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Some Recent Words on the Church and Its Ordinances.

THE ordinances of God are of perpetual interest to believers. Unfortunately there are varied and contradictory views regarding their value and meaning. From many recent treatments in the religious press we select two which furnish occasion of thought and suggest comment.

"Pagan tenets."

Under the heading of "An Outspoken Bishop," the London "Public Opinion" reprints the following statement made in a recent speech by the Anglican Bishop of Birmingham:

"We do not need to be fortified against the love of God, and no rites of the church can fortify us against his justice. A wafer by itself has no more value than a penny placed in the hand of a dying man to pay his fare to the grim ferryman who shall take him safely across the Styx.

"The sacraments are rightly used when, and only when, they inspire men to live good lives. When they become associated with magical or mechanical ideas their influence becomes disastrous. Then they sunder religion from morality. Such consequences are familiar to all who have studied history. The Reformation was a protest, in the name of truth, against the moral abuses which were encouraged by the false pagan beliefs entrenched in Catholicism.

"I believe in the Catholic church, and I trust that we all wish to make it the nurse of spiritual religion, an inspiration to righteousness and truth. But let us remember that by the Catholic church we mean the church universal, and not the church paganised. If we can make the distinction clear to our fellow churchmen we shall get unity within our communion. When such unity is attained we can hope for wider union with Free Churchmen who share our ideals and beliefs."

We are glad to have this frank statement. The word regarding the Catholic church is worthy of note. It would also be a great advance if the thought of a magical efficacy or mechanical operation were dissociated from religious rites and ordinances. Rome's devotees and her admirers and imitators outside the Roman communion hold to the belief that the sacrament of baptism, for instance, is of value *ex opere operato*, as

the phrase runs. Similarly, the Lord's Supper, or Eucharist (as it is called), is supposed to have its intrinsic efficacy. In that sacrament all who partake after the consecration of the emblems partake of Christ —altogether apart from the faith or character of the recipient. As Bishop Barnes points out, the Reformation was in great part a revolt against such unscriptural views. We would wish, however, that Protestants would carry their principles further and refrain from following an unscriptural practice in imitation of Rome. In infant baptism it is clear that its efficacy cannot depend on the faith of the subject baptised. To suppose that the sprinkling of a few drops of water upon an unconscious infant does or can bring to that infant any spiritual blessing which is denied to the unbaptised babe savors of superstition and is wholly unscriptural.

Baptist reply to Roman Catholic editor.

"The Australian Baptist" of last week reprinted and criticised a statement appearing in "The Harmoniser, Our Australian Sunday Visitor," a paper published in Brisbane by the Church of Rome. The Roman Catholic editor undertook to enlighten a correspondent as to the differences between the teachings of the Baptist Church and

those of the Roman Catholic Church. In part he wrote:

"The Baptists, like all other non-Catholic sects, hold the Bible to be the only source and rule of faith, in the interpretation of which each one is his own judge and teacher. Only those who are baptised upon a personal profession of faith are considered members of Christ's church. They reject, therefore, the baptism of infants as unwarranted in Scripture, and accept as valid only baptism by immersion. Children, however, who die without baptism, will be saved. Baptism and the Holy Eucharist are considered as mere symbols of fellowship with Christ in the church. The radical error of the Baptists over and above their inadequate and misleading rule of faith, namely private judgment of the Scripture, is their notion that the effect of baptism is from the recipient rather than from Christ, who instituted it for all as a necessary means of salvation: 'Unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of heaven' (John 3: 5). This is the universal design of baptism, designed by Christ and perfected by his Commission to the apostles: 'Going therefore, teach ye all nations, baptising them in the name of the Father and of the Son and of the Holy Ghost' (Matt. 28: 19)."

The editor of "The Australian Baptist" commented as follows:

For the most part, coming from such a source, this is a fairly accurate description of the Baptist position. In so far as it refers to our attitude toward the Bible, it may be accepted as complimentary. By the same token it reveals the radical difference between Baptists and Roman Catholics, and exposes the most vulnerable point in Rome's armour. While Baptists accept the Bible as their rule of faith and practice, Roman Catholics deny their own right to interpret the Scriptures, accept only their church's interpretation, and acknowledge their church, as represented by the Pope, as their only authority.

Baptists, of course, do not consider that "only those who are baptised upon a personal profession of faith" are members of Christ's church, though it is their general rule to require baptism as a condition of membership in their local visible churches. Christ's church, which is his Body, has many members in other communions than the Baptist. Neither do Baptists, like the Church of Rome, stand for Baptismal Regeneration. They loathe and repudiate the idea, and the incidences of such a doctrine. What this paper from which we have quoted characterises as the "radical error" of the Baptists, we ourselves count as our chief joy.

THE ROAD TO FAME.

He longed to find the road to fame,
But not a highway bore that name.
He thought to glory there must be
A level path that he should see;
But every road to which he came
Possessed a terrifying name.

He never thought that fame might lurk
Along the dreary path called Work.
He never thought to go and see
What marked the road called Industry.
Because it seemed so rough and high,
He passed the road to Service by.
Yet had he taken either way,
He might have come to fame some day.

—Detroit Free Press.

Some comments.

Members of churches known simply as churches of Christ are at one with members of Baptist churches as to the acceptance of the Bible as the only rule of faith and practice. They agree also that only believers in Christ are scriptural subjects of baptism, and, in harmony with New Testament example, they practise immersion. Further, there is agreement in the repudiation of "sacramentarianism." There is no intrinsic efficacy in the baptismal waters. Unless obedience in baptism be the expression of a heartfelt faith in Christ, unless in the ordinance the candidate make a personal surrender to the Lord Jesus, trusting in him alone for salvation, there is no value in the rite.

We fear, however, we could not fully endorse the implications of the latter paragraph we have quoted from the "Australian Baptist."

The New Testament makes it abundantly clear that penitent believers were "baptised into Christ" and were "baptised into one body." No Baptist brother would profess to find a text indicating an unbaptised membership. In some places Baptists are very lax in their practice, in others they are careful to comply with the scriptural requirements. Our editor, while repudiating in an apparently broad-minded way the notion that "only those who are baptised upon a personal profession of faith" are members of Christ's church, yet declares that it is the "general rule" of Baptists "to require baptism as a condition of membership in their local visible churches." Two considerations here naturally present themselves. If as a general rule baptism is required as a condition of membership, why is it not required in all cases? Why should there be discrimination? Must not all come into the church on the same terms? Who authorised the making of a distinction between people, so that of some baptism is "required as a condition" while of others it is not required? If the Roman Catholic editor were to press these questions, we fear our Baptist brother would not have a very satisfactory reply. Again, a second thought comes in. Who gave Baptists the right in any case to "require baptism as a condition of membership in their local visible churches"? *Quo warranto?* According to their own claim, in which we also agree and rejoice, "Baptists accept the Bible as their rule of faith and practice." So confessedly Baptists would appeal to the Bible in justification for requiring "baptism as a condition of membership." If they cannot get texts to justify this general practice, then clearly our brethren are wrong, and they ought to abandon the making of a condition what the New Testament does not so require. But if, as we are persuaded, Baptists would be quite right in their choice of texts to justify the requirement of "baptism as a condition of membership in their local visible churches," we wonder why in the case of others who

do not come under "their general rule" the authority of these same Scripture texts is relaxed? Whenever our friends prove from Scripture their scriptural right in any case to "require baptism as a condition

of membership," in that moment they rule out as unscriptural as well as self-contradictory the notion of an unbaptised Baptist church membership. We simply must stand by the Scriptures we accept as authoritative.

The Devotional Use of the Bible.

Such a varied book is the Bible, that it is studied by many people for very different reasons. The atheist takes it in hand to detect its supposed "errors"—and the knowledge of the Scriptures possessed by many a sceptic would put to shame the Biblical ignorance of numbers of Christians. Such sceptical readers of the Bible submit it to a microscopic analysis, and yet it is strange that the Bible, being so often "confuted," remains so reputable! Another class of readers is composed of those who take merely a scientific interest in the sacred writings of the Hebrews, as they call them, perhaps evolving labored commentaries dry as metaphysics, and with nothing in them of the juice or sap of a divine grace. For such men the Scriptures are a collection of words, not the Word.

Many professed believers in Christianity, again, do not put their great Book to the fullest use and proof. Yet its appeal is varied, drawing some by its grandly simple epic of creation, some by its eternity-spanning philosophy, winning others by the music of its psalmody, interesting the children by its inimitable stories, and older folk by its stirring tales of adventure, and curious illustrations of human nature, while the grandeur of its prophetic visions, and the simplicity and beauty of its gospel records, when Jesus began to walk and talk up and down listening Judea and Galilee, added to its apocalyptic paintings, attract and entrance all types of men, from Bunyans to Dantes and Augustines to Moodys. Truly, there is in the Bible, in the best sense of that expression, "something for everybody"!

And yet there is one method which, we suspect and fear, is not enough practised to-day—and that is the devotional use of the Bible. Deep truths are there contained for the mind, splendid visions for the imagination, difficult problems for the moralist and philanthropist to work out, even delicious bits of humor sprinkled through its pages; but in all that we have not reached the heart of the matter, which is the view of the Bible as a Beth-el, where man worships God, and a Temple where God reveals himself to his children, in soul-to-soul contact, and "as a man talketh with his friend." Mind and hand have their place, but the heart has its rights. We need to love, and we need to be loved; we must learn to trust, and we must deserve to be trusted; we crave our intimacies, and our best Friend and the Great Companion meets us in the quiet hours when we draw aside from the world and let the devotional portions of

the Scriptures, as the Psalms, the prophecies of Isaiah, the sweet stories of Luke, the third, fourth, fourteenth, or fifteenth chapter of John, or the thirteenth of First Corinthians, feed our souls.

While, therefore, we read the Bible for information, instruction in doctrine, or for practical guidance, we ought every day to use a part of it devotionally, on bended knee, with open ear listening for the softest accents of the divine Voice, and with hearts attuned to the Infinite. The trouble with numbers of Christians—which explains why they are such inefficient workers—is that they never come to close enough quarters with God. It is proper to begin as did the publican by standing afar off, but finally, as did John, we should get as near as we can to Jesus' breast. The chief aim of the Bible is not to inform but to inspire men. If, then, it does not bring us devotedly close to God, the dust might as well be allowed to gather on its covers.—*"Zion's Herald."*

IF.

"What kind of church would our church be, if all the members were just like me?"

If each one would win as many souls for Christ as I do, how many would be saved this year?

If all Christians neglected the Sunday evening services as often as I do, how long would they continue?

If I did my own work with the same zeal I exhibit in doing the Lord's work, how long could I dodge the receiver?

If everybody gives as I do, will the church have to "float" a debt? (Note, a floating debt often means a sinking church.)

If somebody talks about hypocrites in the church, do I begin to feel uncomfortable?

If the righteous (those who do their best) are scarcely saved, where shall I appear?—*Selected.*

Many of our troubles are God dragging us, and they would end if we would stand on our feet and go whither he would have us.—*Beecher.*

There is only one place where a man may be nobly thoughtless—his deathbed. No thinking should ever be left to be done there.—*John Ruskin.*

Not as men of science, not as critics, not as philosophers, but as little children, shall we enter into the kingdom of heaven.—*J. C. Shairp.*

Christ and Him Crucified.

[Dr. E. L. Powell has completed forty years of service as preacher of the First Christian Church, Louisville, Ky., U.S.A. Following is an extract from his anniversary sermon.—Ed.]

All that pertains to the beginning of this ministry is in this text which I have announced this morning. Forty years ago a young man, twenty-seven years of age, walked into the pulpit at the old Fourth and Walnut-st. Church, and announced the text, and that text was this: "I determined to know nothing among you save Jesus Christ and him crucified." As God is my judge, before whom I shall stand some day, whether before any physical and material judgment bar or not, but judged accordingly to whether one has been true to his conscience or not will unquestionably be the standard of judgment:—As God is my judge I have sought in every message that I have brought to this people to exalt Jesus Christ, to lift him up as the sole interpretation of life, the one, only, supreme Lord and Master in all the relations of life, bringing all of life and of supremacy and of dominion. The text selected by the young man in that pulpit was prophetic of what has gone forward steadily and honestly, as God has enabled me and helped me all through these years that have followed.

The religion of Jesus is himself—not a theory, not a philosophy, not a theology, not a creed brought out by the wisdom of men, but the religion of Jesus stands and falls with our own loyalty and devotion to him.

That is what the apostle means here. He says, "I did not come with excellency of speech, I did not come to you with any philosophy to proclaim! I determined to know nothing among you save Jesus Christ and him crucified." He is his own certificate of light and power and salvation. He is all that is necessary and adequate for all of the emergencies of life and for all the activities of life and for all the sorrows of life. Jesus Christ is his own religion. Unfortunately we have put many things into that religion which we call interpretations and have made these interpretations so hard and fast as that they have become creedalised, and we have come to believe that we must believe in them rather than to believe in him. A man may believe all the propositions of the Bible, he may believe every statement that has been put down in the creeds, call it Westminster or what not—those things do not save him.

But Jesus Christ consciously regulating your life and enabling you to see that which the Apostle Paul says is all that is necessary for time and for eternity. Paul says, "I determined to know nothing among you save Jesus Christ," and in another statement he says, in making his great confession, "I know that he is able to keep that which I have committed unto him."

Jesus Christ is majestic, imperial, as the poet calls him, "the crystal Christ," the One who never spoke otherwise than with authority, the One who put his own self and his own authority and his own character over against all of the traditions of the centuries when he said, "You have heard that other people have said this. Verily I say unto you"—that is finality, no higher word that that has ever come forth, "Verily I say unto you."

Decries partyism.

For instance, in this epistle he finds a condition of affairs in the Corinthian Church. They were all split up in their chosen human leaderships, and one was saying, "I belong to Paul's party," and another was saying, "I believe in the Petrine party," and another one was saying, "I be-

THE LOAF.

Ah! fain I would my life
God's loaf might be,
Some starving wight or far-spent wife
To succour in extremity.

God's loaf to nourish true,
Blood, brain and limb,
A budding boy with dreams to sue,
And build a royal man of him.

God's loaf for his own hands
To break, content
If one soul eats and understands,
And lauds him in the sacrament.

Good Maker of the loaves,
I thus aspire!
Teach me to bear as me behoves
The flail, the millstone and the fire!
—P. J. Fisher in "The British Weekly."

long to Cephas' party," and the great apostle knowing whom he served and knowing the authority of Jesus Christ, said, "Was Paul crucified for you, were you ever baptised in the name of Paul?" What is the remedy for partyism? He says it is Jesus Christ. That is all. Jesus Christ, and any man who denies Christ in the realm of duty and of influence and in his character denies the sole and only sufficient One. He says that is the remedy of partyism, and he asks furthermore why do we want glory in men anyhow, in Alexander Campbell, or in Luther, or in another? because you have Christ.

What is the remedy of partisanship in the church? You own Christ and Christ owns you. You have everything, whether Paul or Apollos or Cephas or life or death, or things present or things to come, simply because you belong to Christ.

Paul not only preached Christ supreme and dominant over life, but Jesus Christ and him crucified. That com-

pleted the message. Jesus Christ incarnate, Jesus Christ incarnate God in all of his glories and ineffable attributes, in the life he lived for those over thirty years, Jesus Christ hanging on the cross, Jesus Christ's enthronement in the heavens, and one implies the other. Jesus Christ crucified. What does that mean? Does anybody know what it means? No, we don't know what it means, but I will tell you we know what feelings it creates within us, what inspirations it develops within our hearts, what loyalties come as a result of it. But what does it mean? To put it without any theological language, it simply means this, God is love, not that he has love. Not that love is an attribute of his and in him, but he is love—and as we are told God so loved the world that he gave his son to die on the cross for us.

So I can say very honestly that that has been my message in this pulpit for these forty years.

"Stand under cross."

Do you want to get big hearted? Do you want to be absolutely free from all that is little, from all that is suspicious of every fellow man? If you want to get out into the realm where you are ringed around with the azure sky, simply stand here under the shadow of that cross. We cannot understand it. It just simply means this: "In the beauty of the lilies Christ was born across the sea; as he died to make men holy, let us die to make men free."

Heroism is developed as we stand there in the spirit and shadow of the cross, and all that is true and beautiful and, as a beckoning star, calls us up to higher things and nobler duties as we stand in real genuine fellowship with Jesus Christ and Calvary.

I think the finest thing that could happen to any Christian community where there is sectarianism, lack of love and appreciation, and all those things that shape men's lives and souls, where there are rivalries and jealousies, where there is strife growing out of partisan ends and aims, the finest thing I know of that could happen would be for these same people to forget their denominations, and to forget their sects and to forget everything and to have that sufficient wonderful experience that those three apostles realised there on the Mount of Transfiguration when the significant statement is made that they saw no man save Jesus only. That is all you want to see, and I tell you when we see him, believing in him with the heart, reckoning with him with the glowing appreciation that makes more beautiful the faith, when we see him, we forget our jealousies, we come to love one another and do not quarrel, and I believe that all the orthodoxy so called in the world is not put alongside of having the spirit of Jesus Christ in your life and in my life.

Let us love one another, for love is of God. He that loveth is born of God and knoweth God.

Religious Notes and News.

"A TRIUMPH OF SCHOLARSHIP."

Twenty-two years after the event, says the Victorian General Secretary of the British and Foreign Bible Society, one of the memorials of the Bible Society's centenary has now been issued, namely Dr. Ginsburg's monumental edition of the Hebrew Bible. Many causes have delayed its completion. Dr. Ginsburg passed away in 1914 when the proof reading had reached Job 21: 9. Mr. H. E. Holmes, who had been associated with Dr. Ginsburg, prepared the rest of the edition under the oversight of Professor A. S. Geden, and had concluded his labors when he died in October, 1925. Fifty years ago Dr. Ginsburg lamented that no one, "not even the Bible Society," would undertake a revised edition of the Hebrew Bible prepared by the famous Jacob ben Chayim ibn Adonijah. That reproach has now been taken away, and the dream of Dr. Ginsburg's life has been fulfilled. For many years the learned editor sat in one of the rooms of the British Museum Library (kindly placed at his disposal by the Trustees), surrounded by more than seventy Hebrew MSS., and many ancient versions. He examined every jot and tittle of these many volumes, and gathered into his notes every important variation in orthography, vowel-pointing, accent and reading. The whole of his work is now available for scholars. It is published by the British and Foreign Bible Society in four handsome volumes.

MEMORY OF LUTHER.

A fire gutted the famous Eisenburg Castle at Augsburg, early in January. It was there that the Lutheran confession of faith was signed in 1530. Most of the irreplaceable works of art contained in the old building were destroyed.

The Augsburg Confession, the chief standard of faith in the Lutheran Church, was the outcome of a Diet of the Empire convoked by Charles V. as protector of the church, to heal the religious split that had existed in Germany since 1517. The aim of the confession was to give a collected view of the belief of the Lutheran Protestants, and the doctrines were stated in a form as near that of the Roman Catholic views as possible, and their agreement with the church fathers carefully emphasised. The document, signed by seven Protestant princes and two free cities, was read before the Emperor and the Diet on June 25, 1530. It is not certain that the form of the Confession found in the Lutheran standards to-day is identical with the Augsburg Confession, as the two original documents—German and Latin—laid before the Diet have been lost.

INTOLERANCE IN SPAIN.

Religious intolerance in Spain proves that the clock is deliberately being set back in that country. Few more striking instances of unexpected happenings in the Twentieth Century have been published than the detailed references to acts of intolerance that recall memories of days we all believed to be things of the past. It is strange that they should occur at a time when in England Roman Catholics are pleading for the relief of disabilities that in practice for the most part no longer exist. Where Rome has the power she exerts her will with a tenacious hold on principles that were behind the Inquisition and the suppression of all Religious Liberty in lands under her sway. We are informed that the Concordat has a clause "that education, public and private, shall conform to the doctrines of the church," and it seems as if the Directory is about to put in practice this article and by so doing suppress all Evangelical schools. We have now once again in practice the maxim, "Where you Pro-

testants and Liberals are in power we demand religious liberty for ourselves, for your principles require it; but when we are in power we deny it to you, for it is contrary to our principles."

THE INDIAN CHURCH.

Parliament will next year be called upon to give sanction to a Measure conferring autonomy upon the Indian church (says the London "Christian"). In this sense, of course, the "Indian Church" means the Church of England in India. For a long period, proposals have been under consideration for conferring an independent constitution upon the church in India, and now, at length, the proposals have been shaped in a manner satisfactory to the native communicants and without prejudice to the standing of the European and Anglo-Indian members. The situation has been summarised thus:—

A Preacher on Holiday.

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

No. 1.

Queries from near and far indicate that some folk at least are anticipating what someone called "some more philosophy" from A Preacher on Holiday. More and more people are acquiring the holiday habit, and perhaps it is a good sign that some turn to the preacher to learn how a holiday should be spent. In this case the preacher is a reliable source of information. He is not one of those parsons who are out of touch with life, with his head in the clouds, or getting all his information from books. He takes a holiday. He practises what he preaches, and can claim a hearing on the ground of his sincerity. The old jibe about preachers, that they are like signposts, pointing out the direction but never going themselves, here loses point. This preacher goes to places where he cannot be expected to carry on his work just as though he were at home. There are some excellent holiday places where there are churches who enjoy having visiting preachers come and preach to them. We like visiting those places too, but we like to do it when not on holiday. In this day of enterprise, when throughout the year preachers have to move, not at the old walking rate, but at a motor-car gait, when mind and nerves and muscles are working at a speed only made possible by the impetus of acquired momentum, the holiday time should be used as a holiday. Such, at least, are our sentiments.

Of course one cannot always live up to his profession. This year, in the month's holiday we were supposed to have, we were away less than two weeks, and in the other two we managed to attend to many needs among our people at home, caring for the sick, conducting funerals, and so forth. But that by the way—one does not need to follow such an example in everything.

We began at Torquay. We were entertained in a quiet boarding-house, which gave us opportunity to enjoy to the full the restfulness and inspiration of this delightful watering place on the Southern Ocean. We had good company too. One of our deacons and his family, who for the last five years have never let us out of their sight at holiday times, were ever with us, and three more of our deacons and their families were hovering near. Just why so many of our church officers were around us philosophy has not yet definitely determined. It may have been a mere fortuitous concourse of circum-

To-day, British people temporarily resident in India form only a comparatively small proportion of the Anglican communion there. At the last census, of 4,750,000 Christians in India, there were, in round figures, 387,000 Indians belonging to the Anglican communion, as compared with 147,000 Europeans and Anglo-Indians. Such opposition as has been offered to proposals for autonomy has come from English-speaking congregations who have envisaged the possibility that an Indian church, with a large majority of Indian communicants, might develop on lines uncongenial to them, and that Government grants for the maintenance of churches and chaplaincies to minister primarily to British-born servants of the Crown in India might be withdrawn.

The coming legislation will secure the continuance of the system whereby chaplains belonging to the Church of England and paid by the Government of India will be sent out.

There was also the possibility, however remote, that doctrinal changes might in future carry the Indian church away from its Protestant Christian allegiance. As a safeguard in this respect, the proposed Legislative Measure will give "the right of re-entry" to the churches concerned, in certain eventualities.

stances, known as chance; it may have been because it was felt the preacher needed watching; or it may have been (and this we are inclined to accept) that the preacher is coming to be recognised as an expert on where and how to spend a holiday.

Torquay is a good place for a restful holiday. There is nothing fast about Torquay. Prominent notices on the Esplanade declare that motorists must not exceed six miles per hour, and that trespassers will be prosecuted. You can imagine (or perhaps you cannot imagine) what it must be like to live for a while in a place where motorists do not exceed six miles per hour. It is not because the roads are bad. They would tempt the driver to sixty miles an hour, but of course we drove along at six. We found another place during our holiday travels where sign boards indicate that the motorist must not exceed six miles an hour. But there the reason apparently is to save the motorist, for he goes faster at his peril. Unfortunately we did not see the sign until we had traversed the road and broken a spring, after which we had plenty of time to read such notices and reflect on the wisdom they displayed. On the Torquay Esplanade, if you are law-abiding, you will not exceed six miles per hour. On that other road you probably won't either, whether you are law-abiding or not.

There were other indications that Torquay laid itself out to give folk a quiet time, free from hurry and bustle and nerve-racking movement. In these country towns one gathers his daily information from the notice boards at the stores. All the time we were there, in Christmas week, 1926, large posters announced that interesting events would take place in October of the same year. The notices daily stood out on the footpath to attract attention, and perhaps by this backward glance to counter the habitual reaching out to the things that are on before, and thus induce repose of mind. Even in Torquay one gets constant reminders that he lives in this age of progress. Just on the side of the esplanade where motors go slowly by, there is a monument with the inscription "About one mile south-west of here, on the 17th December, 1919, Andrew Leonard Long landed from Tasmania on the first crossing of Bass Straits by Air."

However, the only thing that seemed to go fast in Torquay was the week we were there; over that the Progress Association had no power.

The Restoration Plea and Its Commitments.

Ethelbert Davis.

One hundred years ago divisions were defended; to-day, they are deplored by almost every religious body as being inimical to the interests of the kingdom of Christ. The desire, and even the plea for Christian unity, is no longer peculiar to the Churches of Christ. The idea is in the air. Almost every body of Christians has a settled conviction that God's people must get together. Plans are being discussed by local assemblies, by church councils, and by conferences. It is the one theme that stirs the missionary conventions into the white heat of enthusiasm. It is now realised, as never before, that there is no hope of meeting the problems of the age or evangelising the world for Christ with a divided church. There is a conscience for union amid the bewildering mazes of denominational prejudice that is most encouraging.

As a result of the changed attitude of the religious world to the question of unity, there is of necessity a change of emphasis in the message of this people. The time is not in the distant past when it was necessary to urge the sinfulness of denominationalism. The emphatic note was then the need for unity. The defenders of division maintained that divisions were in harmony with God's will, and that they were sanctioned and endorsed by the Almighty, because they each expressed some particular phases of truth, neglected by others. Those who deplore divisions have contended that no truth has been expressed by any one section, which a united church could not, and would not, have embodied. If, however, it be contended that divisions were once necessary, the need has passed. "Growth by division," says one, "has ceased. The increase of the kingdom of God by the increase of denominations has reached its maximum. No sane Christian will attempt to create another sect."

On the advocates of the plea for unity rested the responsibility of proof that disunity is sin against Christ. That proof has never been weak, nor has it ever been withheld. From the literature of the movement we are familiar with the arguments used to prove the sinfulness of divisions, and the need for unity. It was demonstrated that divisions are sinful because they are contrary to the spirit of Christ, contrary to the teaching of Christ, and contrary to the prayer of Christ; because they are contrary to the express command of God's Word; because they gender bitterness, create infidelity, and are a fearful waste of the Lord's men, money and time; and a parody on the church established by Jesus Christ.

While emphasising the need for unity, the message has always been constructive, in that the basis has been clearly defined. The one thing now challenging the best thoughts of the church is the basis of this longed-for unity, the practical platform upon which all Christians can unite.

There are several platforms suggested. The Roman Catholic church says that unity can be consummated only by the whole of Christendom returning to the fold of Rome. The late Cardinal Vaughan put the case clearly when he said that union could only be brought about by a return to the constitutional union which existed before the breakup of Western Christendom in the sixteenth century.

Another section of Christian people suggests federation. While it has its advocates, there are but few who enthuse over it as a basis, but rather as a means to an end. Obviously, a federation of churches, upon the basis of certain tenets mutually acceptable, with all other truths kept strictly in abeyance, can never be the unity for which Christ prayed. Federation has helped to make one church better known

and understood to another, but federation is not unity.

Others put forward as a platform, what some have called the "basis of compromise," which means, let each church give up that which is considered non-essential, and then bring into the united church that which each considers vital. To churches closely related in polity and doctrine that is practicable, but not to those churches which are historically, doctrinally, and in polity separated from each other.

The most notable proposals for a united church are those which come from the Anglican church, contained in the now historical document known as the Lambeth Quadrilateral, or the Lambeth Proposals. They propose unity, or more correctly, union, on the grounds of the apostle's and the Nicene Creeds, the Bible as the only rule of faith and practice; the two ordinances, Baptism and the Lord's Supper, and the historic episcopate. The trouble with these proposals

"IN TIME OF NEED."

When perilous paths my thoughts pursue,
And what is false and what is true
Escapes my straining sight,
When baffling clouds of mystery hide
The upward peaks, be thou my Guide,
O Shepherd of the Height.

When dreary lies the level road,
When bare the flats, and sore the load,
And every mile seems twain,
When duty points the dusty way
Of drudgery, be thou my Stay,
O Shepherd of the Plain.

When brightly beams the happy sky,
When clouds are gone, and hearts are high,
And sorrow far away,
Lest, dazzled by the glow, I yield
To vanities, be thou my Shield,
O Shepherd of the Day.

When darkness o'er the spirit lowers,
And fear, or pain, or grief o'erpowers
Each dear, familiar light,
Sever'd from comrade and from camp
When I despair, be thou my Lamp,
O Shepherd of the Night.

R. Macomish
in "The British Weekly."

is that they ignore the experience and dictum of history, that it is the insistence upon the acceptance of human creeds that has caused disruption rather than unity. The verdict of history would bear out Thomas Campbell's stinging indictment of human creeds: "Human creeds have made more heretics than Christians, more parties than reformations, more martyrs than saints, more wars than peace, more death than life; they have killed or driven out all the apostles and prophets and reformers of the church and the world."

Another barrier in the way of the acceptance of these proposals is the historic episcopate, which persists in its claim of unbroken succession from the apostles, a succession without which there can be no valid sacraments, no absolution, no communication of the church's saving grace. It has refused to recognise the orders of non-episcopal communions, yet it has allied itself in principle, at least, with Rome through which the succession admittedly comes, whose orders it recognises though the recognition is not reciprocated. The whole history of non-conformist bodies is a constant demonstration of the impossibility of union on such a basis.

From the foregoing it is apparent that some avenues to a united church are definitely closed; that, not from lack of charity, or from prejudice, or from misunderstanding, or from denominational pride, but from reasons deep-rooted in the Christian conscience, affecting the clear teachings of the Holy Scriptures.

The Churches of Christ have always been insistent that unity is not possible upon a human basis. No matter how narrow or how broad that basis may be, there can be no lasting unity upon it, without dishonor to Christ. The church in all its constituents, in all its activities, in its place in the world, and in its future destiny, is so essentially and eternally Christ's, that it were presumption for any man, or any body of men, to form rules, and to construct human platforms for God's people to unite upon.

They likewise contend that unity cannot be brought about by compromise. Therefore, no attempt is made to unite on the irreducible minimum, but on the maximum of Christian truth. To compromise any essential truth revealed in God's Word for the sake of unity would be disloyalty to Christ, and in the end would react to the disaster of the thus united church.

Those longing for a united church are not confined to any of those proposals involving absorption in the church of Rome, or the reception of creeds, and on unscriptural prelacy, or Christ-dishonoring humanisms, or a compromise of God-revealed truth. There is the simple plan of unity by a return to the original standard, a return to the New Testament church in faith and practice, in ordinance and life. This scheme is not a theoretical dream; it has been successfully tested and has passed into the realm of practical politics.

The basis of unity has been laid down in the New Testament, the charter of the Christian church, and therefore the restorers make no claim to have originated the basis, but to have rediscovered it. Since the discovery that so much concerning this question has been written in the "Volume of the Book," the appeal for a reversion to the original standard of the church is receiving a more earnest consideration. Had Christ and his inspired apostles been silent upon the subject, it may have been worth while considering some of the proposed bases, but since a platform has been laid down, it would be over-ruling the will of the church's Head and Founder to unite on any other ground save that provided in the divine constitution.

In urging the plea for rebuilding upon the old foundations, the unity of God's people upon a divine basis, sight has not been lost of the fact that the unity for which Christ prayed is spiritual as well as organic. Than the Churches of Christ no people are more conscious that the church united after Christ's own heart has its outward organisation and its inner spiritual life. When Christ prayed, "That they all may be one: as thou, Father, art in me, and I in thee: that they may be one in us," he emphasised the spiritual relationship of the church to himself, and to the Father. When he said, "That the world may believe that thou hast sent me," he impressed the practical side of its life, as the organisation through which he was to express his spiritual truths, and carry on his work of regeneration. The organic unity is to demonstrate to the world the oneness of Christ's people with himself. For the fundamental idea that governs the principle of unity has its roots deep down in the sublime truth of the unity of the Father, Son and Holy Spirit.

Dr. W. T. Grenfell, of Labrador, in a lecture in Glasgow, said that in recent years he had crossed the United States from New York to San Francisco three times, and from what he had seen and heard of the benefits of prohibition he had no hesitation in saying that he was a more ardent supporter than ever of that beneficent law.

The Home Circle.

Conducted by J. C. F. PITTMAN

MY LITTLE CHURCH.

My little church, so humble, small and plain,
Where year by year I've worshipped there. What
gain.

What lifts I've had upon a weary road,
How many lightnings of a weary load;
In every pew I courage read, and grace,
Because of those who sat each in his place
Faithful and true, until the very end,
And every one of them to me a friend.
The pastors in the pulpit who have stood
For God and right, and everything that's good,
In solemn train they, too, come back and say:
"Forget not what we've said, watch on and
pray."

My little church, so humble, plain and small,
I would not change you for the finest. All
You've been to me I can not well define,
Lifting my soul to him of life divine.
And so to me it is a holy place,
In which I oft recall each vanished face
Of those I loved, who by the crystal sea
Are watching, waiting there to welcome me.
O little church, the peace and hope you've given
When many times my soul with grief was riven:
Love can not fully measure or express
Your holy mission to uplift and bless.

—Selected.

THE STORY OF A LEAD PENCIL.

The other day I was talking in imagination
with some lead pencils that were lying on my
desk. Taking one in my fingers, I asked it
several questions:

"Where did you come from? What are you
made of? Are you like the other pencils
there on the table?"

Then the pencil in my hand said: "I have
a body and soul. My body is the wood that
you see, and my soul is the lead that makes
the marks. I have a rubber at this end, you
see."

"Oh," I said, "that reminds me of our boys
and girls; they, too, have an outside and an
inside, they have body and soul." The body
needs food and exercise. The soul lives in
the body, to help folks write down their
thoughts.

Then I said to the pencil: "But why are you
called a lead pencil? What is your business
here?"

"Why, I am here to help doctors and lawyers
and preachers, and business men and everybody,
to help folks write down their thoughts; in
other words, to put themselves down in marks."

"Oh," I said, "that is just why the boys and
girls are here. They are here for some good
purpose, to make good works, good deeds, in
beautiful living."

"But how do you do your work?" I asked the
pencil.

"Oh, someone took me and sharpened me,
put a point on me," said the pencil.

"Oh," I said. "That is just what home train-
ing and the school and the church and the Sun-
day School are trying to do for our boys and
girls, trying to give them point, ability to be
useful, so that they can form character, and in
life self-restraint and righteousness."

The other pencil, which was lying on the
table, spoke to me in this manner: "Am I not
just as good as that brown pencil you have
been talking to? Of course, I am a different
shape, I have another color—I am yellow—but
may I not be useful also?"

"Yes," I said, "for you have wood, lead and
rubber as well as this brown pencil."

And here, boys and girls, let us learn the mis-
sionary lesson.

The Indians and the people of heathen lands
have bodies and souls, though their color and

dress may not be like ours. Then I said to
the pencil: "That rubber on the end, why is it
there?"

"Oh," said the pencil, "that is to rub out my
errors and mistakes."

And oh, how many mistakes we make in life!
But remember, boys and girls, there is a Friend
who is willing to attach himself to your life,
who is able to rub out all your mistakes. His
name is Jesus. He is the Saviour. We need
him all the time that we may be able to get
self-mastery and grow more loving, lovable and
useful. We need him not only to save us
from our bad marks but to enable us to make
better marks every day.—A. E. Piper, D.D.

RAILROAD TRACKS.

The railroad tracks run through our small
town and play a large part in the lives of us
villagers. They mean much to me, and often
set me to thinking. They gleam like silver
ribbon, strung parallel into infinity; they inno-
cently become the means of filling a soul with
wanderlust. Slender steel ribbons, linked to-
gether with beams of strength, stretching out
into space. Power, terrible power, lies in the
glistening bands. Destruction and the power
of crushing life ride proudly and challengingly
over our railroad tracks. All human power has
been defeated, and every one, to some extent,
fears the monster that rides the rail. But when
we forget the fear of the monster and think of
it as a servant to help us travel, then the rail-
road tracks hold us in dreams, glorious dreams,
splendid dreams; dreams of far-away lands,
waiting for us; dreams of going on and on in
life, and having our straight track to guide us;
dreams of many wonderful things at the end
of the railroad tracks.—Lorena Lynch, in "Girl-
hood Days."

Men speak of love and live in hate;
Men talk of faith and trust to fate.

O, might men do the things they teach!
O, might men live the life they preach!

Then the throne of avarice would fall,

And the clangor of grim selfishness o'er the
earth would cease;

Love would shut out the baleful fire of anger,
And in its ashes plant the lily of peace."

WHY PULL HIS TOOTH.

Tommy had the toothache, and his mother
tried to calm him preparatory to the necessary
visit of the dentist. "Now, Tommy," she
pleaded, "you will be a brave boy, won't you,
and have it out? It won't hurt much, and the
horrid ache will be gone."

Tommy, however, continued to howl his pro-
tests. Then Harry, his senior by one year,
came to his mother's aid, "Aw, come on and
have it out!" he urged. "What's the matter
with you, anyway? Don't you know it'll be
one less to brush?"—"Exchange."

SO SENSITIVE.

The C3 husband was annoyed.
"Whatever did you get me these shirts for?"
he asked his wife. "They're at least four sizes
too large for me."

"They didn't cost any more than your size,"
said his wife, placidly, "and I wasn't going to
let the shop assistant know I'd married such a
little shrimp as you."

REBUILT MEN.

Madge: "Would you marry a man to reform
him?"

Mabel: "I suppose I shall have to—there isn't
one of them that suits me the way he is now!"
—"London Opinion."

The Family Altar.

J. C. F. P.

Monday.

And the goat shall bear upon him all their
iniquities unto a solitary land: and he shall
let go the goat in the wilderness.—Lev. 16: 22.

It would seem that "the two goats of the
great Day of Atonement stand as one type of
our blessed Redeemer—the slain goat, his sac-
red body slain for our sins; the scape-goat, his
soul sent all alone into the desolate desert
world of the departed, and bearing our sins as
in Isaiah 53: 10."

Reading—Lev. 16: 1-16.

Tuesday.

Ye shall therefore keep my statutes, and mine
ordinances.—Lev. 18: 5.

"We must keep them as our way to travel in,
keep to them as our rule to work by, keep
them as our treasure, as the apple of our eye,
with the utmost care and value."

Reading—Lev. 17: 1-9; 18: 1-5.

Wednesday.

Thou shalt love thy neighbor as thyself.—
Lev. 19: 18.

"My reward for loving my neighbor as my-
self," said Swedenborg, "will be that I shall
come to love him more than myself."

Reading—Lev. 19: 1-18.

Thursday.

Ye shall not profane my holy name.—Lev.
22: 32.

"God's name is profaned or rendered com-
mon when we treat his commands as we often
do those of our fellows, when they do not ap-
pear to have self-interest to recommend them.
He therefore profanes God's holy name who
does not both implicitly believe and conscien-
tiously obey all his words and all his precepts."

Reading—Lev. 23: 1-14, 37-44.

Friday.

Then shalt thou send abroad the loud trump-
et on the tenth day of the seventh month; in
the day of atonement shall ye send abroad the
trumpet throughout all your land.—Lev. 25: 9.

"Blow ye the trumpet, blow!

The gladly solemn sound,

Let all the nations know,

To earth's remotest bound;

The year of Jubilee is come!

Return, ye ransomed sinners, home."

Reading—Lev. 25: 1-24.

Saturday.

If ye walk in my statutes . . . then I will
give you rains in their season, and the land
shall yield her increase, and the trees of the
field shall yield their fruit.—Lev. 26: 3, 4.

"Make a valley, receive the rain. Low
grounds are filled, high grounds are dried up.
Grace is rain. Why dost thou marvel then,
if 'God resisteth the proud, and giveth grace
unto the lowly?'—Augustine.

Reading—Lev. 26: 1-13.

Sunday.

Thus did the children of Israel; according to
all that Jehovah commanded Moses, so they
encamped by their standards, and so they set
forward, every one by their families, according
to their fathers' houses.—Num. 2: 34.

"They put themselves in the posts assigned
them, without murmuring or disputing, and, as
it was their safety, so it was their beauty:
Balaam was charmed with the sight of it: How
goodly are thy tents, O Jacob! (24: 5). Thus
the gospel church, called the camp of saints,
ought to be compact according to the Scripture
model, every one knowing and keeping his
place, and then all that wish well to the church
rejoice, beholding their order (Col. 2: 5)."

Reading—Num. 1: 1-4, 44-54.

Prayer Meeting Topic.

February 16.

THE FRUIT OF THE SPIRIT.
(Galatians 5: 22, 23.)

F. J. SIVYER, B.A.

"But the fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control; against such there is no law." As one looks at this full list of glorious virtues, one might well say, as the Psalmist said of the knowledge of God, "Such goodness is too wonderful for me; it is high, I cannot attain unto it." It comes as a relief, however, to notice that these virtues are not the reward of human effort but are the result of the Spirit's work within the soul.

"Obtaining not Attaining."

"In adopting 'attain' as a spiritual word," says Dr. John A. Hutton, "we have abandoned our proper ground as believers after the New Testament; we have become only pagans with a dash and reminiscence of Christian ideas. 'Obtain' is our word not 'attain.' There's a repose in 'obtain,' a quietness and strength alongside which 'attain' suggests a certain—I know not how to call it—worry and torture, and, since we all die and seem to fail, ineffectualness. . . . 'Attain' as a final attitude of the soul is the mere wisdom of the world; 'obtain' is the word which Jesus Christ has made possible. 'Attain' puts the accent and emphasis on man; 'obtain' lifts up our eyes to the hills."

"Not a Luxury."

"We must never forget," writes Dr. G. H. Morrison, "that in talking of the Spirit our Lord deliberately passes by the luxuries, and chooses out things that are essential. For him the spirit was not, as it were, a luxury; the choice possession of a favored circle. It was not something that would enrich the life, over and above the point of sustenance. Like bread, or fish, or eggs, it was something absolutely indispensable; it was the minimum of filial existence."

"Lowliness and Loveliness."

The thing that first strikes us about these graces which the Spirit begets in the Christian is their decided lowliness. They are the very opposite to the things for which the ambitious soul strives. There is nothing "showy" about them, they all belong to the group of homely virtues. And therein lies their true worth. Jesus invited men to learn of him for the very reason that he was meek and lowly in heart. When we look into his glorious life, the qualities that make it so radiant are these very graces—love, joy, peace, and the like—which the Holy Spirit produces in the life of His followers.

"The Bent of the Soul."

We do not attain to these excellent graces through effort of our own. We obtain them by the inward working of the Holy Spirit, but it is "the bent of the soul" which helps or hinders his efforts. The Spirit is, in the first place, God's good gift to those who believe in and obey the commands of his Son (Acts 2: 38). But it is according to whether we are afterwards spiritually or carnally inclined, that we prosper or decline as Christians (Rom. 8: 5, 6). "The bent of the soul" is the whole tendency of the inner nature. If we follow the Spirit's promptings and direct our thoughts, feelings and will toward doing the things which the Spirit dictates, then, without doubt, he will produce in us these desirable graces—love, joy, peace, etc.

TOPIC FOR FEB. 23—GRIEVING AND QUENCHING THE SPIRIT.—Eph. 4: 30 and 1 Thess. 5: 19.

Our Young People.

Conducted by Leslie C. McCallum, M.A.

OUR PICTURE.

One of the finest pieces of work undertaken by the Victorian Bible School and Young People's Department was the founding of the work at Bambra-rd., Glenhantly. The work has made rapid progress and after six years the enrolment of the school is well over three hundred and an average attendance around two hundred and fifty. During the six years' history of the school, 102 scholars have been added to the church. The work is in splendid heart and the only thing that causes the leaders of it anxiety is the lack of accommodation. The photo. gives some idea of the number who attend each Lord's day.

YOUNG MEN'S CAMP, SOUTH AUSTRALIA.

One of the most successful functions yet planned for young men in South Australia was the camp organised by the B.S. and Young People's Department, under the generalship of the organiser (Will Beiler), assisted by a committee (Bren. W. Graham, R. Graham, and J. Wiltshire).

The location, Mylor, gave great satisfaction to the lads. Situated about four miles from Aldgate, amongst the beautiful hills, there was ample opportunity for providing all that was desired to make for a successful camp. Especially was the large swimming pool, right alongside where the tent was pitched, enjoyed by the campers.

Altogether there were 36 in camp, representing 14 different churches and schools. Besides the city and suburban churches represented, some came from Goolwa, Gawler, and Balaklava. The friendships formed will be of a lasting nature.

The duties of the camp were equally shared. Apart from the first and last day, when "all hands on deck" was the order, there were six orderlies on duty each day; thus each had one day's turn on duty. Duties included providing wood and water for the day's needs, assisting the cooks, preparing vegetables (potatoes, etc.), serving at tables and washing up. Bro. Will. Graham arranged for interesting games. A cricket match with the Queenstown lads, who visited Mylor, revealed the supremacy of the camp combination, who won easily. Evening programmes were arranged by Bro. Ross Graham.

On visiting day a number of parents and friends visited the camp. Two rambles led by Mr. Caldwell (the owner of the property on which the tent was pitched) to some of the historic and beauty spots and to some of the best vegetable gardens were interesting and instructive.

Helpful devotional services were conducted

each morning before breakfast, and each evening before retiring, and helpful messages were given by Bren. R. Graham, W. Graham, Hugh Gray, B. N. Rodda, F. Evans, and W. Dealy. Bro. Beiler conducted a camp-fire watchnight service on New Year's Eve. This proved to be a very blessed time, when the young men were earnestly urged to serve more wholeheartedly in the coming year than ever before under the Generalship of the "Captain of our Salvation," Jesus Christ. Bro. Graham led at midnight in a consecration prayer, which was followed by the singing of "Where He leads me I will follow."

Sunday, too, was a red-letter day. An impressive communion service was conducted in the tent at 11 a.m. Bro. Rodda presided. Bren. Thorpe and Evans read the lessons. Bren. Dealy and Doley, of Gawler, acted as deacons. An offering was taken up for the Dhond Hospital, and the exhortation, "The Tragedy of Sin," was delivered by Bro. Banks, of Croaydon. The service was full of fervor and helpfulness.

In the afternoon the company walked to Aldgate Valley church and joined in the service with the brethren there. The chapel was crowded, and Bro. Hugh Gray gave a timely message. By the kind invitation of the Aldgate Valley sisters, justice was done to a most bountiful tea provided by them for the visitors from the camp. They were most heartily thanked for their hospitality. A big crowd gathered at night, when the organiser conducted a gospel service, speaking especially to the young people on "The Voyage of Life," being ably assisted by the Gawler Quartette Party (Bren. W. and A. Dealy, Doley, and Pickering), who sang two quartettes feelingly. Bren. Dealy (2) and Doley assisted the congregational singing and song service with their musical instruments.

A vote by the lads as to the most gentlemanly and unselfish young man in camp, at its close, gave Ray Vincent, of Grote-st., the highest number of votes, and to him the organiser presented a token of goodwill.

THE GIFT OF A FRIEND.

God made the stars, and he lets me see them!
He made the winds, and they blow on me!
He made the grass, and he lets me feel it!
And he lets me joy in the blue, salt sea!

I do not feel I deserve such gifts;
He allows much more than my due.
Thus I explain to myself the boon
He granted in giving me you.

—Sara Parry.



Bible School, Bambra-rd., Glenhantly, Vic.

Foreign Missions.

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

OVERDRAFT REDUCTION FUND.

Good news continues to come regarding our overdraft reduction fund. Have received cheques from Queensland £128/18/-, their full amount, and West Australia £108/8/-, their full amount. In both cases the guarantors sent on the full amount, although a few brethren have yet to be heard from regarding their contributions. We expect, before this appears in print, to have received the amounts from Victoria, New South Wales and Tasmania, and then we shall want to broadcast throughout Australia the Doxology. Our missionaries in every country are eagerly watching for news of the overdraft reduction fund. It was a missionary who gave us our first impetus towards this worthy enterprise, and it was a New South Wales' brother, T. E. Rofe, whose generous promise awakened the response from the other States.

Contributions of South Australian churches:—Balaklava, £15/1/-; Blackwood, £5; Bordertown, £10; Brooklyn, £5/5/-; Chinese Church, £3/3/-; Dulwich, £50; Fullarton, £6/1/-; Glenelg, £10; Grote-st., £30/10/-; Hindmarsh, £4/2/-; Kersbrook, 10/-; Long Plains, £23/13/-; Mallala, £2; Maylands, £18/15/-; Milang, £5/3/-; Mile End, £11; Mt. Compass, £2; Nailsworth, £2/10/-; North Adelaide, £50/10/-; Owen, £14/1/-; Point Sturt, £7; Prospect, £14/16/4; St. Morris, £3/2/-; Strathalbyn, £1/1/-; Unley, £15/11/-. Miscellaneous: A South Australian Brother and Sister, £100. Total, £410/14/10.

MISS GIBSON.

Miss Jessie Gibson, the fiancée of Dr. G. H. Oldfield, of India, passed through Adelaide last week. The voyage from Melbourne was somewhat stormy, but our sister was a good sailor. The Federal Secretary met her at the boat, and at the Adelaide railway station several of the F.M. leaders were there to greet her. After visiting Sir Joseph and Lady Verec and the Federal Secretary's home, she met the F.M. Board at lunch in the rotunda in Elder Park overlooking the River Torrens. There we had a delightful conference regarding the work. In the afternoon Bro. A. J. Gard and his wife took Sister Jessie on a motor trip to see some of the beauties of fair Adelaide. At five o'clock she left by the "Maldavia." There were several on the wharf to wave her "Good-bye," and wish her God's blessing. Shortly after her arrival in India she will be married to Dr. Oldfield. Miss Edna Vawser is to be one of her bridesmaids. The doctor's bungalow is now in course of erection. In this they will live, and the doctor will supervise the erection of the hospital. We are sure that the whole of the Australian brotherhood send their heartiest good wishes and congratulations on their marriage and wish for them a long, useful and happy life in their work for God in India.

MR. AND MRS. ENNISS.

Our Foreign Missionary workers join with all the Australian brotherhood in wishing Bro. and Sister Enniss and daughter a very happy and successful world-trip. Bro. Enniss has kindly accepted an honorary commissionership to visit our Indian mission stations and give us a report on the work there. Bro. Enniss has always taken a great interest in our Foreign Missionary work, and is the supporter of Dr. G. H. Oldfield, our first medical missionary to India. Of him it may be truthfully said, he is "diligent in business, fervent in spirit, serving the Lord." The prayers and best wishes of us all will follow him and his as they journey from us, and we will give them a glad welcome when they return at the end of 1927.

WORK AT DIKSAL.

We have received a very interesting letter from Miss Boes, who is helping in the work at Diksal. She says: "In the absence of Mrs. Escott I have the pleasure of writing to you about the work the Bible-women are doing at Diksal. Wednesday is a day of prayer and Bible study, and also affords an opportunity to get their grinding, lathing and house cleaning done. Saturday is also given to housework. On Sunday morning a class is held among the village children, and bazaar preaching in the afternoon. This with the two church services makes a full day. The other four days are spent in going to the villages. They are up at 4.30 every morning, except Saturday, so that they get out as soon as possible. Sometimes they preach to large numbers of people who are attracted by the singing, and on other occasions they visit from house to house. They also preach at the different market-places. Our Bible-women are really sated, and on fire, and preach Jesus Christ and him crucified, and they are wonderfully helped by the Holy Spirit in answering questions that are put to them by the Hindus. The seed of the Word of God is surely being sown in these villages, and in answer to prayer the people will be saved by believing the Word preached. These Bible-women are faithful and conscientious in the Lord's service.

We hope that our readers did not omit the Foreign Mission page last week telling of the 86 baptisms in the New Hebrides, and the baptisms and inquirers in Shunghai, China. It is a great comfort to us all to know that notwithstanding all of the disturbances in Shanghai, the work of God goes on.

Inadvertently in different issues of the "Christian" contradictory announcements were made of the wedding of Mr. H. Clark and Miss D. Ludbrook at Yunnanfu, China. The correct date was Nov. 10, as stated in issue of Jan. 6.

MISSION AT TIMOR, VIC.

The mission being held under the auspices of the Maryborough District Conference, Vic., is proving to be an outstanding success. Bro. R. Baker is the speaker, being supported by Bren. Combridge and Lee, Sister E. Lunn presiding at the organ. A number are helping in the singing. Meetings commenced on Jan. 30, 200 being present. All along the attendances have been large, last Sunday, Feb. 6, there being 300 present. At that meeting a young woman and a young man confessed Christ. On the previous Friday night a woman, who was a baptised believer, decided to join the church. It was decided to continue until next Sunday evening. This is a town where our plea was not known, and the people of the other churches are coming gladly night after night to hear the fine messages from Bro. Baker. His preaching is faithful to the Word, and is appreciated, members of the Timor churches doing what they can to help.

SERVICES AT RAND, N.S.W.

Rand is a new district in N.S.W. recently opened up for closer settlement. No regular services were held by any religious body until quite recently when a "union" building was erected. Even now the building is not occupied half time. A few faithful members of Church of Christ reside in the district, and for several years have met on Lord's days at the home of the Taylor family (who come from the West).

Their faithfulness has been a remarkable testimony for good in the community. Mrs. Taylor has been superintendent of a Sunday School which met in the little village in an old iron shed. She has been assisted by other Christian women, and they have assembled a very fine lot of boys and girls. Out of this effort germinated the thought of a "union" building, which is now open, and possesses a very neat and comfortable appearance. Last Lord's day a few days' mission was commenced by Bro. H. C. Stitt, preacher of Wagga church. In the evening the building was crowded when the first gospel service by Church of Christ was conducted in this district. It is hoped to establish regular gospel meetings once each month.

THE LATE MRS. HARRINGTON LEES.

The Anglican Bishop of Gippsland paid a beautiful tribute to the character of his aunt, Mrs. Harrington Lees, wife of Archbishop Lees. At the Cathedral service Dr. Cranswick said: "My aunt's view of Christianity was a very simple one, but it worked. As soon as she was old enough to make important decisions she gave her life definitely and utterly and completely to Jesus Christ, and received him as her Saviour, her Master, and her Lord. Her creed was something like this: 'I will be what he would have me to be; I will do what he would have me do; I will speak what he would have me say; and I will go wherever he would send me.' During all the years of her life she never withdrew from this position. Her life was always at the disposal of Christ. One consequence was that her life, as we who knew and loved her well know, was always radiant and most attractive to others, and she was never beset with the doubts and fears that many know. Another result was that God used her to help and bless others ever increasingly. Her service for others grew and grew right up to the end, beginning in a small way, until finally she carried the heavy responsibilities and exerted the wide influence of her Melbourne life. Her life steadily grew richer and richer and waxed riper and riper."

COMING EVENTS.

FEBRUARY 21.—College of the Bible Public Inaugural Meeting, 1927 Session, will be held in Lygon-st. Chapel, at 8 p.m. Good programme. Address by Dr. John L. Brandt. All are invited.

FEBRUARY 23 (Wednesday).—At 8 p.m. Ringwood Women's Mission Band First Birthday. Good programme. Everybody welcome.

MARCH 6.—Church Extension Annual Offering. Churches are kindly invited to co-operate with our Church Extension Committee in this great work. Further announcement will be made.

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Widow will let well-furnished bedroom, or bedroom and sittingroom, to refined lady or two friends. With conveniences; near tram and train; quiet home. Appointment by letter. W.H., 59 McPherson-st., Moonee Ponds.

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A. Nightingale, Nurseryman, Emerald, Vic.

Here and There.

The offering for the Victorian Church Extension Committee will be taken on the first Lord's day in March.

Victorian C.E. Societies are requested to note that the monthly council will be held at Lygon-st. on Tuesday, 15th inst., at 8 p.m.

Bro. F. P. Shaw, of the Middle Park church, Vic., has of late been engaged by 3AR Melbourne to broadcast recitals of the Scriptures.

Mrs. H. C. Ludbrook arrived home in Melbourne on Sunday last after her most enjoyable visit to China. Her daughter, Miss Cilla, is remaining for a time in China.

We learn that Bro. E. G. Warren, late of Kadina, will be open for engagement after Feb. 27, Thornton-st., Kensington, South Australia, will be his postal address.

Dr. E. A. Bardsley and Mr. R. K. Whately, who are to leave Sydney on Feb. 19, on a visit to America and Europe, were to be given a farewell at Enmore church last evening.

The Victorian General Doreas Class will hold their usual monthly meeting on Wednesday next, Feb. 16, in the Swanston-st. Lecture Hall, from 10.30 till 4 p.m. All sisters welcome.

Many of our Victorian preachers are at present at Upwey, where in retirement they are having a period of rest, conference and fellowship. A large number are in camp, and a happy and profitable time is being spent.

Burwood church, N.S.W., has erected an attractive chapel, which was opened with special services on Saturday and Sunday last. The Conference President (Mr. W. H. Hall) and several prominent preachers were to take part.

The annual harbor excursion arranged by the N.S.W. Young People's Department will take place on February 12. The event is becoming increasingly popular each year. This time a musical programme has been arranged, to take place during the cruise.

Will all churches having money in hand for the Victorian sisters' special Home Mission tent appeal please forward to Mrs. F. Lee, 108 Greville-st., Prahran, as soon as possible? The money is to be paid over before the close of the financial year, February 28.

According to the Victorian Conference Constitution all notices of motion and applications from churches for admission to Conference must be in the hands of the Conference Secretary, William Gale, 343 Lit. Collins-st., Melbourne, five weeks before Conference, or not later than March 11.

Mr. A. E. Adams, B.A., Dip.Ed., has accepted an engagement with the Mosman (N.S.W.) church, and commenced his work on Feb. 6. Mr. Adams left from Marpleville to undertake College training in America, and was engaged there in pastoral work, and as director of religious education, for several years.

In addition to the Melbourne University Honors reported in our last issue we learn with pleasure that Bro. A. H. Richards, now of Middle Park church and formerly of Ballarat, secured first class honors and won the Exhibition in Chemistry Part I. He also obtained first class honors in Natural Philosophy Part I.

A tent mission conducted by the Norwood church, S.A., was launched on Sunday, Feb. 6, with Bro. P. R. Baker as missionary, assisted by Bro. Will Watson as song-leader. The tent is on the Norwood Parade, a busy shopping centre. A great opening meeting was held, when the tent, which is capable of holding 300, was filled, while 200 were accommodated outside the tent. After a powerful appeal from Bro. Baker, on the theme, "Jesus Has Come," six made the good confession. A baptistry has been installed in the tent. A large number of questions were ably answered by Bro. Baker.

The vindication of the honor of Wm. Ewart Gladstone will have been a source of satisfaction to all our readers. A British jury decided that to call his traducer a liar and a coward was not a libel. We are glad that the cowardly and groundless attack on the Grand Old Man did not pass unchallenged. It may be a lesson to other nasty-minded and money-seeking purveyors of scandal.

Mr. A. L. Haddon, M.A., president of N.S.W. C.E. Union, gave a fine devotional address at the Anniversary Day Rally at Grenfell on Jan. 26. Bro. Haddon expects to finish his duties in N.S.Wales on Feb. 15. He will receive numerous public farewells. He expects to leave Sydney at the end of February, and after spending about a week in Melbourne, will sail for New Zealand to take up his College duties.

The Victorian Conference year ends on Feb. 28. It will be well for church secretaries and treasurers to note that moneys must be in the hands of the departments before that date to be included in the annual returns. Secretaries would do well to commence preparations of annual statistics, so that no delay shall occur at the last moment. All outstanding amounts for Home Mission annual offering should be sent to William Gale, 343 Lit. Collins-st., Melbourne.

Under the heading "Scholarships are His Hobby," the Melbourne "Herald" of last week contained the following paragraph:—"Scholarships and exhibitions valued at more than £700 have been won by Mr. Keith Price, son of Mr. E. H. Price, governing director of E. Lucas and Company. This is claimed to be a Ballarat record. His latest successes are a Queen's College scholarship, worth £80, and a surveying, hydraulic and civil engineering scholarship, each worth £20."

The Chinese situation is still complicated and causing much anxiety. Christians everywhere should pray for a peaceful settlement of the difficulties. May China soon be a united nation. We cannot but sympathise with its national aspirations and desire for independence and liberty in the management of its affairs. While we recognise that the lives of British subjects must be protected, we trust that those who talk of war will not gain ascendancy. Let Christians think peace and pray for it.

Swan Hill (Vic.) meetings on Jan. 30 and Feb. 6 were very good. The preacher's topics at gospel services were "The Strictness of Jesus" and "Harvests from the Fields of Death." On Monday, Jan. 31, the Bible School picnic was held at Murravee. There was a splendid attendance, and an exceedingly happy day was enjoyed. Having undertaken to raise funds for the completion of the fence, the ladies' guild held a garden fete on Feb. 9 at the home of Bro. and Sister Redford. During the past six weeks the Lord has called home two splendid young people, Dorothy Radford and Alan Mott. Deep sympathy goes out to the sorrowing relatives.

At Hindmarsh, S.A., on Jan. 30 the young men of the church occupied the platform at both services. In the morning three of the young men addressed the church, and others read the Bible portions and took various parts in the service. In the evening Mr. Simons gave the gospel message. Special singing of solos, anthems and choruses was rendered by the male choir. Good meetings were held. On Sunday, Feb. 6, Bro. English addressed the church, and spoke to the men's Bible Class in the afternoon. Mrs. Courtis was received into a fellowship by letter from W.A. At night a service was held to the memory of two late aged members—Bro. A. Glastonbury and Sister Everett. The sympathy of the church is extended to the bereaved.

Lygon-st. meetings are gradually improving after the holidays. On Sunday last A. G. Saunders, B.A., spoke in the morning upon "A Clean Heart," and in the evening on "The False Alarm." On Tuesday, Jan. 25, a farewell social was tendered to Sister Jessie Gibson on the eve of her departure for missionary service at Dhond, India. The Young People's and Bible School Department, with Bro. L. C. McCallum, M.A., shared in the proceedings. There was a fine attendance and a good programme. A wallet of notes from the church and the Y.P. Department was presented with various kindly words of farewell. A. G. Saunders was the chairman for the evening.

The 1927 session of the College of the Bible is due to begin on Wednesday morning, Feb. 16, at 9.30. New students are expected from every State. There will be no special opening service at Glen Iris this year, but the presence of friends is earnestly requested at the public meeting at Lygon-st. on Monday evening, Feb. 21. This will be presided over by the Chairman of the College Board. Dr. Brandt will deliver the chief address. A good programme will be presented. Brethren and sisters are all invited. The presence of preachers and church officers will be specially welcome. Let all come and show sympathy with those giving themselves to the work of the Master.

Last Thursday evening there was a large and representative gathering at Gardiner, when a church and brotherhood farewell was given to Mr. and Mrs. Reg. Enniss and Lola, who are due to sail from Sydney by the "Niagara" on 10th inst. en route for America and Great Britain. Bro. Gebbie presided, and numerous addresses indicative of appreciation and goodwill were given. Mrs. McDonald presented a floral gift to Mrs. Enniss on behalf of the Mission Band, while Bro. Main, on behalf of Gardiner church, made a presentation of a travelling clock to Mr. and Mrs. Enniss and a brooch to Miss Lola. Both Mr. and Mrs. Enniss gave happy responses. On Tuesday afternoon a large number of friends bade them farewell at Spencer-st. railway station.

A very large and representative gathering met at Moreland on Feb. 2 to tender to Bro. W. Gale their appreciation of the work done during the five and half years' faithful ministry with the church, and to wish him success and God's blessing as Home Missionary Organiser. Bro. A. H. Fisher, Bible School Superintendent, was chairman, and welcomed the visitors. Bro. Shipway (Conference President) and Bro. Abercrombie represented the H.M. Committee. Bro. W. Brown (church treasurer) and Bro. C. Sampson spoke of the sterling worth and work of Bro. Gale. The secretary, Bro. A. E. Pittock, on behalf of the church and auxiliaries, presented him with a wallet of notes. Bro. Campbell Banks, on behalf of the young men's training class, of which Bro. Gale was leader, presented him with a beautiful leather travelling case. Bro. Cliff Menhennitt, on behalf of the boys, presented Bro. Gale with a pair of motoring gloves. Bro. C. Banks (late S.S. secretary) was presented with a lovely vase by the teachers of the Bible School. Bro. Shipway referred to the valuable work of Bro. H. Rasmussen, who is a fine help to Moreland church, and welcomed H. B. Robbins, who has consented to help with the preaching until a resident preacher is obtained. Bro. Gale presented Bruce Littlejohn with the gold medal of Federal Bible School examinations, he having obtained first prize in his division. A fine programme was rendered and refreshments served.

IN MEMORIAM.

SPARKS.—In loving memory of our dear son and brother, Edmund (Ted), died on Feb. 10, 1924, at Emerald.

Not now, but in the coming years.

It may be in the better land,

We'll read the meaning of our tears.

And then, sometime, we'll understand.

—Inserted by mother and brothers, Reg and Charles Sparks.

Outline Studies in Philippians.

A. W. Connor.

No. III.—CHAPTER TWO.

The Mind of Christ.

"Have this mind in you, which was also in Christ Jesus."

I. A Prisoner's Plea (2: 1-4).

(a) The plea itself. "Be of the same mind, having the same love, being of one accord, of one mind." Even in such a church there was the danger of disunion. What a lesson is here! Rivalries and misunderstanding easily sprung up in those early congregations. Danger in this direction was seen by the apostles. Why? Why also among us? Think of these words: "Religious zeal leads a man to take trouble and incur responsibility in church work. Under this notion he readily persuades himself that all his church work is conscientious and disinterested; yet it may be largely and deeply tainted with the impulses of the fleshly mind."

(b) Motives to unity. "If there be any," etc. Consider the four clauses. A four-fold cord to bind our hearts in one. How Paul longed for this is seen in his "fulfill ye my joy." Consider the beautiful ideal of verse 3. How like it reads to the love of 1 Cor. 13. Let us heed the plea. Let us reach out for the ideal. He now makes his appeal to Christ's example.

II. Christ's Example in Service (5-11).

"He emptied himself."

(a) It is marvellous that this passage, which stands almost unapproachable in its majesty, should be found as an example for us to follow. The place is holy ground. Contemplate our Redeemer. The supernal throne and the cross of shame are joined. Verse 6, descriptive of Christ as having a truly divine nature, should be read with John 1: 1-3 and 14, and John 17. Divinity—Pre-existence—Incarnation are all involved in this statement.

(b) Is there a more wonderful description of how the Lord stooped to conquer? "Emptied himself." Of what? "Took the form of a servant." He even "stooped to die; yes, to die on a cross." Matchless condescension. "The Word was made flesh."

(c) The exalted Christ.—God exalted him. Conferred on him the Name. What Name? The end of this exaltation: "That in the Name of Jesus every knee should bow." Here is the supreme creed, Jesus Christ is Lord.

How far Paul has travelled since he blasphemed that name! With what reverence we should use that name. Let it be the burden of our preaching, the motive to our service, the bond of our unity. Our loving familiar use of that name should be tempered by reverence as we say "Our Lord."

III. Salvation and Service (12-18).

(a) "Work out your own salvation." There is deep teaching here as to the human side of our salvation. This is a divine imperative, and should come questioning as to our obedience. There is here no denial of salvation by grace. "For it is God himself whose power creates within you the desire to do his gracious will, and also brings about the accomplishment of the desire." "Work out your own salvation," and prove yourselves.

(b) Be "sons of God without rebuke." Put away a carping spirit. Do not be a grudging fellow-pilgrim. Be generous in your estimate of others.

(c) To serve the world in Christ's stead is to be our ideal. How are we to do it? We are to "shine like stars." We are to "hold forth the word of life." The church is to be a light-house on the shoals of life. It is to be a life-saving station. The question for us is: Is it? or have we descended to lower tasks? From

her ministers the church must hear of her high responsibility and tasks.

Notice again the solemn peal in the words, "The day of Christ." Have we lost sight of it? In the N.T. "The Day" is always in view.

IV. Comrades in Arms (2: 19-30).

A large section full of interest. Here is a sad note—"All seek their own." Yet so lacking in friends, he would yet spare his beloved Timothy for their sakes.

(a) The Church at Philippi. How honored to have shared in Paul's toil and to have given him such solid joy. For their sakes he would do much. The Roman prison and the church at Philippi are bound in the tie of holy brotherhood. The missionary and the rope-holders are one in service.

(c) Timothy. How he had earned his D.S.O. He had stood the test. He had been as a son to a father. He had served in the gospel. The cause of Christian truth demands such men. Can the Lord "count on" us in the day of stress? What is your contribution to the great cause? Are you dependable like Timothy, or like those who, while Christians, seek what is "your own" instead of what is "Christ's"?

(c) Epaphroditus. He was the messenger of the church to Paul, and right well had he done his work. He won from the apostle the names, "My brother, my fellow-worker, my fellow-soldier." How proud Philippi must have been of him. God give us men like him, for he "nearly died in the service of Christ."

These three, the church at Philippi, Timothy, Epaphroditus, with the imprisoned apostle, form a great quartette, all "comrades-in-arms," each doing his own work, and each contributing as God endowed him to the kingdom of Christ.

A MISSIONARY PASTOR.

Under the above heading, the "World Call," refers to Bro. S. J. Mathieson, preacher of Hollywood church, U.S.A., who with Mrs. Mathieson and their two little girls is now on a visit to New Zealand. Says the "World Call": "Mr. Mathieson has been granted four months' leave of absence by the Hollywood church to visit his old home in New Zealand. During his absence the pulpit will be filled by Chas. M. Watson, for the past three years pastor of the University Christian Church at Berkeley, California. Mr. Mathieson is doing a fine work in the Hollywood church and is greatly loved and honored not only by the church members but throughout the community. He is a thoroughly missionary pastor. In the every-member canvass, held September 3, the missionary budget of the church was underwritten in one day."

THE CHURCH IN CAPETOWN.

Jesse R. Kellems.

One of the most remarkable services ever enjoyed among Churches of Christ was that which inaugurated new Central Church in Capetown, South Africa. It was a service which began with the dying moments of the old year, 1926, and the beginning of the new. In a word the church was organised at a watch night meeting. The regular evangelistic service preceded that of the constitution of the church, and several people confessed their faith in Christ. After this a number of addresses were made. Brother George Gordon, elder of the church in Johannesburg, told the story of the great campaign there, and of the progress of the church in good works from that time to the present. A congratulatory telegram from the church in the golden city was then read. After this all those who had made the good confession and had been baptised were asked to come forward and sign the church roll. This was a very solemn part of the service. A beautiful book on the finest parchment paper had been made ready. On the front page was a simple covenant in which the determination to constitute a church of Christ on the New Testament alone was inscribed. A place was also reserved for the visitors from the other churches of Christ to sign their names. This book will be kept for historical purposes.

After a tea in the banquet room the brethren again assembled in the main hall, joined hands in a great circle and sang "Blest be the tie that binds." Following this Dr. Kellems led in prayer and the church was organised. Just as the old year was dying Dr. Kellems extended another invitation and two fine young men made the good confession. They were baptised one minute after midnight as all the whistles of the city were blowing and bells pealing forth the news that the new year had come. It was a never-to-be-forgotten meeting.

The new church now has a membership of more than a hundred, and it is expected that before long this will be doubled. The present campaign is continuing until the arrival of Bro. Carrol C. Roberts from America on February 8. Bro. Roberts has had a very distinguished ministry in Idaho and California, and his coming to Capetown means great things for the work in Africa.

Since June 1, three churches of Christ have been organised in the Union of South Africa. All of them are self-supporting and have ministers to lead them. At the present rate five strong churches will be organised in the first year of service of the Thomas Mission to South Africa. The plan of staying on the field until the membership is pledged financially, Sunday Schools and Endeavor Societies organised, and the preacher on the task, means permanency for the cause. The next campaign is to be held in Benoni, the great gold-mining town on the East Rand in the Transvaal. [The prayers of the world brotherhood are asked for this effort.]

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VICTORIAN WOMEN'S EXECUTIVE.

The usual monthly meeting was held on Friday, February 4. President, Mrs. Hayward, occupied the chair. Devotions were led by Mrs. Shipway, who gave a beautiful paper on "Our Unknown Way." Correspondence included letters from Mrs. P. Pittman, Miss Cameron, Miss Yawser (India), and apologies from Mrs. F. Lee, Mrs. A. Baker, Mrs. A. Lyall. Letters of sympathy have been sent to the Archbishop of Melbourne, and N.S.W. Women's Executive.

We were pleased to welcome Mr. Bardwell, president of Social Service Department, who gave an interesting address on the history of social service work, and told of the progress made by the department. Mr. Clay expressed his thanks for assistance given to the benevolent work at Burnley. Mrs. Reg. Enniss will convey our greetings to the sisterhood across the seas. Treasurer's statement was presented and received. Additions from Bible Schools: Carnegie, 8; Moreland, 1; Essendon, 2.

General Dorcas Committee have been busy helping the needy. 81 garments in all have been distributed amongst inmates of our hospitals, the Social Service Department and eight needy cases, and Christmas cheer to the amount of £21/2/6 given. Parcels were received from Sisters Oliver, Martin, Johnson, Hunter and Withers. "He went about doing good" was the subject of an interesting address by Mrs. Laidlaw, of America. During January the committee and friends spent a most enjoyable day at the Botanical Gardens.—E. E. Hunter, Supt.

Isolated sisters.—11 letters have been sent; 14 replies received.—P. Ellis, Supt.

Hospital Visitation Committee have paid 71 visits to the various institutions. The superintendent desires to thank all those who sent gifts of cheer for the inmates, and to the following who sent cash donations:—Boronia Sisters, £1; Nth. Fitzroy Class, £1; Brighton Sisters, £1/6/-, and Sunday School, £1. Mrs. Lyall, 10/-; Mrs. Clark, 7/6; Executive, £2; Other Money, 5/-.—S. Meyer, Supt.

Next meeting of Executive will be held on March 4. Conference business.—Miss Rometch, Secretary, 17 Bowen-st., Kew.

VICTORIAN DEPT. OF SOCIAL SERVICE.

Junior Typist disengaged, well recommended. Domestic seeks Christian home—city or suburbs. Strong man, married, desires work of any kind. Caretakers, liftmen and handymen waiting. Members knowing of employment to be found please advise Will H. Clay, Organiser, 49 Elizabeth-st., Melbourne.

Benevolent Section, Church of Christ, Burnley-st., Burnley.

Churches are invited to send parcels through their appointed representative wherever possible, to whom acknowledgment will be made. Useful material, clothing, boots and shoes, etc., will be welcomed from all sources. Kindly wash all washable material. Send rail free to Churches of Christ Mission, Burnley.

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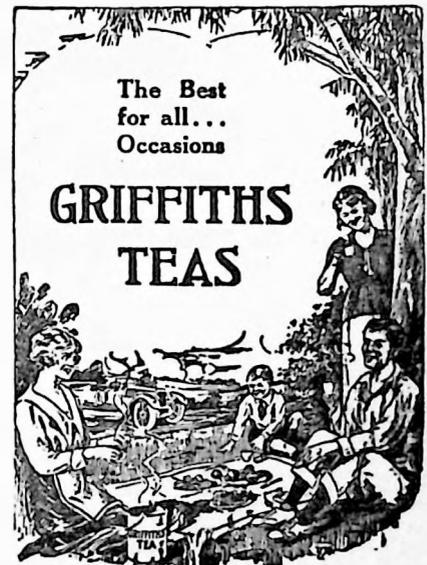
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News of the Churches.

New Zealand.

Hastings reports two additions from Wellington by letter. There now are eleven on the roll—nine in Hastings, and two who come from Napier (ten miles). On Jan. 23 there were two visitors, and thirteen broke bread.

Tasmania.

At West Ulverstone Bro. A. R. Main kindly assisted the church with several helpful messages during the preacher's absence at Devonport. The Band of Hope held a picnic on Jan. 31.

The fifth week of the Devonport tent mission closed with three baptisms, and one at Launceston, and two more confessions. Heavy rain and gales have handicapped during last week. Bro. Allan Harvey has gone to Sydney for a course of study. Bro. and Sister R. Revell celebrated their golden wedding recently.

Launceston has had higher average attendances since the holidays. Bro. and Sister Parker, from Moreland, Vic., were present on Jan. 30. On that date Bro. Will Waterman delivered a fine exhortation. In the evening Bro. Noble immersed a brother who had taken his stand at the Devonport mission. On Jan. 31 the church farewelled Sister Arthur Walters, Bro. Reg. Walters and Sister Edith Watson, who leave shortly for the mainland. Special messages and gifts were presented. At the same service the Sisters' Auxiliary presented to the church officers £60 for the Bible School hall, and £7/10/- for new church windows.

Queensland.

Owing to heavy rains and floods, attendance at Gympie meetings on Jan. 23 was not large. Bro. C. Young, of Annerley church, spoke at all services. His presence proved a great help.

Maryborough church held a business meeting on February 2, when nominations were received for the various offices. The Christian Endeavor Society is doing good work. Bro. W. Clark being lately appointed president, with Clem Price as secretary.

At Ann-st., Brisbane, on Jan. 16, Bro. H. Smith spoke at both services. Bro. Bennett, of Albion, spoke on morning of the 23rd, and Bro. J. H. Smith preached at night. On Jan. 30, Bro. Alcorn, who has been enjoying a fortnight's vacation, delivered the gospel address. In the morning Bro. H. G. Payne addressed the church. During Bro. Alcorn's absence Bro. H. R. Elvery spoke at the prayer meetings.

The average attendance of the Loyal Bible Class, Bundaberg, is over 50. The class is reading right through the Bible, and at the roll call each one present answers with the number of chapters read through the previous week. The record for the past fortnight was over 5,000, the class missing one meeting through very wet weather. The Sunbeams (bands of which visit the aged) are doing a fine work which is greatly appreciated. The builders of the new chapel have been hindered by wet weather.

Western Australia.

Kalgoorlie reports fine attendances at mid-week meeting on Jan. 26, and at the Endeavor on 28th. On Jan. 30 Bro. G. Banks gave a very good exhortation, and Bro. Hunt spoke at the gospel service. 218 met around the Lord's table, despite the fact that nearly 100 are away on holidays. Bible School attendance reached 186.

North Perth meetings have been good since the mission, and interest is manifested in all departments. The Bible School is doing especially well. Since the anniversary in October, 38 new scholars have been added. The picnic on Jan. 31 was attended by over 220 scholars and friends. It was the best yet held. On Jan.

23 there were two confessions at the conclusion of Bro. Ingham's address.

At Bassendean all meetings continue well attended. On Jan. 26 Bro. J. Butcher gave a helpful address on "Pressing Forward." On Jan. 29 the Girls' Mission Band held a social for the purpose of augmenting their funds towards the support of their two orphans. On morning of Jan. 30 the church was delighted to have an address from Bro. C. Fortune, it being his last opportunity prior to leaving for the College of the Bible. In the evening the chapel was filled to its utmost, Bro. Peacock delivering an inspiring message on "The Secret of a Successful Life." A quartette was rendered by members of the K.S.P.

At Lake-st., Perth, since the new year opened three have been received in by faith and baptism, three by letter, and two as baptised believers. On Jan. 20 a complimentary social was tendered to Bro. D. M. Wilson in recognition of his term of 30 years as church secretary. There was a capacity house to do honor to our brother, who was presented with a beautiful clock as a token of esteem. On Jan. 26 there was a welcome social to the Chinese evangelist, Bro. Kwaan Young Man, and a splendid gathering to welcome our brother. Bro. Hagger took the confession of and baptised an invalid lady at her home in East Perth on Jan. 29. There were fine congregations all day on Jan. 30. Bro. Thompson, of Cottesloe, gave a very fine message. At the gospel service Bro. Pollard preached on "The Village Carpenter." At the first mid-week service for 1927, held on Jan. 27, there were 40 present. The church hopes to make records this year in all departments.

South Australia.

North Adelaide reports good meetings on Jan. 30. Miss Walmesley, from Strathalbyn, was received by letter, and a young man and young woman baptised the previous Lord's day were also welcomed into fellowship.

Meetings at Williamstown continue to be fairly attended. On Jan. 16 Bro. Talbot delivered two splendid sermons; also on the 30th to fair congregations. Bro. Talbot has begun his sixth year with the church. The Bible School is doing good work, and finds the benefit of new class-rooms.

Since last report meetings at Maylands have been well attended. On Jan. 9 Bro. Anderson, returned missionary from India, gave a very instructive talk on his work. On Jan. 16 Bro. Collins had the joy of taking the confession of a husband and wife, who have since been immersed and received into fellowship. Bro. and Sister Baird, from Tranent, Scotland, have been received by letter. The new church building is advancing steadily.

At Queenstown on morning of Jan. 30, Mr. Brooker exhorted the church. Sunday School attendance was good. In the evening the chapel was filled, when Mr. Brooker preached on "The Woman Thou Gavest Me." Two young men confessed Christ. On Sunday, 6th inst., the chapel was filled at the morning service. Bro. Brooker exhorted the church. Sunday School attendance was 196. At the evening service a young man and a young lady from the Bible School were immersed. Bro. Brooker's subject was "Heaven—Is there Such a Place, and How Can I Get There?" One young lady came forward.

On Jan. 20 Kadina Women's Guild held their meeting. Gifts for the F.M. box have been received. Gifts for the needy have been distributed, and a donation sent to the Protestant Orphan Home. Mrs. S. Trenwith made a presentation to Mrs. Warren, who is leaving Kadina. On Jan. 23 Miss Jean Read was baptised; she

was received into fellowship on 31st. On Jan. 26 the Women's Guild presented the secretary of trustees with a wallet containing £37/11/6 off debt on building. On morning of Jan. 31 Bro. E. G. Warren delivered his farewell message. Splendid audiences, both morning and evening.

At Norwood on Sunday, Jan. 30, 155 met to break bread. Sister Mrs. Jeffrey, of Cottesloe, W.A., was present. On Sunday, Feb. 6, Bro. and Sister Fax, from Queenstown church, and Sister Davis, from Horsham church, were welcomed to membership. Another good meeting for breaking of bread, when 158 partook of the Supper. In the evening the tent mission commenced with six confessions.

At Nailsworth the attendance at both meetings was good. Great interest is maintained. Finances are good. Bro. W. G. Graham exchanged with Bro. Raymond on Jan. 30, and his address was appreciated. For several Sunday evenings Bro. Raymond has preached on "Great Questions from the Bible," the last being, "Will a Man Rob God?" Bible School picnic at Modbury on Jan. 31 was a huge success.

At Dulwich there has been one addition by faith and baptism, and a young lad from the Bible School, and Sisters Mrs. Townley and Miss Townley, by letter from Norwood. On Jan. 31 the Bible School picnic was held at Kensington Gardens. All enjoyed the outing. A special tram conveyed most of the teachers and scholars to and from the grounds. Offering for Foreign Mission overdraft reduction reached £50.

On Sunday, Feb. 6, Bro. Ross Graham concluded his first year with Croydon church. A feature of the morning service was the grouping of church families even to four generations. Bible School attendance, 253. On Jan. 31 the school chartered a train and took about 400 people to National Park, where a delightful time was spent. Bro. Graham is going to Bassendean, W.A., in March to conduct a tent mission.

At Fullarton four were received into membership through baptism during January. Holidays affected attendances at school and church, but by the fine spirit displayed, and the good addresses and visitations of the preacher, the work is steadily growing. Bro. Gordon, Brooklyn Park, gave a very stirring address on prohibition on Feb. 2, over 50 being present. Junior Endeavor was started on Sunday, Feb. 6, 30 being present. Bren. Cole and Young are in charge. Bro. Graham's visits to the district are telling in larger congregations morning and evening.

York Bible School teachers' tea and annual meeting on Thursday, Jan. 27, passed off successfully. Bro. and Sister Mossop and family are greatly missed, for they have been very active in the work. They have been transferred to the new cause at Flinders Park. Bro. House is now superintendent of the school at York. Bible School picnic at Kensington Gardens on Jan. 31. Most of the scholars were carried by motor cars to the Findon tram terminus, thence by tram car to Kensington Gardens. The men's Bible Class held a social on the 3rd. The class had been divided into groups of six for a competition. This social was in honor of the winning group. School and church attendance returned to normal after the holidays. Bro. Frank Williams is in hospital as a result of an accident, but is progressing. The church was glad to see Sister Simons, senr., back at the Lord's table last Lord's day.

Victoria.

Glenferrie had very good attendances on Sunday. Bro. T. H. Scambler preached morning and evening.

At Hampton on Sunday Bren. Tinkler and R. Pittman were the speakers. The sympathy of the church is extended to Bro. Marriott on the loss of his aged father.

Shepparton church has accepted the resignation of Bro. D. D. Stewart after nearly four years' splendid service. Bro. Stewart desired release in order to take up the work at Parkdale.

OBITUARY.

GRACIE.—Elizabeth, wife of Bro. Edward Gracie, of the church at Fremantle, W.A., passed into the presence of the King on Lord's day, Jan. 16, at the age of 53 years. Our sister was born at North Fitzroy, Vic., and during the ministry of Bro. Geo. T. Walden at Lygon-st. she confessed her Saviour and was baptised into him. From the beginning of her discipleship she was a worker for the Lord, teaching in the Chinese mission school in Melbourne in its early days, and latterly devoting herself to the work of the Dorcas Class at Fremantle. She was always one to whom the needy and the distressed could go, and since her death a number of people have gone to Bro. Gracie and told him of her kindness to them in some special difficulty. In addition to the widower, there have been left a daughter and a son, one sister and two brothers, besides many other relatives to mourn their loss and to cherish the memory of a good woman.—T.H.

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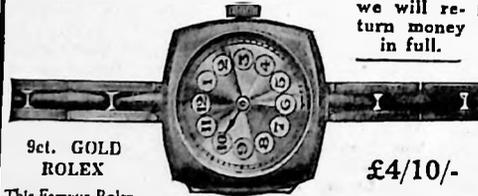
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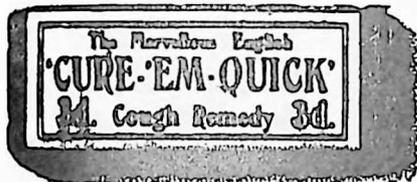
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