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The World's Estimate of Christianity.

NO one could properly estimate the value of Christianity to the world. It is difficult to conceive of an overestimate. Could we imagine the religion of Christ blotted out, and all the benefits which directly or indirectly it has brought in its train, we should perhaps better appreciate its value.

The Christian of course has experienced in his own life the power of the Gospel, and knows something of the difference which Christ has made. Our present thought is rather of the man out of Christ. How is he to form an estimate either of the worth of Christianity, or (what is not the same thing, but is in actual practice closely related with it or substituted for it) how is he to estimate our appreciation of its value?

Judging by results.

The unbeliever must judge of Christianity by its fruits. He has no personal verification of its truth, but it is proclaimed as a redemptive system, with power to change men's lives: and it challenges comparison with the world's best thought in the realm of morals and ethics.

The man of the world sees so-called Christian lands. Really, there is no Christian country, for in each of the most favored lands there is a minority of avowed unbelievers and a large body of careless, indifferent people, who have not thought enough of Christianity either to definitely reject or accept it. Such people—apart altogether from the failures of professing Christians to live in harmony with the principles they have espoused—are a drag on Christianity. Worldlings who rail at "Christian countries" may themselves be furnishing the warrant for their aspersions. We judge that, with all their imperfections, the lands which are most nearly Christian are the best and most enlightened. We should not wish for security or enjoyment's sake to change our location to one of the non-Christian lands.

The non-Christian, however, is more likely to judge of Christianity, not by its mass effects, but by the lives of the professing Christians with whom he comes into contact. The next door neighbor is a church member. How are he, his wife and children, commending the Gospel? There are two business men with whom the worldling might wish to deal, one a Christian and the other a non-professor—with which would it be safer to transact business with the certainty of getting a square deal? A gentleman wishes some work done—a carpenter's job, or a garden laid out? Will the church member be sure to be more painstaking and reliable than the non-member for such a task?

Are Christians better neighbors, are they happier, more honest and dependable, more truthful and friendly than are non-Christians? These are undoubtedly the tests which folk apply, and which they are right in applying. We should of course give an affirmative answer to the extent that in general Christians are so. But what of the individual? If it always were that we acted in harmony with our profession, there would be no staying of the progress of the Gospel.

It is of course true that if Christ is what he claimed to be, then on every man rests the obligation to accept him and live for him. Worldling and Christian are alike bound by this consideration, irrespective of the consistent or inconsistent living of any other on earth. But yet we must sympathise with the non-Christian's demand to see Christianity in action. It was Christ who said, "By their fruits ye shall know them," and who urged his disciples to let their light so shine before men that they might see their good works and glorify their Father who is in heaven.

Estimating the Christian's own appreciation.

There is a second thing which influences the judgment of the world regarding the worth of our religion. The unbeliever may seek to estimate the appreciation of the Christian himself, an appreciation not exhibited in words but in actions. For instance, we Christians say that the kingdom of God must be put first: do we put it first? Naturally the man outside will settle this question not by our mere statement but by our apparent attitude to the kingdom.

How many Christians are conspicuously more interested in the Gospel than in business? Judged by the amount of time we give to its work and services, how does the church stand in comparison with club, lodge, or place of entertainment? Is it not the case that, with some professing Christians, almost any kind of appointment will take precedence of a church meeting? Of course, there are great numbers of Christians who do manifestly put first things first, but a sufficient number of others act so as to merit the world's reproach. Are there not numbers of members who give twice the time to entertainment that they give either to church attendance or definite Christian work? This last week did not large numbers of professed Christians spend more money on picture shows than they gave to church purposes? Is not the time or money given as real a measure of

FRIENDSHIP.

I know not what the thoughts of others are
Who oft say, "Providence is over all";
But this I know: my ways, or near or far,
Are filled with music, Love's melodious call:
Are bright with smiles, reflections of his face
On others, who his image are to me;
Are circled sweet with clasping hands of grace,
That strew my path with gifts unweariedly.
Oh! dear and gracious Providence, who art
Exalted on the throne above the sky!
I thank thee thou hast shown me thy great
heart,
Thy full, kind hand, thy clear and watchful
eye,
That I through friends thy likeness pure may
see,
If they love so, what must thy loving be?
—Selected.

our appreciation as is the profession we make? In any case, how can the man outside do other than estimate our appreciation of the value of our religion by what he sees of our actions in relation to it?

The church as well as individual members needs to remember the world's manner of estimating values. What impression does a visitor get of the importance to us of the services of the Lord's house? How are the details of our worship attended to? While there are places where due attention is given to the service, it is also sadly true that very frequently the arrangements are made in the most haphazard way. One coming but a few minutes prior to the appointed time may see somebody hurrying to arrange the table, he may note a presiding brother coming almost on the stroke of eleven and apparently thinking, while he makes a hurried survey of matters and inquires as to readings and hymns, that he has done well to be punctual! Readers are either not planned, are not present, or have failed to prepare the lesson. There are very many "loose ends." We wish our people would by the best of preparation and the most careful and reverent carrying out of our simple and scriptural service bring out its beauty. Sometimes, alas, the outsider would be repelled instead of attracted!

Our church buildings and equipment are another means whereby the non-Christian estimates our appreciation of the value of the church and the religion of Christ. In this regard we have advanced considerably in recent years, but there is yet much room for improvement. Let us put ourselves in the place of an outsider. Suppose we saw a few church buildings, the majority good, attractive and well cared for; one small, cheap, shabby and neglected. Would we not in the last case say, "Why, these folk that own this think but little of their religion. The members have good houses, but they evidently think anything is good enough for the church"? We make no plea for the expenditure of huge sums on church buildings. We believe a hundred thousand pounds could be better spent in furthering the Gospel than by building towers and adorning a cathedral. But let us not go to another extreme. May the day be hastened when by the buildings we erect, our equipment and our furnishings, we shall manifest the fact that we care for the church and are prepared to give the best "to the glory of God." One thing may be said, that whether our buildings be large or small, they should at least be clean and well cared for. It is the grime and dust within, and the unkempt and neglected grounds without, which proclaim how little Christians at times are interested in the things which they in words declare to be of prime importance.

It may be that in beginning any new work there is special need for giving to others a right impression. We have seen some of our faithful missionaries burdened with an almost impossible task, put down in a town to represent the church of Jesus

Christ and commend the plea to the citizens with a mission equipment which was so hopelessly inadequate as to discount the eloquence which extolled the beauty and truth of our position. We have tried to place ourselves next to the man outside, the looker-on, and have imagined we heard him say, "These people cannot think much of their message, if they deem this a fitting setting for its proclamation." The work is hard these days at its best. Let us not need-

lessly make it harder for our preachers. But the thing for which we plead is not limited in its application to the few things we have enumerated. Let us prize more the Kingdom and the Gospel. Let us so conduct ourselves in all things that the people around us will realise the greatness of our estimate of the value of the religion of Christ and so be constrained to accept it, and so themselves come to an appreciation of its worth.

On the Tactfulness of Love.

"And this I pray, that your love may abound . . . in all judgment."—Phil. 1: 9.

The word that is here used for judgment is a very interesting word. It occurs nowhere else in the New Testament. Its primary signification was perception by any of the senses, but gradually it got specialised; into perception by the sense of touch. And so, rising into higher spheres (for words have their own moral history), it came to mean what we describe as tact. Tact is the same word as touch. Tact is the kind of way in which we touch things. The difference is that what we touch now is not material like wood or stone. It is the unseen substance of which life is made, with its sensibilities and shrinkings, its strange and instantaneous reactions. Such contacts we are forced to make in every period of life. Our years are spent in ceaseless interaction with the lives of other people. And whenever we learn to touch these other lives delicately and understandingly, then we possess the charming grace of tact.

Now it is notable that Paul connects this grace with the growth and deepening of love. When love abounds it inevitably blossoms into all kinds of delicate perception. These Philippian to whom he wrote seem, happily, to have been ignorant of heresy. But they were very ready to misunderstand each other; there was a good deal of social bitterness in Philippi. The grace they lacked was that interior delicacy which would not hurt or irritate another, sometimes without ever meaning it. There are many people who mean well, yet are always rubbing others the wrong way. Often they are quite unconscious of it, and never dream of the hurt that they are causing. And one can gather from this letter that in Philippi, for all its orthodoxy, there was a good deal of that social unpleasantness. Paul was perfectly aware of that. He had his hand on the pulse of all his churches. He saw how it spoiled the joy and peace and harmony that ought to reign and rule among the saints. And the notable thing is he does not waste his time in exhorting his children to a greater tactfulness—he prays that they may have a greater love. He goes right down to the heart of things. He fixes his attention on the centre. Let love have a controlling place, and the touch will become infinitely

delicate. What to avoid, what not to say or do, that is not a secret of the intellect; it is always a secret of the heart.

This tactfulness of love is apparent in many spheres. Watch a botanist handling a flower—you can tell that he loves it by the way he touches it. Look at a mother with her little baby; her very touch reveals the mother-heart. I can often tell if a young fellow loves books, not by the clever way in which he talks of them, but by the kind of way in which he handles them. Let a rough, coarse man once love a woman, and it is amazing how tactful he becomes. He begins to define, by the genius of the heart, the delicate attentions she is longing for. For there are little actions of courtesy and grace that mean far more than any gold or silver to such as may be sensitively fashioned. It is always a sure mark that love is dying when tact takes to itself wings and flies away. When the delicate perceptions disappear, it is a token that the heart is hardening. And that is the tragedy of many lives, not the blighting touch of infidelity, but the roughened touch (so rough that it may hurt) which betrays the decadence of love.

In its roots as well as in its fruits true tact differs from diplomacy. I would venture to say that tact is always spurious when it is not rooted in the soil of love. There is a kind of tact that springs from fear, though no one ever may suspect its origin. It shuns offence, not for the sake of love, but because offending might prove perilous. The eye may be fixed, not on the other person, but on one's own quietness or prosperity, either of which may be endangered by the rough or ill-considered touch. True tact is different from that. It owns no kinship with cowardice at all. It is one of the finest flowerings of love. It is the exquisite perception of the heart. That is why Christian tact so far surpasses anything the world had ever known in any of the religions of antiquity. The Gospel has done tremendous service in the education of the heart. Giving it at last a worthy motive, it has released the hidden capacities of loving. And so doing has poured a wealth of meaning, for common and undistinguished people, into the gracious tactfulness of love.

Nowhere do we find this tactfulness of

love so perfectly revealed as in our Lord. The infinite delicacy of His touch is the measure of His loving heart. When the leper cried for healing, we read that the Lord touched him; it was not alone his hand that touched him; it was a yearning and redeeming love. That lonely, isolated soul got far more than the cleansing of his leprosy; he got the glad assurance of a Friend. Christ had an exquisite way of understanding people; of handling them with unexampled delicacy; of avoiding what might vex or irritate, and so close the

avenues against Him. And all this sprang not from a quick intellect, priding itself on knowing human nature, but from the depth and wonder of His love. That was where Paul learned his lesson. That taught him what to pray for. It was no use praying for a finer tact unless first there was a fuller love. First the roots, and then the fruits. First the deepening, and then the delicacy. First the dew of heaven on the heart—and tactfulness blossoms as the rose.—Dr. George H. Morrison.

The Restoration Plea and Its Commitments.

Ethelbert Davis.

The summit of fidelity to the Restoration plea is not reached when its principles have been accepted, when all anti-Scriptural practices have been abandoned, and when the plea for, and the basis of, unity have been proclaimed from platform and pulpit. Its commitments are far more vital and practical than that. Loyalty to Christ carries with it the exemplification of the Spirit of Christ. The recognition of the sovereignty and sufficiency of the Scriptures demands submission not only to the "all authority" of the commission, but obedience to the "all things whatsoever"; demands obedience to the diviner virtues of the spirit, love, humility, prayerfulness, purity, forgiveness, liberality and helpful ministries. The abandonment of ancient human forms and practices demands an avoidance of the adoption of other practices equally unscriptural. The protest against divisions, and the plea for the unity of the Lord's people, logically demands from those who advocate it, a practical exhibition of its possibilities. Christian unity must be practised as well as preached. In this, perhaps, more than in many other things, do the canons of consistency require that the religious world have set before it an "approved precedent" of what it has been so earnestly taught by "express precept."

It is in the realm of practical application that the principles of the Restoration plea have met their real test. Indeed, the crucial test of every movement is that of time and experience. The value of this movement to the whole church is only in proportion to its ability to measure up to the legitimate commitments of its own accepted ideals. Into some of these it will be necessary to look a little more closely.

These people have always urged with passionate insistence that one of their ideals is the exaltation of Christ, that in all things he might have pre-eminence, so that his authority is sufficient and his will is final. It is obvious that all who make that claim are bound to accept his will as final, and his authority as sufficient not only in the great doctrinal questions of the church, but also in the great spiritual duties of heavenly-mindedness, fervor of love, faith, and devotion to their fellowmen. He who approves Christ's will and authority as sufficient in the command to "disciple all nations," must accept them as final when he commands, "Thou shalt love thy neighbor as thyself." And since, as a distinct religious body they plead for the exaltation of Christ, it follows that they must gratefully acknowledge the growing desire for the primacy of Christ on the part of other religious bodies. In like manner they are committed to the praiseful recognition of that spiritual motive in other communions, which is more and more displacing other authority, and bringing the Scriptures to their rightful place.

"In essentials, unity; in opinions, liberty; in

all things, charity," is a motto which was adopted by the pioneers, and has been sanctioned by every restorer since. And yet it must be confessed that here the movement has met one of its severest tests. To demand liberty for oneself has been far easier than to grant liberty to others. The very genius of the plea is that loyalty to Christ is essential, and following that, liberty large enough to permit of diversity of statement and method. The very fact that the world to which the appeal is made, and to which the church has to minister, is so diverse and so complex, calls for liberty of opinion and method. True, that motto has not always stood every test, but the fact remains that it still persists as the earnest of the desire to maintain unity with individual liberty.

The plea for unity involves those churches associated with the Restoration movement in a solemn attempt to actualise unity in their own corporate life; and the extent to which that is done, and the extent to which they live and work together in harmony and in love will be the extent to which they will commend the plea they advocate to those who are now divided by denominational barriers. To present the New Testament basis of unity is only part of the task; to faithfully demonstrate that unity is a further essential in fulfilling the divine mission of reuniting the Lord's people.

The changed attitude of the Protestant world toward the fundamental principles which have characterised these churches, viz., the absolute authority of Christ, the sufficiency and sovereignty of the Holy Scriptures, and the abandonment of human creeds and forms; and the age-spirit of union, and the subsidence of former antagonisms, and many of those obstacles that once stood in the way of Christian fellowship, coupled with the fact that the aim of restoration is inclusive and not exclusive, has advanced the plea for unity to that point where the practice of it by those who have advocated it so long, will be more convincing and more constructive than the most logical reasoning, and the most eloquent pleading.

By the very nature of their position these people are committed not only to loyalty to the principles of the plea as such, but also to consistency in all the situations arising out of those principles.

Taking the movement not as a part of the whole church, but as a distinct and complete religious organisation, it must stand between the extremes of liberalism on the one hand and conservatism on the other. If it remains rigidly immovable in thought and action, and opposes itself to the currents of progress, it may thrive for a time keeping up the ancient state of things within its own diminishing limits, but eventually it must disappear. If it be so versatile as to blend with all the cross-

currents and uncertain changes which are so marked in the onward movement of time, it may succeed for a while, but in the end it will lose its course and die of exhaustion. Consistency demands that there be development and progression, but only in harmony with the advance of truth.

The liberty which made its advocates free from the bondage of traditionalism and creedal authority has left them free to explore every field of truth, but the churches, as churches, cannot be stampeded into the adoption of every new thing that the theologians say is so, or the adoption of every professed discovery of science. These churches cannot be called upon to move up to a position until the position has been proved true and in harmony with God's word. If there is a clash or an inconsistency between a theory and a fact revealed in the Holy Scriptures, then the theory must remain in the background until it can get itself square with fact. Such is not only the logic of the plea for the recognition of the authority of the Bible, but necessary in an age stirred by the fluctuations of opinions.

That these churches are actuated by the spirit of freedom from tradition and custom, and by a spirit of progress is evidenced by the fact that the whole framework used by the pioneers has been cast aside, and by their operations in fields untouched in their early history. Much of the phraseology of the old days has no use and little meaning to-day. The truths taught are emphasised, not because Alexander Campbell or the pioneers preached them. These things were true before ever the Restoration movement commenced. The "Christian System," and the conclusions of the fathers of the cause are no more necessarily binding than the articles of the historic creeds. Some of the earlier interpretations have been discarded since it has been discovered that the findings of Christian scholarship proved them faulty. And more and more is it being understood that there are no principles or prejudices inhering in the plea itself to militate against the church's activity in the realm of social and industrial affairs.

As the movement continues true to its central ideals, actualising them in its corporate life; continues consistent to all its claims; and is supplemented by the spiritual reinforcements of prayer, consecration and Christian experience, it can confidently be expected that the divine purpose will be fully realised.

THINGS THAT ENDURE.

Honor and truth and manhood—

These are the things that stand,
Though the sneer and gibe of the cynic tribe
Are loud through the width of the land.
The scoffer may lord it an hour on earth,
And a lie may live for a day,
But truth and honor and manly worth
Are things that endure alway.

Courage and toil and service.

Old, yet forever new—
These are the rock that abides the shock
And holds through the storm, flint true.
Fad and folly, the whims of an hour,
May bicker and rant and shrill;
But the living granite of truth will tower
Long after their rage is still.

Labor and love and virtue—

Time does not dim their glow;
Though the smart may say, in their languid way,
"Oh, we've outgrown all that, you know!"
But a lie, whatever the guise it wears,
Is a lie as it was of yore,
And a truth that has lasted a million years
Is good for a million more!

—Ted Olson, in "Forbes' Magazine."

Outline Studies in Philipians.

A. W. Connor.

No. IV.—CHAPTER THREE.

This chapter is one of the richest in high doctrinal content. In thought it approximates to Romans and Galatians, and presents almost endless themes for teaching.

The "finally" of verse one and the transition from the tender "Rejoice in the Lord" to "Beware of the dogs" gives it the appearance of a digression born of a sudden recollection of the many who would glory in the flesh rather than in Christ. All we can do is to suggest a few major themes.

I. The True Circumcision (1-6).

"Beware of these dogs, those wicked workmen, the incision party." The party that gloried in external privilege embittered Paul's life. Circumcision was a God-appointed rite, and viewed aright, and in due proportion to other truth, had value. But as these men used it, it was no "circumcision," it was only a "concision," a mutilation of no value.

The apostle's "beware" may be helpfully applied to ourselves in regard to the outward ordinances of the faith, lest we rest in outward conformity to them, and not on Christ.

"The true circumcision," verse 3. The true marks are here struck. By possessing these we make ourselves true sons of Abraham. Do we "worship God in spirit"? Do we rest in ceremonial exactness or in Christ? Do we glory in Christ Jesus as the sole source of life?

By these words the anti-type of circumcision is suggested. The argument figures in the support sought for infant baptism. Rom. 2: 28, 29; Col. 2: 11, 12 make it clear that not baptism but the "putting away the body of the sins of the flesh," is the true Christian circumcision. Such putting away is not possible save to souls quickened by the truth of God.

II. Complete in Christ (7-11).

1. A question of values.—"What things were gain to me (he has enumerated them), these I have counted loss." Why? "For Christ's sake." He had sacrificed all to buy the pearl. These other things he now looked upon as refuse. Lord, open our eyes to behold the "excellencies of Christ Jesus my Lord," and count all loss for "the priceless privilege of knowing Christ Jesus my Lord." In him he had found rest, yet the outreach of faith is life-long. So we have

2. The Unrest of faith—

Upward: "That I may know him." We reach no "ne plus ultra" here.

Inward: "And the power of his resurrection." Study this in light of Rom. 6: 1-4; Col. 3: 1.

Outward: "The fellowship of his sufferings," etc. The missionary of the cross with burning passion, through pains and death, taking the message of the cross, is the best example.

Forward: "Unto the resurrection from the dead." The grand consummation. This is the grand goal. Have we this holy unrest of faith, ever "reaching forward"?

III. Apprehended to Apprehend (12-16).

The ideal was high, the goal was a worthy one, but he had not yet attained to either. His words give us his own view of his conversion. It was Christ, in love, laying hold of him. This was his Damascus Road experience. Then he realised that in his apprehension by Christ there was a great purpose. To apprehend that, to push on and secure the prize of his high calling of God in Christ, is henceforth his aim.

Note his words: "Forgetting, stretching forth, I press on; all speak of holy intensity.

Dr. Jowett preached his farewell sermon in Carr's Lane on these words, and found in them three great themes for life:

The supreme glory of life: "I was apprehended by Christ."

Life's supreme ambition: "To apprehend that for which Christ apprehended me."

Life's worthy crown: "The prize of the high calling."

Let us, too, forget the past and press on for the crown of glory which is the crown of life.

V. Enemies of the Cross or Citizens of Heaven (17-21).

This paragraph is a study in black and white. He calls them to follow his own example, but is reminded that there are others, and that too, within the circle of the professed church, who are

(a) Enemies of the Cross.—Who were they? Enemies of the doctrine of the cross, or enemies of its influence? Possibly both. Judaizers with their doctrinal obliquity. Antinomian extremists with their obliquity of life, in which the freedom of the gospel ran to license. Still we have them, and in nominal Christianity there is much that is practically enmity to the cross, because they refuse the sacrifice of which the cross is a symbol. The flesh and its desires is above the spiritual and its discipline.

(b) Citizens of Heaven.—These are contrasted

with those of verse 19. Here on earth is our sphere of service, but the inspiration is from above. There in truth is our citizenship. Having mentioned our city, he now tells us that we wait for our coming King who shall come from heaven (cf. Acts 1: 11; Heb. 9: 28).

"We wait with longing expectation for our Saviour." Here in one of his latest letters he emphasises the same truth as in his earliest (cf. 1 Thess. 1: 10).

What shall these be? Paul here stresses only one thing. "He shall fashion anew this body of our humiliation." One day we shall be like him, and our mortal shall be "like unto his own glorious body." This is instructive.

About our coming King is the descriptive word as to the character in which he shall appear—"A Saviour." He will bring salvation with him. "Unto salvation to those who look for him." Glorious consummation! Let us walk worthily. Some harm may have been done by unwisdom in stressing the details of this glorious advent, but much harm must follow the ignoring of it as the supreme motive to duty and service. "We look for our Saviour." How shall it be? He shall do it in the exercise of his power by which he can subdue all things to himself. Will we trust that power? When shall it be? Acts 1: 7.

(c) The duty of the hour.—It is expressed in a word: "Therefore, my brethren, dearly beloved, and longed for, my joy and crown, so stand fast in the Lord." Let us heed this counsel, and all will be well.

A Preacher on Holiday.

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

No. 2.

The roar of the breakers, the crested waves surging in upon the cliffs of rock, the fishing craft quivering tremulously out in the deep, the glory of the sun rising out of the sea in the morning, sunsets magnificent beyond the power of language to describe, the wide stretches of smooth sand, in exquisite beauty reflecting from the sky, as the waters recede, tints of amethyst and gold; all help to bring rest and refreshing after the weary toil of the year. The spectacle of youth and age disappearing themselves in the sea may be regarded as a blemish or an added touch of beauty, according to taste. But when one gets into the water, he does not much care how it looks to the aesthetic eye.

Our Sunday in Torquay was not quite like other Sundays. We spent the afternoon at Anglesea in company with twenty-two members of the Glenferrie church and Sunday School, and in the evening attended the service in the Presbyterian church in Torquay. The building was overcrowded. We heard there was a crowded house in Anglesea the same evening. It is often supposed that Christian people who go away on holiday say good-bye to God for the time. Crowded churches in these holiday centres give the lie to the suggestion. There was one familiar touch about that Presbyterian service. The preacher read as his text the Great Commission as recorded by Matthew, and then selected a part of it for treatment in his sermon. It was not the part we hear discussed most often in our own meetings, but it was a good sermon, homiletically sound, and full of helpful assurance that as we went out into the New Year the presence of the Master would go with us.

We remained at Torquay only one week. We do not pretend, of course, that our way of taking a holiday is ideal in every respect. If conditions were different we might sometimes act differently. Someone has said that a holiday would be much more satisfactory if the

purse could enjoy a rest too. We are inclined to believe it.

The next portion of our holiday called us to travel round the eastern side of Westernport Bay, through Grantville and Bass to San Remo. This is an old settlement, and except for visiting cars has no air of modernity about it. There are few seaside places where the natural attractions are greater than at San Remo, or where so little has been done to cater for the convenience of visitors. The little place is nearly surrounded by water, and one may, in a few minutes, pass from the placid waters of the bay to the mighty movement of ocean tides. Just across from the jetty, over the water, is Newhaven on Philip Island, so close that on a calm evening one can hear the conversation of people on the other shore. A little to the south the waves almost unceasingly batter at the rocks, and throw huge curtains of spray skyward. Among the favorite trips that may be taken from San Remo are visits by boat to Cape Woolamai to see the mutton birds, and to Seal Rocks to see the seals.

We arrived on this delightful peninsula towards evening, and selected in the temporary canvas town a spot in which to pitch our tent. In an hour our home was built, and in a few more minutes more our tea prepared, and we settled down to the simple life. We were ready for rest at nightfall. For a little while the strangeness of the surroundings, the booming of the ocean, and the firmness of the sand which composed our couch tended to keep us awake. But not for long. One is apt to rise early in the morning—the first morning especially—when the night shelter is a tent, for he is conscious of the first approach of morning. There is a lot of bird life at San Remo, and we were early called to the life of the new day. The kookaburra greeted the dawn with many a hearty laugh, the silver-throated magpie called in the trees above us, and many another bird joined in to make the air vibrant with song.

We were far removed from the ordinary scenes of home and its life, not so much by distance, as by the awkwardness of the means of communication. However, in a camping area such as that at San Remo, there is bound to be at least one wireless enthusiast, and night by night we listened to the varied programmes from 3L.O. We were especially attentive when we heard, "The Russell-st. police request us to make the following announcement. Anyone knowing the whereabouts, etc." But we were never enquired for, and we finished the time of our sojourning there in peace.

Bibliolatry.

I recollect the first time I heard the word "bibliolatry." It was a new offence to me. I asked if I had been guilty of it. I was half inclined to commit it if I had never done so. I had not known that sin if a new law had not come in my way. I do not worship the Book; but I so intensely love it that I can say with David, "My soul standeth in awe of thy Word." You may speak of me and of my opinions as you please, and I can afford to regard it as I please; but when God speaketh, then every power is hushed to hear what he hath to say, and the whole heart trembles before the Word of the living God. It is no ordinary book. I hate the science of comparative theology. I know but one God, and all the rest are idols. I hate all comparison of sacred books. I know of only one, and all the rest are pretenders. No man who has ever read them will ever for a single second think that they can be mistaken for the Word of the living God. They have nothing of the tone, or the soul, or the majesty, or the depth of this wonderful Book of ours. The Bible stands alone—the sole and only Book of God. It has passed through a good deal of criticism now, has it not? I do not know why it should be criticised with superfluous severity when so many other books have been allowed to escape almost scot-free. Had other writings been criticised in the manner of Biblical criticism, there had not been a fragment of them left. No doctrine—no essential doctrine—of Christianity has been jeopardised by fair criticism of the original books nor by any other kind of criticism. I sometimes nowadays marvel at the men that are critics of such a Book as this. What a daring they exhibit! One said to me when I spoke of Paul, "I don't agree with Paul." When I lay aside the question of inspiration and only think of Paul, "Why, man, he doth bestride this narrow world like a Colossus"; and here was an individual—I had to take off my spectacles and try to borrow a magnifying glass to see him—he didn't agree with Paul! In the age of rushlights I should not have been more surprised if the rushlight had said that it did not agree with the sun. Surely these Holy Books are not to be treated so. It is not every Jack, Tom and Harry that can begin to criticise Daniel and Ezekiel and the very Christ of God. But they may pass the Book through more critical tests if they will. It is as silver tried in a furnace of earth, purified seven times. They do it service after all, though I will no more thank them for the service than I thank Judas Iscariot and Pilate and Caiaphas for the death of my Lord. These enemies wrought out the purposes of God; howbeit, they meant not so, and therefore to them is no credit, however great the good that came of their unholy deeds.—C. H. Spurgeon.

Jesus demands of us more than a formal confession of Him. He demands conduct. He demands character. He demands the copying of His example. We may, by our Master's promised help, so live that when men see us they may see Jesus.—T. L. Cuyler.

Religious Notes and News.

A NEW SOCIETY.

A Society of Non-Smokers has been formed. It is reported from London, to protest against smoking in telephone-boxes, theatres, cinemas, and on the tops of omnibuses, and also to urge reform in the provision of non-smoking carriages on the Underground. Australian conditions suggest that the public rooms of restaurants should be included in the ban.

VICTORIAN PROHIBITION LEAGUE.

The Annual Conference of the Victorian Prohibition League has been fixed for Tuesday and Wednesday, March 22 and 23. The Independent Church, Collins-st., Melbourne, will again be the "home" of the conference for all sessions except the final, on Wednesday night, when the venue will change to the Temperance Hall, Russell-st., for a final rally, a big feature of which will be the filming of a remarkable temperance picture entitled, "Ten Nights in a Bar-room." A communication has already gone out to all affiliated organisations, churches, societies or other branches that are entitled to representation upon the conference, and a big delegation of temperance enthusiasts from all parts of the State is eagerly looked for. The usual railway concessions will apply to country delegates, who may secure the necessary forms in due course at the office of the League, 182 Collins-st., Melbourne. In view of the approaching general elections, an added interest and importance attaches to the forthcoming conference. Ministers and responsible officers of churches and other organisations are earnestly invited to lend their aid in making the Conference known, and in seeing that live delegates are duly appointed.

THE CHARLESTON.

The Charleston dance, according to Miss Edna Thomas, the popular singer of negro "spirituals," has been a feature of revival meetings among the negroes for upwards of 150 years, and the Charleston is still danced purely as a religious rite. Hymns such as "Rock o' my soul," "Otil I reach ma home," and "Joshua fought de battle ob Jericho," are sung to tunes in perfect Charleston time. On the occasion of a recent revivalistic meeting, picaninnies Charlestoneed with such energy that their efforts had to be restrained by the Police.—London "Christian World."

AN IMPERILLED AUSTRALIA.

We believe in God. We believe in the ultimate triumph of Jesus Christ. We believe the church is builded upon a rock, and the gates of hell shall not prevail against it. For all that is being accomplished for God by Jesus Christ, through his church in Australia, we are profoundly grateful. Good seed will bring harvest. With all this, however, we cannot shut our eyes to certain signs. "He who runs may read." We are a highly-favored people. Nature—which, after all, is only another way of saying God—is lavish to Australia. As far as material comforts are concerned, by far the great majority are having an excellent time, so much so, that the things of the soul are at a discount with many. Maybe at the back of the consciousness there is an idea of another life, but the attitude of many is, "This is a good enough world for me." Now, Australia has no guarantee that the principles that have been applied to other nations, and to other times, will not be applied to us. Luxury, comfort, sunshine, wealth, advantages have been the undoing of peoples as great, if not greater than ourselves. It is not any yellow peril or black invasion that menaces us—we are our own peril.—Methodist "Spectator."

A JAPANESE BOY'S TESTIMONY TO CHRIST.

The "Times" of January 5 contains a most interesting letter from the Bishop of London on his visit to Hawaii. It was written on the Pacific, November 27. Many will read with interest the closing passage:—

Out of ninety-one members of a graduating class of the McKinley High School, of which thirty-six were Japanese and thirty-five Chinese, the essay prize was won by a Japanese boy. The subject was "My Ideal of Character." After depicting the simplicity, cheerfulness and unselfishness which constituted his ideal, he concluded:—

"Christ of Calvary was such a character. Pilate saw no fault in him. The world sees no fault in his personality. I, insignificant though I am, can detect no spot in his character. Into the family circle he brings joy, satisfaction, happiness and love. Into community life he brings the spirit of philanthropy. He is the ideal of the nation. Before him class distinctions all vanish away, and he becomes the ideal of the world. He is my ideal character."

PALESTINIAN HIGHWAYS AND TRAVEL.

From time immemorial the land of Palestine has served as a junction on the roads of history, says the "Christian World." The country has ever played an important part in trade. In the story of the life of Joseph there is the incident of the caravan of Midian traders who passed through Palestine on their way from the land of Gilead to Egypt. The inhabitants of the coast-line of Palestine traded with Egypt, Arabia, Babylon, Assyria, Armenia, Cyprus and Tarshish (Spain). Jews and Phœnicians opened up trade routes to the west as far as the Pillar of Hercules, and probably as far as India to the east. One of these routes led eastward from Palestine to the banks of the Euphrates. All along this route there arose large and prosperous trading-points. One of these, a city built in the desert by Solomon, was Tadmor, which, under the name of Palmyra, reached the zenith of its fame under Queen Zenobia. For centuries the road stretching from the shores of the Mediterranean to Mesopotamia was cut off, but to-day it is being brought into use once more. One may travel now by motor-car from Haifa to Bagdad in thirty-two hours, and that by a great highway dating from the days of Hiram and Solomon, and much older than the Roman roads of Britain.

THE HOME.

In a sermon preached at Canterbury Cathedral during the Christmas season, the Archbishop of Canterbury spoke in suitably serious terms of the degeneration of the old ideals in English home life. As reported, the Archbishop declared that the Christian home was in danger of becoming little other than a memory of the past, as destructive notions brought westward from Bolshevik Russia become more and more influential in coloring the outlook of large numbers.

"There rang out from the earliest Christian days (he continued), the note of what Christianity might, and could, mean in the brightening and sanctifying of the home in the relations of husband and wife, mother and children, and of the whole household. In the twentieth century the enemies of Christianity had come to note it. The promoters of Russian Bolshevism, who deliberately tell us that it is their purpose to root out Christianity, are from their own standpoint quite consistent and logical about this. They attack, as part of their open war against religion, the whole idea which Christians cherish of the sanctity and beauty of home and family life and the upbringing of children."

The Home Circle.

Conducted by J. C. F. PITTMAN

MOTHER.

"I believe in Mother
More than any other.
I believe in Mother's hands.
Why, the wonders they can do
No one really understands,
Only me—not even you!
Only Mother's hands can make
Serumptious pie and sandwich cake.
No one's hands but hers can ease
Poor bruised elbows, bleeding knees.
I believe in Mother's way
Of making time to watch and pray.
I know she gets alone to spend
A quiet moment with her Friend.
And though I can't keep still a minute,
I do believe there's something in it.
Something that takes away the fret,
Something that helps her to forget.
Someone, who shows her how to be
The lovely thing she is to me.
Oh, she can rule without the rod:
And—I believe in Mother's God!"

LITTLE TUFTY.

Once upon a time there was a beautiful creature that was condemned to wear the shape of a great green caterpillar for a certain time. It was about two and one-quarter inches long, a pea-green color, and dotted all over with little feathery-looking tufts of spines, which, however, did not feel in the least bit feathery, for if you chanced to touch one of them it would give you a sting.

Tufty never murmured at his lot. He crawled around patiently, and no one would have thought from his behaviour that he expected ever to be anything but a big green caterpillar. One day Tufty crawled along the path right in front of me, and I believing that he was some beautiful creature in disguise, picked him up carefully on a large leaf and carried him home with me.

I established my pet in a nice cardboard box with glass over the top and air-holes in the sides. But what to feed Tufty on I did not know. He refused elm and maple leaves, clover and everything else I offered him, and for twenty-four hours he ate nothing. Finally, I offered him a blade of grass, and Tufty ate ravenously.

For as much as two weeks Tufty lived in his box, nibbling fresh grass and corn-blades every day; then one day he cuddled down in one corner of the box and covered himself all up with a web which he spun himself. How do you suppose he managed to do it? I cannot tell, for I did not get there till the work was about half done, and Tufty looked odd enough, his little shining black head moving back and forth under the loose web he had already made. He made it thicker and thicker, till he was quite hidden from sight.

This was in August, and I never saw Tufty again in the shape of a caterpillar. I brought him home with me from the country and kept him until January. During this time I never heard him stirring the least bit. I could not resist making a tiny hole with a pin in one end of the box, though the web was so strong and tough as to be difficult to break. I peeped in, but—where was Tufty gone? There was nothing inside that looked at all like him; nothing but a little dark brown, shiny object, smooth and oval in shape. Still, having made up my mind not to expect to see Tufty in his proper shape for some time, I was not going to give up, no matter how many forms he might assume in the meantime.

One evening, early in January, there was a beautiful winged creature perched on a picture frame near the box where Tufty had been kept. I examined the little box which I had made for him so many months before. A larger hole than the one I had made allowed me to see that it was empty. The pretty creature on the frame then was Tufty, appearing in his own form at last. He had an orange and red body, which alone looked too large to have come out of the hole in the little box; and his wings measured three inches from tip to tip. The front pair was fawn-colored, with pretty yellowish-white markings, and the hinder ones brown, with wavy bands of dull-red, orange, and black on lower edge.

Perhaps you will think this is not a fairy story at all when I tell you that Tufty had changed from a caterpillar into a fine moth of the kind the naturalists call "Saturnia Io," but nevertheless 'tis true.—Selected.

HOW TO KEEP WELL.

"Take the open air
The more you take the better;
Follow Nature's laws
To the very letter.
Let the doctors go
To the Bay of Biscay;
Let alone the gin,
The brandy and the whiskey.
Freely exercise;
Keep your spirits cheerful;
Let no dread of sickness
Make you ever fearful.
Eat the simplest food,
Drink the pure, cold water,
Then you will be well,
Or at least you oughter."

THE OTHER WAY ABOUT.

A bishop once gave a lesson in "Christian Grammar" to a class he was teaching. He said: "We have all learned in school: First person—I; Second person—Thou; Third person—He. But that is wrong in Christian grammar, so wrong, that to put it right one has to turn it upside down. The Christian grammar is: First person—He; Second person—Thou; Third person—I. And 'He' means God, the first person in the first place. Then 'thou' means one's fellow-man; and 'I,' myself, comes last."

"Discouraged in the work of life,
Disheartened by its load,
Shamed by its failures or its fears,
I sink beside the road;
But let me only think of thee
And then new heart springs up in me.
Thy calmness hends serene above,
My restlessness to still,
Around me flows thy quickening life
To nerve my faltering will;
Thy presence fills my solitude,
Thy providence turns all to good."

"Waiter, are you hard of hearing?"
"No, sir. Why, sir?"
"The possibility occurred to me that when I asked for liver you thought I said leather."—
"Judge."

With luck—we are told—large incomes can nowadays be made by the production of honey. "To be or not to be" has once more become the question.

The Family Altar.

— J. C. F. P. —

Monday.

And Nadab and Abihu died before Jehovah, when they offered strange fire before Jehovah. —Num. 3: 4.

"The sin probably lay in the use of common fire, instead of fire taken from the altar. But the phrase strange fire is wide enough to cover any breach of the laws regulating the preparation and use of incense. Lev. 16: 1, 2 might also lead us to infer that Nadab and Abihu presumptuously penetrated into the Holy of Holies."

Reading—Num. 3: 1-10, 44-51.

Tuesday.

Jehovah make his face to shine upon thee, and be gracious unto thee.—Num. 6: 25.

"Sun of our life, thy quickening ray
Sheds on our path the glow of day."

Reading—Num. 6.

Wednesday.

And when Moses went into the tent of meeting to speak with him, then he heard the Voice speaking unto him from above the mercy-seat that was upon the ark of the testimony.—Num. 7: 89.

"Bishop Patrick observes that God's speaking to Moses thus by an audible articulate voice, as if he had been clothed with a body, might be looked upon as an earnest of the incarnation of the Son of God in the fulness of time, when the Word should be made flesh, and speak in the language of the sons of men."

Reading—Num. 7: 1-11, 81-89.

Thursday.

And Moses said unto Hobab, the Son of Reuel, the Midianite, Moses' father-in-law, We are journeying unto the place of which Jehovah said, I will give it you; come thou with us, and we will do thee good.—Num. 10: 29.

"There is a better world, they say,
O so bright!"

Reading—Num. 10: 1-12, 33-36.

Friday.

And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it.—Num. 13: 30.

Matthew Henry observes, "He (Caleb) speaks very confidently of success: We are well able to overcome them, as strong as they are. He animates the people to go on, and, his lot lying in the van, he speaks as one resolved to lead them on with bravery. . . . He does not say, 'Let us go up and conquer it'; he looks upon that to be as good as done already; but, 'Let us go up and possess it; there is nothing to be done but to enter, and take the possession which God, our great Lord, is ready to give us.'"

Reading—Num. 13: 1-3, 23-24: 10.

Saturday.

I am Jehovah your God, who brought you out of the land of Egypt, to be your God: I am Jehovah your God.—Num. 15: 41.

"We have here, says Matthew Henry, "that great reason for all the commandments again, and again inculcated, I am the Lord your God.""

Reading—Num. 16: 1-10, 23-40.

Sunday.

And Jehovah said unto Aaron, Thou shalt have no inheritance in their land, neither shalt thou have any portion among them: I am thy portion and thine inheritance among the children of Israel.—Num. 18: 20.

Dr. Adam Clarke says, "The principal part of what was offered to God was the portion of the priests, therefore they had no inheritance of land in Israel; independently of that they had a very ample provision for their support. The rabbins say twenty-four gifts were given to the priests, and they are all expressed in the law. Eight of those gifts the priests ate no where but in the sanctuary."

Reading—Num. 17: 18: 1-7.

Prayer Meeting Topic.

February 23.

GRIEVING AND QUENCHING THE SPIRIT.
(Eph. 4: 30 and 1 Thess. 5: 19.)

F. J. SIVVER, B.A.

"Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." "Quench not the Spirit." The very fact that the Holy Spirit can be grieved is proof that he is a person and not merely an influence. You cannot grieve an influence.

A glance at some of the features of the Spirit's work will suggest in what ways he may be grieved and ultimately quenched. He is the Spirit of Truth, "He will guide you into all truth." He is the Spirit of Love, "the love of God is shed abroad in our hearts by the Holy Spirit." Jesus spoke of him as the Parakletos (Advocate, Helper, Comforter). He convicts the world of sin, righteousness and judgment to come. He inspires, encourages and comforts the hearts of God's children. Keeping these features of his ministry before us, and remembering that our bodies are the temple of this Holy Spirit, we can see readily enough how we in our human weakness may grieve and quench the Holy Spirit.

Sins That Grieve.

Paul is insisting that the Ephesians must "give up living like pagans." The offences he enumerates are the common sins of every-day life—lying, anger, stealing, laziness, loose and corrupt speech, bitterness, malice. Just as these would grieve the heart of a parent, so they grieve the Great Companion Spirit, who has sealed us for redemption. The thought that a mother at home is praying for him, and the image of her pained expression, has prevented many a lad from an act of folly. So, too, Paul urges that the thought of the Holy Spirit interceding for us, urging and entreating, cheering and inspiring, will lead us to desist from those sins and follies which would grieve him and cause him to turn away pained because of our thoughtless ingratitude.

Sins That Quench.

The word translated "quench" means to quench with the idea of putting out, extinguishing. The sins that grieve the Holy Spirit are the sins which, if persisted in, will ultimately quench him. If, for example, we persist in falsehood, ultimately the Spirit must leave us, since he is the Spirit of Truth. Similarly, if hatred is cherished, the Holy Spirit, who is the Spirit of Love, cannot dwell with us.

"The decisive sign of the Holy Spirit," says Joseph Parker, "is love of holiness." . . . "a heart that pants for the holiness of God." . . . "life concentrated into one longing prayer to be sanctified body, soul, and spirit."

"God's Great Contrivance."

"Life is God's great contrivance," says a recent writer. He uses the Cross, the Scriptures, the church, the home, the school, the friendships and the fellowships of life, and through all and in all the blessed ministry of the Spirit in order that he may gain his own ends. Like Balaam of old, it is possible for a man even to be the Spirit's mouthpiece, and yet defeat God's gracious purpose. Balaam was lost because he lacked sincerity and holiness, and deliberately grieved and quenched the Spirit's strivings. May we rather say with Paul, "I do not frustrate the grace of God."

TOPIC FOR MARCH 2.—ABRAHAM, FRIEND OF GOD.—Gen. 12: 1-4.

"The great desideratum of the present day is not more Christians, but a better brand of them."

Our Young People.

Conducted by Leslie C. McCallum, M.A.

AMONG THE SCHOOLS.

Now that the State and public schools have resumed work, one may expect that our Bible Schools will assume something like normal proportions once more. Now is the time to try and win back those scholars who have been away on holidays and have not returned to Bible School. Some of our schools are doing this in a splendid way. On February 6 East Kew held a special service, and invited the parents of the school children to be present. The effort was a great success, for not only was there a record number of scholars present but a large number of parents also came along. On the same day Gardiner Bible School passed all previous attendance records with an attendance of 150. Other schools too are making steady progress. This is just as it should be, and we trust that every effort will be used in the ensuing year to win and hold our boys and girls for Christ and his church.

THE BOY.

C. P. Hughes.

(Continued.)

Sentiment is prominent in the boy. At thirteen he hates girls, at seventeen he loves them. The redeeming feature of this being that all girls are included in both hate and love. Happy is the boy whose father and mother have always shared in his experiences, for now they can help him at this critical time. Adult guidance and influence are necessary to give him balance and prevent him from excess.

He is able to sympathise at a very early age. The three-month-old baby smiles back in its mother's face. Later on the "I" becomes "We," as he relates himself to others. At seventeen or eighteen it helps the parent in guiding him to the choice of a life work such as a physician, minister of gospel, teacher or missionary that will benefit others, rather than the adopting of a purely selfish calling.

He is reverent in the boy's way. The most tangible conception of God to him is his father. He best understands what God is like when he sees the love, mercy, kindness, justice and truth of his father. Hero worship is largely his reverence, but he demands something more than physical power of his hero. It must be a power born of moral or religious principles.

If his emotions are stifled, his life will become barren, cold and hard. Developed wisely and taught to control them, the all-round mur of God is the product.

The Boy Socially.

The boy remains an individual until about the age of eleven, and then merges his life with others. From this point his horizon widens and friends commence to influence him. The boy therefore, who has good friends, has a good start. He is discovering new powers in himself, he finds another who is in the same position. They come together, others join, and there is the "gang." They have a peculiar whistle, and mysterious signs.

The parent, the teacher and the preacher must seek to capture these groups and not to work against them. They can be used in the social and religious education of the boy. Wise parents will provide a place for the "gang" to meet. They want a place of their own, and if they cannot get it at home, they will go elsewhere. The boy likes to bring his friends to his home, and parents should encourage him. Better a dirty floor and disturbed furniture than a ruined life; for he will have his friends somewhere.

Play forms a large part of the boy's social

life. Taught to play fairly, he will generally live fairly. Taking responsibility with the rest is another principle of his play. Thus what commences in play and team work, enters his soul. He is revealed to himself and also to others.

As he grows older the worth-while boy desires to see definite results for his efforts, and is led to link on to the real work of social improvement. For the best life and happiest is that spent for others.

His Religious Characteristics.

Underneath the mischief and noise of the boy beats a heart that responds quickly to religion, if it is doing and not being. Billy didn't sing "I want to be an angel, and with the angels stand," because as he told the teacher, "I'm singing the way I feel." He wanted to live. Religion to the boy is doing worth-while deeds. Yet he resents being called good, and would make out badness rather than be thought a goody.

Sympathy, love, patience and firmness are needed to deal with him. With increased growth and powers come new desires, new interests, new passions and dangers. From twelve to sixteen is the time when most boys are won to the church; it is likewise the time when most are lost to the church. He cannot be held through the pulpit; it is by personal contact that he is led. He is not an adult with expressions of piety but a red-blooded, fun-loving, natural boy. He wants God as he wants his food, his friends, and fun; but he does not know how to ask for him, or express himself.

There are generally three stages in his religious development here.

1. Up to twelve is the impressionable age. God is a great man. Heaven is a lovely garden. Later these ideas become vague, and definite ideas disappear. Now, he accepts all statements from those he trusts. He believes in God. His religion is fine and simple. The impressions of this period are always retained.

2. The second period he worships God in nature. He loves to be in the open. It is here that his thoughts can be more directly turned to God as the great Creator of all. He loves the freedom of the universe and feels nearer God, because of it.

3. The third period comes after fourteen when he wants to be up and doing. He wants to find expression for his longings. Personal loyalty and hero-worship cause him to seek a leader, and the religion that appeals to him is one of heroism, endurance and powerful personality. This gives the parent and Christian worker their opportunity to tell him of the world's greatest hero, Jesus Christ. Thus his religious awakening comes, and conscience gradually becomes his guide.

Loyalty to Jesus should naturally lead to uniting with his church. Careful teaching and guidance should bring the boy to this desire in a perfectly normal way. Not by any outburst of enthusiasm, but by a definite act of the will.

Many boys find their desire for church membership stopped by their parents, who think they are not yet old enough to understand. This is the cause of many a boy taking the downgrade, for the boy needs the church as much as the church needs the boy.

(To be Continued.)

"Whoever you are, be noble;
Whatever you do, do well;
Whenever you speak, speak kindly;
Give joy wherever you dwell."

Foreign Missions.

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

MISS PRISCILLA LUDBROOK.

Miss Priscilla Ludbrook, sister of Mrs. Dorothy Clark, is now with our missionaries in Hueilichow, China. She purposes remaining there for a year, and will render any assistance possible to the mission workers. Her going to Hueilichow involves no expense to the Foreign Mission Board. We are very grateful to Mrs. Ludbrook and Miss Priscilla for rendering us this gratuitous year's service. Miss Ludbrook purposes studying the Chinese language while at Hueilichow.

NEW ASSOCIATE WORKERS.

The Foreign Mission Board received an offer from Dr. and Mrs. Wöhrley, American medical missionaries, to labor with our missionaries without any expense to our F.M. Board. This offer was very gratefully accepted by the Board, and recommended to the Australian State Committees. The recommendation has been endorsed by the State Committees, and a cablegram despatched to Dr. and Mrs. Wöhrley, accepting their offer. It is not yet settled by the China Field Council where Dr. Wöhrley will do his work, either at Hueilichow and assist Dr. Killmier, or go to Ningsuifu, and help the native Christians there. Not only is Bro. Wöhrley a doctor of medicine, but his wife is a full certificated nurse, so they will be a help in either field. We ask for the prayers of the brotherhood that their association with us may be greatly blessed. They are supported by a group of American churches.

MISS BLAKE SENDS THANKS.

Miss Vera Blake sends her grateful thanks to all who have sent out garments for the boys, and also for the rugs. She says, "The rugs are more acceptable than anything nowadays. Cloth for garments is much cheaper than it used to be, but to buy rugs for all our boys would be a tremendous item. We would never be able to keep our expenses down so low as we do if it were not for the help we get from home in this way." I am sure that all who participated in sending these useful and much appreciated gifts to our Foreign Mission stations have found the Saviour's words realised, "It is more blessed to give than to receive."

BACHELOR OF ARTS.

We are sure that all our readers will join with us in congratulations to Bro. John R. Leach on completing his University course in Western Australia, and receiving the B.A. degree.

PICNIC FOR SHRIGONDA GIRLS.

Shrigonda girls enjoyed a picnic during Christmas week. Miss Edna Vawser tells the story:—

"No doubt you would like to hear about a picnic which was arranged for the girls during Christmas week.

"Until 10 o'clock on the Wednesday the bigger girls were making their preparations. The special picnic cooking for 90 hungry girls and the extra grinding had to be done.

"Before daybreak the following morning the girls were washing their faces, etc., by the trees, so that after they had finished with the water they were using the trees could have a drink. After breakfast the provisions were packed, but before this was finished the smaller girls, impatient to leave, were near the gate waiting for permission to climb into the bullock-carts. Oh, the excitement! What fun they had wondering which cart would start first! How they begged the drivers to hurry and race the

others; but no, they had not received orders, so how could they leave? Then the wait while photos were taken. I do not think they could possibly miss such a treat, even if they were the last to leave.

"It seemed as if every girl had donned her brightest garment. Reds, greens, pinks, yellows, purples, etc., were all mixed, but nobody suggested that they clashed.

"Our house-party were driven by Mr. Hughes to the picnic ground in the motor-car. The girls did not know how we were coming, so they were greatly surprised when we passed them quite near to the picnic ground. The bullock-drivers say that the girls are real nuisances on picnic days. They urge them and their bullocks to go quickly all the way, when you would think of such a thing in this country.

"Nowadays the girls have to go two miles to bathe and to wash their clothes; this happens twice a week. This is not necessary all the year, but from the middle of last November until the June and July rains this is the nearest place fit to bathe. When the crops are harvested, they will be able to go across the fields, which will be much nearer. Knowing that there would be water at Bhowdee, many girls wore two suits of clothes, and washed them and had a bathe during the afternoon. As it was cold coming home in the evening, they were very glad of the extra warmth.

"Bhowdee is about eight miles from Shrigonda, a very pretty place surrounded by hills. The dak bungalow overlooks the river-bed, which in parts is already quite dry. On one side there is a huge banyan-tree, which afforded us wonderful shade throughout the whole day.

"Soon after we arrived an early lunch was served, and then swings were hung. During the afternoon peanuts were handed to all, and at about three o'clock Mr. Hughes started the car, and the girls had turns in going for short rides; this absolutely delighted them.

"A little after 5 o'clock they climbed into the bullock-carts and started for home. They had not been home very long when quietness reigned supreme, and the happy, tired girls were sound asleep.

"I am sure that if the supporters and other kind friends at home could have watched unseen (because the girls are shy in front of strangers) they would have thought what wonderful opportunities were represented by these girls and never would such a question arise in their minds as, 'Is it worth while after all?'"

HOW WE KEPT CHRISTMAS AT SHRIGONDA. Edna Vawser.

At about 2 a.m. on Christmas morning the preachers began to sing carols near Mr. Watson's bungalow. Hearing them, the girls also arose, and came to the back of our bungalow and started singing at the same time as the men started near our front verandah. The harmony was not perfect, as you may guess, but as it was very cold they did not stay long. It seemed only a short time after when we were again awakened by the singing of "Christians, Awake." This time we knew it was really time to rise. We unpacked our presents, and had many surprises for our fellow missionaries, and many friends at home had sent beautiful gifts to us. After breakfast the girls were given new clothes, and they did not take very long to change!

At eight o'clock there was a meeting in the chapel, after which Mr. Watson distributed gifts to his workers. The mail was then sorted. As many of the girls had sent cards to one another, and it was Australian mail day, too, the

bag was far heavier than any other day of the year. After the excitement of the letters, all assembled in the front of the bungalow, and the girls received their presents. It was a treat to see their happy faces. The little children clung to their dolls as a miser clings to his gold. Nobody dared to take them away from them for one minute. Beads, handkerchiefs, soap, wool, pencils, crayons, balls, and many other useful articles were very much appreciated.

While the girls were enjoying their Christmas dinner we had a very happy time and an excellent Christmas dinner with Mr. and Mrs. Watson.

A very large baby doll had been sent out by a member of the "League of Joy." This was placed in one of the babies' cradles, and a girl sent to see if the babies were sleeping peacefully. She came back and said the only baby in the room was sound asleep. Hearing this, one of the girls who helps in the babies' room was surprised, and said that all the babies had been taken out into the sunshine. Then a little argument followed, and they both went to make sure. Naturally both had a big surprise, and then a good laugh. Many of the girls could not imagine a doll that size, and they were all very curious to see it.

The girls had tea in the front to the accompaniment of the gramophone, and while they were eating they were shown the new baby sent out in the boxes for them all.

After tea the girls had a few short games, and then it was time for them to go to an Indian service of song. In all, they had three similar services during the Christmas season, but the one given by the girls was far the best to our way of thinking.

They were all tired out by the time it was all over, because the whole day had been full of new wonders and delights for them.

FOR SALE.

Grown in the famous Red Hill district. Dafodil bulbs—Princeps—1/3 per doz., 5/6 per 100, freight paid.—Miss Tinkler, P.O., Red Hill, Vic.

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Annual Draw of Debentures.

£10—Nos. 11, 18, 33, 32, 58, 53, 31.

£5—Nos. 67, 70, 18, 60, 29, 11, 40.

Geo. Miller, Secretary.

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.

FEBRUARY 25 & 26.—South Richmond Church, corner Balmain and Chestnut-sts. Friday, 25th, and Sat., 26th Feb. A Sale of Gifts will be held in the schoolroom at 8 p.m., to be opened by Mr. J. T. Mahoney, of Balwyn church.

MARCH 2 (Wednesday).—At 3 p.m., Gardiner Women's Mission Band. Mrs. Ludbrook, just returned from Chinn, will tell of her travels. Friends from other Bands are welcome.

MARCH 6 (Sunday).—Essendon, Buckley-st.-12th Church Anniversary. Morning, rally of 50 members; special offering building fund—£50 needed; Mr. A. W. Connor, speaker. Evening, special singing; F. J. Siver, preacher.

MARCH 13 & 22.—East Camberwell School Anniversary. March 13. Morning, 11. Dr. McColl; afternoon, 3. Mr. Pausacker; evening, 7. Mr. Stevenson. Tea provided for visitors. Tuesday, March 22, at 8 p.m., Demonstration and distribution of prizes. All welcome.—G. Allen, Sec., 14 Halley Avenue, South Camberwell.

MARCH 15.—A Sunday School Teachers' Conference will be held on Tuesday evening, March 15, 1927, in the school hall, "The Avenue." Surrey Hills. Tea will be provided for visitors at the cost of 1/-, and all friends interested in the district are invited to attend.

Here and There.

We learn that up to Monday evening there were eight decisions at the Hinrichsen-Brooker mission at Hartwell, Vic.

Mr. P. C. Bennett, of Bankstown church, N.S.W., has been appointed part-time organiser of the Young People's Department pending the choice of a permanent successor to Mr. A. L. Haddon.

On afternoon of February 12 a deputation consisting of Messrs. W. H. Hall (Conference President), E. Davis (Organiser), and G. Fretwell, left to visit churches of Christ in the Newcastle district.

The College of the Bible began its twenty-first year of work on Wednesday, 16th inst. On Monday next, at 8 p.m., a public meeting to mark the opening will be held in Lygon-st. chapel. A full attendance of friends of the College is desired.

The brethren at Wonthaggi, Vic., have commenced meetings on Lord's day mornings. A happy time of fellowship was spent on Feb. 13. Any members in Wonthaggi, or likely to be visiting the district, are asked to communicate with Mr. E. J. Bone, Merrin Cres., Wonthaggi.

During the month of February churches of Christ throughout New South Wales are giving special attention to Youth work. Appropriate services are being arranged, and the annual offering for the Sunday School and Young People's Department will be taken on March 6.

The Northern Conference of the Churches of Christ in S.A. is planned to be held at Port Pirie on Tuesday and Wednesday, March 15 and 16. A good delegation is expected both from city and country churches. Those desiring concession fares on the railway are asked to write for forms to B. W. Manning, Balaklava, as soon as possible.

On Feb. 5, a number of members of Bassendean K.S.P. club journeyed to Kalgoorlie to help in the formation of a club in connection with the church in that place. Our reporter remarks: "It shows the fine spirit that must exist here among the K.S.P. members for these brethren to journey 375 miles, practically at their own expense, to inaugurate a new club."

After a strenuous effort of six weeks' duration Bro. A. E. Forbes left Devonport, Tas., on Feb. 12, for his home in Adelaide. On Sunday night, Feb. 6, two young ladies confessed Christ, and were baptised immediately. On Monday night two baptised believers signified their desire to unite with the church. These make a total of twelve decisions. About 7000 handbills and over 2000 tracts were taken to the homes of the people. Bro. Forbes lovingly lifted up the Christ and faithfully presented the whole counsel of God. Sister Elsie Harvey rendered good service at the piano.

In last week's issue we published some details of the work at Rand, N.S.W., and of the opening of the mission conducted by Bro. Stitt, the preacher of Wagga church. The mission lasted for five evenings. Bro. Stitt faithfully and lovingly presented the truth. An inspiring feature of the mission was the number of people who attended every evening. The question box was freely used, Bro. Stitt ably answering questions by direct Scriptural quotations. The first baptismal service ever held in Rand was conducted at a very picturesque spot in the river, where several local residents witnessed the ceremony. That much good has been done is revealed by the number of people who asked that a regular monthly service be held. After the mission closed the members decided to organise a church and ask affiliation with Conference. Bro. P. Taylor, late of W.A., was appointed secretary. There are several baptised believers in the district, who it is hoped will be linked up as a result of the mission. Members passing through Rand will receive a cordial welcome.

The South Australian Sisters' Auxiliary held its monthly meeting at Grote-st. on Feb. 3. It took the form of a Home Mission rally. The attendance was good, and Mrs. Bond led the devotional session. Inspiring addresses were given by Bren. Warren and Graham. Vocal and piano-forte solos were rendered by Mrs. Townley and Miss Lyle. Among the visitors were Mesdames Wiltshire, Baker, Warren, and Jeffery. Opportunity was taken to mention the effort of the Norwood church in the tent mission being conducted, and to wish it every success.—E. E. Read, Secretary.

The mission at Timor, Vic., came to a close on Sunday evening; 300 were present. The result of the mission has been extremely pleasing, and Bro. S. R. Baker's messages have been enjoyed by large attendances. Three more have desired to obey the Christ, making a total of seven additions to the church. The interest increased as time went on; and considering that our plea was not before known in this town, the prospects are encouraging. It has been decided to continue the meetings fortnightly. The conference of the churches concerned is grateful to all who helped to make this mission successful. One family from Kyneton motored 120 miles to be present on Friday evening.

The tent mission conducted by Bro. P. R. Baker, preacher of Norwood church, S.A., entered its second week on Sunday. The tent is always full, while on Sundays extra seats are placed outside the tent, making a total seating capacity of 500. Last Sunday all who came could not be seated. Bro. Baker is ably assisted by Bro. Will Watson as song leader, Sister Miss Nellie Sage as pianist, and a large choir. Members of suburban churches are thanked for their interest and attendance in large numbers, and the fine attendance of preachers is appreciated. On Sunday Bro. Baker had no less than 31 questions to answer. After his powerful address on "A Human Soul for Sale in the Tent," four young people confessed Christ, making a total of 11 to date.

"Joyful Tidings," published by Twynholm church, London, contained the following paragraph:—"At the annual business meeting of the church held on Wednesday evening, December 15, it was stated that the membership stood at six hundred and three, and that there had been a net gain of forty-four during the year; besides which there were twenty friends in membership with the new church at Boston-road, Ealing. Mr. H. G. Harward, who has been a successful evangelist in Australia for twenty or thirty years, hopes to arrive in London about the middle of January, and the church has decided that an application for his services should be made to conduct two special gospel missions early in the autumn."

On Wednesday night, Feb. 9, Enmore church, N.S.W., met to say farewell to Bro. and Sister R. K. Whately and Dr. Bardsley, who leave shortly for Europe and America. A large meeting was presided over by Bro. Paternoster, and words of good wishes were spoken by Bro. Reg. Ennis, who was present en route to America. Bren. E. J. Hilder, Purton, Chandler and W. Rankine. Mrs. Spencer spoke on behalf of the ladies of the choir, and presented Mrs. Whately with a travelling-cushion. Gifts were also made to Bren. Whately and Dr. Bardsley. On Sunday large meetings were held. The evening meeting was "question night," when Bro. Paternoster answered a number of interesting questions. A choir of 53 voices assembled as a farewell tribute to Bro. Whately, their late leader. There were over 500 in the audience. Bren. Arthur Grundy and Will Sisterson, of Gisborne, N.Z., en route to the College of the Bible, assisted in the evening service. They also addressed the C.E. on Tuesday evening.

Great enthusiasm was shown at the special services at Fairfield, Vic., on Saturday and Sunday, Feb. 12 and 13. On Saturday the newly-extended building was opened by one of the pioneer members, Sister Mrs. F. Phillips. At this meeting there were a number of representative speakers from the brotherhood. Tea was provided in the marquee for all present, and happy fellowship was enjoyed. At the evening session a fine programme of musical items was rendered. Sunday took the form of a "home-coming." Messages by Bren. Griffin and McCallum were much appreciated. In the evening Bro. Fitzgerald preached a fine sermon on "Back to the Old Paths." At all meetings fitting mention was made of the passing of the aged pioneer, Sister Mrs. Edwards.

The "master passion" is well illustrated in the following sentences from the press account of the fire which destroyed a grandstand at Caulfield racecourse, Victoria, on Saturday last:—"Remarkable indifference to the fire was shown by the huge crowd of racegoers. Bookmakers continued to call the odds, the crowd of 8000 on the burning stand retained their positions until driven out by constables, and no alteration in the programme was found necessary. In the basement the fire was at first regarded with complacency. Beneath the point in the ceiling at which, it is believed, the fire originated, was a men's cloakroom, and, burning along the ceiling, the fire spread over the Leger bar, which is the largest on the racecourse. The bar and the adjoining rooms were crowded. Smoke filled all the rooms, but no notice of it was taken for some time. After the alarm of fire had been raised above, it was thought advisable by the racecourse firemen to attack it from beneath. Difficultly was experienced by the staff of bar-men, in charge of Mr. B. Portingale, of O'Grady-st., Albert Park, in clearing the room, and a second bar near it, even at that stage. So much of their time was occupied in inducing people to leave that eventually they were forced to abandon a large sum of money taken during the afternoon."

ADDRESSES.

E. S. Hunter (secretary Snowtown church, S.A.).—Snowtown.

George Ladbroke (secretary Hastings church, N.Z.).—707 Queen-st. East, Hawkes Bay, N.Z.

J. C. F. Pittman.—"Romney," 7 Staughton-rd., South Camberwell, Vic.

P. C. Talbot (acting secretary Hamilton church, N.S.W.).—Lockyer-st., Adamstown, N.S.W.

P. Taylor (secretary Rand church).—"Hillview," Rand, via Albury, N.S.W.

IN MEMORIAM.

MOORE.—In loving memory of our darling baby, Emmet Lee, aged 1 year and 6 months, who went to be with Jesus on Feb. 19, 1926.

Our little darling, "Safe in the arms of Jesus."

"Released from sorrow, sin and pain.

And freed from every care,

By angels' hands to heaven conveyed,

"To rest for ever there."

—Inserted by his loving parents, Emmet and Laura Moore.

HANCOCK.—In loving memory of our dear daughter and sister, Myra Cosh Hancock, who entered into rest on Sunday evening, February 21, 1926.

God saw when her footsteps faltered,

When her heart grew weary and weak.

And he bade her rest for a season,

For the pathway had grown too steep.

Semaphore, S.A., Feb., 1927.

HANCOCK.—In loving remembrance of our dear wife and mother, Myra Cosh Hancock, who was called home Feb. 21, 1926.

Sweetest of memories, fond and true.

Will always remain in our hearts for you.

Teatree Gully, S.A., Feb. 18, 1927.

By the Silent Sea.

Jas. E. Thomas.

In his wonderful vision of the new heaven and the new earth John said, "There was no more sea." When going across to Tasmania on a stormy night, this gives a kind of prophetic comfort to a traveller in distress, but down at the seaside, when all is calm and peaceful, it seems rather sad to ever contemplate that in our new home there will be no more sea.

There is possibly another interpretation that leaves some comfort, if we accept the explanation that sea in the Book of Revelation means mystery, trouble or discord. Certainly those with golden harps that had gotten the victory were by the sea of glass, and surely too there will be rivers like that which flows from under the throne of God, so that we may be right in hoping that this assurance means that all mystery and turmoil that is depicted by the surging sea will, in the home land of the redeemed, be for ever passed away.

But this had not much to do with a delightful three weeks' rest at Flinders, on beautiful Westernport Bay. It is only one of those ruminations that come when, in those quiet days, one's mind is full of peaceful and almost sacred admiration of the wonderful, ceaseless, shining, silent sea. As the great steamers came out through the Heads, across the Rip, and went calmly out over the horizon and beyond our sight, it was a parable of how the years go swiftly and silently by, and a reminder as well of how the dearest friends of those years pass one by one over the borderline of time into the endless glory of that home, where no sea will ever come between.

Flinders is not a very large place. It has about 80 houses, including several fine guest-houses, four or five shops, a motor-garage, and a hotel that was burned down and is now only represented by a little crib called a Bar, and the ruins of its former self. The nearest railway station is Bittern, 15 miles away, but there is a motor service from the city twice daily. The great attraction for folks is the very fine golf links by the beautiful sea. This did not in any way disturb the life contemplative, and to me it is an ideal place of rest. No screech of engines or rattle of trams marred the quiet of the day or the slumber of the night. Those devotees of golf passed quietly around their course day after day. They did not often have a caddy, for boys seemed scarce, so they carried their own mysterious bundle of sticks. Both men and women were there, of all ages and proportions. Some were ministerial friends of mine, who have been devoted followers of this game for many years. They told me enthusiastically of the great benefit of marching three and a half miles around the links each morning, and if possible repeating such a heroic performance in the afternoon. They vigorously made onslaught occasionally on an innocent little hall which they frequently lost. The psychological benefit of the game is, of course, that it takes the mind from the distractions of life and centres it on something entirely different. These ministerial brethren told of so many whose gastronomic organs had been benefited, and from whom dyspepsia, tumbago and neurasthenia had in turn fled away, that it seemed as though what Mr. Smith Wigglesworth would attribute to divine healing and supernatural blessing, they would explain on natural lines as due to the glorious results of golf. It almost seems like a game that would become a handmaid to health, making Christian Science unnecessary. There were those, not, of course, my preacher brethren, who were so enraptured with the great efficacy of golf that they devoted the Lord's day to it. Certainly they did not disturb anyone. They went peacefully on their rounds, and for those who have no higher ideal as to the use of Sunday,

it seemed a very quiet and harmless recreation. One felt, however, that the other six days of the week offered every opportunity for as much golf as would satisfy any ordinary follower of the game. For one of my proportions it is enough for my exercise to engage in the less strenuous game of bowls.

There are many fine places along the rugged coast that are fascinating in their quiet grandeur. A little bay called Simmonds' Bay, three and a half miles from Flinders, is scarcely known by the tourist, and yet it has igneous volcanic formation of basalt, with majestic cliffs, forming an amphitheatre in the background of the sandy beach that equals in beauty any spot along the Victorian coast. As the waves beat upon the boulders, and the spray rose high, it reminded me of the magnificent granite boulders of Pt. Elliott and Victor Harbor in South Australia. The fascination of the sea was so great that Ruth and Donald asked leave to bathe. In order to be sure, it was my joy to test the current, and the backwash was so great that if they had been allowed to dash into the sea it would have carried them out upon the rocks. The strength of the under-current was almost incredible. How often it is that our young people, and even older people, go heedlessly into the sea of pleasure. They are fascinated by the glimmer of that which flows so harmlessly into the shore of their lives, and before they are aware, they are caught in the undertow and carried out upon the rocks. The word for to-day is, beware of the under-currents and keep clear of the rocks. Only a drink like other young fellows at the office, only a ticket on Tattersall's sweep or in a raffle at the shop, only a dancing class, very select among those who urge it, will do us no harm, only a little picnic among friends on a beautiful Sunday instead of going to remember our Lord—all looking so nice, and we are sure we will be all right. Others have been caught by the undertow. Be careful, and find a safe place with Christ upon the shore.

We had a great trip to Cape Schank Light-house. It stands in the midst of tremendous volcanic rocks upon the rugged shore. The light can be seen twenty-three miles away by the mariner seeking the way of safety. Some have seen it on a very dark night forty miles away. It is not only a powerful light, but it shows its rays through powerful lenses that increase the intensity of the light fourfold. These lenses four in number revolve around the light and give their flash across the sea every seven seconds. The keeper warned us not to touch the lens lest we made a smudge that would interfere with the light. Our lives are the lenses through which the Light of the world seeks to brighten and cheer the world. Those who are struggling on the stormy sea of life need this light to guide them, and Jesus says, "Let your light shine." Often the smudges of sin get into our lives, and the

world misses its view of Jesus. Since 1880 this great lighthouse has been guiding those upon the sea. How many have come through the aid of its cheerful rays into the safety of Pt. Phillip Bay. So we too, as we are set in the church as lights upon a hill, may guide those who beat against the waves of temptation and despair, and be used of him whose light we seek to reflect to bring other dear ones safely into the harbor.

One great thing in such a village remote from the madding crowd is to get to know the locals. In this process one incidentally gets to be known as well. It was amusing to hear that one such as I was taken for a doctor, a Church of England Canon, a master from Melbourne Grammar School, a Methodist minister of repute, a commercial traveller, and some folks surmised that I was a detective on business bent. Some boys at the seaside took me for Warwick Armstrong, while it has even been my misfortune to be taken for a publican. Perhaps the most embarrassing mistake was when an elegantly dressed lady stopped me in Collins-st. and said, "Excuse me, are you Sir Conan Doyle?" I said, "No, lady, I hope I have not so many delusions." In Invercargill, N.Z., a mistake just as disparaging was made when someone of evident importance met me at the train and said, "Pardon me, are you the manager of the Prize Fight picture?" This was to be shown that night at the town, and the enquirer said he thought me to be Jack Dempsey's representative. One finds many interesting locals as well as most kindly visitors in such a place as Flinders, and that all helps to make the stay happy. One of the most genial of my newly-made friends was a most intelligent old seafarer 84 years old. He told my friend that he had not been to the hotel for over nine months because of a difference with the publican, and that he was £1 per week richer, and much better in health. This was a most practical argument for prohibition.

We have no church nearer than Red Hill, ten miles away, and it was a great joy to go with my family each Lord's day morning and meet with the brethren there. It was in keeping with the privileges of a preacher's holiday that I spoke each morning we were there. Many visitors were present, and it has cheered the earnest hand of workers there to have so many to meet with them in the holiday season. There is no fellowship like that which belongs to those who meet thus to remember their Saviour and Lord. The only evening service in Flinders is in the Anglican church. There was a unique service one evening when Chaplain A. Percy Bladen, O.B.E., of the Canterbury Methodist church, occupied the pulpit at the invitation of Mr. Stanley Cragg, the Vicar of St. Johns. Mr. Bladen, arrayed in orthodox surplice, delivered a fine sermon. The next Sunday Mr. H. Heath, of Auburn, and Mr. D. Daley, of North Melbourne, two other Methodist ministers, occupied the pulpit morning and evening respectively. This is a pleasing evidence of the sincere belief of the Vicar in Christian union.

Like all other such blessed experiences, it came to an end all too soon. We stayed in

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the house of a returned soldier who lost a leg at the war. He and his talented wife and their happy children were delightful companions of those quiet days. It would be a great thing if some large-hearted brethren could buy that house as a home where tired preachers could find rest and refreshment to fit them to return strengthened to the fight. These strenuous days call for our best—our best in brain and body, and the whole-hearted service of our all to God. Such a rest by the way with its physical, intellectual and spiritual recreation and reinforcement was a wonderful tonic. They were blessed days of spiritual communion. I talked with him who found his first disciples and had his days of sweet communion by the silent sea. With fresh strength for some holier service in this glad new year I take back dreams of greater things that I trust may come to pass in my life and in the beautiful church at Balwyn, where God has permitted me to labor.

OBITUARY.

BOWERS.—On Jan. 7, at St. George's Intermediate Hospital, Sister Mrs. Margaret (Maggie) Bowers passed peacefully into the presence of the King. She had reached the age of 62 years. Some years ago she with her husband, Bro. Thomas Bowers, united along with some of their family with the church at Glenferrie, Vic. Later they became foundation members of the church at Balwyn. Our sister was a most spiritually-minded woman, and loved the study of God's word. She was most interested in all that had to do with spiritual growth, and delighted to talk on the things of the higher life. She had a large family of fine sons, whom it was her joy to care for, and one daughter, Mrs. Frank Whittington, who was her constant companion. She will be lovingly remembered by all that knew her. She was looking for the coming of her Lord, but for her the summons came ere the Master returned. It was to her a happy release and a joyous home-going. T. H. Scambler conducted a short service at the house, and assisted the writer as we laid her body in the Boroondara Cemetery on Saturday, Jan. 9. Our sympathy goes out to the dear husband, sons and daughter in their sorrow, but we share with them hope of the glad reunion in the Father's house.—Jas. E. Thomas.

EDWARDS.—On Jan. 20, at Hampton, our dear Sister Edwards, senr., was called to a higher life at the age of 81 years. At the early age of 18, our late sister attended Unity Hall, and was baptised by Bro. Earl. From thence she went to Lygon-st., then to North Fitzroy for about 14 years, then to Fairfield Park for the past 40 years. The last five years she met with the church at Hampton, on account of failing health and distance. During her membership of 63 years her life was consistent and faithful. Her last words were, "My Lord and my Master." Our

(Continued on page 110.)

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News of the Churches.

Queensland.

New Veteran Bible School is doing well. A gospel service, with an attendance of 40, was held on Feb. 6. Bro. C. S. Trudgian preached on "The Great Restoration Movement." Bro. C. S. Trudgian was received into fellowship at New Veteran, where it is intended that Gospel services will be held every Lord's day evening.

139 broke bread at Bundaberg on Feb. 6; this is a record. The Loyal Bible Class read 3634 chapters of the Bible during the preceding week. Two of the class have read the Bible through since the new year; these are now going through more carefully making notes of outstanding disobedience to God and obedience, which will be used in class.

The mission at Albion, conducted by Bro. H. H. Ball, commenced on Sunday, Feb. 6, with a "Back to Albion" Sunday, which was very well attended, the seating accommodation being severely taxed. Since then, meetings have been well attended, and the mission had resulted in 4 confessions to Feb. 11. An evidence of the appreciation is that people are coming 30 minutes before opening of meeting to obtain good seats. Visits from brethren from surrounding churches are appreciated.

Wynnum church recently held its first annual business meeting. The secretary reported that 59 were received into fellowship during the year: by faith and obedience, 32; formerly baptised, 19; letter, 8. The foregoing is exclusive of restorations. In the interim one brother and two sisters, by faith and obedience, have been welcomed to membership. Attendance at all services has been very good. The church has been much blessed by Bro. Bassard's able addresses. The church had the joy of being addressed on two occasions by Bro. E. C. Hinrichsen.

Western Australia.

Kalgoorlie reports usual fine attendance at the mid-week meeting on Feb. 2. On Feb. 5 a K.S.P. Club was inaugurated and for this purpose a number of members of the Bassendean K.S.P., led by Bro. Peacock, made the trip to Kalgoorlie to carry out the initiations. On Feb. 6, Bro. Les. Peacock, of Bassendean, exhorted. Other visitors from Bassendean and Nth. Perth, and Bro. and Sister Chappel, of Berri, S.A., were present. 235 met around the Lord's table. Bro. Hunt gave a fine gospel address in the evening, at the conclusion of which one lady made the good confession. Sunday school attendances were 184.

At Bassendean on Jan. 31 the annual Sunday School picnic was held, when a most enjoyable day was spent. On Wednesday evening a social was tendered to Bro. C. Fortune, who is leaving for the College of the Bible. Bro. A. Luerft spoke on behalf of the H.M. Committee, and various speakers voiced the best wishes of the church and auxiliaries. Bro. Fortune was presented with a travelling rug and silver wristlet watch. In consequence of Bro. Peacock having gone to Kalgoorlie with some members of the K.S.P. to commence a branch of the society there, visiting brethren gave the addresses on Feb. 6. In the morning Bro. Beck was the speaker, at night Bro. D. M. Wilson delivered the gospel address. The deepest sympathy of the church is tendered to Sister Mrs. Harry in her recent bereavement, also to the relatives of the late Sister Scott.

South Australia.

Croydon had nice meetings on Feb. 13, and one confession. Bro. S. Hoskin has returned to Croydon. Preparation is being made to carry on the work during Bro. Ross Graham's absence in Bassendean, W.A.

At Crystal Brook there are a few church members. These have set up the Lord's table, and meet in the homes of Bren. Bridgman and Bain. Enjoyable meetings have been held. The little company hope to reach their allotment for Home Mission Sunday.

The church at Col. Light Gardens is making great progress. Good attendances at all Sunday and week-night meetings. On Feb. 13, 93 broke bread; 110 at gospel service; 179 at the Bible School, two new scholars. G.E. meetings most encouraging. Prayer and Scripture study meetings well attended. Outlook most encouraging.

At Snowtown on Jan. 30 Bro. Chappel, of Unley, gave two very inspiring addresses at the gospel service; one sister decided for Christ. Attendance at both meetings was about 40. On Feb. 6 Bro. W. Taylor, from Mallala, gave two very helpful addresses to a good attendance and was much appreciated. Attendance, 38. In the afternoon a good number of Snowtown members journeyed to Lochiel to witness the baptism of two Snowtown sisters. Bro. Taylor addressed the gathering very capably.

Prospect attendance at morning service has greatly improved. Bro. Walden's addresses have been enjoyed by all. The talk to the Young Worshipers' League is a feature at the morning services; numbers increasing every Sunday. At the evening service a young sister was baptised. She made the confession on Jan. 29. The children's choir sang a hymn, and a solo was sung by Bro. Alf. Manger. Sunday School work is progressing; two new scholars last Sunday. A K.S.P. club is being formed, and Unley Chapter is to initiate the club.

Some time ago Bro. Forbès visited Bordertown and held a meeting in preparation for the mission. There was a good attendance, and members were helped greatly. Since then interest has been gradually growing, and all look forward hopefully to the start of the mission on Sunday next. Special meetings have been held at Wamponny and Mundalla, with good success. On Sunday evening a memorial service was held for the late Sister Carson. The chapel at Bordertown was crowded, extra seats being necessary. Bro. Cornelius testified to the godly life and firm faith of our sister.

At the half-yearly business meeting of the church at Grote-st. Bren. W. Black and J. Peacock were elected as deacons. Bro. A. J. Gard was again re-elected treasurer of the church. Sister Mrs. J. Whitfield was formally welcomed by the church, and is already doing a fine work as visiting sister. In conjunction with the mid-week service on Wednesday evening, Feb. 9, a farewell social to Bro. Ross J. Manning was held. Our brother, who leaves for Glen Iris, was the recipient of a travelling-rug from the church, an umbrella from the C.E. Society, and a kit-bag from the Glee Club. Words of farewell and encouragement were spoken by Bren. Wiltshire, Barnes, Loxton and Mercer. Bro. Manning suitably responded.

Good meetings at Balaklava since last report. Bro. B. W. Manning commenced his second year with the church on Feb. 6. The meetings were the largest for some time. Bro. Buckingham, of Northam, W.A., gave a fine message in the morning. A series of addresses was commenced at night, and a young man made decision for Christ. The farmers are now busy carting the stone for the new hall, which will be a fine freestone structure to match the chapel building. There will be two halls, one 25 x 45 and the other 15 x 25, the smaller one to have sliding partitions and to act as vestries if necessary, also to be fitted up with kitchen conveniences. The building will be under the one roof and will be a valuable asset to our property and an acquisition to the town.

Glenelg meetings are keeping up well. Orders have been placed for new seats for the chapel at a cost of £186, to replace chairs now in use. The interior of the building is to be renovated. The resignation of Bro. W. Ferris as Bible School secretary is regretted. Miss Grace Marriott has been appointed to the position. The spiritual life of the church is growing. Bro. Williams has resigned leadership of J.C.E.; Mrs. C. Ferris appointed to his place, with Miss Johnson assisting. The Juniors gave Bro. Williams a surprise party, and made him a presentation. The church has freed Bro. Tease for a month during April-May to conduct a tent mission with the Fairfield church, Vic.

The Churches of Christ Chinese Mission, Adelaide, has been in existence for 27 years, and it was considered that the time had arrived for it to be organised into a church, governed by the Chinese themselves. At the annual business meeting held after the evening service on Sunday, Feb. 13, 1927, over which Mr. E. McPhee presided, the following officers were appointed:—Elders, Messrs. Daniel Num and Andrew Ginn; Deacons, Messrs. Poon Chee and Phillip Chue; Secretary, Miss H. Bowden (re-elected); Delegates, Foreign Mission Committee, Miss H. Bowden (re-elected), and J. Hien. Appreciation was expressed of the valuable services rendered the mission by Mr. McPhee (superintendent) for a number of years, also of Mr. A. Downs, who had been associated with the work for many years as vice-superintendent. Mr. McPhee and Mr. Downs thanked those present for their expression of appreciation, and said it had been a joy to them to be associated in the mission work.

Victoria.

Cheltenham on Sunday had large gatherings, good singing by the choir, and fine addresses by Bro. D. Wakeley. The Bible School picnic at Glen Waverly, was a great success.

At Glenferrie, Bro. T. H. Scambler preached at the morning meeting on "The Second Advent," and at night the subject was "God's Universal Purpose of Salvation." A young man made the good confession.

On Feb. 8 the church at Wangaratta enjoyed a visit from Bro. F. T. Saunders, College organiser. All members were present, and several interested friends. The attendance at worship meetings is very regular, and offerings are increasing. A visit from Bro. Gale is anticipated.

Horsham services are still constant. 140 broke bread last Lord's day. In the evening Bro. Payne preached a fine sermon on "Jesus the Prisoner," the first of a series of studies on the Crucifixion of Christ. Bro. Payne preached at the harvest thanksgiving services at Minyip on Feb. 6.

East Kew had inspiring services last Lord's day. In the evening Bro. Youens gave the first address of a series of three on "What is a Christian?" Miss Fraser, of Richmond, rendered a beautiful solo; a fine selection was given by the Richmond Quartette Party. At the close five made the good confession.

South Richmond reports good meetings. Bro. C. Jackel spoke at both meetings. At the gospel service his subject was "What will you do with Jesus?" and a girl from the Bible School made the good confession. All were sorry to hear of the death of Miss Dean, who was a member at South Richmond for many years.

Meetings at Thornbury continue good, although several members are away through illness. 350 at school on Sunday. Bible School picnic at Heidelberg Park on A.N.A. day was a great success, about 400 being present. A start has been made on the new chapel, which it is hoped will be finished by the anniversary.

Bro. Woolnough has left Echuca, and expects to meet with Woorinen church for some time. He will be much missed in Echuca. A married woman confessed Christ on Sunday, Feb. 6. Bro. Woolnough preaching. On the 13th a man came forward to reconsecrate his life. A baptismal service was held on the 13th. Much sickness prevails.

At Kaniva Bro. Bolduan's visit closed on Sunday, Feb. 6, when he gave a fine address to a good audience. His help has been greatly appreciated. Bro. Benn spoke on the 13th to good meetings.

Lyon-st. church had enjoyable addresses from Bro. Walter Herbert last Lord's day. Bro. Herbert has been in Wst China for 29 years, and gave valuable information of the progress of God's Word in the mountain regions there. It was good to know that the Lord now has sains amongst these pitifully poor yet hospitable folk. Meetings were attended fairly well. Bro. Saunders is enjoying holidays at Launching Place at present.

At Ormond the earnestness and enthusiasm of Bro. A. Withers in all departments of the church work is greatly appreciated. The Christian Endeavorers took a leading part on Sunday evening, Feb. 13. Many special items were given and a most enjoyable gospel service included a powerful address from Bro. A. Withers. 80 were in attendance.

Warragal reports record meeting on Feb. 6. Bro. Martin delivered the gospel message. A motor-cycle has been purchased for use of the preacher. Bro. and Sister Wigney entertained the Bible School scholars at a party on afternoon of Feb. 5, which they thoroughly enjoyed. The church sorrows at the loss of Sister Mrs. E. Hillbrich, who passed to her rest on Jan. 31, at the age of 78.

At Swanston-st last Lord's day improved attendance was noticeable at morning and evening meetings. Bro. Harris of Queenstown, S.A., was amongst the visitors. Bro. Brandt's sermons on "The Christian Committal," and "God Calling Men," were very fine, and attentively received. The choir rendered good music. Miss Moysey and Mr. Thompson sang a duet, and Mr. J. Y. Buckley a solo—all suitable sacred selections.

Warranahool Band of Hope started for 1927 with a splendid attendance, at a lantern lecture and social on Feb. 8. The ladies' Church Aid Society is preparing baptismal gowns for the mission. On Sunday, Feb. 13, Bro. and Sister Smith and family and Bro. and Sister Newell, all of Minyip, were present, Bro. Smith exhorting in the morning, Bro. and Sister Newell singing at night. Two new scholars for Bible School.

Harvest thanksgiving services at Minyip on Feb. 6 passed off very successfully. Bro. Payne, of Horsham, preached morning and evening. The special addresses and singing were much appreciated by good audiences. The chapel was beautifully decorated by the sisters. The fruit and vegetables were donated to the local hospital. Bro. and Sister Hephurn, who returned to Ararat after being at Minyip for twelve months, will be greatly missed.

Rochester church is enjoying good addresses from Bro. Bamford. Bro. and Sister Hall, of St. Arnaud, have been welcome visitors. The church regrets the loss of Mr. and Mrs. Tripplett and family, who are leaving to reside at Oakleigh. They have been faithful members. Miss Ruby Tripplett very capably held office as Sunday School treasurer for some time. A farewell social was held on Saturday evening, when a presentation was made.

Good meetings are reported at Collingwood. Bro. Hughes continues to preach faithfully. On Jan. 30 two were received into fellowship. On Feb. 6 one young man made the good confession. At the annual business meeting of the church on Feb. 9, all officers were returned unopposed. On 12th inst. the junior boys held a banquet to close their cricket season, when medals were presented. On Feb. 13 a lad from the Junior Club confessed Christ. Recently Sister Herbert passed from this life to be for ever with her Lord. The church extends sympathy to the family.

Splendid meetings at Footscray last Sunday. Bro. and Sister Anderson and Pearl were visitors. Bro. Anderson addressed the morning meeting. In the afternoon the school met in the chapel with the Bible Class. Sister Anderson spoke a few words to the children, and Pearl

delighted all with a well-known hymn in her own tongue. Bro. Anderson spoke on life in Western China. The evening service was again well attended. During the month Sister Heath, of Bendigo, and Sisters L. and C. Hill and Bren and Sister Daniels, from Collingwood, have been received by letter.

Very good meetings at Moreland on Sunday. Bro. Robbins giving excellent addresses. Morning subject, "Small Hinges, but a Great Door." Evening, "The Croucher at the Door." At the Bible Class he spoke on "The Two Resurrections." The kinder helpers, under the leadership of Miss Ivy Brown, arranged a very fine harvest festival. The children brought a lot of vegetables and fruit, which were given to needy cases. A feature of the service was the fine blackboard work of Miss Vera Rasmussen.

At Pyramid special services were held on Feb. 13 to mark the first anniversary of the opening of the chapel. Several visitors from Boort were present. Bro. Ed. Streader, designer and builder of the chapel, presided at the morning meeting. A special offering to reduce the debt on the building amounted to a little over £20. Bro. Methven preached at night, and Sister Mrs. H. Lacy, of Boort, rendered a solo very acceptably. All departments are progressing favorably. Electric light will shortly be installed in the chapel.

Boronia has enjoyed fellowship with Bro. Stafford during vacation. He terminated his work with the church last Lord's day. The members are sorry to lose Bro. W. Chandler, who has been closely connected with church activities. Suitable presentations were made to him. The third anniversary of the Women's Mission Band was very successful, a large number of visiting sisters being present. Cr. Mrs. Angela Booth gave a fine address on "Woman's Responsibilities." All were pleased to welcome Mrs. Anderson from China, also Pearl, who sang in Chinese.

Largely attended meetings marked the opening of Bro. Stuart Stevens' fifth year with Geelong city church. Bro. and Sister Clipstone, of Castlemaine, worshipped as visitors, the former assisting the evangelist at both services. The choir sang two anthems excellently. Four new members were received on 6th inst., and one confessed Christ on 13th inst. Since March, 1926, 42 additions have been made to membership. The construction of the tennis court is proceeding steadily, all work done being voluntary. On Feb. 14, the kindergarten hall was filled, an appreciative audience hearing an instructive lantern lecture on "Paris," by Mr. Tippet, of the Shenton Methodist church.

New South Wales.

On Feb. 13, at City Temple, Sydney, there was a fair attendance at both services. In the morn-

ing Bro. Illingworth spoke on Rom. 5. His evening address was entitled "A Lost Opportunity." A brother and a sister made the good confession. On 10th inst., the Phi Beta Pi Club and City Temple Brotherhood united in their opening meetings for the year. There was a good attendance, and the evening was thoroughly enjoyed by all.

At Epping on morning of Feb. 13 Bro. Saintry, from Rockdale, gave a fine address. Miss Forest, who recently was baptised, received the right hand of fellowship. At night Bro. Holt preached a splendid discourse on "We spend our years as a tale that is told." At the conclusion a boy from the Bible School made the good confession.

At South Kensington a surprise party was tendered the preacher, S. J. Southgate, on the occasion of his birthday. The church presented Bro. Southgate with an umbrella and a gold eversharp pencil. Mrs. Southgate was given a case of afternoon teaspoons. Bro. and Sister Southgate are much loved by the whole church. On Feb. 20, Young People's week begins. This will be followed by a Bible School rally, the aim being 100 new scholars. Two were received by faith and baptism last week, and one by letter on the 13th.

At Lismore on Feb. 6, Bro. A. Bennett of Albion, Qld., delivered a helpful address, and assisted at the night meeting, when Bro. P. J. Pond preached on "When Jesus was Afraid." On Feb. 3 a farewell was tendered to Bro. W. T. Atkin, on the eve of his departure for the College of the Bible, Glen Iris. A presentation was made on behalf of the church, and another on behalf of the C.E. society. Bro. Atkin is an acceptable speaker, and has just taken his final examination as an accountant. Bro. W. A. Stevens has been appointed as church treasurer. Bro. R. R. Wotherspoon has been re-elected church secretary.

DEATH.

RUSSELL.—On Feb. 4, 1927, Rose Ann, dearly loved wife of Alfred Russell, of Bet Bet; dearly loved eldest daughter of Eliza and late James Baker, of Bowenvale; loving sister of John (deceased), Reuben (deceased), James (deceased), Arthur (deceased), Peter (Albert Park), George (Coburg), Julia, Mrs. Cutler (Wonthaggi), Walter (Stawell), Emma, Mrs. Wilshusen (Western Australia), Eliza, Mrs. Boyd (Brunswick), Adam (Clifton Hill), Olive (deceased), Sarah, Mrs. Brown, Carlton.

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Life from the dead is in that word,

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OBITUARY.

(Continued from page 107.)

aged brother and family we commend to the consoling care of our heavenly Father. Her remains were interred in the Coburg Cemetery, Bro. Baker officiating.—F.P., Fairfield, Vic.

MARYBOROUGH DISTRICT CONFERENCE.

The conference of the Maryborough, Bet Bet, Dunolly and St. Arnaud churches was held at Maryborough, Vic., on Monday, Jan. 31.

The business meeting was held in the morning, visitors being present from many churches. The preachers of St. Arnaud, Dunolly and Bet Bet churches were present, and Ballarat was represented by Bro. Fitzgerald, of Dawson-st., who was present by invitation to address the conference. His advice was also extremely helpful in the discussions at the business meeting.

Bro. A. Withers, who is to take up the work at Maryborough shortly, was elected president of the conference, and Bro. R. A. Banks secretary and treasurer, for the next six months.

Plans were formed for continuing the work at Timor. The fruit of the sowing of the last Conference is now being reaped in that township.

Ballarat churches are to be asked to affiliate with the conference. The help of the Home Mission Committee is to be sought in the extending of the work to other fields.

There was even greater enthusiasm displayed at this meeting than at the last conference, and a greater desire to extend God's kingdom.

Dunolly was the place fixed for the next conference in August.

In the afternoon an enjoyable time was spent in the park. After a basket tea, all adjourned to the chapel again, where a delightful evening was spent. Community singing, under Bro. Cambridge, interspersed with selected items, was followed by the address from Bro. Fitzgerald, which was listened to with rapt attention.

Bro. Fitzgerald spoke on "The Evangel of Good News." The conference closed with a hearty vote of thanks to our brother for his splendid address and help.—R. A. Banks, conference secretary.

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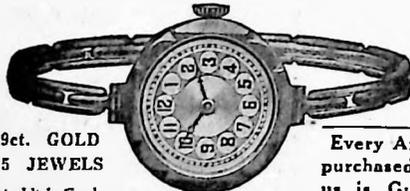
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