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Deciding Destiny: "Shake the Barrel."

HAS the reader ever complained of his bad fortune? Has he wondered why people of so much less ability than he have been advanced far beyond him? why the boss has favorites? why he does not get a chance? Does he attribute the prominence of others to some special pull or influence? Is he in danger of being envious, or becoming soured in consequence of his brooding on his hard fate? If so, we recommend him to read "The University of Hard Knocks" by Ralph Parlette (Constable Publishing Co., Australia). We cannot quote much from the book, but make reference to one chapter, in which the author refers to life's barrel as the leveller. He saw a barrel of apples apparently full of big, red, fat apples. He bought a sack of them. "Later as the train was under way," he says, "I looked in the sack and discovered that there was not a big, red, fat apple there." Thereupon he blamed the grocer, who must have put a layer of big apples on top. "The things I said about the grocery business must have kept the recording angel busy." But reflection came. It occurred to him there was no need to put the big apples on top. The barrel had been properly filled, the shaking it received in transit had determined the position of the apples, the smaller ones settling to the bottom and the larger ones being left on top. So it is with people in the barrel of life.

The lecturer illustrated his point by a glass jar containing beans and walnuts: "You note that as I shake the jar the little beans quickly settle down and the big walnuts shake up. Not one bean asks, 'Which way do I go?' Not one walnut asks, 'Which way do I go?' Each one automatically goes the right way. The little ones go down, and the big ones go up."

Mr. Parlette imagines the smallest bean being endowed with speech and talking after the manner of some men: "Help me! help me! I am so unfortunate and low down. I never had no chance like them

big ones up there. Help me up." So he is helped and put at the top. But the cat shakes, and down he goes again. Next the little bean says: "Well, if I cannot get to the top, you make them big ones come down. Give every one an equal chance." So again he is obliged, and the big ones are put to the bottom. But once more the cat shakes, and "the big ones go right back to the top, with the same shakes that send the little ones back to the bottom." The important lesson is drawn that there is only one way for these objects to change their place in the can—they must change their size.

Life, says Ralph Parlette, is as a shaking barrel. "That barrel is shaking all the time. Every community is shaking, every place is shaking. The offices, the shops, the stores, the schools, the pulpits, the homes—every place where we live or work is shaking." "The same law that shakes the little ones down and the big ones up in that can is shaking every person to the place he fits in the barrel of life. It is sending small people down and great people up."

The lesson is enforced that it is extremely foolish for us to want to be lifted to some

high place, or to wish others to be pulled down to some low place. "The worst thing that can happen to anybody is to be artificially boosted up into some place where he rattles." It is idle to talk about "destiny," for "if we are small we shall have a small destiny. If we are great we shall have a great destiny."

There is no use in our repining because somebody outruns us in life. Some young men are more than distressed, they are soured, when they see others advanced over their heads. They think the boss must have "favorites." Our author bids us remember that promotion does not go by favor. "If you want a greater place, you simply grow greater, and they cannot keep you down. You do not ask for promotion, you compel promotion. You grow greater, enlarge your dimensions, develop new capabilities, do more than you are paid to do—overfill your place, and you shake up to a greater place."

How many people talk about luck—"good luck" and "bad luck." We dare not say that there is equal opportunity for all: we would not seek to banish the word "unfortunate" from the language, despite its reference to "fate" or "chance." But it is true that most people whose advancement in life is ascribed by envious beholders to luck or influence have qualities of character—force, persistence, ability—which account for their progress. It is also generally, though by no means universally, that those who talk of their "ill luck" are down because of some littleness in themselves. There are people who through stress of circumstances beyond their control—ill-health, the pressure of unscrupulous competitors, or other causes—are "down" in life. But the ordinary person who complains of "bad luck," or who wishes all men to be levelled down or up, is likely to be misjudging both himself and others of greater ability. As Ralph Parlette puts it: "Notice as I hum this far. Two things happened. The little ones shook down and

THE DEED.

We know the paths wherein our feet should press,
Across our hearts are written thy decrees:
Yet now, O Lord, be merciful to bless
With more than these.

Grant us the will to fashion as we feel,
Grant us the strength to labor as we know,
Grant us the purpose, ribb'd and edged with steel,
To strike the blow.

Knowledge we ask not—knowledge thou hast lent,
But, Lord, the will—there lies our bitter need,
Give us to build above the deep intent
The deed, the deed.

—John Drinkwater.

the big ones shook up. The bump that was had luck to the little ones was good luck to the big ones. The same bump was both good luck and bad luck. Luck does not depend upon the direction of the bump, but upon the size of the bump-ee!"

In his advice to young people, Mr. Parlette says some excellent things. For example:—"We often think the way to get a great place is just to go after it and get it. If we do not have pull enough, get some more pull. Get some more testimonials. We think if we could only get into a great place we would be great. But unless we have grown as great as the place we would be a great joke, for we would rattle. And when we have grown as great as the place, that sized place will generally come seeking us. We do not become great by getting into a great place, any more than a boy becomes a man by getting into his father's boots. He is in great boots, but he rattles. He must grow greater feet before he gets greater boots. But he must get the feet before he gets the boots. We must get ready for things before we get them. All life is preparation for greater things."

How often have we met people who thought they had no opportunity, who seemed to believe there was a kind of conspiracy to keep them down and to advance other less worthy folk. There is no such conspiracy, and if there were it could not for long be successful. We have seen men refuse places suited to their size, and go for (and sometimes receive) situations too big for them—with disastrous results. In the smaller sphere they could have had a success and earned a reputation as well as grown in ability. From the bigger place they emerged as failures. They had the humiliation of the man in the parable who was asked to "give this man place." The too big position may be a grave rather than an opportunity. As our author puts it: "The victims of the artificial uplift will not stay uplifted. They rattle back, and the last state of that man is worse than the first." . . . "You can only help a man to help himself. Help him to grow." And a man who is to be helped must want to be helped and be willing to help himself.

"Do you not see," our lecturer concludes, "that 'eruel fate' is our own smallness and unreadiness? As we grow greater we have greater things. We have to-day all that we can stand to-day. More would wreck us. More would start us rattling. Getting up is growing up. And this blessed old barrel of life is just waiting and anxious to shake everybody up as fast as everybody grows."

The whole philosophy of life is not given in "The University of Hard Knocks." There is another side to the matter, and part of what is here given is presented in a somewhat paradoxical form. But the book contains much that is suited to us all, and particularly much that is of prime importance for the person who is too ready to renege, who is given to self-pity or to envy of others who have all the "good luck."

"This Same Jesus."

K. A King Who is Always Triumphant.

A. J. Fisher.

We could not conclude these studies with a more fitting theme than "The Kingship of Jesus." Carlyle, in his lecture on "The Hero as King," says of the king that "to whose will our wills are to be subordinated and loyally surrender themselves . . . may be reckoned as the most important of Great Men. He is practically the summary for us of all the various figures of Heroism: Priest, Teacher, whatsoever of earthly or spiritual dignity we can fancy to reside in a man, embodies itself here."

It was a short-lived triumph which Jesus experienced when he rode into Jerusalem, welcomed by the applause of the populace. A few days later, when he acknowledged his kingship before Pilate, he was met with cynicism and mockery, handed over to his enemies, and crucified with a crown of thorns on his brow and a mocking acknowledgment inscribed above his head. Is there any ground for saying that Jesus is a king who is always triumphant? This was not the first nor last time that failure was only apparent in human history, for it is often noted in history that there is

An eclipse of right.

Frequently do we see that the transient powers of evil seem to be victorious. For a long time Satan appeared to have the victory over Job. Israel seemed hopelessly under the domination of Egypt. But in vain do the kings and rulers take counsel together against the Lord. "He that sitteth in the heavens shall laugh; the Lord shall have them in derision" (Psalm 2: 4). Lowell has well expressed it in his words—

Truth forever on the scaffold;
Wrong forever on the throne;
Yet the Scaffold sways the Future,
And, behind the dim Unknown,
Standeth God, within the shadow,
Keeping watch above his own.

How often, too, do we allow *premeditation* to pronounce the wrong verdict. We judge the battle by the first skirmish instead of by the final surrender. We take more notice of the tumult than of the treaty. Germany may have inflicted many losses at Jutland, but the silent surrender at *Sempoy* was more eloquent of victory. The Central Forces may have over-run Belgium, but King Albert in the trenches was nearer victory than Kaiser William in the palace. It seems at present to the superficial onlooker that missions in China have failed, but with the resulting birth of a vigorous native church there is a far greater vindication for mission work than perhaps one hundred years of continued routine missionary activity could produce. So we are ready to wait till the battle is over, and then we shall be able to say,

"The head that once was crowned with thorns
Is crowned with glory now."

On many occasions, also, the right is hid-

den because of the use of incorrect standards. If the designer uses a set square which is only one degree off correctness, his drawings will all be out of square. So the Jews misjudged prophecy. They looked for the exaltation of the Messiah first, instead of for his humiliation. They overlooked those notions which referred to the suffering servant of God, and concentrated upon the promises of a successor to the throne of David. And when he did come as a descendant of David, they did not recognise him, for they looked in the Palace instead of the Manger.

Incomplete information also causes the eclipse of truth. Peter the Great was more the less a king because he was clad as an artisan and worked in an English shipyard. History has told us of puppet kings who were kings in name only, while behind them were men, uncrowned kings, who were the real rulers, the power behind the throne. In both of these ways we see a parable of Jesus' position. How men overlooked that carpenter of Nazareth! How they misjudged the Prophet of Galilee, just because they had incomplete knowledge of the man and his mission. And since then, when we have seen men doing great deeds in the service of humanity, how often have we given to men the praise when really it was due to the influence of the Lord Jesus Christ, who was working through his loyal servants. By the eye of faith we shall indeed see that Jesus is "God manifest in the flesh," and as we behold the victory of his servants we shall say with the Psalmist, "Not unto us, O Lord, but unto thy name give glory" (Psalm 115: 1).

But there comes a day when we shall see

The vindication of right.

Jesus will reign supreme, for all prophecy will be fulfilled. The Lord hath spoken, and his word will not return unto him void, but it will accomplish that whereunto it was sent (Isaiah 55: 11). He has said, "I have set my King upon my holy hill of Zion" (Psalm 2: 6). Daniel said, "The God of heaven shall set up a kingdom which shall never be destroyed" (Dan. 2: 44). The scribes could point to the prophecy which spoke of a Governor to rule Israel (Matt. 2: 6), and they definitely associated this with the expected king. Additional prophecies will be referred to below, and all of these, with a vast multitude of others, give us the assurance that

Jesus shall reign where'er the sun
Both his successive Journeys run

Reigning thus, we know he will triumph because his laws are always authoritative. The criminal's disregard for the law does not invalidate it. The bootlegger may handle illicit liquor, but the prohibition law

still stands, and will yet be enforced. A law may even be overlooked and disregarded for long, and then eventually appealed to, as was recently the case when a lawyer successfully quoted a land law 300 years old in support of his client's claim. We know that the law of the Lord is perfect, and if this law is disregarded now because of sin or ignorance, the time is coming when "the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isaiah 11: 9). Jesus has said, "All authority hath been given unto me," and although all men do not yet yield to this, yet the time is coming when "unto him every knee shall bow and every tongue shall confess that he is Lord" (Phil. 2: 11).

Guaranteed, as it were, by God himself, Jesus will triumph eternally, for *his throne is firmly established*. Human thrones have no such guarantee. They totter and fall amid the crash of falling empires. There have even been kings who ruled with justice and in peace, but as they weakened upon their death-beds, their sons stood around them with hands on sword-hilts ready to struggle mortally for the throne when the royal eyes closed in death. Already in this century there have been three monarchs reigning over the British Empire, and even youths have heard the cry repeated, "The king is dead, long live the king!" But Jesus will have no successor, for he will reign for ever. Of him the Psalmist says, "Thy throne, O God, is for ever and ever" (Psalm 45: 6). Foes may attack his throne, but it cannot be destroyed. It is like a cube which, whenever one side is pushed over, is still as firmly based as before. The throne of the Lamb is in the midst of the eternal city, and those who are his will reign with him for ever and ever.

Jesus will triumph because *his kingdom is ever growing*. "I shall give thee," saith the Lord, "the heathen for thine inheritance and the uttermost parts of the earth for thy possession" (Psalm 2: 8). "He shall have dominion also from sea to sea" (Psalm 72: 8). "Of the increase of his government there shall be no end" (Isaiah 9: 7). "All peoples, nations, and languages should serve him" (Dan. 7: 14). These and numerous other prophecies all point to the time when the seventh angel shall sound the trumpet and great voices shall say, "The kingdoms of this world are become the kingdoms of our Lord and of his Christ" (Rev. 11: 15). While there may be local and casual fluctuations in the numbers of those who bow to the Lord, yet, as we take in the wide sweep of time, we see an onward trend and the people of the earth are gradually acknowledging the sovereignty of Christ. Based upon the Syrian version of Luke 1: 33, which reads, "Of his kingdom there shall be no frontier," G. W. Smith has written an inspiring message.

Go forther to thy kingdom,
To bow to thy sway;

Mountains nor rivers check thy march,
Nor oceans bar thy way.

All kings shall pay their homage
To thee their rightful head;

And people conquered by thy love
Shall by thy love be led.
No frontier to thy kingdom,
The world is thy domain;
Assert thy right, thou Lord of all,
Set up thy glorious reign.

The eternal triumph of Christ is sure in that *his heritage is perpetually assured*. A perusal of Psalm 89 shows a frequent reference to the seed of David, the thought being repeated that "His seed shall endure forever, and his throne as the days of heaven." Now this expression, "seed" is definitely applied by Paul to Christ (Galatians 3: 16) owing to the fact that it is in the singular number, "seed" not plural, "seeds." Are we not right therefore in saying that Jesus will have no successor, and that since his throne is to continue, he also will reign for ever? We recall the note of triumph with which one of Scoville's hymns was ended so frequently in the great Hippodrome Mission in Melbourne some years ago, as C. E. Marty led us in the final uplift, "Eternally Christ is King!"

Do we believe in the "Divine right of Kings?" Carlyle traces the meaning of "king" to "Canning" or "able-man," the man of ability. In the choice of a king, Samuel selected the ablest man of the nation, and a similar custom ruled in ancient days. The mere piling of an acre

of metal and jewels upon a man's head gives him no divine right, and this kind of kingship is not eternal. "Find me," says Carlyle, "the true King or Able-man, and he has a divine right over me." In so far as our rulers, call them kings, emperors, presidents or prime ministers, exercise authority over us in the things of righteousness, as the "ablest" men of the land, they have a divine right, and we are taught to pray for them (1 Tim. 2: 8). But if any seek such position from evil or selfish motives, then theirs is a satanic power which is doomed, and which will therefore eventually collapse, as have collapsed so many monarchies and empires of old. Carlyle has aptly put it, "There is verily either a Divine Right or else a Diabolical Wrong: one or the other of these two!"

Now Jesus is accepted by us as God's "able-man." He is "able to do exceeding abundantly above all that we ask or think" (Ephes. 3: 20). We therefore humbly bow before him and accept him as our king by the divine right which God has bestowed upon him. We remember that he shall yet be proclaimed "King of kings and Lord of Lords."

He is Victor, he has conquered sin;
Let his spirit rule our hearts within;
In his name the victory we shall win;
Crown him for evermore!

Better Than Life.

A. G. Saunders, B.A.

Is any thing better than life? At first there would seem to be nothing. Yet only the animal in man actually thinks so. It is true that there are those whose chief idea is personal security, even before the universal conscience to the reverse. But men who rush the life-boats, pushing aside women and children, are out of hand. The worst portrait possible of a man is that taken when he is in panic. Most men and women prefer death to dishonor. Much history is a heroes' parade of those who by their own choice have died for noble causes.

This is not intended to depreciate life. Life is exceedingly precious. It is against the divine will for it to be wasted in any way. It is never in the Bible treated as of small account. When God's will is done and his laws to govern life are obeyed, life is beautiful and valuable beyond all else. Satan told God, "All that a man hath will he give for his life" (Job. 2: 4). And for once he nearly spoke the truth. Our Lord came with a message of life. In John's gospel he is always speaking of life. He said, "What shall a man be profited, if he shall gain the whole world, and forfeit his life? Or what shall a man give in exchange for his life?" (Matt. 10: 26, R.V.).

It is "life of which our veins are scant, more life and fuller that we want." There

is no need that we tell each other how much we prize life. We all know. Once life is gone all is gone. A queen is said to have cried, "A million of money for a moment of time!" It was life that made the moment so important. One of our threadbare expressions is: "of incalculable value." Of nothing is it more appropriate than life. In trying to evaluate life we outrun comparisons. Our minds possess no standards by which to gauge it. Reduced to its lowest terms, its worth is still beyond any man's ability to state; it is dear beyond telling. We fight for it to the last breath. We cling to it with utmost tenacity. "What shall a man give in exchange for his life?" We want never to be called upon to answer our Lord's question in experience, until at the end of the day we finish the course.

Yet, here is David in Psalm 137 sweetly singing. It is a hymn of praise to God. And this is the burden of his song:—
"O God, . . . THY LOVINGKIND-
NESS is better than life"

THY PERFECT WILL.

"Not my weak longings, Lord, fulfil,
But rather do thy perfect will;
For I am blind and wish for things
Which, granted, bring heart fevers;
Let me but know that I am blind;
Let me but trust thee, wondrous kind."

Our Churches in U.S. America.

Reg. Ennis.

It would be well if very many Australian brethren and sisters could pay a visit to our churches of the United States. The celebrations planned for 1929 will furnish special inducements, with probably unusual opportunities for travel, and brethren might well plan now for a trip which cannot fail to make lasting impressions. There need be no fear concerning the reception our American brethren will give to Australians. It would be difficult to find kinder or more hospitable people than our American church folk. They delight to know Australians, are much interested in our great country, and are most anxious to treat the visitor well.

Frank admission must be made of Australia's debt to the brotherhood in America. Many of our older brethren recall with great delight the wonderful impetus given to our work by early American preachers. Eternity alone will reveal the full value to Australia of the life and work of that Christlike American, Thomas Jefferson Gore. And the brethren of the United States are still most anxious to help Australia. They have a broad outlook, and delight to regard our churches wherever found as one with them in their plans and prayers. The recent visit of Jesse Haider and the forthcoming tour of President Burnham, head of the organized work of our American churches, promise clear evidence of American goodwill.

A knowledge of the strength of our American churches makes one feel that our people represent a considerable army for God. Church statistics show a membership there of about one million five hundred thousand. The preachers of our American churches number between five and six thousand. The churches are not equally strong in all parts of the country. In California and the middle states they are very numerous and strong, but our churches are comparatively few on the eastern side of the country.

The majority of our churches are not known as Churches of Christ. The term Christian Church seems most frequently to be used, though many churches are known as Disciples' Churches. Time was when, at least in outsiders, our American churches were known as Campbellite churches. The story is told of a visitor to a certain town inquiring for the Christian church. He was informed that there was no such church in the town. There was, so he was told, the Presbyterian, Baptist, Methodist, and Episcopalian, the only other religious people of the town being "those Campbellite folk round the corner."

Church-going Popular.

Church-going on Sunday morning is apparently more popular in America than Australia. This does not necessarily indicate a greater average of spirituality, yet one could fervently wish to see the habit developed here. To go to church on Sunday morning is a regular American custom. On the whole the churches appear to have better recognition than in our country. In government, political and municipal circles the church receives greater consideration, and therefore wields a greater influence. The preacher in America is given a larger place in the life of the community. By virtue of his position he receives recognition that is not given in our country. A man's church connection is probably worth more to him, socially and commercially, than here. A young applicant for a position in America would be expected to state his church affiliation, and this would in very many cases affect his chances of employment.

American Churches are Different.

American churches are different to Australian churches. Some Americans would think them better, while some Australians might judge in favor of the churches of their own land. Cer-

tain it is that there are strong marks of difference between the churches of one country and the other. Among these may be mentioned the fact that while in our land we have not so far built up one really large church, our American brethren have very many such churches. A membership approximating one thousand is not at all unusual over there. Several churches have a membership of two thousand and more, while a few run higher still, even to the five thousand, as in the case of Brother Welshimer's church at Canton, Ohio. No city in the world has so many of our churches as Melbourne, but the largest of these has less than four hundred members. While proud of our Melbourne record, and believing that the larger number of churches means greater opportunities for service to the many, we cannot but wish that we had in Australia a few great churches with large congregations meeting in stately buildings.

Our experience in Indianapolis on Easter Sunday will indicate something of our great American churches. Indianapolis has some twenty-four of our churches. It is interesting to note that in the city we have a membership exceeding one thousand. On the Sunday morning of our visit to Brother Shullenberger's Central Church, there were two hundred and ninety-four in the men's class, and a total of two thousand three hundred and thirteen in the Bible School. For the morning service the building was crammed, just as was at Brother Grant's Third Church, where there were four thousand one hundred and forty-six at Bible School, with another packed church service. It was estimated that not less than one thousand motor cars were parked outside these two churches on that Sunday morning. A few such churches and services would add greatly to the prestige of our people in Australia.

Bible School at 9.30 a.m.

In America all Bible Schools meet on the Sunday morning. In Australia we would probably regard this as quite impossible, but it is, after all, a matter of custom. American travel just as a rule, and on the whole, in much worse weather than do we, yet, wet or dry, heat or snow alike, find the school assembled at nine-thirty. The plan has some advantages. Given a school with a place for every age, and the system should tend to bring both parents and children both to Bible School and the morning service. It probably makes the day less rushed for the teachers and does away with the afternoon being free. But there are dangers also in the American plan. It is to be feared that some church members are prone to put the Bible School in the place of the church service, believing that attendance at the nine-thirty school justifies returning home when the morning service is about to commence.

The Morning Service.

The American morning service is not quite such as that to which the Australian is accustomed. Almost always the preacher conducts the whole service, a most splendid practice if he be the only one capable of doing so. The Scripture reading is generally responsive, a practice highly to be commended. The choir, or more frequently the quartette party, has a prominent part on the programme. The address is usually evangelistic, and is followed by an invitation to accept Christ. It would appear that in most places the Lord's Supper comes at the close, if the preacher meantime remaining on the platform, and frequently closing the service in prayer. Perhaps it is that the writer is held in the grip of Australian custom, but for him the plan usual in Australia, making the Breaking of Bread the central feature of the service, still makes the stronger appeal.

Night Services.

In recent years many Australian churches have found it increasingly difficult to attract a large evening congregation. In America this difficulty is even greater. Some churches have given up in despair, and now have no night service. Many continue to have the service, but no longer expect it to be more than a small gathering of very devout souls. Some experiments have been tried, with more or less success. Brother Burris Jenkins, of Kansas City, has turned the evening service into an open forum. From time to time prominent men are called to lecture on current topics, and these subsequently are discussed by the audience. On a Sunday evening of last year a lawyer gave his legal opinion concerning the trial of Jesus. On the occasion of our visit to that city the evening service consisted of a debate between the preacher and Judge Ben Lindsay on the subject of "Companionate Marriage." One cannot but deplore the passing, or partial passing, of the evening gospel service. There still remain men who so attractively present the message of salvation as to allure the crowd. May their number be increased.

The Church Dinner.

Apart from the Sunday services, the outstanding meeting in the church calendar is the week-night service. In very many cases this takes the form of a dinner, followed by a meeting for prayer and study. Many would agree that such a scheme could not be made to work in Australia. It certainly works well in America. In many places hundreds meet to eat together at about six-thirty in the evening. The meal is provided by the sisters, who divide their forces into several companies, each to be responsible in turn. The charge for the meal is usually about one shilling and sixpence. Quite frequently a good deal of money is made by the sisters in the course of the year. Immediately after dishes are cleared, and while folk remain at the tables, singing is commenced, followed by reading of verses, and an exposition of Scripture. The plan serves excellently in many places. Probably a much larger company attends than would be the case if it were necessary to go home from business for dinner.

Problems of the Work.

American churches suit Americans. The American temperament and outlook differs from the Australian. Many of the plans in vogue in either side of the Pacific might serve equally well in the churches of both lands. But to attempt in drastic fashion to Americanize an Australian church would be as fruitless as to try and Australinize an American church. Each may learn from the other. Australian churches will not be averse to changes in method, whether the new method be English or American, providing such changes promise betterment, and are tactfully introduced.

Like those of our own land, American churches face hard problems to-day. The open membership question is with them in serious fashion. Differences of opinion, and sometimes bitterness, concerning the work and policy of the United Christian Missionary Society, cannot fail to be noted. The fading Sunday evening service causes much anxiety. The hundreds of preacherless churches are cause for much thought. On the whole, our problems are probably less than those of our brethren across the sea. Responding to a welcome in one American church the writer told the story of an alleged Australian evangelist engaged in the rabbit-canning business. Compulsions came, compelling the waddling of the meat-packer, forced to an admission, declared that at times rabbits became scarce. At such times he confessed to having mixed in some horse flesh, but assured his customers that he had never exceeded the fifty-fifty basis—one rabbit, one horse. The Australian visitor, after referring to the problems in both lands, expressed the opinion that, as between American and Australian churches, the basis was probably that of the rabbit-canner, the fifty-fifty, with America represented by the horse.

The Bankruptcy of Rationalism.

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

"Why does Mr. Scambler come to me and ask me to discuss, etc?" asks Mr. Langley, and anyone not knowing Mr. Langley nor his forms of expression, might conclude that I had gone to him and made such a request. It would be quite incorrect—I did not do it. Mr. Langley's next question would lead the unsuspecting reader to think I had referred to Mr. Langley as a man of limited culture and strong prejudice, and again he would be wrong, for I did not. And again everything that Mr. Langley says in his article is framed in that infinitesimal way of his which suggests without declaring anything, and most of the things suggested are incorrect.

The reader's sense of humor will be sufficient to meet the case when he reads Mr. Langley's calm identification of the growth of modern knowledge with "the invasion of Rationalism." Mr. Langley's article purports to be a review of my series on the Bankruptcy of Rationalism. He complains about the space allotted him, but in 22 inches of space he devotes less than 9 inches to the consideration of the arguments of my main thesis.

Now let us examine the comments Mr. Langley makes upon my articles. My first article was written to show that Rationalism is bankrupt in that it cannot meet the demands of the heart. "Does not such a statement ignore the facts?" queries Mr. Langley. Of course it does not—I would not have made the statement if it did. Let me refer the reader back to my article for the facts. Mr. Langley had them unconsciously under his attention while he wrote. To my further statement that Rationalism had no meaning in life, etc., Mr. Langley appropriates a number of Christian sentiments, such as manliness, life, and love, claims them for Rationalism, and actually accuses Christians of borrowing them. "All that is manly in manhood" is pure Rationalism, says Mr. Langley. "Thus the philosophy of Rationalism is actually being adopted in Christian circles." We had supposed that Paul's appeal to manliness, John's exhortation to love, Christ's call to life, were the essence of Christianity from the beginning, but according to Mr. Langley they are a part of "Modernism," due to the influence of Rationalism. We turn his own question back on him, and ask, "Does not such a statement ignore the facts?"

My second article shows that Rationalism is bankrupt in that it fails to meet the demands of the soul. The argument in that article is apparently so overwhelming that Mr. Langley leaves it entirely alone, save to comment on an illustration I used of a watch and its designer. "I am surprised," he says, "that he fails to realise that evolution has made this ancient argument untenable." But all that the hypothesis of evolution has done is to change the incidence of the argument, not the argument itself. Evolution simply asserts that instead of the world being made complete by direct creative act everything was contained in the seed of the world from the beginning, rolled up in such a manner that its appearance on the earth is a simple unrolling or evolution of what was already wrapped up inside. Mr. Langley is fond of trying to show that his opponents are out of date in their thinking. We invite him to read some really modern books under such titles as "Creative Evolution," "Heaven of Ends," "Emergent Evolution." He will learn that "evolution" is back again in the minds of modern thinkers as a factor in evolution.

In my third article I showed that Rationalism is bankrupt in that it fails to meet the religious needs of man. Not by a single word does Mr. Langley refer to this discussion, but spends about one-fourth of all his space in dealing with an unnecessary remark I made concerning

Christmas. There could not be a more complete illustration of the old saying that a drowning man will clutch at a straw. It took a little like murder to be pushing a man under a straw, and all, when he is already lost. Mr. Langley stresses the point that the date of Christ's birthday was wrong, and that it was not introduced until the fifth century, both of which things I had said in my own article.

In my fourth article I claim that Rationalism is bankrupt in that it has no basis for character, and no sanctions for morality. "It is false," says Mr. Langley. But he does not attempt to show how it is false. He "thinks" that I do scant justice to Rationalism and Mr. Götter Morison, but he does not attempt to show how. I used Mr. Morison's own words, "The sooner the idea of moral responsibility is got rid of the better," and Mr. Langley agrees with that so much that he writes me a letter, which is before me on my desk, challenging me to debate the question of

moral freedom, which he is prepared to deny. He not only admits that my statement that Rationalism is bankrupt in this regard is correct, but is willing to deny in debate that we have moral freedom. He says, "Law governs the formation of character as much as it does the movements of stars." If that is so, there is no moral freedom, and no such thing as character. Thus Mr. Langley makes unconditional surrender.

I wrote a fifth article on the miracles of nature in which I showed that Rationalism is bankrupt as it stands face to face with a universe it cannot account for, a universe manifesting in all its forms the presence of thought, and will which it famously denies. To this article Mr. Langley wisely, very wisely I think, does not even refer.

Mr. Langley claims to have dealt with the main items in my articles. As a matter of fact he does not refer to the argument of two of the articles at all; he meets a third on the strength of borrowed plumes, in another he simply touches an incidental illustration without attempting to meet the main drift of the argument, and in the remaining one concedes the main point in the contention.

Religious Notes and News.

SALVATION ARMY.

Statistics recently taken reveal that the Salvation Army is now established in 82 countries and colonies, and its message is conveyed in 57 languages. Its branches number 15,146, and the number of commissioned officers and cadets is 23,204; in addition it employs 8,639 persons, and has 100,020 local officers who render voluntary services.

"AND CAN'T TELL WHERE TO FIND THEM."

An Associated Press despatch, dated Perry, N.Y., November 9, conveys the following:—

So many of his flocks are straying from church that the Rev. J. B. Ennis, pastor of the Galensville Methodist congregation, published the following advertisement in local newspapers this week:—

"Lost, strayed or stolen—a large flock of Methodist sheep. They have been gone for some time. When last seen they were browsing along the road of indifference. Any one finding these sheep please bring them home if possible, and you will receive ample reward. If they refuse to come home, take them into the nearest fold and back the door and report to the undersigned. Rev. J. B. Ennis. Plenty of fodder will be provided Sunday." "Spectator" (Methodist).

"WAYSIDE PULPIT" APPRECIATED.

Frequent expressions of appreciation of the thoughts contained in the "Wayside Pulpit" messages are received by Mr. Stuart Stevens, of Geelong, Church of Christ, Vic. In a recent personal note to him the editor of the "Geelong Advertiser," Mr. Lance Fallow, M.A., B.Litt., writes:—"Passing your church on Sunday I was more than repaid (referring to a literary matter) by reading in your 'Wayside Pulpit.' If God did not forgive heaven would be empty, and in great thought—both to me personally and in general application. May you continue to progress in your teaching. Faithfully yours, Lance Fallow."

THE PAPAL BULL.

Ecclesiastical history is provided with a new landmark by the Pope's Encyclical, "The Evangelical 'De Vera Religione' initiate fovenda" concerning the true fostering of religious unity." It declares to the world that Rome, in the year 1928, will consider only one condition of

reunion with the non-Roman Catholic churches. That condition is what it always has been and always will be: unconditional surrender. This attitude is made unmistakably plain to Anglo-Catholics, Protestants, Methodists, and "atheists" alike. "Atheists" and "infidels" favorite words of His Holiness, seem also to be interchangeable terms for "Protestant." The Pope warns the faithful against those "pernicious" pan-Christian notions which involve a measure of freedom within a nominal unity. Such a divergence of views "leads to religious indifference and modernism, which considers that dogmatic truth is not an absolute but a relative truth, and consequently subject to variation according to the different conditions of time and the different dispositions of men."—So thunders the everlasting "No" of Rome—semper cadent:—

"God the Creator has revealed to man the way in which he wishes to be honored and served in this world—namely, by the acceptance of the religion of the church he has created. It is therefore the duty of every man to believe in God's revelation and to obey the commands of God, and on this account to be a member of the church—not the church as conceived by those in error, but the church as it was really founded and desired by Christ, and which, by the promise of Christ's aid, remains one and the same throughout the ages up to the present day—that is to say, the Holy Roman Catholic and Apostolic Church."

Having surveyed the non-Catholic arguments for unity, and having explained "the true concept of the unity of the church," the Pope finally declares that such unity can only be achieved by "the recognition and open acceptance of the supreme authority of the Roman Pontiff as the legitimate successor of St. Peter." Such is the latest landmark dividing the pastures of Christ's Catholic flock from the wilderness of the Protestants, infidels and atheists—and, alas! of the Anglo-Catholics, for they are clearly as far outside the fold as the blackest Protestant sheep. It will be interesting to see how this new revelation of the stubborn arrogance of Rome will affect the present controversies in the Church of England. It can hardly fail to stiffen resistance against any and every policy which would tend to draw English Christianity to the feet of the Roman Pontiff—"Christian World" (London).



YOU WON'T REGRET—

Smiling when things look grim.
Keeping quiet in face of provocation.
Cheering up somebody who's down.
Arresting a slander in its rout.
Overhauling (not abusing) your prejudices.
Giving an "extra" to a good cause.
Being patient with everybody, including yourself.
Showing kindness, especially to the poor.
Attending church twice on Sunday.
Sharing your view with the stranger.
Speaking in praise of your minister.
Praying for those who pray not for themselves.

THREE AND ONLY THREE.

If a magician suddenly came through the wall, slashed us smartly on the head with his wand, and said, "Now, my boy, three wishes and only three, and they have to last you the whole of life," we should probably be rather "stumped" what to answer. If he offered us six wishes it would be easier, or if the period were just for this year, but three and only three and to last the whole of life!

Dean Inge has his three answers ready: "Wisdom, and by that I mean the power of seeing things in their relative importance. Happiness at home. To have the approval of my fellow men." They are good wishes, though the last seems to exclude all prophets and martyrs and great world leaders who, during their lifetime, were generally hit on the head, or speared, or painted with tar, or stoned. My small boy has a different list. "A railway line right round the garden. A key ring. A big horse that would never die."

If a newspaper sent out a questionnaire about it there would be the most interesting replies—"That I may be at least an O.B.E.," "That I may have a house with a garage," with a car and geraniums up to the garage door," "That I might have just enough to live on—and a bit more." "That I might at last know what life means." "That I might start again and do it all differently." "That I might find Power lifting me and Love holding me."

Of course, we heighten our wishing at the wrong end of the road. But then, unless we are about seventy, we are at the wrong end. We never listen to pessimistic old Uncle Charlie or that old croaker Mrs. Brown, we just dip into the sandal and, with big eyes and innocent faces and eager fingers, feel about in the brain, until we find the thing which feels the hardest and biggest. It is when we have got it out that we want to knock someone (never ourselves) on the nose, and have our threepence back. No one in their senses would ever dream of asking for "The Cadars." But we can, every now and then, do a bit of thinking from the other end. Nelson had his coffin stuck up in his cabin, and I often wonder whether he had a seat for it and turned it into a kind of night watchman's cabin (the night watchman sees things fade and the dawn come), and did some wishing there. When the gale is over what do I wish they may say of me? To what and to whom shall I have pointed? What shall I have done for this world?

That every day and night we do the best and see the big things big and the little things little. We get so muddled up. I read about an Australian settler the other day who bought three innocent-looking goats. First of all they ate all his grass, then his cabbages, and then twenty newly-planted apple-trees. Finally, whilst he was on a visit to his neighboring town, they entered his house and ate all his accounts (books), his cheque book, his love-letters, and everything in fact, except a ghostly tin stove. I know those goats. The way they eat up our dreams

and our love-letters. The grand may we start! The middle in the middle! The remorse at the end! "Lay me on the ground," St. Francis said, and there he lay to die just in his old brown cloak, not having never let go of his Lord's hand.

That I may point people to my Lord. When we are tossing about under a sheet, or when the last bit of kick has gone and we are lying still, we shall feel an awful rest for pointing people to ourselves. "And I aimed at being a knight. And they called me 'Sir.'" "And I strove to be a 'star' and I liked the sight of my name on a bill." That must be ghastly. But "I tried to point to my Lord," and the nurse wonders why you are balancing the medicine bottle on your nose. When Sohan Sunder Singh (he is a kind of Indian St. Francis) came to England his name naturally caused much trouble. One cheerful brotherhood chairman, full of rouse and pep, introduced him as Mr. Sool. F. Gincer. But the loveliest story (I know it is an old one) is of the Cockney maid. She questioned and requested him on the South Kensington mat, and then went upstairs to her mistress to say that there was a strange gentleman in the hall and that she "couldn't make nuffin of his name but he looks aw'ful though he might be Jesus Christ." That is the stuff!

That I may help people to turn drabness into discovery and defeat into victory. I spent the other night in our local cottage hospital. There were two of my friends ill there. One was a very little chap of nine, down with meningitis. The other was a grand schoolmaster of thirty-five fighting peritonitis. By one bed a mother and a father sat, and behind the other red screens, a wife held her husband in her arms. And then they passed on. And we groped our way home along the dark and muddy lanes. There were two of them ill there. A journey from a cradle to a coffin? Dreams and frustration? Death and destruction? If that is it, no wonder life is drab, for nothing matters much and the end is a blow. Or another world coming into this, a world of glory, and living in it we triumph over life and death? Come, Mr. Magician, awaken up and write down the three wishes.—McE. Lawson.

CRICKET.

A middle-aged couple were watching a cricket match.

"Do you remember, John," said the lady, "that it was at a cricket match that you proposed to me? You were bold that day, weren't you?"

"Not me," snapped hubby. "I was caught!"

IN THE SAME LINE.

"And what are you going to do with your son?" "Well, when he leaves Oxford he'll take orders." "Ah, that'll be nice. My husband started as a commercial traveller, too."

CROSS-EXAMINATION.

The prosecuting attorney was examining a negro witness. "Now, Moses," he said, "tell us what you know about the fight?" "Well, boss," began Moses, "I think—" "I don't want to know what you think. Tell us what you know." "I think—" "I told you not to tell what you think." "But, boss," said Moses apologetically, "I ain't no lawyer. I can't talk without thinking."

Teacher: "Look here, you careless boy! You have spent Parliament with two Ps. You must take one out."

Boy: "Yes, sir. Which one, sir?"

The Family Altar.

J. C. F. P.

Monday.

And thou, child, shalt be called the prophet of the Most High.—Luke 1: 76.

"Zacharias predicts in this and the following verses, the dignity, the employment, and the success of John. He declares what would be the subject of his preaching, and what his success." He is to be a prophet, to prepare the way for the Messiah, and "to give knowledge of salvation unto his people in the remission of their sins."

Reading—Luke 1: 57-80.

Tuesday.

Then he received him into his arms, and blessed God.—Luke 2: 28.

A baby is a harmless thing.

And wins our hearts with one accord.

And Flower of Babes was their king.

Jesus Christ our Lord. —Christina Rossetti

Reading—Luke 2: 1-24, 32.

Wednesday.

And it came to pass, after three days they found him in the temple, sitting in the midst of the teachers.—Luke 2: 46.

The sacred academy above
Of doctors, whose pains have unhealed, and

Both books of life to us—for love

To know thy Scriptures tells us, we are writ

In thy other book—pray for us there,

That what they have may be mine

Or unswaid, we to that may not adhere,

Their zeal may be our sin. Lord, let us run

Mean ways, and call them sinners, but not sin-

ners. —John Donne.

Reading—Luke 2: 33-52.

Thursday.

And Jesus himself, when he began to teach, was about thirty years of age.—Luke 3: 23.

Archbishop Maclagan, appointed dean of St. Paul's, when he reached the age of thirty, wrote thus to his parents:

"At times I have felt disposed to regret that so many years of my life were already gone and yet I believe that they have not been spent in vain. But above all I remember that my great Master also entered upon his ministry when He began to be about thirty years of age, and I desire nothing so much as to place him before me for an example in all things as well as in His teaching.—Luke 3.

Friday.

And Jesus, full of the Holy Spirit, was led in the Spirit in the wilderness during forty days, being tempted of the devil.—Luke 1: 1.

"It is not the laying the bait hurts the fish if the fish do not bite." Not to be tempted, but to yield, is sin.

Reading—Luke 4: 1-130.

Saturday.

The Spirit of the Lord is upon me, because He anointed me to preach good tidings to the poor; He hath sent me to proclaim release to the captives, and recovering of sight to the blind, to set at liberty them that are bruised.—Luke 1: 18.

"May we guide the poor and blind,

Seek the lost until we find;

And the broken-hearted bind;

We hearken thee, hear us,"

Reading—Luke 4: 31-44.

Sunday.

But at thy word I will let down the net.—Luke 5: 5.

This, says Albert Barnes, was a remarkable instance of faith. Peter, as it appears, knew little of Jesus; and yet at his command Peter was then to make another trial, and go once more into the deep. Oh, if all would as readily obey Jesus, all would be in like manner blessed. Reading—Luke 5: 1-16.

Prayer Meeting Topic.

March 11.

TO WHOM SHALL WE GO?

(John 6: 68.)

F. J. SIVYD, B.A.

"Lord, to whom shall we go? thou hast the words of eternal life." The question which elicited this fine answer from Peter is one which is constantly being put to Christians of every age. "Will ye also go away?" There is in us all the tendency and the possibility of going back. It will help us if we consider the splendid reply which the disciples made to this suggestion.

An Eloquent Omission.

Jesus had put the disciples to a very severe test: "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." With all our understanding of the Bible, we cannot plumb the depths of that stupendous statement. It is indeed "a hard saying." But in his reply, Peter said not a word concerning the things that must have mystified them as his followers. "The greatest thing in life," said H. L. Stevenson, "is to know what to omit." When we know how to leave aside the problems and the difficulties of life, and take God at his own word as did Peter and his companions, we will have learned much. Goethe once said, "Give me your beliefs: I have doubts enough of my own." So people are saying to us, "Give us your hopes, your joys, your sunshine, your life, your uplifting truth; we have sorrows, tears, clouds, ills, claims, doubts enough of our own."

Christ or —?

Peter had many faults, but he at least had this virtue, he thought things through to their logical conclusion. "If we leave thee, to whom shall we go?" Many are turning away from Christianity to-day, but to what are they turning? To whom can they go? Could one who has sat at the table of the Lord and found there that halcyon calm, that calm of mind, that joy that comes from assurance of sins forgiven—could that one ever hope to find these joyous experiences elsewhere? God is not in the theatres and pleasure-halls of the worldling? Are they to be found in the doubts of agnosticism or in the denials and negations of rationalism? Can any other religion satisfy one who has been enlightened and has tasted of the heavenly joys of Christ's religion?

The Indispensable Christ.

"Thou hast the words of eternal life." Peter's last avowal at least means that for him and his friends Jesus was indispensable. Frances Ridley Havergal finely expresses some of the aspects of Christ's indispensability for the believer in the hymn commencing, "I could not do without Thee." To save us from our sins, to help us stand in times of temptations, to keep us in the hour of suffering and sorrow—Jesus is indispensable. Finally she sings:

"I could not do without thee.
For years are fleeting fast,
And soon in solemn silence
The power must be passed;
But thou wilt never leave me;
And though the waves run high,
I know thou wilt be near me,
And whisper, 'It is I.'"

TOPIC FOR MARCH 21.—THE LONELINESS OF JESUS.—John 7: 53 and 8: 1.

"If only myself could talk to myself
As I knew him a year ago,
I could tell him a lot
That would save him a lot
Of things he ought to know."

Our Young People.

Conducted by Leslie C. McCallum, M.A.

TEACHING THE WORLD'S CHILDREN.

The Bible School is receiving wider recognition as one of the unifying forces operating in a world where suspicion, pride and greed have separated man from man and nation from nation. As in other days, so now a little child shall lead them.

About May of this year Dr. Poole, President of the World's Sunday School Association, will visit Australia, and deliver messages at the conventions now being arranged in the several States. Dr. Poole believes that the children of the world are the supreme asset of the church of God. Speaking in Glasgow regarding "Christian Education in World Evangelism," he made the following statement, which, in view of his early visit to our shores, will have considerable interest for our readers.

"The supreme task of the World's Sunday School Association is to reach the world's children with a teaching programme that will produce a new generation moved by a spirit of co-operation rather than by the spirit of competition. We must have a race of comrades and brothers rather than a race of rivals and victors. Spiritual illiteracy is the greatest menace of organized society. The responsibility for creating a world community is at once the priceless privilege and the inescapable obligation of the Sunday School. The church must rebuild its programme around childhood, change the emphasis from adult to youth, and claim life at its beginning instead of reclaiming it at its end.

"The primary responsibility and obligation of the church standing above all other responsibilities and obligations whatsoever is the religious education of its childhood and youth. If the church is to take the offensive for the spiritual regeneration of the world, she must subordinate the reclamation of the adult to the conservation of the child. The whitest part of the white harvest is the childhood of the world.

"The child is the supreme asset of the Kingdom of God, and the superb hope of to-morrow. We must choose as our chief interest between tending lambs and hunting stray sheep. Education has been defined as the introduction of control into conduct. The control of the human being must be in terms of internal ideals instead of in terms of a blind biological adaptation to external excitements, in terms of a capacity to live up to ideals, rather than adjustment to environment.

"There is an conflict between Christian education and evangelism. Nature and grace work through both the gradual and cataclysmic. The grace of God working in the heart is the essential factor. Far from disregarding this supernatural factor, Christian education seeks to keep the bond between the child and his heavenly Father from ever being weakened or broken. It seeks to train the child, and stimulate and guide

his spiritual development, so that this divine grace shall have constant access to heart and life. "If we can mobilise the childhood and youth of the world, we can initiate a new reformation, as epochal as that which changed the course of human history in the sixteenth century. In many respects the upheaval of the sixteenth century has spent its force, and the world waits for a new creative spiritual enthusiasm.

"The primary enterprise of the church among childhood and youth is Christian education. It is not the exclusive task, but we claim it is the primary one. The church must be an evangelist to reclaim the wayward, a philanthropist to help the needy, an educator to war against ignorance, a missionary to less favored people, a reformer setting up standards of righteousness. We do not ask that any of these worthy and meritorious activities will be abated, but we insist that Christian education is the primary obligation.

"The place that Jesus gave the child has made the work among childhood and youth the perpetual romance of Christianity. Unfortunately the child has been maneuvered out of the central place that Christ gave it. He established the child's relation to the Kingdom of God. His two sayings, "Except ye turn and become as little children ye shall in no wise enter the kingdom of heaven" (Matt. 18: 3), and "suffer the little children and forbid them not, to come unto me, for to such belongeth the kingdom of heaven" (Matt. 19: 14), are the Magna Charta of childhood rights. The Spirit of God can work definitely in the soul of a child. Human goodness needs divine grace, and moral and religious development is a work of the Spirit of God in man.

ANNUAL SCRIPTURE EXAMINATION.

Already we have received several inquiries about the Annual Scripture Examination which will be held next July. The Federal Bible School Committee have decided that the Scripture for the examination will be taken from the lessons contained in the April-June Austral Graded Lesson Quarterly. The following are the lessons and Scripture portions which should be studied:

- God our Heavenly Father.—Gen. 1: 1, 27; Ps. 103: 1-4; Matt. 6: 21-31.
- The Holy Spirit.—John 16: 7-15; Acts 2: 1-18. Faith.—Hebrews 11: 1-10; 11: 33-12: 2.
- Repentance.—Jonah 3: 1-10; Luke 13: 1-5.
- Confession and Baptism.—Matt. 28: 18-20; Acts 8: 31-40.
- The Lord's Supper.—Matt. 26: 26-20; 1 Cor. 11: 23-26.
- Prayer.—Matt. 6: 5-15; Luke 18: 1-11.
- Christian Worship.—John 4: 1-10; 19-21; Heb. 7: 9-12.
- Christian Character.—1 Cor. 12.
- Christian Unity.—John 17: 1; 1 Cor. 1: 10-13.



P.B.P. and K.S.P. Clubs, Bassendean, W.A.

Foreign Missions.

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

MISS FLORENCE CAMERON.

Miss Florence Cameron is having her farewell meetings in South Australia. On Wednesday, March 7, she was farewelled by her home-church, Maylands. On Thursday, the 13th, there will be a farewell of all the churches in Adelaide and suburbs at Grote-st. On Thursday, the 15th, Miss Cameron leaves for India by the "Abdullah." This boat carries her to Bombay, without any transhipment, which is a very great advantage to our Indian travellers. Miss Florence Cameron has spent a very strenuous furlough, visiting Western Australia, South Australia, Victoria, New South Wales and Tasmania.



Miss Florence Cameron.

MR. AND MRS. T. E. ROFF.

The F.M. Board Treasurer, Mr. A. L. Road, acknowledges with thankfulness the receipt of thirty pounds from the Mr. and Mrs. T. E. Roff Settlement Fund.

H. A. G. CLARK.

The Federal Secretary has received three letters recently from Bro. H. A. G. Clark, who is attending Yale University in America. His address is 2127 E. Yale Station, New Haven, Connecticut, U.S.A. Bro. Clark was in good health, and busy at University work. In the last letter he reports having finished a week of exams. He says, "I do a little teaching, a little lecturing, some preaching, and also assist one of the churches here." His letter indicates a very vital interest in China. He keeps well posted in everything regarding that great country.

BRO. KILMER.

Bro. and Sister Kilmer have been spending a week at the home of Bro. and Sister Morrow. Little Bruce has been quite unwell during the whole week. Drs. Messert and Le Messurier, in addition to Dr. Kilmer, have been in attendance. At the end of the week we are glad to say his condition was improved. Dr. Kilmer's address is Water-st., Gawler Railway P.O., South Australia.

BRO. DUDLEY HAGGER.

Bro. Dudley Hagger had a very successful year in medicine at the Melbourne University last year, winning 1115 in scholarships. Heartly congratulations.

SALAAH.

The "Christmas boxes" this year were all opened at the new hangar at Dhond, because it is so central a place for all our mission stations. Altogether there were 19 cases of goods. The goods were of a splendid variety, and will all be of very great use in the work of the mission. When they were all spread out on the verandah at "Winterhouse" and were being sorted out there was a great scene of industry. Quilts of all colors, patchwork, and blankets for the boys' and girls' homes, were present in great numbers. Clothing for both boys and girls of all ages bulked largely in the boxes, and rightly so, for they save great expense in the clothing for our young charges. Soap was present in great quantities. We rather think that it would be well if those who wish to send soap for our institutions would send only medicated soaps, or even preferably, if they would send the money

for it, as we can buy it here at wholesale rates for a very small cost. There were also a great number of toys such as delight the hearts of the children. These are welcome because they give the children such pleasure on Christmas Day, when we try to give every boy and girl on our stations something in the way of a Christmas gift. If you could see the joy with which they are received, you would be well repaid for the sacrifice made. The same may be said also of the numerous scarves and other articles of clothing which, although we live in a warm climate, are much longed for far use in the cold mornings.

Among the gifts made to the missionaries the dried fruits predominated, and were very much appreciated, for they are intensely useful in the homes, and we often wish that we could get some of the good dried fruits of Australia during the year. Numerous small parcels for the individual missionaries were received, and gave great pleasure. We are sorry that some of the parcels were opened in the Customs and were not accurately parcelled up again, and so it is possible that some of them went astray. If some of these are not acknowledged individually the reason will therefore be understood. We would suggest that in every case the nature of the article should be written plainly on the outside of the packet, together with the value at wholesale rates. Usually if this is done the Customs will not needlessly open the parcels. Duty has to be paid on nearly everything that is sent, and this year the amount spent on duty and associated charges was about £40.

A splendid lot of things were sent for the Ashwood Memorial Hospital at Dhond, and the heart of the doctor was greatly rejoiced to see them all. Pillow-slips were in great profusion; so much so that it is suggested that it will not be necessary to send more this next year. A few garments for the use of the patients, such as pyjamas and plain nightgowns, etc. were sent, and we should be glad if even more of them were sent next year. For they will be very useful. Many of the patients have very little in the way of clothing, and it is a very good thing to have some good washable hospital attire for them. The many parcels of bandages and old linen are every one of them extremely welcome, for there is an endless request for such things. May we suggest, however, that even for old linen some value be allotted, and placed on the outside of the parcel, as otherwise the Customs open the parcels and themselves place a value on them, usually far in excess of their real value. They say that if the goods were of no value they would not be sent, and so insist on some valuation of them. A very small value could be placed on them, say sixpence on a fairly large parcel, and that would save many things which are constantly required were sent, and have already proved useful in many cases.

We do very heartily thank all those who have contributed to the boxes, and those who have had the trouble of packing them. We would again very strongly advise that the boxes be very carefully packed, and that accurate lists be made where their contents for the sake of the Customs, where it was not done, little trouble ensued, but and the goods in some cases spoiled as well as all cases the goods were addressed to Bro. Oldcates in future will be opened up at Dhond. If they are so addressed there will then be less of the possibility of their getting astray than if they are addressed to some missionary who happens to be travelling on the same boat.

We again express our heartfelt thanks for all the love that is expressed in the preparing and sending of these boxes of goods. They emphasize to us again that we are the representatives of a great brotherhood; great, not in numbers but in Foreign Mission enthusiasm, and love for the people of other lands who are not as fortunate as we in that they have not heard of the Saviour. These gifts help us to express concretely something of what the love of God means as long as that can be done they are well worth while.—G. H. Oldfield, Chairman; H. R. Coventry, Secretary.

IN MEMORIAM.

BROWN.—In loving memory of David Brown, the beloved husband of Bessie, and loved father of Eddie and Wilfred, called home on March 9, 1927. "For ever with the Lord."
—Inserted by his loving daughter, Mrs. H. Williams, 37 New-st., Dandenong.

MOIRIS.—In affectionate memory of our dear daughter and loving sister, Muriel.
—We loved her well.
—But Jesus loved her best."
—All and Harriet Morris and family.

PALMER.—In loving memory of Mary Aze Palmer, died on March 9, 1927, on the SS "Katoomba." Late of Goodwood. In life we loved you dearly, in death just the same.
—Inserted by her loving brother and sisters-in-law, Arthur and Emma Mason, 9 Walkers Hill-st., St. Peters, S.A.

COMING EVENTS.

MARCH 4.—Special Evangelistic Service, Church of Christ, Bell-st., Colburn, near railway line. Commencing Sunday, March 4. Evangelist, Mr. L. R. H. Beaumont, song-leader, J. G. A. Horsey. Meetings held on Sunday and Wednesday evenings. Sunday services commence with song service at 6.15. Wednesday services commence with song service at 7.15. All heartily welcomed.

MARCH 11.—Travel lecture by Mr. Reg. Ennos at Essendon Church of Christ, Buckley-st. Members and friends of North Essendon, Ascot Vale and Newmarket churches especially invited, offering for Home Missions. Wednesday, March 11, 8 p.m.

MARCH 15 (Thursday).—Newmarket church invites old members and friends to attend a late-well social to be held in honor of Bro. J. I. Mulford and also to welcome Bro. Black, its successor, in the chapel, Flinders-st., at 8 p.m. MARCH 18 and 20.—Ligon-st., Carlton, Ladies Home-coming and Preacher's Anniversary. Monday, March 18, 1928, 11 a.m. and 7 p.m. Preacher, Bro. James Whitehouse, of Adelaide. 7 p.m. Children's Day and address by Bro. J. Watson of India. Tuesday, March 20, 8 p.m. Social with lecture at door. Address by Bro. Whitehouse. Other speakers, etc.

MARCH 23 and 24.—Shop at Collingwood, Sale of Work. March 23, at 7.15, and Saturday, 24th, 3 and 8 p.m.

MARCH 25.—Ascot Vale Church of Christ Bible School, St. Leonard's-rd., Ascot Vale. Anniversary, Sunday, March 25. Afternoon, 4 p.m. Gebbie; evening, 7 p.m. Patterson. Bright singing by scholars. All welcome.

MARCH 25 and 28.—Bingwood Bible School Anniversary Services. 11 a.m. Bro. Henry; 3 p.m. Bro. Arnold; 7 p.m. Bro. English. March 28, 8 p.m. Anniversary Concert. Items by scholars. Address by Bro. L. C. McCallum.

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How Wars Commence.

At a time when there is an evident desire to increase the possibilities of peace and when, in so many quarters, Christian people are being called into a crusade to outlaw war, the following extracts from the pen of Harold Spender are most significant. They are from the book of memories of the brilliant journalist published a few months ago under the title of "The Fire of Life," and are forwarded to us by Mr. A. L. Haddon, M.A.

France.

"During the years 1891-1914 the press stood very often as the sole barrier between peace and war. . . . Mr. Peter Clayden, the editor of the 'Daily News' told me a remarkable story of an experience he had in 1891, when Lord Rosebery was Premier. Mr. Clayden was roused up one night from Berkeley Square. Just when he was starting his leading article for next day's paper, Lord Rosebery desired him to come at once to see him at his private house. . . . As soon as Mr. Clayden entered the study at Berkeley Square, Lord Rosebery turned to him, and said very solemnly, in his characteristically dramatic manner, 'To-morrow morning we shall be at war with France.' I want to explain to you the reason for this, in order that you may justify it to the public."

"The reason was that France had ordered our cruisers out of Bangkok Harbor, and they had refused to go. Our ships had cleared for action, and fighting was imminent. All this was going on during the night, while England was asleep, unconscious of her peril. . . ."

United States.

"I had already witnessed a case in which a young and brilliant journalist had, by his own solitary action, practically averted a war. The journalist was Henry (now Sir Henry) Norman, who has since achieved a Parliamentary career. He was then the literary editor of the 'Daily Chronicle,' but like all of us, he took an active part in the policy of the paper. He stood very strongly for friendship between England and America. Thus, when in 1895 we were faced with the possibility of war with America over the obscure question of the Guinea boundary, Norman became deeply disturbed in mind. Although as yet he had held no high position in public life, he determined to step that war. The thing looked impossible. President Cleveland had defeated Great Britain and demanded arbitration. Lord Salisbury, our Foreign Minister, had definitely refused arbitration. There was a complete deadlock.

"I remember Henry Norman coming into my room at the 'Daily Chronicle' office aflame with his passion against the war makers. 'I am going to America,' he said, and that evening he obtained leave from the editor to go to Washington and see President Cleveland. The American President received him in that open, cordial way which is common to that country, and presided him with all the documents supporting the American claim. The editor had given him full facilities for calling, and we printed the whole of these documents at full length. They were read by Lord Salisbury, and when Henry Norman returned to London Lord Salisbury asked to see him. Lord Salisbury had his faults, but he was an open-minded man and he hated war. He listened to Henry Norman, took all the documents and studied them carefully. He was so deeply impressed with the new light thrown on the problem that he changed his mind, consented to arbitration, and the whole war cloud passed away."

"That was my first experience of the trifles which precipitate great wars. Outside newspaper offices I used to hear a great deal of talk about 'inevitable wars' with this or that country. My own impression is that there is

no such thing as an 'inevitable war.' . . . By Norman's resolute act we were probably saved from the deaths of a million men of English speech and also from the even more terrible result of a river of bitter memories flowing between us and our American kith and kin. For we have since learned that war, instead of removing hatred, enkindles it.

"The temptation to the press on such occasions is that on the face of it war always seems 'good copy.' Mr. Kennedy Jones, in his revealing book, 'Fleet Street and Downing Street,' openly maintains that wars are the most powerful instruments in promoting the sale of newspapers. . . ."

Russia.

"I remember one Sunday night in 1901 when I happened to be in charge of the 'Daily News.' The news suddenly flashed on us that the Russian Fleet, careering down the North Sea on its wild and desperate death errand, had sunk a British trawler and killed British sailors. Was it to be war or peace? In the stillness of that night I felt the balance waver. It was useless to look for advice from the Government. It was an old-fashioned week-end, and they were all away from town.

"I held my reporters in leash, and using the telephone I scoured London for light. We decided to work our utmost for peace. But where was any help? The Admiralty was closed; the War Office padlocked. Then it suddenly occurred to me that we would track down the Russian Ambassador. I rang up the Embassy. The Ambassador was out at dinner in Mount Street. I sent my best man there with instructions to wait till he saw him.

"The Russian Ambassador reluctantly left his pleasant dinner-table. He heard the news with horror. There and then with the frankness and easy simplicity of an interrupted diner, he took on himself to say that the act was entirely unprovoked; that his Government would deeply regret it; and that he for his part was very sorry.

"I received the report of this statement with deep satisfaction; I published it in 'Clarendon' on the middle page; and on the hectic Monday that followed it played its part in working for the peace which came when the Czar offered to refer the dispute to the Hague.

"That is how a staff works when it enforces peace. Thoughtless of gain. But suppose we had put to ourselves the question—'Which will pay? Peace or War?'"

"Then it would have been a child's task to lash the country into war."

CONFERENCE AT BET BET AND THE GROUP IDEAS.

It was my privilege to be with the brethren at Bet Bet in a district or group conference. The churches at Maryborough, Dumolly, Bet Bet and St. Arnaud were all well represented, and there were large and enthusiastic gatherings. A. J. Withers, of Maryborough, presided. A. J. Newell led the singing. In the afternoon, at the request of some, we had as our theme, "The Lord's Return and Its Relation to Our Daily Life." In the evening the building was overcrowded, and we spoke on "The Mission and Message of the Churches of Christ." There was a good programme provided by the various churches. The sisters of Bet Bet provided an excellent luncheon and entertained all at tea and supper.

What appealed to me most of all was the great value of such a conference in grouping the churches thus associated in the work of the Master. There used to be an idea that to try and hold meetings to talk of the work of the Lord Jesus, on holidays, was a great mistake, for people would not come. Now we find that a good many holiday brings occasion for some to gather to talk of the things that matter most, and that pertain to the kingdom of God. Surely there is no greater joy than to meet thus with God's people and to talk together of those things that are the most precious to our Lord, and to all that love Him.

This group idea might well be extended with much profit especially among smaller churches. These four churches have only one resident preacher, Bro. A. H. Withers, at Maryborough. College students preach at Bet Bet where Bro. Newell labors, St. Arnaud where Bro. Crook preaches, and at Dumolly where Adina Palomster is preaching. St. Arnaud sent about 20 delegates at a cost of about 8/- face each to themselves in order to be at this gathering. Surely this is a commendable spirit. All the other churches were well represented. If in other churches some new cause could be opened up in a promising field, it would be an added objective for united service. Such groups as these could do much to further the work in their own district, and in time they would find themselves strong enough to relieve the Home Mission Committee of any financial responsibility, and thus allow the committee to further work in some new or weaker field. The Northern and Southern Conference in South Australia, as well as those in the Wimmera and other districts throughout our Commonwealth, have already shown what united effort can do in the founding and furthering of other causes.

The great idea of the Methodist church could be tried with great profit in many places, and not only would this mean more men permanently laboring in our country towns, but more places where students could be effectively used in assisting in the work of preaching the gospel.

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The furthering of this group idea would help us to more effective work, and would well occupy a greater place in our considerations at conference. In political circles this idea would be checked by selecting it to a Royal Commission, but it would surely be a great help if we could have a special committee on the group idea to report to conference for our further guidance and united action. — J. E. Thomas.

OBITUARY.

VEITCH.—On Jan. 29 Bro. Veitch, of the Brunswick church, Vic., was called home after a long illness, at the age of 83 years. We laid his body to rest in the Fawkner Cemetery on Jan. 30. Our brother was an example to all who visited him, and to his loved ones. His patience and smile were wonderful. He leaves behind a loving wife and daughter. He was born in Glasgow, Scotland, in 1841. He was baptised by Bro. Surber over 50 years ago in Lygon-st. church. He was waiting for the call to go home, and passed away in peace.—A. Mann.

BAGNALL.—At the age of 70 years, Mrs. H. N. Bagnall passed away on Feb. 19 at Hensouby, Auckland, N.Z. She was the widow of the late Bro. H. N. Bagnall, who died five years ago. Sister Bagnall was born in London, and came to Auckland with her parents in 1865. She was baptised in her twenties by Bro. A. B. Maston at Turua, and throughout her life was a Christian in the best sense of the word. She delighted to practise the "pure and undefiled" religion which visits the widow and fatherless. She was stricken by paralysis on Feb. 9, and was unable to speak from that time, but by signs and smiles she testified to perfect faith in Christ her Saviour. The following children survive her: —Mrs. E. Weetman, Messrs. C. L. Bagnall, of Bergaville, F. Bagnall, of Puerata, H. and A. Bagnall, of Auckland, and P. H. Bagnall, of Sydney. The son lost his life at the war.

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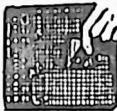
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