

# THE AUSTRALIAN CHRISTIAN

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

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## On Speaking to Others About Religion.

SOMEONE once said to John Wesley that he should speak of Christ to no one except when moved to do so.

Set thinking by the statement, he resolved to put it to the test. So he rode from London to York, playing fair by the experiment, and when he got to his journey's end realised that he had felt no inward promptings at all, with the result that not a single individual had been addressed by him on the subject of religion. With characteristic vigor, after describing the experience in his journal, he adds, "It is all a device of the devil."

Most people are disposed to be reticent about religion. Few things are so generally disliked as volubility concerning sacred things. We talk freely about politics, sport, fashions, and domestic affairs, but as soon as a spiritual topic is broached a hush falls on the company. Nothing seems to drive people into their shells with greater expedition. Consequently many Christians have got into the way of keeping silence on these supremely important matters. They shrink from a too-obvious display of religious zeal. The many pitfalls which lie in the path of him who would bear a bold witness frighten them. They hate the thought of "casting their pearls" where they would be trodden in the mire. "Let our lives speak," they say. Thus, like John Wesley, they make long journeys, mix with men and women day in day out, yet seldom or never speak a word to any about the most urgent and significant things of life.

That a sound Christian character is eloquent even when no words are spoken, no one will deny. It may sometimes be the only possible way of exercising a good influence. There is a time to be silent, as Jesus so effectively showed on more than one occasion. There is also a time to speak. Silence can be carried too far. In religion, as in art, reticence is a principle which must be observed. The master-painter knows what to leave out as well as what to put in. Yet if he were to leave

out too much his picture would certainly be a failure as if it were overcrowded. He must hit the happy mean. Many followers of Christ rely too much on the silent witness of their lives, with the result that they often miss priceless opportunities of doing good.

There is urgent need in the church and the world to-day for a revival of balanced, informed, and tactful religious conversation. One who can talk winsomely about spiritual things has a decided advantage over even the most magnetic preacher. For hearers in a congregation are apt to apply the sermon, not to themselves, but to others. Conversation is more direct. The word gets home into the conscience. The biographies of notable Christians show how many were started on the path of high endeavor, not by the fiery eloquence or persuasive pleadings of the pulpit, but by the word fitly spoken, perhaps by a humble and unlettered person who saw that the soil was ready and waiting for the seed.

Franklin once said, "As we must give account for every idle word, so we must for every *idle silence*." There are, one fears, many "idle silences" on this subject of religion in our relations with our children and our friends, our work-mates and those other pilgrims whom we meet on the world's highway, walk with, perhaps, for a while, and then bid farewell. Or, maybe, they are cowardly or thoughtless silences. We do not speak because we fail to see our opportunity or fear what others may think. The lifting of a supercilious eyebrow or the

apprehension that it may be lifted, has more power to silence us than the possibility of doing imperishable good has to make us speak. Yet silence may mean apostasy. It may be the indirect cause of another's moral and spiritual disaster. It were as grave an offence to refrain from uttering a warning to a traveller who has lost his way in the dark as to plan his fall over the precipice. To refuse to speak when we clearly ought to do so, leaves us as guilty as the wretch who deliberately withholds food from a starving man.

"A word fitly spoken is like apples of gold in baskets of silver," said the ancient sage. It blesses him that gives as well as him that takes. Its beauty is as great as its usefulness. Only when a man is faithful in his witness does he begin to understand properly the significance of the truth he passes on. As the gem exchanges hands it glints and sparkles with new meanings. As the torch lends its flame to another it burns all the more brightly itself. He who, like his Master, has learned the art of religious conversation, providing it is backed up by an impressive and consistent character, carries a blessing with him wherever he goes. The homes he visits will cherish his memory. Though his name may never get into the newspapers, joyous eyes in heaven will watch his progress through the world, marking all along new lamps lit from his, new hearts warmed, new lives made fruitful by his ready word.

To be able to talk charmingly about religion, and to escape the snare of cant and insincerity the while is a gift of great rarity and value. Yet its secret is very simple. When the heart overflows with the love of God, others cannot fail to be aware of the fact. In the wistful anxiety for other's enrichment there is no place for the obnoxious superiority of the Pharisee. The spirit rings true. It is the man that speaks, not mere doctrinal belief. With joy he draws water out of the wells of salvation that others also may drink. Tact, that

### GOD IS AT THE ANVIL.

God is at the anvil, heating out the sun;  
Where the molten metal spills.  
At his forge among the hills,  
He has hammered out the glory of a day that's done.

God is at the anvil, welding golden bars;  
In the scarlet-streaming flame  
He is fashioning a frame  
For the shimmering silver beauty of the evening stars.—Lew Surett.

gift of being able tenderly to read another's soul, that fineness of touch and sensitiveness to the moods and aspirations of the people about us, so essential if we are to

speak successfully to them about religion, come instinctively to those who dwell near the heart of God.—A. J. Edmonds, in "Sunday School Chronicle."

## Reading Matthew's Gospel.

JANUARY, 1928.

One of the suggestions made for 1928 is that we try to interest our congregations in reading the life of Christ in Matthew's gospel during January. I propose to attempt it, and give to all a little vest pocket gospel for use, basing my preaching on that book during the entire month. Anything that will bring people back to read the gospel story for themselves will be worth while. Others may be following the same suggestion. A brief outline analysis might be of help if put into an earnest reader's hands. I propose to try this also.

The following, based on an analysis of Dr. Harris, in an old issue of the "Homiletic Review," may be of help to others and stimulate interest in the earnest minded:—

### MATTHEW.

*Theme: Jesus the King.*

Author.—Matthew, also called Levi (9: 9; 10: 3). Tax-gatherer, disciple, apostle.

Date.—Before Jerusalem was destroyed (24: 15; 27: 53). Probably about A.D. 66.

#### I. The advent of the King (1: 1—4: 16).

1. Lineage; nativity; infancy, hidden years.

2. The forerunner: his baptism in Jordan; his testing in the wilderness; the gateway to public ministry.

3. Withdraws into Galilee. His work opens. "This is my beloved Son."

#### II. The Person and power of the King. (4: 17—6: 20).

1. The proclamation of the principles of the kingdom. Sermon on Mount (chs. 5-7).

2. What the King can do. Various miracles of power over men's bodies and mind; over souls, in forgiving sins; over powers of nature: over death itself.

3. The propagation of the kingdom (9: 36—10: 50). The apostles—names, mission, message.

4. Antagonism to the King. The shadow of the cross is seen. Received and rejected.

5. The mysteries of the kingdom revealed in parable, chap. 13).

6. The crisis in the King's life (14: 1—16: 20). The herald murdered. The King confessed by his own as the Christ. The coming church and its one foundation revealed. The cross clearly foretold. "On this rock I will build my church."

#### III. The rejection and passion of the King (16: 21—27: 66).

1. The cross foretold (his and ours). The crown and final triumph shown in the trans-

figuration—"the King in his beauty." "Hear ye him."

2. The King sets his face to go up to Jerusalem. Scenes and lessons by the way. Conflict with the rulers. *Ichabod*—house left desolate (23: 34-39).

3. The fortunes of the kingdom outlined (chaps. 24, 25). Parables and pictures of judgment.

4. The King arrested, tried, crucified, buried. "This is Jesus, the King of the Jews." But alas! Joseph's new tomb in the garden holds the King (chap. 26: 27). If that were the end?

#### IV. The triumphant power of the King (chap. 28).

1. The resurrection of the King. An empty tomb, a living Lord. Heaven and earth are interested.

2. The witnesses of the resurrection. Jesus has conquered death and the grave. Fearful disciples become fearless apostles.

3. *The great commission of the King* (28: 18-20).

*His Imperial Claim*—"All power is given to me." *His Imperial Command*—"Go, disciple, baptise, teach." *His Imperial Promise*—"Lo, I am with you always." *The final outlook*—"The consummation of the age."

*Question: Who is this? "Thou art the Christ, the Son of the living God."*

Be noble—that is more than wealth,  
Do right—that's more than place;  
Then in the spirit there is health,  
And gladness in the face;  
Then thou art with thyself at one,  
And, no man hating, fearest none.  
—George Macdonald.

## Looking to the Regeneration of Society.

I am sure that any reliable student who intelligently views human situations and world conditions in these crises years of the world's history realises that we are facing most crucial hours—hours of social earthquakes and human landslides; hours when the political sun turns to darkness and the racial moon turns to blood. Mr. H. S. Coffin says, "Our world is supremely wistful for a new spirit. We have glorified, and not without reason, in vast scientific advances which have marvellously altered the externals of life. But the demand of the hour is for inner transformations, for characters adequate to manage these hugely augmented forces. And when the wisest of our day try to describe what this wished-for spirit is, in inter-racial and international relations, in industry, in education, they give us something surprisingly reminiscent of a life lived nineteen centuries ago."

Gandhi says, "The man to whom India owes the most is the man whose feet never touched her soil." This man, Christ Jesus, is the hope of America and hope of the nations and the hope of the age. Phillips Brooks said, "The idea of Jesus is the illumination and the inspiration of existence. Without it moral life becomes a barren expediency, and social life a hollow shell, and emotional life a meaningless excitement, and intellectual life an idle play or stupid drudgery. Without it the world is a puzzle, and death a horror, and eternity a blank."

The church is the organised agency under God for building the kingdom among men. The kingdom must reflect the King. Men have a right to expect to find in it what they found in him. His programme voiced

in his prayer is, "Thy kingdom come, thy will be done on earth." This means nothing less than the regeneration of human society with all its individual units. Cope says, "The ultimate objective of Christianity is the realisation of the kingdom of God—that institution and organisation of humanity, that perfected social order in which the will of God is realised in the complete good and well-being of all men." When we really preach and truly practise the unadulterated Galilean gospel, the students from other lands will cease saying, as they are saying to-day, "We want your Christ, but we do not want your Christianity."

Our fathers started this Restoration Movement one hundred years ago for this very purpose—to restore primitive Christianity in spirit, doctrine and life. The above criticism shows that we have preached the doctrine strenuously but have practised the spirit and life feebly. This, no doubt, is one of the greatest sins of the age and accounts for the feebleness and defeat of a divided, devitalised, denominationalised church. If we can bring our whole brotherhood (and I sincerely hope all brotherhoods) to take Jesus seriously, and really spend three sincere, consecrated, dead-in-earnest, spiritual years in Christ's College, under his own teaching, and then in the spring of 1930 every church put on a Fifty-Day, real Pentecostal Revival, we will shake the earth. In far-reaching results the 1900th Anniversary of Pentecost promises to be the greatest day in the history of Christianity.—Charles Reign Scoville, Chairman of Committee of Fifteen, on the Nineteen Hundredth Anniversary of Pentecost.



# Is Christianity True ?

T. H. Scambler, B.A., Dip.Ed.

In affirming that Christianity is true, I wish to make clear in the first place what I mean by Christianity. In common speech it is a somewhat vague term. Lessing, the German Deist of the 18th century, said: "Christianity has been tried for nearly 2,000 years; it is now time to try the religion of Christ." If that distinction were made I would defend the religion of Christ as against "Christianity." We must not confound Christianity with Christian nations, so-called. There are no Christian nations in the complete sense of the word, and I would not for a moment defend many things that are done in countries where Christianity predominates. Nor am I willing to defend the organised churches as equivalent to Christianity. Many things have been done in organised churches which Mr. Langley rightly condemns. I would join with him in the condemnation. I am not tonight defending Judaism, as set out in the Old Testament, nor will the limits of the debate allow a discussion of the inspiration of the Old Testament.

By Christianity I mean specifically the system of religious faith and morals to be derived from the teachings, character and work of Christ, as conveyed to us in the New Testament. From the standpoint of conduct, Christianity is the practice of the mind of Christ.

In this discussion two positions will be set before you—the faith of a Christian and the faith of a Rationalist. My acceptance of Jesus Christ as my Saviour is a matter of faith. The position of a Rationalist with regard to the world of reality is also a matter of faith. In neither case can the argument be demonstrative. Of course, as W. B. Schlie says, in "The Psychology of Religion," our beliefs must be brought to the bar of logical determination. The distinction between belief and credulity must be maintained.

My object then, is to show that of the two positions, Christianity is the more reasonable.

I wish briefly to advance four arguments in support of my affirmation that Christianity is true.

## The Wondrous life.

My first argument is based on the wondrous life of Jesus Christ. He is "beyond all reasonable question, the greatest man who ever lived." In the realm of moral character, he is supreme among men. "Through all the aeons . . . among all the best, is not to be found one to compare with him."

He made the remarkable claim of sinlessness. I need not stay to demonstrate that. His friends affirmed it. Though they were Jews fully believing their Scriptures which said, "There is none righteous, no, not one," they made one exception—"He did no sin." His enemies were witnesses to it. With all their malice, they dared not prefer against him any moral charge, and their insinuations, such as "This man receiveth sinners and eateth with them," fell harmless upon him.

The gospel writers do not merely affirm his sinlessness. As P. Carnegie Simpson said, "that were easy. They exhibit it, which it were simply impossible to do except from the life. We have there what Jesus said and did in all kinds of circumstances and on all manner of occasions—in public and private, in the sunshine of success and in the gloom of failure, in the house of his friends and in the face of his foes, in life and in the last great trial of death. It is the detailed picture of a man who never made a false step, never said a word that ought not to have been said, never, in short, fell below perfection."

This idea of Christ's character has impressed itself on the world in a remarkable way. I cannot do better in support of this assertion

than to quote the statements of leading Rationalists. W. R. Cassels, in "Supernatural Religion," said: "He presented the rare spectacle of a life, so far as we can estimate it, uniformly noble and consistent with his own lofty principles, so that 'the imitation of Christ' has become almost the final word in the preaching of his religion, and must continue to be one of the most powerful elements of its permanence."

John Stuart Mill: "Whatever else may be taken away by rational criticism, Christ is still left—a unique figure, not more unlike all his precursors than all his followers, even those who had the direct benefit of his teaching."

Quoting again from the sane and acute J. S. Mill: "It is no use to say that Christ as exhibited in the Gospels is not historical, and that we know not how much of what is admirable has been superadded by his followers." For as Mill goes on to ask: "Who among his disciples was capable of . . . imagining the life and character revealed in the Gospels?"

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## THE PRE-EMINENT CHRIST.

A company of English literary men, including Charles Lamb, Hazlitt, Leigh Hunt and others, one day fell to discussing persons they would like to have met, and after naming every possible name in the gallery of fame, whether worthy or unworthy, Charles Lamb said in his stammering way to the company: "There is only one Person I can ever think of after this. . . . If Shakespeare was to come into this room, we should all rise up to meet him; but if that Person was to come into it, we should all fall and try to kiss the hem of his garment."

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Only one thing accounts for it: they had a model and copied it faithfully. The perfect life was lived before their eyes, and the wondrous picture is due to the fact that in simple veracity they told the story of his life.

Jesus claimed to be divine. If he spoke the truth, he was divine. If he did not speak the truth, he was not good.

Here then is the dilemma: Either he was divine or he was not good; either he was divine, or that picture of a perfect character in the Gospels has no reality behind it; either he was divine, or the wonderful impression made by his character on the world of men, including leading Rationalists (for in addition to those I have quoted, I could give you equally striking testimonies from other Rationalists—Renan, Strauss, Matthew Arnold, Lecky) was made by the greatest deceiver in history.

Jesus Christ is divine; Christianity is true.

## The Matchless Teaching.

My second argument is based on the matchless teaching of Jesus Christ. Time will permit but a brief emphasis upon the leading features of the teaching of Christ. In the first place it is characterised by a passion for righteousness. "Seek ye first the kingdom of God and his righteousness." "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." "Blessed are the pure in heart, for they shall see God."

In the second place I ask you to notice the radical nature of Christ's teaching on righteousness. He traced character back to the inner

motive and thought, so that not only the acts, but the thoughts of the heart may be murder or adultery.

In the third place note that in Jesus' teaching love and service to others at personal cost is strongly emphasised. "I am amongst you as one that serveth." He urged upon them the ideal of ministering to others instead of being ministered to. It is interesting to note how his great decisions upon important questions hinged upon the idea of service to others. Thus the last great judgment is to be determined by the way that men care for or neglect their brethren in need—the hungry, the thirsty, the sick, the imprisoned. He expounds the law of the sabbath with reference to human needs. The great commandments of the law include, "Thou shalt love thy neighbor as thyself."

In the fourth place his teaching has permanent validity. Dr. G. J. Romanes, once an atheist, but who before his death became a believer, said: "One of the strongest pieces of objective evidence in favor of Christianity is not sufficiently enforced by apologists. Indeed I am not aware that I have ever seen it mentioned. It is the absence from the biography of Christ of any doctrines which the subsequent growth of human knowledge—whether in natural science, ethics, political economy, or elsewhere—has had to discount. This negative argument is really almost as strong as the positive one from what Christ did teach. For when we consider what a large number of his sayings are recorded of—or at least attributed to—him, it becomes most remarkable that in literal truth there is no reason why any of his words should ever pass away in the sense of becoming obsolete." It certainly is remarkable that there is nothing in the teachings of Jesus that implicated it with the temporary notions of his own day or—which is still more remarkable—has brought it into collision with the later discoveries of science or criticism.

A fifth point I would emphasise is the superior character of the teachings of Christ in comparison with that of other teachers. Quoting further from Romanes: "Contrast Jesus in this respect with other teachers of like antiquity. Even Plato, who, though some four hundred years before Christ in point of time, was greatly in advance of him in respect of philosophic thought, is nowhere in this respect (he is speaking of spiritual and moral matters) as compared with Christ. Read the Dialogues, and see how enormous is the contrast with the Gospels in respect of errors of all kinds, reaching even to absurdity in respect of reason, and to sayings shocking to the moral sense. Yet this is confessedly the highest level of human reason on the lines of spirituality, when unaided by alleged revelation."

There is but one way of accounting for the matchless teaching of Jesus Christ. He was divine, and Christianity is true.

## The Ethical Programme of Christ.

My third argument is based on the ethical programme of Jesus Christ. Henry Drummond said: "What Christ came here for was to make a better world. The world in which we live is an unfinished world. It is not wise, it is not happy, it is not pure, it is not good—it is not even sanitary. . . . This teeming universe of men in which we live has almost all of its finer color and beauty yet to take. Christ came to complete it."

You remember that Christ came one day to Nazareth, his own city, and entered the synagogue. He read from the prophecy of Isaiah—the part now numbered chapter 61, verses 1-3, which begins: "The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted." Drummond called this The Programme of Christianity. "Remember as you read the words," he said, "to what grim reality they refer. Recall what Christ's programme really was, what his society was founded for. This programme deals with



## The Home Circle.

Conducted by J. C. F. PITTMAN

"It is strange we trust each other,  
And only doubt our Lord,  
We take the word of mortals,  
And yet distrust His word;  
But oh, what light and glory  
Would shine o'er all our days,  
If we always would remember,  
God means just what he says."

### A SICK ELEPHANT AND THE CHEMIST.

Mr. E. H. Bostock, who has been called the "English Barnum," has published the story of his life. Here is a typical good story from the book:—

"While at Tenbury in April, 1875, our African elephant (Lizzie) was taken ill with colic, and, to our consternation, the only veterinary surgeon in the district could not be located. Apprehensive of losing this valuable animal we called in the local chemist. When he arrived the elephant was in great agony, and seemed to be at death's door. The chemist became very interested in his unorthodox case, and at once prepared a medicine, which we offered to the suffering animal. To our delight she swallowed it without a demur. Had she not been disposed to take the medicine of her own accord, readers will readily understand the difficulty we should have in forcing it down the throat of such a huge beast.

"To our great relief and joy the potion produced a beneficial result within an amazingly short time, and in the course of a day or two the elephant was again as fit as the proverbial fiddle. Now comes the sequel.

"Four years later the menagerie was back in the same town. As was our custom for 'booming the show,' we had a preliminary procession through the place in which the elephant, of course, participated. The local chemist, keen to have a look at his former patient, was standing on the kerb-stone watching the entrance of the menagerie to the town.

"Immediately she came abreast of him the elephant recognised her former benefactor, swung round, deserted the formation, and with a 'honk' of joy almost rushed the gentleman off his feet. Playfully she then fondled him with her trunk, and the procession was held up for several minutes by the animal's exuberance. I believe the druggist appreciated that token of gratitude from a dumb animal more than a £5 note.

"The explanation of the elephant's strange behaviour soon became public, and the unusual incident proved a good advertisement for our show, the local people flocking to see the elephant which had not forgotten a townsman who had done her a good turn."

### THE STUDENT AND THE OLD FATHER.

A student once went for advice to a pious old man and said to him: "Father, I love much to hear about God and spiritual things; but all the good I hear seems to go in one ear and out at the other; I forget it so soon and it grieves me."

Then the old father said: "My son, take this basket and bring it to me full of water."

The student obeyed; he took the basket and went to a brook and worked hard for a long time, but he could get no water to stay in the basket; as soon as it was full it became empty again. Then at last he got tired, for he saw that all his labor was in vain; so he went back to the father, and told him what had happened and how the water would not remain in the

basket. Then the father said: "Give me the basket and let me look at it." And when he took the basket in his hand and had examined it he said: "Now, see, my son, you have not worked in vain; true it is, indeed, that no water has remained in the basket, but it has washed it clean and pure. So it is, too, with you, and everyone who hears and reads God's word with diligence and prayer; he may not retain everything, but still it purifies his mind, and makes him more fit for heaven."—Selected.

### JUST LUCKY.

("Opportunity usually comes disguised as a hard job.")

To a young man's door a spirit came,  
And, knocking, cried, "Success and fame  
Are yours if you follow me."

But he scornfully answered, "Let common clay  
Follow Work; I'll be led an easier way  
By Opportunity."

He waited in vain the expected call;  
No easy road could he find at all,  
And his youth passed swiftly by;  
While a wrecked soul, rising from where he had lain,

Seized upon Work to ease his pain,  
And willed once more to try.

He followed Work through a desperate night  
Of painful steps up a pathless height,

But when morning flushed the skies  
And the valley awoke from sluggish sleep,  
He stood on the crest of the mountain steep  
With the world before his eyes.

The greatest men hastened to give him praise;  
His feet were set in pleasant ways,

Though he wondered how this could be,  
Until Work cast his drab robes aside  
And stood in the sunshine glorified  
As Opportunity.

But the failure, down in the valley dim,  
With envy cast his eyes on him,  
And said: "The lucky chap!  
Give me just half of that man's chance  
And I'd change the whole world's countenance;  
He certainly has a snap."

—Oliver L. Rayburn.

### HELP NOT NEEDED.

Boy Scout (to old lady)—May I accompany you across the street, madam?

Old Lady—Certainly, sonny. How long you been waitin' here for somebody to take you across?

### JUST IN TIME.

The railway carriage was crowded as the young man opened the door and asked in a sarcastic voice: "Is this Noah's Ark full?"

"Yes," was the reply from a grumpy man in the corner. "We're all here except the ass. Come in."

### VERY OBLIGING.

A lady leaving home for the day locked everything up carefully, and for the grocer's benefit left a card on the back door.

"All out. Don't leave anything," it read.

On her return she found her house ransacked and all her choicest possessions gone. To the card on the door was added: "Thanks. We haven't left much."

## The Family Altar.

J.C.F.P.

Monday.

Arise ye, and depart; for this is not your resting-place.—Micah 2: 10.

"Come, let us anew

Our journey pursue,  
With vigor arise,

And press to our permanent place in the skies."

Reading—Micah 1: 1—6: 2.

Tuesday.

The shield of his mighty men is made red, the valiant men are in scarlet.—Nahum 2: 3.

In Dante's paradise are placed the soldiers of the cross. "Across the glowing surface of the planet a great white cross shone like the milky way, and through its light Christ himself flashed forth mysteriously. Souls of martyrs and crusaders in the form of 'ruby splendours' moved up and down and from side to side, along the white pathway of the cross, singing as they moved a song of praise of which Dante understood only the words, 'Arise and conquer.'" Reading—Nahum 1.

Wednesday.

For though the fig-tree shall not flourish . . . yet I will rejoice in Jehovah.—Hab. 3: 17.

"Though dark be my way, since he is my Guide,  
'Tis mine to obey, 'tis his to provide;  
Though cisterns be broken and creatures all fail,  
The word he hath spoken shall surely prevail."

Reading—Hab. 2: 1-14.

Thursday.

Seek ye Jehovah, all ye meek of the earth, that have kept his ordinances; seek righteousness, seek meekness; it may be ye will be hid in the day of Jehovah's anger.—Zephaniah.

Zephaniah paints a very dismal picture. "There is no great hope in his book, hardly any tenderness, and never a glimpse of beauty." Yet here, at any rate, we see a ray of light. There is hope even yet for penitent and obedient souls.

Reading—Zeph. 2.

Friday.

The precious things (Heb. desire) of all nations shall come.—Hag. 2: 7.

The long-expected one came, and now we can sing—

"Israel's strength and consolation,

Hope of all the earth thou art;

Dear desire of every nation,

Joy of every longing heart."

Reading—Hag. 1-2: 9.

Saturday.

Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain, and he shall bring forth the top stone with shoutings of grace, grace, unto it.—Zech. 4: 7.

"Give me the faith which can remove

And sink the mountain to a plain;

Give me the child-like praying love,

Which longs to build thy house again;

Thy love let it my heart o'erpower,

And all my simple soul devour."

Reading—Zech. 4.

Sunday.

In that day shall there be upon the hills of the horses, Holy unto Jehovah.—Zech. 14: 20.

Dr. Livingstone wrote thus to his sister:—

"Let us seek—and with the conviction that we cannot do without it—that all selfishness be extirpated, pride banished, unbelief driven from the mind, every idol dethroned, and everything hostile to holiness and opposed to the divine will crucified; that 'holiness to the Lord' may be engraven on the heart and evermore characterise our whole conduct. This is what we ought to strive after; this is the way to be happy; this is what our Saviour loves—entire surrender of the heart. May he enable us by his Spirit to persevere till we attain it! All comes from him, the disposition to ask as well as the blessing itself."

Reading—Zech. 11.

# Prayer Meeting Topic.

December 21.

THE MESSAGE OF HIS NAME.  
(Matthew 1: 21.)

F. J. SIVYER, B.A.

"Thou shalt call his name Jesus; for he shall save his people from their sins." Our Lord has been given many very fitting and very significant names, both in and out of the Bible. For example, in the Scriptures, he is referred to as "the Prince of Peace," "the Dayspring from on High," "the Good Shepherd." The Indians of North America called him "the Pathfinder," and African natives, "the Dew-drier." Each of these designations is deeply meaningful, but none can approach the divinely appointed name—Jesus.

The true significance of this name is often missed. Many hail him as the world's greatest teacher. Others revere his spotless, full-orbed character. Others again acclaim him as the greatest reformer of all time. But the heaven-given name indicates that he has a nobler ministry to fulfil, a diviner service to render, a costlier sacrifice to make. "He shall save his people from their sins."

### Sins of the Times.

Jesus in his ministry was confronted with three notorious forms of sin which belong to every age. The publicans represented the lost class. They had so given way to the appetites of the flesh that theirs was by far the most obvious form of sin. Yet Jesus mingled freely with the publicans, declaring he had come to seek and to save the likes of them. Then there was the sin of the Pharisees. In spite of their great professions, they were shams and hypocrites. Christ's condemnation of them was vehement and unsparing. The Sadducees were sceptics of that day. Cold, cynical worldly, they treated the message of Jesus with ridicule and contempt. But sins are like icebergs, that which is seen is least. Jesus lifted the veil and revealed what lies hidden beneath. "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies."

### How Jesus Saves.

By his words Jesus revealed what lies hidden in the human heart. By his death on the cross he reveals the terrible nature of evil. Sin takes God's best, his Son, and nails him to a cross of shame. Christ's purpose in revealing this is "that we being dead to sin should live unto righteousness." He saves by first producing in us a recoil against sin. "The other day," says Jas. Reid, "I was looking over a book of surgery in which were photographs of the bodies of children maimed and malformed by disease. And it came to me in a flash that was like a sword-thrust that this is what sin is, the selfishness, individual and corporate, working out in slum conditions and blind passion, that takes the bodies of little children that God was trying to make so beautiful and gives them over to crucifixion! As we see that we are radically changed. We come to hate sin. We would dissociate ourselves from it if we could. Its roots in us are shaken, if they are not broken."

The cross reveals also that the sacrifice he made was the outcome of his yearning love to possess us and liberate us from the thralldom of sin. "He loved me and gave himself for me." It is as we yield ourselves to this strong Son of God, whose love is immortal, that we come to self and producing in us a higher self, like unto his own glorious Self. "It is no longer I that live, but Christ liveth in me."

But Christ's redemption does not end there. He is an ever-living, ever-interceding Saviour. He is able to save to the uttermost, seeing he ever liveth to make intercession for us."

TOPIC FOR DECEMBER 28.—THE GOODNESS OF GOD.—Psalm 103: 10-12.

# Our Young People.

Conducted by Leslie C. McCallum, M.A.

### OUR INDIAN BIBLE SCHOOLS.

Mr. and Mrs. Reg. Enniss and Lola have been in India visiting our mission stations. Bro. Enniss writes a very interesting account of how Sunday School work is carried on in India. He says, "It is Saturday morning, and I have just been across to see the children of our Bible School at their annual examination. The examination is arranged by the Indian Sunday School Association, and our school has its part with many others. In the church building I found 53 boys and girls busily engaged answering the questions set. They do not have nice seats and desks, but all sit upon the floor. There they were, each with a little bottle of ink and a pen, writing away so busily as to hardly notice the entrance of visitors. The questions were set in Marathi, and so could not be understood by me, but I am hoping to forward you a translation of the questions into English. I am sure you will agree with me that the children here are learning well to be able to give answers to such questions." This is especially so when one learns that many of the children have only reached the second standard in the day school.

"From the chapel I walked across to one of the rooms of the day school. There I found the little tots sitting round on the floor and waiting their turn for examination. There were 27 of them, making a total for the school of 80. Can any school of two hundred members in Australia match this? And further they were not required to sit; their attendance being quite voluntary. In all 83 had entered their names. Rather good that only three should fail to come. The little ones were not required to write their answers, but were being taken out one by one to another room, there to face a teacher from the big school, and to give the answers upon which depended their success or failure.

"I have been amazed at the ability of the little children in some of our village schools here. They repeat Scripture fluently, and answer questions in a remarkable way. And so the messages of God's word are being carried into the homes of the people. None of us will believe that the seed thus sown can be lost."

Here are some of the questions that our Indian scholars were called upon to answer: "Give a short story of the Separation of the Kingdom of Israel." "Give a short account of the life of Amos and his advice to the nation of Israel." "What was the meaning of 'Jesus' when the angel named him so?" "Why did the people rejoice and spread their clothes on the way when Jesus entered into the city of Jerusalem riding on a pony?" These few questions will be sufficient to show that an Indian Sunday School exam. is no mean test of Scripture knowledge.

We thank Bro. Enniss for his very interesting letter, which we hope will help to strengthen the interest of our young people in our mission stations in India. Remember that when you give to missions or ask God to bless and help the missionaries in their work you are helping on the work of God among the children of India.

### CHRISTMAS BOXES.

Presents given at Christmas time are usually referred to as Christmas boxes. The idea is a survival of olden times.

Long, long ago it was the custom to place alms-boxes in the churches on Christmas Day to receive gifts of money for the benefit of the poor, and these gifts were distributed on the following day, which thus received its name of Boxing Day.

Later, the watchmen, apprentices and others used to go round from house to house collecting

for their own benefit, and to receive the money gifts they carried little earthenware boxes.

Ever since these times Christmas presents have been known as Christmas boxes.

### NEWS AND NOTES.

#### Queensland.

The annual banquet of the Square Club at Albion, Queensland, was held on Thursday, Dec. 1. The club captain, Harry Payne, was in the chair. Eats, ice cream and drinks vanished almost miraculously when the boys began operations.

The toasts were as follows:—The King, by the Chaplain; the Ladies, who arranged and waited on the table, by Gilbert Rogers; the Square Club, by Leslie Enchelmaier, responded to by the club Commandant, Mr. H. G. Payne; Visitors, by Geo. Payne, response by Mr. Eric Enchelmaier; Our Instructor, by Jack Waddington, response by Mr. Louse; the Dads, by Charlie O'Reilly, responded to by Mr. D. Tiplar; the Kids, by Mr. J. E. Ash, response by Gordon Taudevin.

The presentation of medals won on the year's work was then made. Mr. Louse, the gym instructor, presenting the first prize, a gold medal, to Eric Walker. The second and third prizes (silver medals) were presented by the Commander to Dudley Rogers and Gilbert Rogers respectively.

On behalf of the lads the vice-captain, Eric Walker, presented Mr. Louse with a pocket diary. This ended the proceedings, and the club then went into recess until the new year.

#### New South Wales.

Arrangements are being made by the New South Wales Bible School and Young People's Department to lease a hall at Concord West with a view to the opening of a Bible School in that centre. Members and friends in the new suburb of Earlwood are also being called together for the purpose of talking over the establishment of a Bible School in that suburb.

The committee is co-operating with the Band of Hope Union and the Social Questions Committee in extending a welcome to the National President and the Secretary of the Band of Hope Union of Australia, who are visiting Sydney this month.

Further steps have been taken towards organising a fifty days' campaign of prayer and preparation throughout the State with a view to increasing the Bible Schools in New South Wales. The campaign is to commence on January 15, and is to culminate in a rally Sunday and a record offering on March 4.

The constant duty of every man to his fellows is to ascertain his own powers and special gifts, and to strengthen them for the help of others. —Ruskin.



Young Converts' Class, Carnegie, Vic.

## Foreign Missions.

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

### SHANGHAI NEWS.

Miss Tonkin has just received a letter from an old pupil of the Shanghai school, and one of the young men who became a Christian during Miss Tonkin's work in China. He has established schools in other parts of Shanghai, and now reports that they have schools with 600 scholars and 40 teachers. He said that they could have many more scholars and schools if they were able to secure more workers.

### DR. KILLMIER'S FURLOUGH.

Since the receipt of the cable in last week's issue, a letter has come from Dr. Killmier explaining the reason for his taking furlough at the present time. "If in December of this year circumstances do not appear hopeful and the Consul holds out no hope of our going to Hueilichow by March or April, we may as well return to Australia for furlough providing I can make arrangements for the work to be carried on at Hueili, that is regarding finances and the school work, etc. We cannot hope to travel in the summer even if we had permission, and that means we shall be unable to get to Hueili before November, 1928, by which time we would nearly have had our furlough." We are sure that Dr. and Mrs. Killmier will receive a very hearty welcome from the Australian brotherhood on their return from China. The doctor has done a splendid work both in the medical and evangelistic fields, and will have a thrilling story to tell to our churches.

### BRO. AND SISTER ANDERSON.

Bro. and Sister Anderson after visiting Queensland will probably return to Victoria, and for the present enjoy the rest among their home folks until the arrival of Dr. Killmier.

### CHILDREN'S DAY CONTRIBUTIONS.

The returns from Children's Day are very slowly coming in. Some schools have not been able to observe the day, but will do so later. Some schools who have indefinitely postponed the holding of our Children's Day service have taken up a contribution and sent us on the money. We hope that every school in Australia will take part in the offering. Our great hope for the future is the missionary training the children get in the school. Don't let our children miss the happiness of contributing to the work, especially among the children in foreign lands. Let us have the joy of announcing to the missionaries that not one school in Australia has missed making a contribution to Children's Day. We are glad that this is the story of our churches on Foreign Mission Day. I do not know one church in Australia that fails to send us an offering for Foreign Missions during the year. We want our schools to make the same record. The money contributed on Children's Day is used for giving presents of various kinds to the children on Christmas Day, contributing to the medical work on our stations, and the balance towards orphanage work. A correspondent wrote recently asking if it were true that the money subscribed for orphanage work is sometimes used for the general fund. We sent a reply stating that not only was this not true, but on the contrary money has to be still taken from the general fund to supplement the money we receive for orphanage support. A liberal offering on Children's Day will thus help our general fund.

Tasmania reports good offerings on Children's Day from the schools reporting. Out of six schools five have passed last year's offering.

Collins-st., Hobart, £5/8/4; West Hobart, £3/7/11; Tunnel Bay, £2/13/-; Dromedary, £1/4/-; Dover, £1/6/-; Geeveston, £2/13/-.

### BARAMATI CHURCH ANNIVERSARY.

The twenty-second anniversary of our Baramati church was held on Sunday, Oct. 9. We were favored by having two special speakers present from Poona—Messrs. Deshpande and Nathoji, of the United Church of Northern India. The Sunday School scholars and friends were delighted with a message from Mr. Nathoji in the morning, and in the afternoon Mr. Deshpande gave a splendid exhortation to the church. At the close of his address the president gave an invitation, and four lads from the Children's Home came forward to own Jesus as Saviour. This service was very well attended; practically all the local members were present, and some visitors from Shrigonda, Diksal and Indapur. About 80 remembered their Lord in the breaking of bread. After the service we all went to the Settlement, and after a short service of song Bro. Deshpande addressed the settlers. This meeting lasted for about two hours, and I believe had a wonderful effect upon the settlers.

### SHIRSUPHAL SCHOOL.

Bro. Coventry writes that you will be interested to know that we were having opposition at Shirsuphal. A rival school was started which went on for a few months. At last I had a meeting with all the leading men of the village, and they decided to close the opposition school if I would give them a new master. This I have promised to do. They have also promised to help provide a school building. One man has given a building site in the town 50 ft. x 40 ft., and only yesterday he made out a deed of gift to the mission of this piece of land, which he valued at Rs. 100. The villagers have promised to cart stones and timber, and supply labor when we are able to get some money for material to make a start. It has been a big fight or tug-of-war, as our head preacher called it to-day, but we have won a victory, and it now remains for us to possess the land. The school attendance has gone above normal; the people seem keen now as never before. We have suffered personally for Shirsuphal in years gone by, and we do pray that there may be a permanent work done in this village.

### ADDRESSES.

H. S. Bullen (secretary North Melbourne church, Vic.)—131 Leveson-st., North Melbourne.

J. Clydesdale (F.M. Secretary, N.S.W.)—"Ramsay," Phelp-st., Canley Vale.

J. Holloway (secretary Malvern-Caulfield church, Vic.)—Monowai-rd., Hartwell, Phone, W2577.

J. R. Leach (preacher Burwood church, N.S.W.)—18 Heydon-st., Enfield, Sydney.

J. Machin (secretary Wynnum Sth. church, Qld.)—"Alcaston," Cedar-st., Wynnum Sth.

Miss L. Rometch (secretary Victorian Women's Conference)—13 Florence-ave., Kew.

### WANTED.

Vacancy for elderly lady with a quiet married couple, no children; terms very moderate; Protestant. 12 Jarvie-st., E. Brunswick, Vic.

Brethren and sisters staying in Warburton (Vic.) are invited to meet for worship and breaking of bread with the Footscray Bible School camp on Sundays, Dec. 25 and Jan. 2, at 11 am. Location, close to Warburton House.

### COMING EVENT.

JANUARY 7 and 8.—Opening of Kyneton Chapel. Arrange to be present at the opening of the new Church of Christ Chapel at Kyneton on Saturday afternoon, Jan. 7, and at the special Sunday services on Jan. 8. Meals provided. Good motor trip.

### LYGON-STREET,

Lord's Day Evening,  
December 18, 7 p.m.

### SPECIAL CHRISTMAS SERVICE.

The Choir will sing a series of CHRISTMAS CAROLS and Barnby's "THE FIRST CHRISTMAS."

Soloists.

Miss Edna Bagley, soprano;  
Mr. T. Thompson, bass; Mr. Colin Dabb, tenor.  
Miss M. E. Pittman, L.M.A., Organist.  
Conductor, Mr. E. Tippett.

Recitation by Miss Elsie Preston.

Christmas Address by A. G. Saunders, B.A.

### SWANSTON-ST., MELBOURNE.

December 18, 1927.

### SPECIAL CHRISTMAS SERVICES.

Preacher, Dr. John L. Brandt.

Morning at 11, Communion.

Subject of Sermon, "Great Epics in History."  
Evening at 7, "A Visit to Bethlehem."

After shortened service the Choir will sing "Bethlehem" (Mauder),  
A sacred Cantata descriptive of the Birth and Life of our Lord.

Soloists: Mrs. Vernon Walker, soprano. Mr. Percy Blundell, tenor. Mr. Thomas George, baritone.

Pianist, Miss Olive McKillop, L.A.B.

Organist, Mr. C. H. Mitchell.

Conductor, Mr. J. Harold Barrett.

Offering for Christmas Cheer.

### VICTORIAN FOREIGN MISSIONARY COMMITTEE.

Monday, December 19, 1927, at 8 p.m.

SWANSTON-ST. CHAPEL.

### FAREWELL LANTERN LECTURE BY MISS F. M. CAMERON,

Matron of Girls' Home, Shrigonda, India.  
Beautiful Views of our Work among the Children on the Mission Fields.  
Farewell messages by representative speakers.  
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### IN MEMORIAM.

STEVENS.—In ever-loving memory of our dear mother, Elizabeth Stevens, who fell asleep in Jesus, Dec. 19, 1924. "She, being dead, yet speaketh."

"In the sweet by-and-bye

We shall meet on that beautiful shore;

In the sweet by-and-bye

We shall meet to be parted no more."

—Inserted by her daughters, Mabel and Elsie, and son-in-law, P.C.B.

### BEREAVEMENT NOTICE.

Mr. and Mrs. H. W. Clark and family, of Watson's Bay, Sydney, wish to return sincere thanks to their many friends for loving expressions of sympathy during their recent sad bereavement in the loss of their daughter and sister Beth.



# If Thou Shouldst Go Away.

A TALE OF THE WIMMERA PIONEERS.

(Continued.)

A. R. Benn.

That night we went to the Wesleyan service held in the home of one of the selectors (as they were then called, "farmers" came later). Once more Nelly pleaded very hard to be allowed to go with us, and we all backed her up, the result being that the five of us got off and walked through the paddocks to the place of prayer. The sermon that night was on a text I have never forgotten, though every word of the sermon itself has been buried in forgetfulness for years more than I can tell. It was one of the frightening texts of the Bible: "Therefore knowing the terror of the Lord, we persuade men." When we rose to sing the last hymn we discovered that Nelly was fast asleep, but when we got home mother never asked whether she had kept awake, and of course we never volunteered the information in case she would not be allowed to go again."

## CHAPTER XII.

Those happy days passed on, and once more spring was with us. The passing of those days had found us more and more satisfied with our new mother and sister. If mother were only a Christian, as mothers ought always to be, our cup would have been full to overflowing; but where Nelly was concerned there seemed to be no room for any improvement—a dearer and more lovable and loving little child there surely never was, and she was a help to me in this way, that she dearly loved the Saviour, and nothing was more delightful to her than to hear of Jesus, the children's friend; and, though she had been through no form, not even infant baptism, as her mother afterwards told us, yet she was a real little Christian, trusting and loving the Saviour whom she had now come to know in a way that seemed very wonderful and very beautiful. That Nelly was a Christian was a weight on the right side of the scale, the scale on which I was weighing Christianity. I am afraid that even this weight did not turn the scale, but it did keep it more in balance.

I am thinking to-day as I write of an afternoon long, long ago. I think it was when Nelly had been with us about four months. It was rather on the warm side that day, and we older scholars were wrestling with some problems in arithmetic, and Mr. Lynch, the teacher, was at the back part of the school examining some work that the smaller ones had been doing, when suddenly the atmosphere of the school became electrical. "Who wrote this?" we heard, and there was something in the tone of our Irish teacher's voice which hoded ill for someone. He had noticed some writing on the wall, and going nearer to it had found that it concerned himself—someone's opinion about the head teacher. It was short and to the point, and the point was sharp and stuck in:—"Old Lynch is an ugly brute." Our teacher was in a temper that made me frightened. "Was it one of you three girls?" was his next demand. Every eye turned on the three little girls in question. They were sitting nearest to the wall where the writing was; and to my unspeakable horror, Nelly was one of the three. "I can tell by the writing that it was one of the little ones," continued Mr. Lynch. All of the girls denied having written it, and the teacher made them come up to his desk, and gave them to understand that the guilty one was going to get such a punishment as had never been administered in the school, and that he was sure to find out who it was. Then the biggest girl of the three said that she had seen Nelly Bennett write it.

"You're a liar!" Everybody got a start. "Who said that?" thundered the teacher. Colin was on his feet, and his face was red with anger and excitement. "I did." "Come here, sir," and Colin walked out to the master's desk. "What right had you to call out like that and call any one a liar?" "Because she is one if she says that Nelly wrote that." "Do you know what it is she wrote?" "No, sir." "Then how can you tell whether she wrote it or not?" "Because if she had written it, she wouldn't have said she didn't." "I suppose because she is your sister, she can't tell a lie." Mr. Lynch now seemed to be more angry with Colin than with Nelly. "I'll teach you to give me impudence; hold out your hand." Then the cane came down with a savage hiss. I think poor Colin got four cuts. I can never forget his face. He was suffering a lot, and trying very hard, as a big boy will, to keep from crying, and Nelly, poor, soft-hearted Nelly, who had been pleading with the teacher not to beat Colin, was now crying in a way that started some of the other little ones crying also, and the school was properly in an uproar and state of sorrowful, angry excitement.

"Are you certain that you saw her write that?" I heard the teacher ask. "If you tell me a lie, I'll get you put in jail." I didn't hear what the girl said, but I did hear the teacher say to Nelly, "What did you mean by writing such a thing, and then telling a lie about it?" He was holding the cane, and his voice was enough to frighten the life out of a much older child that might be at his mercy, and poor Nelly was looking the picture of misery and as white as death. Then came those words, so dreaded by nervous children, "Hold out your hand." Then there was a commotion, and someone rushed up and cried, "You shall not touch her." It was poor brave Colin. In a flash Mr. Lynch turned on him, and down came the cane with a slash that, had it struck Colin on the head, might have ended his life. I'm not brave like Colin, neither was Alan, but we both sprang to our feet. It was evidently going to be the Bennett family against the teacher, whatever part the other children took; but something happened. There was a cry, and the next moment Nelly was lying white and unconscious on the floor. "You've killed her, now: you've killed her," Colin cried, kneeling down and taking her head very tenderly in his arms, and now forgetting how big he was, and crying hysterically. Then all was disorder. The teacher looked very frightened, and lost all his anger in a flash. Alan ran out and brought some water. Everybody was wanting to do something, and hardly anyone knew what to do. Most of the girls were crying, and I think I was too. "Lay her quite flat down," was Mr. Lynch's

instruction to Colin. Then he ordered all the children out except Alan and Colin and myself. There was one girl we couldn't get out, and that was the one who had occasioned all the trouble. She looked just about frightened to death. "Will she die?" was her incessant wail, which for a time no one took any notice of, until she exclaimed in her misery and despair, "She never wrote it, I told a lie, she never wrote it at all, I wrote it myself."

(To be Continued.)

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**SOCIAL SERVICE IN VICTORIA.**

**Purchase Scheme.**

The Department of Social Service, Victorian Conference, is launching a Purchase Scheme in connection with the "Fellowship" which was inaugurated at the banquet held last August. Particulars are being forwarded to all the churches in the shape of a little pamphlet. Directories and books of coupons will be sent out later. The fact that the department is making an attempt to finance its obligations without adding to the many direct appeals that are already being made to the churches should be appreciated by all. A considerable saving is promised to all members of the "Fellowship" on almost all purchases. The cost of registration for membership with the "Fellowship" is one shilling.

**Next Banquet.**

The department is exercised in the securing of a much larger hall for its next banquet. Plans are being made for one thousand men to attend. For the present it is impossible to entertain the thought of extending the privilege of attending to women. It may be found practicable, however, and it certainly is desirable, to invite the women to the following meeting which will probably be conducted along very different lines.

The department has placed on record, in the form of a resolution, its highest appreciation of the services of Sister C. Gill and all sisters who assisted at the last banquet. It was unanimously agreed that the function, both for dimensions and excellence, has not been equalled in the history of our churches.

Enquiries have been made for the Exhibition Building which could accommodate 3,000 at a banquet, but costs, even at the charity rate, have been found to be prohibitive. Further attempts are being made to secure a suitable building. Among the speakers being considered for the function, Mr. Lloyd George has been mentioned; his present movements however make his availability improbable.

**Employment.**

More and more the employment section of the work is proving a blessing to members of the church, but a much more effective work is possible by the co-operation of the whole church. The department has adopted the practice of giving sustenance, where employment cannot be found. The present conditions due to drought and strike are making a heavy strain on the finances.

**Christmas will soon be here.**

Members of the churches, individually and collectively, are urged to send donations. Christmas will soon be here, and to make it a little brighter for our unfortunate brothers and sisters, and indeed for all who are facing hard times, we shall need a very liberal response to our appeal.

We are not, under the circumstances, giving Christmas dinners, or any "one day" relief, but are helping as substantially as possible. Hundreds of people, mostly connected with our churches and schools, have been and are being helped.

It is intended to publish a printed report following the Christmas season. Many touching instances of practical Christianity, and sympathetic grateful acknowledgment, will be given.

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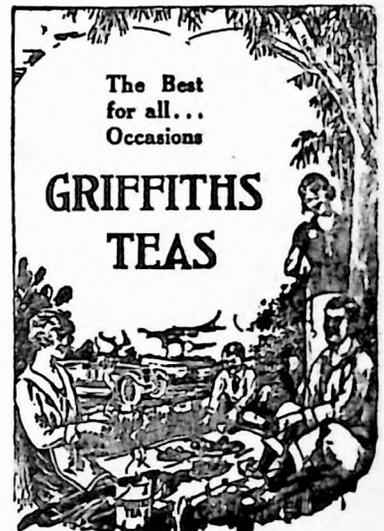
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# News of the Churches.

## Western Australia.

**Perth.**—Good results have followed the full force effort. At prayer meeting 87 were present. 193 worshipped on morning of Dec. 4, and 180 at night. The Bible School attendance was 196. Other auxiliaries also had good attendances. The Bible School held a very successful picnic at Point Walter on Saturday, Dec. 3. The work in all departments is encouraging.

**Subiaco.**—Good attendances continue, the average at the Lord's table being 180. A splendid spirit prevails. Mid-week prayer meetings are well attended. The first anniversary of the young men's Bible Class was celebrated by a banquet, when 25 young men sat at table lavishly provided by the ladies' aid. Cinematograph films by one of the members were enjoyed, and the evening closed with a fine talk by Bro. Albany Bell. The men's council, numbering fifteen, had an outing by car to Victoria Weir. A great time of joy and inspiration was experienced in planning future work.

## Tasmania.

**Devonport.**—Three more members were received into the C.E. Society on Nov. 23.

**West Ulverstone.**—Miss L. Taylor, of West Ulverstone, is visiting her brother in Melbourne. The church held a successful sale of gifts in the town hall on Dec. 2. One more Endeavorer was enrolled on Nov. 30.

**Launceston.**—A most successful Children's F.M. Day was enjoyed on Nov. 20, when Bro. H. W. Street gave an appropriate message. The J.S.C.E. gave £1 to annual Home Mission offering, and £1 to Foreign Missions. The "best yet" Bible School anniversary was held on Dec. 4 and 5. Bro. Peter Duff delivered the morning exhortation on "Humility, an Essential to Service." At the afternoon cradle roll service, 340 were present, when Sister Mrs. Noble presented school gifts to 60 little folk under four years of age, and Bro. Will Waterman gave an excellent address on "The Final Result of Good and Evil." Over 450 appreciated a great gospel service. Bro. N. G. Noble spoke on "Do not Sin Against the Child." On Dec. 5 the annual awards were presented before another large attendance. The singing was excellent. Bro. R. H. Pitt was leader, assisted by the orchestra, Mrs. C. T. Crabtree at the organ, and Mrs. H. S. Brown at the piano.

## Queensland.

**Ma Ma Creek.**—Sunday services are keeping up well. Bro. Combridge, State Evangelist, exhorted on Nov. 27. The building was crowded, and the address was much appreciated.

**Gympie.**—Bro. C. H. Barrett exhorted on Dec. 4 on "A Better Country." Bro. C. S. Trudgian preached at night on "The Lamb and the Avenging Angel." The C.E. Society is making progress. At the church annual business meeting Bro. T. Pittell was appointed Bible School superintendent.

**Toowoomba.**—On Nov. 27 Bro. Wilson accompanied Bro. A. Day to Meringandan, where he exhorted. On Dec. 4 the right hand of fellowship was extended to two at the meeting at Harlaxton and also at Central to Bro. and Sister J. Wilson and their son Roy, lately members of the church at Gympie.

**Brisbane.**—Bro. Bassard spoke at both services at Ann-st. on Nov. 27. Six were received into membership by transfer. Bro. Bassard spoke at both services on Dec. 4. Good attendances at both meetings. On Nov. 26 the sisters held their annual sale of work, £70 being raised as a result of their effort.

**Annerley.**—On morning of Nov. 20 Bro. Payne of Albion, spoke in the interests of Home Missions. A large gathering assembled at the

Bible School demonstration, when 90 prizes were distributed. The kindergarten children provided the programme. Splendid meetings were held on Dec. 4. Bro. Young exhorted on "A Call to Action." A young woman was received into fellowship. Bro. A. Hinrichsen delivered an impressive gospel address to a large audience; the subject, "Knocking at the Door." A duet, and a solo by Bro. Nachin, of Wynnum, were nicely rendered.

**Albion.**—Recent happenings have been a successful coin evening for the tennis club; the annual banquet of the Square Club, at which E. Walker was presented with first prize (gold medal), and D. Rogers and G. Rogers received silver medals for second and third respectively, also the gymnastic instructor (Mr. Loose) received a gift from the boys; and the Children's Day offering, which stands at £8 and is incomplete. Bro. Payne paid a visit to Samford, and held a meeting in the home of Bro. O. Aderman. There have been three baptisms since last report. Sister Miss Larsen has been received by transfer from Ann-st. At the Bible School Union rally Valmer Packer took first prize in recitation competition, and Eunice Cain second in vocal solo.

## Victoria.

**Melbourne (Swanston-st.)**—Good meetings last Lord's day, and sermons from Dr. Brandt were interesting and helpful.

**Winslow.**—Splendid meeting on Saturday, Dec. 10, when Bro. Gale gave his lecture on "Shelton of Thibet" in the local Presbyterian chapel. Bro. Gale also lectured on Dec. 7 at Port Fairy.

**Redcliffs.**—Good meeting on Sunday night. R. G. Cameron preached on "The Love of God," and a young man and a lad from the Bible School confessed Christ, the latter being the eldest grandson of the preacher.

**Wangaratta.**—Good attendances last Lord's day. The rally in the Bible School resulted in 41 new scholars enrolled. The losing side entertain the winners with a social. The church members are arranging to give the children a treat.

**Boort.**—Good attendances have prevailed. On Sunday last Bro. and Sister Jackson, visitors from Bendigo, but former members, were present. The J.C.E. were recently treated to a picnic on the lake side, to mark their last meeting for the old year.

**Port Fairy.**—On Wednesday, Nov. 8, a visit from Bro. Gale and Warrnambold brethren was much appreciated. Bro. Gale gave a very interesting lantern lecture. On Dec. 11 the services were led by Bro. Bruce Smith, of Hamilton, and were enjoyed by all.

**Dandenong.**—Bro. C. Fortune has finished his short term of service with the church. At the close of the service on Nov. 27 a small presentation from the members was made to him. Bro. Trezise has now recovered his health, and has recommenced his labors with the church.

**Rochester.**—The church enjoyed a splendid address from Bro. Hilford last Lord's day, and from Bro. Woolnough and Payne the two previous Sundays. All services were much enjoyed. Much gratitude is felt to the brethren of Echuca, who come each Lord's day to assist.

**Ringwood.**—The church continues to have good meetings. Sister Mrs. Knibbs, of Boronia, has been received by letter. The ladies' sewing class held a sale of work on Dec. 10, and raised £31. Last Lord's day Sister E. Smith, of Wonga Park, was baptised. During the College vacation Bro. English has been engaged on full-time work.

**Drummond.**—Bro. Miles has gone home to W.A. for vacation, and the messages of Bro. Saunders are enjoyed. On Dec. 4 he spoke on "Our Home Mission Enterprise," which re-

sulted in a good response on Dec. 11. Church and S.S. services have been smaller owing to much sickness. Sister Blackwell is back after illness.

**Drumcondra.**—The Bible School celebrated its second anniversary on Dec. 11. Large attendances at all services. Good singing by the scholars under leadership of Bro. Emery, assisted by an orchestra. Bro. L. C. McCallum, M.A., was the speaker for the day. Concert and distribution of prizes on Monday, 12th, brought the services to a close.

**Ivanhoe.**—As the result of a fair organised by the women's guild, about £25 will be received towards the building fund. Dr. A. McK. Meldrum addressed appreciative audiences on Dec. 4. Mr. Reg. Bolduan has concluded his work, and at a social evening a presentation of wallet and cheque was made. He is highly esteemed by the church, and his labors and addresses have been most profitable.

**Cheltenham.**—On Sunday there were large and enthusiastic meetings in anticipation of a tent mission to be held soon. Fine address in the morning by D. Stewart, of Parkdale, on "Preparation for Missions." The school gave the Children's Day exercise under direction of Sister Miss Brough. The evening service was cricketers' parade night. Bro. D. Wakeley preached on "Is Christianity a Failure?"

**Ormond.**—"Father's Day" was celebrated on Sunday, Dec. 4. Good attendances all day. Sunday School Foreign Mission meeting held in the afternoon. Sunday, Dec. 11, four received into fellowship, one by faith and baptism, three by letter. In the evening Bro. Baker gave an inspiring address on "The Lost Christ." Many visitors were present. Bro. Taylor, from Maryborough, rendered a fine solo.

**Surrey Hills.**—Bro. Stephenson, of East Camberwell, gave the exhortation on Sunday last. In the evening Bro. Combridge delivered a stirring gospel message to a splendid attendance, his subject being, "The Man God Wants." On Dec. 7 a most interesting lantern lecture was given by Mr. Lumsden on "The Redskins of Amazonia," the school hall being crowded. The Home Mission offering to date is over £21.

**Glenferrie.**—On Sunday night Bro. T. H. Scambler addressed a large gathering on "The Bankruptcy of Rationalism." On the 4th inst. Sister Miss E. Drysdale (College of the Bible) was entertained at tea by the Sunday School teachers and officers. Presentations were made to Miss Drysdale from her Bible Class, the teachers and officers of the school, and the girls' club, in appreciation of her faithful service.

**Thornbury.**—Good meetings on Sunday, 11th; several visitors at morning service. At the conclusion of Bro. Swain's address in the evening, a young man confessed Christ. On Saturday, 10th, Father Christmas visited the kindergarten scholars and distributed toys to the 150 children present. The church sympathises with the secretary, Bro. Lofts, whose sister passed away during the week. Home Mission offering, £31 to date.

**Montrose.**—On Nov. 20 Bro. Williams closed his labors with the church after a splendid term of service. To show their appreciation of his work, the members made him a small monetary gift. Bro. Atkins has taken up the work, and is giving excellent addresses. For the past few Lord's days, Sister Wilkie, senr., of Ballarat, has been meeting with the church. The Sunday School has increased in attendances, owing to a family returning from Box Hill to settle in the district.

**South Melbourne.**—Services last Sunday were well attended, bright and helpful. At night Bro. Jas. Waterman delivered a stirring address featuring Naboth, Ahab and Jezebel. The officers and teachers of the Bible School and kindergarten are preparing a Christmas treat for the children. The Junior Christian Endeavor continues its interesting helpful work. The K.S.P. held a concert last week. The church cricket team holds a good position. Members were pleased to welcome Bro. Jas. Jaques after a bad illness.



**OBITUARY.**

**PYE.**—Mrs. Caroline Pye passed into the higher fellowship on Nov. 11 at North Perth, at the advanced age of 88 years. Our sister was baptised at Hobart about 47 years ago. She and her husband were afterwards for a number of years in membership with the church at Lygon-st., and later for some time at Bendigo. After coming to Western Australia, they were for many years in districts where no meetings of the brethren were held, but later our sister was able to have fellowship with the Northam church in its early days. Some seven or eight years ago she came to reside at North Perth. Failing physical powers made it impossible for her to enjoy much fellowship at the services of the church here. On Nov. 12 her body was laid to rest. The brethren of North Perth extend sympathy to those who have had to part with so loved a mother.—A.J.I.

**PITTMAN.**—Margaret Funston was born at Berwick, Vic., in 1873. At eighteen years of age, at that place, she gave her heart to Christ and was baptised. In 1896 she was married to Bro. J. C. F. Pittman. She was a worthy and faithful life partner, sharing wholeheartedly in Bro. Pittman's pastoral labors, chiefly at Collingwood; Hindmarsh, S.A.; Moreland and Ascot Vale. About three years ago her health broke down, and she continued unwell until she peacefully passed away at her home on Oct. 21, 1927. On the 21th her body was laid to rest in Heidelberg cemetery, Bro. J. E. Thomas officiating, assisted by Bro. A. W. Connor. Besides Bro. Ferdinand Pittman and Clarence, Bro. Joseph Pittman and members of the immediate family, a large gathering of church friends and others stood about the grave. Sister Pittman leaves behind her a tender and fragrant memory. Hers was a gentle, beautiful spirit. The Hindmarsh brethren are unlikely ever to forget the years of faithful service during her husband's long pastorate, and the kindly way in which they waited so constantly upon the membership in their homes. But now her work is done, and she rests in her Lord. Her life sends back to us a clear shining message of faith. A great brotherhood will feel its heart beat in tender sympathy for husband and son left behind. We commend them to that One, dearest of all, who wipes every tear from our eyes.—A.G.S.

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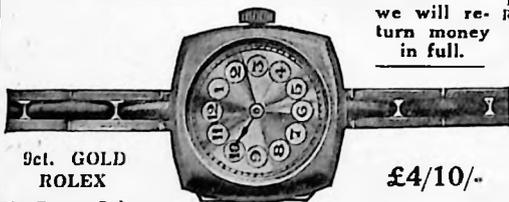
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