation, and Bro. W. T. Atkin preached at night. Bro. P. J. Pond was at Bangalow. Christian Endeavorers travelled by motor-bus to "Norwood," Bro. and Sister Davis's residence, on Monday, Jan. 17, and held a meeting there. Miss Ruby Smith has been added to the staff of the Bible School. Bro. Elder Hollingworth has been down with sickness, also Bro. Eric Hollingworth, but both are convalescent. Bro. W. Bytheway has also been sick with a poisoned arm.

On Sunday morning Bro. A. E. Illingworth was a very welcome visitor at Enmore, and his address was greatly appreciated. In the evening Bro. Paternoster spoke to a large audience on "What is Your Life?" On Wednesday, 19th, a special business meeting was held, and Bren. T. J. Andrews, J. Bardsley and E. J. Hilder were elected trustees for the manse property. Owing to the resignation of Bro. Whately as choir-master on the eve of an extended tour abroad, Bro. Purton was elected to fill the vacancy.

COMING EVENTS.

FEBRUARY 2 (Wednesday).—2 p.m. Boronia Women's Mission Band Third Birthday. Cr. Mrs. Angela Booth, a gifted speaker, will give an address. Good programme. All sisters cordially invited. Train leaves Melbourne 12.40.

FEBRUARY 3.—East Camberwell. Farewell to Mr. J. C. F. Pittman and welcome to Mr. A. Stephenson, in the chapel, on Thursday, Feb. 3. Good speakers. All friends welcome.

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.

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BIRTH.

WHITTINGTON (nee Mabel Bowers).—On Jan. 19, at St. George's Private Hospital, Kew, to Mr. and Mrs. F. C. Whittington, of "Emmaus," 5 Carroll-cres., East Malvern, a daughter (Marjorie Beryl). Both well.

DEATHS.

GRACIE.—On Jan. 16, 1927, at "Glenlossie," Fortescue-st., East Fremantle, W.A., Elizabeth Jane, beloved wife of Edward Gracie, loved mother of Muriel and Albert, and loved sister of Maggie (Mrs. G. Hill), aged 53. Peacefully sleeping.

LEE.—Passed away January 19, 1927, of pneumonia, at Private Hospital, Ivanhoe, John, dearly loved husband of the late Sophie Lee, who passed away suddenly at Templestowe on Nov. 3, 1926; loving father of Jean (Mrs. A. Crouch), of Doncaster, Nellie, William and Alison; loving father-in-law of Archie and Hazel; aged 73 years. Our dearly loved father and mother reunited after eleven weeks. With Christ, which is far better.

IN MEMORIAM.

STONER.—In loving memory of our loving daughter, Gertrude Maria Stoner, who departed this life on January 22, 1926, at Strathalbyn, S.A.

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WAVES AND PENDULUMS.

(Continued from page 51.)

punishment and no punishment at all. It will generally be found that truth lies midway between the extremes. The tendency is to emphasise that to which we have devoted most attention or which we find others have neglected. It is well to remember that true religion comes from God who alone is without variability. The grotesque, the one-sided and the absurd are not from him. Any doctrine founded on an isolated passage capable of more than one interpretation, and out of harmony with other indisputable passages, must be examined with caution. In all such matters it is well to "prove all things, hold fast that which is good."

OBITUARY.

FORD.—The church at Semaphore, S.A., has been called upon to part with another member in the person of Sister Mrs. Constance Ford, who received the home-call on the night of Jan. 7. Owing to ill-health our sister had been unable to attend the church services for the past two years, but although denied this privilege she was always interested and glad to hear of the progress of the work. Sister Ford was very patient in suffering, and looked forward with joy to the time when she would be removed from her earthly home to dwell in that "house not made with hands, eternal in the heavens." The last words she spoke to the writer when he visited her just before she passed away were, "It is well with my soul." To the husband and family of our departed sister the church extends its deepest Christian sympathy.—G.R.

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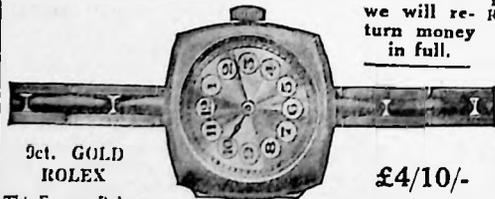
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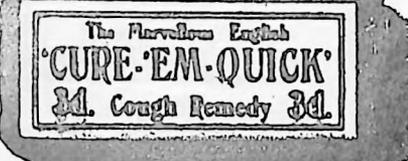
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