

THE AUSTRALIAN CHRISTIAN

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

Registered at the G.P.O., Melbourne, for transmission by post as a Newspaper.

Vol. XXXI., No. 2.

THURSDAY, JANUARY 12, 1928.

Subscription, 9/- per annum; posted, 10/6.

What Difference has Christ Made ?

NOW it is not possible to claim that every benefit and advance of civilisation is directly due to Christ. The Eight Hours' Day for labor; the minimum wage; democratic government; the abolition of slavery; scientific invention and discovery, and consequent comforts and higher standard of living—these were not immediately brought about by Christ. He did not denounce the institution of slavery; nor the imperialism of the Roman Government; he wrote no book; he invented no machine. His followers often enough took a very prominent part in bringing these things to pass—though again some of his alleged followers opposed them. And some of these things might have come to pass even if Christ had never lived.

But there's no getting away from the fact that

Christ has made a profound difference, more profound than any other individual in the history of mankind. So much so, that he is the dividing line between the ancient and the modern world. Every time you write the date 1928 you pay unconscious homage to the fact that Christ's life and death mark the gulf between the old times and the new. It is 1928 A.D. We date the ancient world as B.C., i.e., before Christ.

Then, about one-third of the folk in the world chose to call themselves his followers and think of him as the Master of souls and destiny. And steadily his Name increases its sway. Whenever any great moral and spiritual issue comes before the world, his is the one opinion that really seems to matter.

He is the acid test.

Somehow you can't get away from him. If you are gripped by temptation, and feel you must call to someone for help, why do you find it so natural to call to Christ? If you are dying, and feel your heart cry

out for light and hope, to whom can you call but to Christ? If you had to leave your fate in someone's hands, could you do better than leave it in Christ's hands? Little children feel his charm, strong men feel his grip and magnetism, old folks lie down to die contented because somehow they feel safe in his arms.

That is part of the difference he has made. So that when we are asked what difference Christ has made, we state our answer not so much by pointing to this or that particular reform—to hospitals, orphanages, schools, etc. (although they are shining examples of his power), as by indicating the great fundamental truths, ideas, principles, ideals, which by his teaching, his life, his death, he made current, powerful and effective, in a way that no one else has done.

For, after all,

It IS important what a man believes.

You sometimes hear men asking whether it matters what a man believes. The answer is that what a man really believes is the only thing that finally matters. The kind of people we are, and the sort of things we do, grow out of what we have

come to realise about God, ourselves and our fellows. It is through great beliefs about God, and splendid ideals about human life, that men grow and nations advance. For what we think and believe determines what we shall be. A man's belief is his "by-live," what he "lives-by."

What difference, then, did Christ make to our belief concerning God and man? Well, Christ gave to the world

The last word about God.

Men have thought of God in various ways, but it was Christ who gave to us the thought of a God loving, knowing, and caring—a personal Father. From him men learn finally and absolutely that God is love, love that stoops to conquer, that feels with us, sustains us in our sorrows, and lifts us out of our sin. If Christ does not guarantee that God is love—no one—nothing—else does.

And Christ gave to the world

The last word about man.

In the eyes of Christ man is not a creature of chance, a prisoner of time, a throw-up, a by-product, an accident in evolution; he is not the sport of fortune, the jest of fate; he is not a tool nor a machine. Man is the very son of God—having all a son's rights and privileges and duties. He is made for all sorts of freedom, religious, political, and economic. His destiny is to enjoy a complete abundant life. But he is given the power of choice. He is not compelled to live like a son of God.

He can refuse to face the struggle and the conflict for ideals. He can choose the line of least resistance. He may fail of his duty, he may hide his real nature—but his destiny is to be a son of God. And in order that he might realise his destiny God does everything possible, exhausts every ingenuity of divine love, makes the last sacrifice that can be made. For man is of infinite value to God. God desires above all things the freely given love and service

IN THE WAY OF PEACE.

Jesus, whose love rekindles dying fires
Flickering to ashes in our aching hearts,
Be thou the goal of all our best desires,
The dawn from which our longing ne'er
departs.

When night's grim loneliness throbs like a
wound,
And day's bright sunshine stabs us like a
sword,

Us, with thy peace, like traveller's cloak, around,
Enfold as we go forward, Oh, our Lord.

Through the sharp thorns that lie along our
way

Make thou a path for tired and bleeding feet:
And bring us to the wonder of that day
When Love and Memory in thee shall meet.

—Lauchlan MacLean Watt.

of man. To this end he pleads with man: he uses no force but the appeal of his love and the compulsion of his sacrifice. Calvary is God's greatest word and deed. He can say no more; he can do nothing better. It is love's last appeal.

And it is Christ's valuation of man that counts now. That's the difference that he made. When once you believe and realise that man is the son of a loving Father, that he is to be a brother to all others in his family, when you begin to "live-by" that, there has come to you the greatest experience that you will ever have.

Then things begin to happen.

You feel you must give every child its opportunity (you will notice that the unevangelised countries are the illiterate countries), you must treat woman as an equal and not as a toy or a tool: you cannot keep men in slavery: you must provide for the needy: the ignorant: uneducated: the sick: you want freedom of speech and person: you want to set men free from thralldom to the past, from superstition and dread: you want good homes: good education, good hours of labor: a good reward for toil: a good standard of living.

And these are things that the spirit of Christ is seeking to do everywhere in the world: that's the difference he makes.

He gives men power to break with their past. He deals with their sin. He brings peace to their hearts. He sets men

Free for self-realisation.

He gives them strength to shape their future. He gives a new meaning to life and a new mastery. He lifts life out of its futility and aimlessness. He deepens the sense of responsibility. He sends men out to serve their fellows—to the point of sacrifice, and even to death. He gives us hope for a better day. He challenges war and disease, lust and grinding poverty and slums, and liquor and race hatred, money grubbing and levity. He wipes the mourner's tears, and takes the sting out of death, for he guarantees the life beyond the grave.

He has made all the difference. And he is not through with us yet. *He has more difference to make.* What a glorious privilege it is for any man to be on his side as he goes on to change the ways of the world. *For, to be on his side makes all the difference.*—"The Australian Baptist."

THE LOVE OF GOD.

"Stronger his love than death or hell,
Its riches are unsearchable:
The first-born sons of light
Desire in vain its depth to see:
They cannot prove the mystery,
The length and breadth and height.

"God only knows the love of God;
Oh, that that love were shed abroad
In my poor stony heart.
For love I sigh, for love I pine;
When shall that blessed love be mine,
Be mine that better part?"

—Charles Wesley.

The Holy Spirit.

1. His Personality and Deity.

Thos. Hagger.

There is a fairly large number of passages in the Old Testament in which reference is made to the Holy Spirit, Isaiah and Ezekiel having more than any other two books. There are still more references in the New Testament, and some of these are found in every book except Philemon, and second and third John. The Acts of the Apostles has much to say, while such chapters as Romans 8 and 1 Corinthians 12 deal very much with the subject.

Personally in speaking of the Spirit I refrain from using the term Ghost, and I do so because a ghost is a disembodied spirit, and the Holy Spirit is not such. Then the term Spirit can be used in every case, but the term Ghost cannot. Doubtless it has been noticed by all my readers that while the Revised Version retains the term Ghost in the text, it gives as a marginal reading, Spirit.

The Spirit is called "The Spirit of God," "The Spirit of Christ," "The Spirit of the Living God," "The Comforter," "The Eternal Spirit," "The Spirit of Life," "The Spirit of Grace," and by other names.

1. The personality of the Spirit.

The New Testament teaches that the Holy Spirit has intelligence. He was to teach, guide, remind when he came, so Jesus said in his farewell discourse to his disciples. The Spirit is credited with hav-

ing spoken to Philip, and to Peter (see Acts, chapters 8 and 10). The Spirit asked that Barnabas and Saul be set apart for the work (Acts 13: 2, 3), and then he sent them forth (verse 4). Surely these acts of intelligence settle that he is not a mere influence, but a Person.

Further, when the Spirit speaks he says "I," when spoken of the personal pronouns are used. Does this not speak of individuality? And is that not an evidence of personality?

It is beyond dispute that the Holy Spirit is a Person.

2. The deity of the Spirit.

Having established that he is a Person, we are led to ask, What kind of a person is he? Is he a creature, or is he divine?

He is said to be omnipresent (Psalm 139: 7), omniscient (1 Cor. 2: 10). He is represented as being the creator (Psalm 104: 30). He is said to be eternal (Hebrews 9: 14). In the account of Ananias and Sapphira (Acts 5), we find that in verse 3 Peter charged Ananias with having lied to the Holy Spirit, while in verse 4 he says it was to God. Surely these things go to show that the Holy Spirit is divine.

The Holy Spirit is a person, and a divine person. He shares the work of creation and salvation with the Father and the Son. He is one of the three persons of the Godhead.

At the Memorial Feast.

A. W. Connor.

(1 Thess. 5: 9, 10.)

"Our Lord Jesus Christ."

What a name! What music in our ears! "Our" Lord. It is of him and him alone that we think as we sit here. When we can say that name without a thrill of gratitude we are on the way to the cold shades of neglect. But what of him? There is the beauty of his life, the music of his words, the spell of his spiritual uniqueness, the haunting grip of his miracles of help. Shall we think of that? These have their value and place, but Paul puts our indebtedness to him in four words:—

"Who died for us."

Yes, that is the crucial point in our thinking. And we are to think not to be sad over this nor to be sentimental, but to be glad. "Who died for us." Not the victim of man's hate, not as one who has lost his way, but as one who is accomplishing a great and notable destiny. And that we may think of it aright, we ask what was the purpose of his dying. The Bible answer that includes all others is

"To bring us to God."

I can understand that. I can experi-

ence that. He has brought me to God. But, Oh, the mystery of it, the wonder of it. Deep as the ocean, wide as the sea. A thousand thanks to him. I belong to a race, whatever its sin, its folly, for whom Christ died. Out of this truth come songs of victory to him who loved us. Songs of thanksgiving to him who loosed us from our sins in his own blood, and a life of gratitude and thanksgiving. Here we look up again to the cross. Here we hear with a new meaning:

"This is my body given for you." For you! To bring you to God. And this cup is the new covenant in

"My blood poured out for you." For you! To bring you to God, to forgiveness, to life. Thanks be unto God. I know why they called it "the Eucharist," i.e., the thanksgiving. It is that or it is nothing. It is that or it is but poorly apprehended. "Who died for us," "Given for you." "Poured out for you."

So, let us eat and drink and thus "Proclaim the Lord's death till he come."

Studies in Ambiguous Texts.

THE LIGHT WHICH LIGHTETH EVERY MAN (John 1: 9).

The beloved disciple had heard our Lord describe himself as "the light of the world," and the thought of Christ as the great illuminator, the source of light and goodness, was one on which he loved to dwell. In the prologue of his Gospel, the Apostle John refers to the Word who in the beginning was with God and was himself God, and tells how that Word was revealed to men and rejected by men.

It is our purpose now to note but one verse of John's beautiful introduction. In the Common Version, John 1: 9 reads as follows:

"That was the true light, which lighteth every man that cometh into the world."

The text of the Revised Version renders a little differently:

"There was the true light, even the light which lighteth every man, coming into the world."

Many translations and interpretations.

The verse is capable of diverse translations and interpretations. It is ambiguous in that the phrase "coming into the world" may agree either with "light" or with "man." This will yield at least four possible and legitimate views. (1) Taking "coming" in agreement with "man," we may have (a) the view of the Common Version: an emphatic way of stating that no man is independent of that light, which "lighteth every man which cometh into the world." The redundancy of this expression is perhaps the chief objection to it. There is no difference of meaning between "every man" and "every man which cometh into the world." (b) The phrase might mean "lighteth every man as he cometh" (R.V. margin). "It would be hazardous on the strength of this phrase to make the moment of birth the time of one's illumination by the true Light. If on the other hand "coming" be in agreement with "light," the best rendering is (c) that of the text of the Revised Version. It is true that even here a certain ambiguity persists, for those who thus related "coming" to "light" have not agreed as to whether the interpretation is "was destined to come," or "was on the point of coming," or "was in the act of coming." (d) The sense might be "which lighteth every man by coming." This last is not a very probable meaning; for, as Westcott remarks, "the context does not call for any statement as to the mode of the action of the light; and the light illuminates by 'being' as well as by 'coming.'"

When Christ is described as "the true light," the word "true" is used in opposition to that which is imperfect or incomplete. The word "marks the essential nature of the Light as that of which all other lights are only partial rays or reflections. "Christ is the true, the genuine, the perfect light, just as he is 'the perfect bread' (6: 31), and 'the perfect vine' (15: 1), not that he is the only light, and bread and vine, but that he is in reality what all others are in figure and imperfectly."

It is difficult to say how much of John's prologue refers to the pre-incarnation days, and how much to the Son of God in the days of his flesh. Some discussion has taken place regarding the allotment of verse 9. Many believe that the marginal reading of the Revised Version sets forth the truth, "the true light, which lighteth every man, was coming into the world," i.e., when the Baptist was giving his witness the true light was dawning on the world. Moffatt emphatically expresses this view in what is an interpretation rather than a translation: "The real Light, which enlightens every man, was coming then into the world." There is no "then" in the original. Some modern commentators translate "the true Light . . . was coming into

the world," but "was" and "coming" are so far apart in the Greek text that this is a very doubtful rendering.

The light of every man.

Whatever difficulties of interpretation and translation exist, one outstanding thing appears, viz., that the Apostle John claims for the Lord Jesus that he is the Light "which lighteth every man." This is the constant statement in all the varied translations. It is the glory of this truth which makes us choose the text as a basis for our study.

That every man who ever lived or will ever live on earth is indebted to him whom John calls the Logos or Word, who became flesh and dwelt among us, is one of the greatest truths of the wonderful prologue to the fourth Gospel. The true light "lighteth every man." The pas-

A LITTLE PRAYER.

Now the sun has passed away,
With the golden light of day;
Now the shades of silent night,
Hide the flowers from our sight;
Now the little stars on high
Twinkle in the mighty sky;
Father, merciful and mild,
Listen to thy little child.

Heavenly Father, put away
All things wrong I've done to-day;
Make me gentle, true, and good,
Make me love thee as I should;
Make me feel by day and night
I am ever in thy sight;
Jesus was a little Child,
Make me like him, meek and mild.

Heavenly Father, hear my prayer,
Take thy child into thy care;
Let thy angels good and bright,
Watch around me through the night;
Keep me now, and, when I die,
Take me to the glorious sky;
Father, merciful and mild,
Listen to thy little child.

—Bishop W. W. How.

sage has been grossly misapplied, as if every man by nature had in himself light enough to know God and come to God apart from the revelation in the Gospel of Christ. Not only is there nothing in the passage or context to warrant this, but the thought is utterly opposed to the teaching of the prologue itself as well as of the rest of the book. It is the only begotten Son who has declared the Father, whom no man hath seen (verse 18). "I am the way, the truth, and the life," said the Lord Jesus; "no man cometh unto the Father but by me" (14: 6).

Partly, I think, because of the erroneous and extreme view to which reference has been made, many others have been kept from giving the apostle's words their due weight, and have hesitated to speak of that light as lighting "every man." Yet, surely there may be light in man without its having a brilliancy sufficient to so light his pathway that he will be kept from stumbling or have no need of the light of the Gospel of Christ. The comment of the late Bishop Westcott may be quoted: "The words must be taken simply as they stand. No man is wholly destitute of the illumination of 'the Light.' In nature, and life, and conscience it makes itself felt in various degrees to all."

The Apostle John claims that, wherever in the world there is light, it comes from the Word. All men, in so far as they are illumined, are lightened by the true light of God. Intellectually, light is knowledge; morally, it is purity. Wherever there is knowledge and purity, it has its source in him who is the true light. "As Christ is the Spring and Fountain of all wisdom," wrote Adam Clarke, "so all the wisdom that is in man comes from him; the human intellect is a ray from his brightness; and reason itself springs from this Logos, the eternal reason." When we think of the true deity of Christ, that, as John says, "the Word was God," and that "all things were made by him, and without him was not anything made that hath been made," we shall not wonder at the boldness with which the apostle traces all human light and knowledge back to him as its ultimate source.

"Dependent on him," says Alexander Maclaren, "are the little lights which he has lit, and in the midst of which he walks. Union with Jesus Christ—that light—is the condition of all human light. That is true over all regions, as I believe. 'The inspiration of the Almighty giveth understanding.' The candle of the Lord shines in every man, and 'that true light lighteth every man that cometh into the world.' Thinker, student, scientist, poet, author, practical man—all of them are lit from the uncreated Source, and all of them, if they understand their own nature, would say, 'In thy light do we see light.'"

There is another sense in which men to-day, even rejecters of the Gospel, are indebted to Christ the true light. There is not a single inhabitant of our land—blatant sceptic as well as humble believer—who is not indebted to Christ. This is obviously true so far as his enjoyment of the privileges which Christianity has secured to men. The difference which Christ has made has affected for the better the external conditions of our lives. We may go further, and say that a man internally as well as externally may be benefited by the Gospel which he refuses to accept. He may unconsciously be its debtor as to character. There is a well-known sentence in "Sartor Resartus," in which Carlyle, through Professor Teufelsdröckh, says of his time of gloom, "From suicide a certain after shine (Nachschein) of Christianity withheld me." R. E. Welsh pointedly remarks, "In the sterling lives of good sceptics we often see this 'after-shine of Christianity.' The very qualities which set them in favorable contrast with many nominal Christians run back their roots, not to unbelief, but to the ethics and the diffused spirit of Christ." The very goodness of character, then, which, contrasted with the failures of weak Christians, is made an excuse for rejecting Christianity, should often rather lead to the acceptance of Christ who really is its Author.

The thought of John in our text, however, carries us further back. He speaks not of Gospel light and benefits, directly or indirectly received, but of Christ as the source of all light and knowledge whatsoever.

THE NEED FOR GOD.

There is no other shelter for the soul, no other refuge or fortress will ever do for us, but God. . . . In hours of loss and sorrow, when the spurious props fail us, we are more apt to find our way back to the real refuge. We are suddenly made aware of our shelterless condition, alone, and in our own strength. Our stoic armor and our brave defences of pride become utterly inadequate. We are thrown back upon reality. We have then our moments of sincerity and insight. We feel that we cannot live without resources from beyond our own domain. We must have God. It is then, when one knows that nothing else whatever will do, that the great discovery is made.—Rufus M. Jones.

Religious Notes and News.

If Thou Shouldst Go Away.

A. R. Benn.

CHAPTER XV.

"ONE LORD, ONE FAITH, ONE BAPTISM."

A baptismal service had been arranged. My adopted big brother, my own two brothers, and my little step-sister were to thus obey and imitate Jesus, while I was still left out. Near our home was a creek, and a suitable spot had been selected, and permission obtained from the manager of the station (his permission was sufficient in those days). I can see it all now, across the intervening years: a bright spring afternoon, with nature at her best; the crowd of people that had assembled to witness what was new to most of them. I can see the candidates standing at the water's edge with bowed heads and subdued mien. I can remember the silence of those solemn moments, and when Mr. Smith spoke there was a peculiar quality in his voice which might be accounted for by the stillness of the open air and the solemnity of the occasion. First there was a hymn, which I can never hear without associating it with that scene, "Oh, happy day, that fixed my choice." Not many of us could sing that day. Though I remember how Mrs. Brown came to our help and sang real well, and made the hymn go; she was always opposed to this "dipping," as she termed it, but I put it to her credit that she came to our help that day; God bless her. In the picture that has been imprinted on my memory for life, I see the waggonee waiting to take Nelly back to the house when the baptism is over; and the tent which had been pitched near the creek, the tent in which we used to live before our house was built. This was for the use of Mr. Smith and the boys. Mr. Smith spoke a few words and offered a short prayer, then he and Fred waded into the deepest part of the water; and the words I have heard so often were spoken, "By the authority of the Lord Jesus Christ, you are baptised into the name of the Father, Son and Holy Spirit. Amen." Fred was lowered gently into his watery symbolic grave, then arm in arm they came to the water's edge. The same words accompanied each immersion.

Nelly was the last to be baptised. I think we were all a bit anxious about her. Mother looked white and nervous. She was lacking in the one thing which sustained the others, the confidence in God's help in the doing of what they believed to be the will of God. Mother put a shawl round Nelly, and they got into the waggonee, and father drove them home. That night, as father took the Bible in his hands to read, he said, "Now, you boys, you know you have taken a very important step to-day, and I hope you will keep to it, and remember that you are to live the Christian life." Alan and Colin looked serious, but only Fred made any response. "That's what we mean to do, father, and I hope we always will." Then Nelly touched father on the arm and whispered loud enough for us to hear, "And me too, father; you only said the boys." "Yes, dear Nelly, you too, but you are such a good girl, that I don't think you will forget to be a Christian; that's why I didn't say anything to you." "No, I'm not as good as Colin and Fred." (I noticed, and perhaps we all noticed, her childish sincerity in leaving out Alan.) Father put his arm round her and kissed her sweet soft cheek and said, "I thought the boys were in more danger than you are; you will be a Christian right to the end of your life, won't you?" Nelly put her arms round father's neck and kissed him fondly, saying, "Yes, father, I will." That was the first real expression of love that had passed between the warm-hearted and loving child and the rather cold reserved man who was her stepfather—the first and the last.

RELIGION IN IRELAND.

According to the "Missionary Herald," Ireland is showing signs of awakening in the religious sense. Many influences have for long been silently at work, seeking to stir up the people to increased interest in religion; lately the increased interest in matters educational has tended to manifest itself, and the people, in many quarters, are throwing off the restraint and bondage of priesthood, thinking for themselves rather than allowing the priests to do the thinking for them. There is a keen spirit of inquiry abroad, and the Bible is being eagerly read and studied as it seldom has been. The people are seeking after the truth, and gospel meetings in various centres, including Dublin, are thronged with inquirers.

THE WORK IN NEW ZEALAND.

The cause here is numerically equal to that in N.S.W., and therefore, in proportion to the population, twice as strong. In numbers of churches, schools and preachers, and in resources and activities, the two seem to stand abreast. N.Z. probably has more prominent business men actively engaged; and the average giving of the membership is high. The geographical conditions—the long narrow islands with the main centres separated by considerable distances—make it inadvisable, and less necessary, to have permanent travelling organisers for the committee work. Conference responsibilities are divided between the cities. Auckland publishes monthly the "N.Z. Christian," and has the Bible Schools Committee; Wellington cares for Home Mission, Church Extension, Preachers' Provident and Youth work; while Dunedin has the Foreign Mission Committee and the Bible College.

Nothing hinders the work so much as the shortage of preachers. Two of the best churches in the Dominion, Nelson and Dominion-rd., Auckland, besides some smaller fields, are at present seeking men. Fourteen centres have applied to the Home Mission Committee for preaching help. In addition new causes are being commenced, and Devonport, Auckland, opens a fine new building this month.—A. L. Haddon.

PROHIBITION PROBLEMS IN NEW ZEALAND.

It seemed as if prohibition was as good as won last week. The next vote will come toward the end of 1928, and the conditions under which it is taken will make all the difference. The lower house (unmistakably "dry") so amended a Bill introduced by the Prime Minister (decidedly "damp") as to grant all that prohibitionists ask for—triennial polls on two issues only (eliminating State control) and decision by a bare majority. The upper house, however, has killed the measure for the present. But with the Representatives constituted as at present, it seems likely that N.Z. will lead the way to this reform as far as the Empire is concerned. The districts which have carried no licence are eloquent arguments for a national trial.—A. L. Haddon.

A FEARLESS MISSIONER.

The China Inland Mission has issued a very readable booklet on "The Land of Mystery, Tibet," by Mr. J. H. Edgar, who is now in Melbourne. He went there (writes C. Irving Benson) in 1901, and has been an intrepid pioneer in those great areas on "the roof of the world" which are little more than names to even learned geographical societies. Mr. Edgar has keen powers of observation and independence of judgment. His soft blue eyes have often looked fearlessly into the face of death. Lawless brigands, prejudiced lamas, wild animals, frostbite, cholera and typhus have not deterred him.

Litang, the highest town on earth, is described as being also the dirtiest. It is 14,000 feet or more than 2½ miles above sea level. You get giddy when stooping, and it takes 100 men to do what 50 would easily do lower down. The glory of Litang is its lamesery, with a roll call of 3,700 clerics. The lamas are often puzzled what to do with the riches that pour into their coffers, so the roofs, turrets and towers of the temple are plated with gold from one-sixteenth to one-eighth of an inch in thickness. The lamas do not believe that cleanliness and godliness are closely connected. They wash once a year in the hot springs in keeping with a tradition that this was the habit of Buddha. The Tibetan insists that dirt keeps the heat in and the cold out.

WANTED—HYMNS OF BROTHERHOOD.

Remembering how the Saviour coupled love of man with love of God, and how his especially beloved apostle declared, "How can you love God whom you have not seen when you love not man whom you have seen?" one of the marvels of Christian hymnology is that until recently we have had only one generally acceptable hymn of Christian union, fellowship or brotherhood. On all occasions when we wish to be brotherly, we have to sing, "Blest be the Tie that Binds."

The hymn books of a generation ago had another, beginning,

"How sweet, how heavenly is the sight,
When those that love the Lord,
In one another's peace unite
And so fulfil the Word."

As this has fallen out of use, we have acquired "Onward Christian Soldiers," "Where Cross the Crowded Ways of Life" and others. Indirectly in this class, we find the old camp meeting song, "Come We that Love the Lord," and "God be with You."

A number of notable innovations appear in the "American Church and Church School Hymnal." Among these are suggestive orders of worship and reproductions of some of the masterpieces of sacred painting. The most notable is the large section from No. 273 to No. 342, inclusive, devoted to "The Life of Brotherhood." The section is subdivided into "Church, School and Home"; "Community, Nation, World"; and "Missions and World Peace." Even so, it is especially striking that Mr. Hackleman has found no hymn that promises to measurably relieve the burden laid upon "Blest be the Tie that Binds," though there are two that by subject matter may be classed with it. These are "In Christ There Is No East Nor West," by John Oxenham, and "At Length There Dawns the Glorious Day," by Ozora S. Davis.

This dearth of fellowship hymns is not merely a challenge to all the literary and devotional talent of the church, but also a revelation of the long road which the divided and theologically minded church has to travel before it attains to the spirit that will make Christian union possible. Will there not have to be a far more passionate hunger for fellowship before conferences on faith and order can prove very effective?—"World Call."

BOMBAY CHILDREN'S COURT.

Bombay has set up a Children's Court for the conduct of all proceedings under the Children's Act. There will be two magistrates, one a man and the other a woman. The proceedings will not be opened to the public, and in no circumstances will the names of any child under trial be published. Probation officers are to be appointed for work under direction of the court, and will have the same duties and responsibilities towards young offenders as similar officials in England.

Father chose for his reading that night the sixteenth chapter of Acts, in which are recorded the conversions of Lydia and her household and the Philippian jailor and his household. I can't tell the reader how much I would have liked to have been included in that little sermon that father preached to "you boys." I was out of it, and I felt I must stay out of it; but that

night as I prayed I did very earnestly pray to God to give me faith. It would be worse than useless to be baptised and join the church while I had doubts as to whether there really was a God who sent his Son to save the world. I did believe, just a little, too little I was afraid. "Lord, I believe, help thou mine unbelief."
(To be continued.)

the old story of the world in another form, when the world rested on the back of an elephant, the elephant stood on a tortoise, and the tortoise on air!

What then is the uncaused Cause of all things? The ordinary commonsense mind, with its natural directness, will conclude that there was Intelligence in the beginning, since the universe is intelligible, and science is possible. "If we read a book," says Professor Baden-Powell, "which requires much thought and exercise of reason to understand, but which we find discloses more and more truth and reason as we proceed in the study, and contains clearly more than we can at present comprehend, then undeniably we properly say that thought and reason exist in the book irrespectively of our minds." When we turn to the book of nature, and note, for instance, the facts of chemistry, or the mathematical relations involved in the motions of the sun and stars, are we to conclude that we read our own thoughts into the world about us, or are we to conclude that the world is actually constituted along the lines of unity and system and order? The second is the only possible conclusion, but if so, there must be another Thinker, greater than we, who thought all these things before us, and by whose design they exist.

The Bankruptcy of Rationalism.

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

No. 2.

The persistent propaganda of Rationalism is not without its results. A little contact with Rationalists will give anyone a splendid object lesson of the value of an insistent emphasis on two or three leading ideas. Men of limited culture and strong prejudice become determined protagonists of unbelief.

"For some months a warfare was waged between thought and faith," says Mr. J. S. Langley, in describing what he calls his "pilgrimage from faith to reason." Thus thought and faith are placed in antithesis; reason and faith are spoken of as though in natural opposition. With unwearied, unreasoning pertinacity, this assumed antithesis is held before the attention of his followers, and they believe it with child-like simplicity. Hosts of ill-informed people have the notion that science is all fact and religion all faith; the one having a solid background in reality, the other a vague uncertain background of emotion and imagination. All of which goes to show that faith is a very live principle even in a Rationalist.

"Surely it ought to be as familiar as it is self-evident that all human thought, all research, in science, in religion, everywhere, begins and ends in faith. Nor can it be otherwise," says J. Fort Newton. "Just because it is so sane, so inevitable, for us to make the great assumptions necessary to thought, we forget that those assumptions are acts of faith. In literal fact we not only live by faith, but we think by faith, and if a man is unwilling to think by faith, he will do no thinking at all—having nothing to think about. When we think we assume that truth exists, and that the mind is trustworthy to find it. We assume that the laws of thought are valid, but we cannot prove that they are valid—unless there is some way to do it without thinking.

The basal premise of science is the reality of the external world. Of that reality proof is impossible. None is needed. It is an act of faith . . . faith of exactly the same kind which a religious man exercises when he trusts the moral order." Lord Kelvin told how he made his discoveries. He gathered all available facts, and then "made a mortal leap out beyond anything that can be demonstrated," and found the truth. But the leap was an act of faith. Huxley said that the principle of the uniformity of nature, which is accepted by science unreservedly, must be held not as a proposition that cannot be doubted, but as a great act of faith.

Let this then be clearly understood—the assumed antithesis between reason and faith is a fiction. The greatest thinkers in every realm of thought are also people of great faith.

Rationalism is Bankrupt in that it Fails to Meet the Demands of Reason.

We have already shown that it is impossible, in our search for truth, to abstract the reasoning process from the emotional and volitional factors in consciousness, or to ignore the guidance of instinct and intuition. A very interesting chapter in the history of philosophic thought deals with the ability of pure reason—that is, reason apart from all other elements of consciousness—to arrive at the knowledge of reality, and while it is recognised that such a separation is impossible, it is also demanded that any position assumed must be reasonable. And here Rationalism fails. As a system of thought it is not reasonable. It is a system of denial.

Its method is to lay hold of a few elementary principles of science, and to apply them indiscriminately to the whole field of reality. Its attractiveness to certain minds is due to the fact that it stresses the scientific method—the processes of observation and experiment, and the use of induction. Its failure is due to its inability to recognise the accepted limitations of science.

"In the early years of the 19th century, when science leapt with sudden vigor to the dawn, in the first flush of that awakening it was everywhere confidently assumed that, at last, mankind had become possessed of a way of entrance into absolute knowledge, and a key to unlock the secrets of the universe. Nothing was needed but stern allegiance to the scientific attitude, strict application of the scientific method, and the riddles of life would be solved." These words of Mellor, in "Religion as Affected by Modern Science and Philosophy," describing the condition of a century ago, accurately set out the Rationalistic position of to-day. They account for the scornful suggestion that science alone has the right and ability to offer explanations of things. Rationalists have not realised that even before the great century of science drew to its close, and even while its greatest triumphs were being celebrated, scientific men themselves were beginning to tell another tale. "Quietly but surely the first proud claims of science were silenced, and it began to be said that the function of science was not to explain the wonders of life but to describe them."

Pearson, in "The Grammar of Science," says that the aim of science is now the complete and consistent description of the facts of experience in the simplest possible terms, or simply "The classification of facts, and the recognition of their sequence and relative significance." Professor J. A. Thomson says "the primary aim of science is precise description of the knowable universe. The vulgar belief that science has explained everything" is really "a hopeless misunderstanding," and "it would be nearer the truth to say that science has explained nothing. Science does not even try to refer facts of experience to any ultimate reality. That is not its business."

It is necessary in using scientific terms to be precise. Description, in the scientific sense, is not to be confounded with the ordinary casual description of things. It is a thoroughly systematic description, dependent on classification, on the careful grouping of similar facts, and on the recognition of their relations and sequences. But the important thing is, that science herself insists on the distinction between description and explanation. Science knows nothing of ultimate reality, and it is with the ultimate reality that religion has to deal.

The human mind inevitably demands a First Cause in accounting for the world. The Rationalist says we do not need a First Cause, and he tries to think, if he thinks of the matter at all, of an infinite series of causes. But an eternal series of causes and effects affords no resting place for reason. James Orr says, "What can be more self-contradictory than the hypothesis of a chain of causes and effects, each link of which hangs on a preceding link, while yet the whole chain hangs on nothing?" It is

Suppose an intelligent man—let him be Rationalist or anything, so long as he is intelligent—examines a watch for the first time. He notes its various parts, its springs, levers, wheels, hands, face, and the wonderful adaptation of each to all. What must his conclusion be? The watch had a designer; it could not be the result of chance, or of blind mechanical forces!

Suppose an intelligent man for the first time gives some thought to the marvellous universe in which we live—our solar system, with the orderly movements of the bodies in their paths through space; our own world, with all its wonders of animated life and growing things, man himself (what a piece of work is man!) the strange energies that thrill through space—what must be his conclusion?

But more than intelligence is needed in that first cause. As far as science has discovered, there is nothing in the material world that has power to originate things. Darwin says, in "On the Origin of Species," "We must suppose there is a power (natural selection) always intently watching . . . selecting." But that is investing natural selection with personality, will. The lowest savages personify the powers of nature too, and worship them. As a matter of fact, will, as seen in man, is the only force known to us which has power to originate. The natural conclusion is that will is the first cause of all things.

Rationalism denies personality, intelligence, will, in the first cause of things. Strange that any man should dare to attribute the wonder of the world to blind mechanism, chance! But that is Rationalism—bankrupt!

BRaille.

Faltering, fumbling
O'er the strange signs,
My fingers are stumbling,
Trying with all my might
I spell out words aright
As children do,
Learning to read anew,
By touch, not sight.

Faster and faster,
O'er the strange words,
My fingers are gliding,
Then sentences come
And the victory's won!
Open flies the door
I thought closed evermore,
Into precious Bookland
Where old friends I meet,
And dear friends I greet,
With a touch of the hand.

—By a Blind Student,
in the "New York Times."

The Home Circle.

Conducted by J. C. F. PITTMAN

FAITH.

Lord, give me faith!—to live from day to day
With tranquil heart to do my simple part,
And, with my hand in thine, just go thy way.

Lord, give me faith!—to trust, if not to know;
With quiet mind in all things thee to find,
And, childlike, go where thou wouldst have me
go.

Lord, give me faith! to leave it all to thee.
The future is thy gift; I would not lift
The veil thy love has hung 'twixt it and me.
—John Oxenham.

ADVICE TO PARENTS.

Prof. Edward W. Stitt, Associate Superintendent of Schools in New York, has given a decalogue of good advice, which we pass on to the parents who read this paper:—

1. Set proper standards for your children to follow.
2. Be friends with your children, walk and play with them occasionally. We must not live above our children but with them.
3. Do not scold too much. Encourage them to do their best. Let us remember what Phillips Brooks said: "Children are white, spotted black; not black, spotted white."
4. See that they select proper friends and associates.
5. Make "home" as comfortable and happy as your means permit.
6. Give your children at least a High School education, if possible.
7. Train them in the habit of regular attendance at church and Sunday School.
8. See that they avoid all games of chance. A gambler never can be a success in life.
9. See that your children take plenty of physical training in the open air. It is better exercise to walk than to ride in a "limousine."
10. Let your children feel that any honor which they win in school, or any act of courage, or unselfishness they may perform, will bring great happiness to father and mother, and put the family name on a higher plane of honor. Do not forget that the future depends upon how your boys and girls are trained to-day, not on how you were trained when you were children. Let us hope that the proper celebration of "Parents' Day" may lead to better homes, more regular attendance at religious services, and a finer type of citizenship, all of which will combine to make our nation the best in the world.

EVERLASTINGLY WANTING AMUSEMENT.

"Don't ask to be everlastingly amused; it is a sign of a baby mind when a young man cares for nothing but fun and frolic."

If this be so, there must be a large number of "baby minds" in our churches. Why else this asking by young and old people in the church to be "everlastingly amused"?

"Where were you last Sunday?" "Oh, our sermons are so uninteresting I went elsewhere."
"Where were you last prayer-meeting night?"
"Oh, our meetings are so dull that I went where they have more life."

What is this but a demand for spiritual amusement? The preacher, the official brethren, and the other members must get up something to keep you amused or you will soon absent yourself. Your "baby mind" cannot content itself in its own church unless it is "everlastingly amused."

Why don't you provide some religious amusement for your pastor, your official brethren, and the other members? Start a hymn, tell your experience, lead in prayer, do all you can to make things lively and happy and attractive in

your own church, and then neither you nor anybody else will feel like absenting yourselves. Perhaps if you provide a little "religious amusement" yourself, you will not need to depend so much on others for it. Let each contribute his part towards happiness in the church.—Theodore L. Cuyler.

THE GARDEN GATE.

Early and late, early and late,
Little Boy swings on the garden gate.
"It isn't a gate; it's a motor car!
I'm travelling fast, and I'm travelling far.
I toot my horn, and I turn my wheel,
And nobody knows how grand I feel."

Early and late, early and late,
Little Boy swings on the garden gate.
"It isn't a gate; it's a great big ship!
I'm off to the pole on a 'sploring trip.
I'll ride a white bear, holding on by his hair,
And I'll hurry him up with a whale-skin whip."

Early and late, early and late,
Little Boy swings on the garden gate.
"It isn't a gate; it's a big balloon!
I'm going to sail till I reach the moon.
I'll play with the man as hard as I can,
And I'll stir up the stars with a great horn spoon."

Early and late, early and late,
Little Boy swings on the garden gate.
"It's not a gate; it's"—off runs he,
His mother is calling: "Come in to tea!"
It's a wonderful gate, but it just isn't able
To turn itself into a supper table.

—Laura E. Richards, in "Woman's Home Companion."

TO SUCCEED.

"Our year will be a success if we write on every day: Give! a failure, if we write Get!"

GEMS OF THOUGHT.

Nurture your minds with great thoughts.
Hatred is as dangerous to the soul as small-pox is to the body.

Heaven does not send in the bill every Saturday, but the bill is sent in.

God pardons like a mother who kisses the offence into everlasting forgetfulness.

To educate a man without the Bible is like placing a repeating rifle in the hands of a savage.

There is not a boy nor a girl, all Christendom through, but whose lot is made better by the great Book.

From "The Humorist": Counsel (cross-examining prejudiced witness): "I suggest that Mrs. Giggins is anathema to you." Witness: "Then you suggests wrong. It's only my friends that I calls by their Christian names!"

Barber—"You're getting very bald, sir. Have you tried our hair tonic?"

Victim—"Oh, no! I can't blame you for it."

A Scottish football team was playing an Irish team. One of the Irish supporters kept calling out, "Sit on 'em, lads!" After a time a Scotsman, who was rather exasperated, could stand it no longer, and with a wrathful shout he exclaimed, "Ye can sit on the shamrock, ye can sit on the leek, but, mon, ye can no' sit on the thistle!"

The Family Altar.

J. C. F. P.

Monday.

My yoke is easy, and my burden is light.—Matt. 11: 29.

"The late Dr. A. H. Charteris used to tell of a characteristic counsel given him by his father on his deathbed, which he never forgot. 'Perhaps mindful of a kind of preaching that magnified and harshly interpreted the terror of the Lord, while it failed adequately to mirror forth the kindness of his mercy, the old man said, 'Make it easy for them, Archie!—as easy as you can—when they wish to enter the kingdom.' The school master of Wamphray was echoing Christ's words about the easy yoke and the light burden.'" Reading—Matt. 11.

Tuesday.

A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory.—Matt. 12: 20.

"He'll never quench the smoking flax,

But raise it to a flame;

The bruised reed he never breaks,

Nor scorns the meekest name."

Reading—Matt. 12: 1-23.

Wednesday.

Some seeds fell by the wayside, and the birds came and devoured them.—Matt. 13: 4.

The motto placed by Canon Barnett above a mantelpiece of the Warden's cottage at Toynbee Hall—"Fear not to sow because of the birds"—might well be heeded by all workers in Christ's harvest-field.

Reading—Matt. 13.

Thursday.

The field is the world.—Matt. 13: 38.

"We bear the burden of the day,

And often toil seems dreary;

But labor ends with sunset ray,

And rest comes for the weary;

May we, the angel-reaping o'er;

Stand at the last accepted,

Christ's golden sheaves for evermore,

To garner bright elected."

Reading—Matt. 13: 31-58.

Friday.

Lord, save me.—Matt. 14: 30.

"Short prayers are long enough. There were but three words in the petition which Peter gasped out, but they were sufficient for his purpose. Not length, but strength is desirable. A sense of need is a mighty teacher of brevity. If our prayers had less of the tail-feathers of pride and mere wing, they would be all the better. Verbiage is to devotion as chaff to the wheat. Precious things lie in small compass, and all that is real prayer in many a long address might have been uttered in a petition as short as that of Peter."

Reading—Matt. 14.

Saturday.

O woman, great is thy faith.—Matt. 15: 28.

"To be nameless in worthy deeds exceeds an infamous history. The Canaanitish woman lives more happily without a name than Herodias with one. And who had not rather have been the good thief, than Pilate?"

Reading—Matt. 15.

Sunday.

Whosoever shall lose his life for my sake shall find it.—Matt. 16: 25.

"These words were fraught with consolation to me," wrote George Borrow, concerning the dangerous task he undertook of circulating copies of the New Testament amongst the Spaniards. They nerved him for the hazardous journey, and encouraged him to take all risks.
Reading—Matt. 16.

Prayer Meeting Topic.

January 18.

NATHANAEL THE GUILLESS.

(John 1: 47.)

F. J. SIVVER, B.A.

"Behold an Israelite indeed, in whom there is no guile." Nathanael was what old Scotch folk would call "ae fauld"—one fold, without deceit. He was a man with a strong prejudice, but when once he saw "the glory of God in the face of Jesus Christ," his prejudice vanished like dew before the sun.

The story is so simply, so naively told that at first it might seem that he was almost too easily won. But it is well to remember that there is much that could not be reported. No evangelist could reproduce the look, the tone, the appeal of Jesus.

The Prelude.

Philip and Nathanael were students of the Scriptures and were sedulously seeking "the Hope of Israel." Such seeking always leads to a finding. Philip was the first to discover Jesus. He came. He saw. He was conquered. With joy he bounded off to tell his friend: "We have found him of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph."

Nathanael's prejudice was not merely the expression of village jealousy, it was the popular attitude of the day. But Philip did not argue. His method was a safer and surer one: "Come and see." There is no better way of dispelling a man's doubts than to show him Christ. But how can a man see Jesus to-day? Unless there is something of his likeness, his spirit in us, it will be futile to say to the unbeliever, "Come and see."

The Meeting.

"Behold an Israelite indeed, in whom there is no guile." Christ's frank, kindly, searching way at once won Nathanael. It seemed to say, "I know the real Nathanael. He has none of Jacob's deceit and much of Israel's princely ways." Too honest to pretend that he did not understand, too sincere to simulate that the compliment was meant for another, Nathanael asked, "Whence knowest thou me?"

Jesus then made his master-stroke: "Before Philip called thee, when thou wast under the fig-tree, I saw thee." Such knowledge was too wonderful for the new disciple. With wonder and fullest allegiance, he cries out, "Rabbi, thou art the Son of God; thou art the King of Israel."

"Think not that thou canst sigh a sigh,
And thy Saviour is not nigh;
Think not thou canst weep a tear,
And thy Saviour is not near."

The Promise.

"Thou shalt see greater things than these." That is always the reward of such single-heartedness and such sincere belief as Nathanael manifested. "Blessed are the pure in heart, for they see God." The pure in heart are the "ae fauld," those who cultivate good and honest hearts, who do not pretend to be what they are not and who practise the noble art of being what they profess.

"Walking through the chapters of this gospel, I should like to keep near Nathanael. For thus, I fancy, I am most likely to catch that light of men that falls from the face of Jesus. By his side I may best hope to catch a glimpse of the angels as they ascend and descend upon the Son of Man."

TOPIC FOR JANUARY 25.—THE BEGINNING OF HIS MIRACLES.—John 2: 11.

Our Young People.

Conducted by Leslie C. McCallum, M.A.

THE TASK OF CHRISTIAN EDUCATION.

One of the most important tasks facing the Christian church to-day is that of reaching with her message the young people of every land. This work, of course, has to do not only with the Bible School, but also with every other organisation that is attempting to lead men and women, and boys and girls, to a personal faith in Jesus Christ as their Saviour and Lord.

The aim of all true Christian education is to offer such a plan of work as will mean the leading of each pupil to faith in God, to a knowledge of God's will, to a definite acceptance of Jesus Christ as Saviour and Lord, and the development of Christian character that finds expression in worship, right living, and efficient service. Christian education necessarily deals with training in morals, but it goes further, and emphasises the spiritual values of life with which no other organisation save the church can adequately deal.

When the true aim of Christian education is realised, its importance as the mainstay of the church in the work of world-wide evangelisation must be recognised. The greatest field for evangelism that the church possesses is the Bible School. Youth is the time when lives can be moulded for truth and righteousness just as they can also be influenced for evil. In a debate that was held recently in which one of our preachers affirmed the truth of Christianity and a Rationalistic leader took the negative side, it was very noticeable how the Rationalistic lecturer appealed again and again to the Christian young people present, that they should not allow prejudice to blind their eyes to the truth. I feel sure that the so-called truth that he wanted the young people to accept would never appeal to them; but the man who made the appeal realised that the only people he could hope to reach were the young people; the older folk he rightly judged would be set in their opinions and not likely to be influenced by his words. Give our young people a thorough grounding in the faith, teach them faithfully the great principles for which we as a people stand, and we need have little fear of the future. However, it is imperative that those who lead in the work of Christian education should endeavor to keep abreast of the times, and to know the latest methods that have been successfully used elsewhere. The home-base is all-important, and by the two great avenues, evangelisation and Christian education, the church should seek to win and hold men for Christ.

Two of the greatest problems that face us in the work of Christian education is an adequate supply of trained leaders and teachers, and sufficient time in which to do the work. Gradually the church is beginning to realise that the men and women who teach in the Bible Schools are worthy of some help and attention. Thus training classes for teachers are being formed in many churches, and young people are being encouraged to equip themselves for more efficient service. The question of time is also vital. When we think that all the time in which we have to teach the Word of God is a scant twenty-six hours a year, one realises how difficult the work becomes. Everywhere the church is facing this difficulty and trying to overcome it. Many of our churches in America are forming daily vacation Bible Schools. These schools are held in the mornings over a period of two, three or four weeks. As many children as possible are gathered together and given careful instruction in Bible truths. So far as we know the plan has never been tried in Australia, but it is being used successfully in other lands. Further,

we feel that our work would be greatly strengthened by making our young people's societies more valuable as educational forces. The Christian Endeavor Society has always stood for definite training in Christian service, but sometimes other organisations lose sight of this side of the work. The week-night activities of our young people should be directed in such channels as will make them contribute definitely to the great task of Christian education.

The work is great, and the difficulties very real. But the same Master who has helped his people in every age is with us to-day. As the new year opens may we see in all its days opportunities for further service, and may he help us all to be wide-awake and resourceful as we endeavor to teach his truth to men, and to win them for his glorious kingdom.

VICTORIAN CAMP CONFERENCE.

The young people's summer camp conference arranged by the Victorian Bible School and Young People's Department was set up on Monday, December 26, at Ballarat, under ideal weather conditions. The great majority of the young people in camp came from the metropolitan area, though representatives were present from Merbein and Kaniva.

A splendid time of fellowship was enjoyed, and everyone entered heartily into the work and fun of the conference. Walks, talks and organised games helped to fill in the time between the class sessions. That the young people are strong and vigorous is evidenced by the fact that on Tuesday afternoon they essayed a walk to the Gong Reservoir, a distance of seven miles, and though some found the road hard, all reached their destination.

The evening sessions were especially noteworthy. These gatherings consisted of a concert period, a devotional period, and just before the young folk retired, physical exercises were the order. Each part of the session was keenly enjoyed, and it was heartening to see the interest displayed by the campers.

On the lecturing staff of the conference were Miss Forman, Miss Perry, Miss Woodbridge, M.A., A. G. Saunders, B.A., C. C. Dawson, B.A., H. J. Patterson, M.A., George Hughes, G. T. Fitzgerald, B.A. The help of these brethren and sisters is sincerely appreciated by all.

Later it is hoped to give further news of the gathering, and some pictures showing various phases of camp life.

QUEENSLAND BIBLE SCHOOL UNION.

The annual rally of the Queensland Bible School and Young People's Union was held at the Ann-st. church on Tuesday night, Dec. 6. The president was in the chair. The medals, prizes and certificates won at the recent Scriptural examination were presented by the president of the Home Mission Committee of the Associated Churches of Christ. Pianoforte solos were rendered by Mrs. Keeble and Master Drew Mills.

Competitions for solos and recitations were held, the adjudicators being: Recitation, Miss I. Fordyce; Solo, Mr. S. Suchting. Prizes were won by the following: Solo (12 and under), 1st, Olive Osborne (Sunnybank); 2nd, Eunice Cane (Albion). Over 12, 1st, Grace Brown (Brisbane); 2nd, Grace Thomas (Brisbane). Recitation (under 10), 1st, Valmer Paeker (Albion); 2nd, Nellie Sneddon (Hawthorne). 10-13 years, 1st, Maisie Pearson (Annerley); 2nd, June Key (Sunnybank). 14 and over, 1st, Bonnie Wolf (Sunnybank); 2nd, Grace Brown (Brisbane).

Foreign Missions.

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

MR. JOHN HINDLE.

We deeply regret the death of Mr. John Hindle. He has always taken a deep interest in our F.M. work, and has been one of our most liberal supporters. We extend our sincere sympathy to Mrs. Hindle and family in their bereavement.

BRO. WATSON AND FAMILY.

Bro. and Sister Watson and family will arrive in Australia by the P. and O. steamer "Narkunda," due at Fremantle on January 17, at Adelaide about January 20, and at Melbourne on January 23. They will receive a hearty welcome by our Australian brotherhood. At the last meeting of the India Field Council, the following resolution was carried:—"Resolved, that this meeting desires to express to Bro. and Sister Watson and family its very best wishes as they leave for furlough. We will follow with interest and prayers their work in Australia. We appreciate the difficulties that face them in making future plans, and hope the way will open for their speedy return to labor with us."

DR. RAY KILLMIER'S HOME-COMING.

Dr. Ray and Mrs. Killmier and children, Neville and Bruce, left Hong Kong on the steamer "St. Albans" on Dec. 30. They are due at Brisbane Jan. 20, Sydney, Jan. 22 or 23, and Melbourne two or three days later. A warm welcome awaits these loved missionaries. They are returning now on the urgent advice of the British Consul at Yunnanfu, who says the unsettled state of Yunnanfu forbids travel on account of bands of brigands and wandering bands of soldiers.

The consul's letter (Nov. 29) says:—"The interior of the province swarms with brigands and deserters from the various armies who do much as they like. I am well aware how keen the missionaries are to get back to their stations. Sympathising as I do with their desires in this respect I periodically sound the Commissioner for Foreign Affairs as to the practicality of individuals (men only) returning to their respective posts. Up to date I have always received the reply that brigandage is so bad that the authorities will not accept the responsibility for the safety of travellers, and will definitely decline to issue passports or provide escorts. And knowing what the facts are, I have not felt justified in contesting this point.

"The time will come, it is to be hoped, when conditions will permit of travelling in safety. But I fear that that time is still distant, at least as far as Yunnan is concerned.

"While I regret that in present circumstances I cannot advise the return of missionaries to stations in the interior, I must not close this letter without paying a tribute of personal gratitude to the loyalty of our missionaries, who throughout a very trying time, and in spite of a natural reluctance to leave their posts, and a strong desire to resume them at the earliest opportunity, have always listened with the greatest consideration to such advice as I have offered, and have sunk their personal inclinations in the common interest."

Dr. Killmier says: "We went to see the British Consul to-day (Dec. 1), to see what he had to say about the local situation. He is a consul a little removed from the ordinary kind, for he treats missionaries as sensible people and their requests as reasonable. He says he can see our point of view, and will use his influence to get us back to our fields as soon as the province is settled enough. But he said the position at present is very bad. It had not got any

better for several months. If it did not get any worse it would take at least four months, he thought, before there was any possibility of our going forward. And if it became worse, as he said there were indications of it doing, it would be longer than this.

"This is entirely on account of local developments. It has nothing whatever to do with the National Revolution. He said as far as the National Revolution was concerned we could have gone back months ago. It is solely on account of lack of stable government and the closing of road traffic due to the operations of bandits.

"If we wanted to we could not get coolies to travel. So our going home is not because of anti-Christian or anti-foreign trouble, but simply as above stated. The people of Hueili (not alone the Christians) want us back.

"I have also conferred with experienced leaders in other missions, namely, Mr. Graham (C.I.M.) and Mr. Dymond (Eng. Methodist), who are by no means pessimists, and they are unanimous in advising us to take our furlough now. Mr. Dymond has been forty years in China, and has been driven out four times, but he says it all passes over in a comparatively short time, and we must have patience in the meantime."

AFFAIRS IN HUEILI.

Dr. Killmier says: "Our school principal cannot continue in his job next year. He has to return to his home in Ningyuenfu to look after his home affairs, as he is the eldest son. I have engaged a man here named Chio to act as principal next year. I think it is wise to keep the school going if possible next year, so that in our absence it may be a witness of our continued interest in Hueili.

"I am also sending up Mr. Wang, whom I have been using as a teacher here, to be evangelist in the place of Mr. Tseng, who recently died.

"I have engaged Mr. Wood, a missionary here, as our agent on the same terms as Mr. Mylne. He will transmit money to Hueili and read letters, and attend to urgent matters, and report on the work to me.

"I am now packing up to go home. I would much rather be packing up to go to Hueili than to Australia. But there seems no doubt that it is best to go home and get our furlough over.

"Besides the advantages I have previously mentioned, our leaving now solves the really urgent need of another doctor for some years to come. Had we to come home for furlough two years hence (as normal) I would have been very loath to leave missionaries away back in Hueili without a doctor.

"Our mails between here (Yunnanfu) and Hueili have been very irregular recently. On that road there is a woman bandit operating—very fierce she is. She has been the wife of two former notorious bandits, both of whom have been captured and executed here in Yunnanfu. She has therefore sworn vengeance against the government. She has several hundreds of men, and at such unsettled times as these comes out and harasses the country."

The Federal Secretary acknowledges with thanks the receipt from Dubbo, N.S.W., of £2 with this note:—"Just a small Christmas remembrance for the work in other lands." We hope for the pleasure while in N.S.W. of meeting this generous donor to F.M. work.

While in New South Wales the Federal Secretary has had the pleasure of visiting the churches at Enmore, Erskineville, Ashfield, Chatswood, North Sydney and South Kensington, tell-

ing them the story of our work in the New Hebrides.

Bro. and Sister Enniss' visit to India has proved of great benefit to the work there. At a special meeting of Indian Field Council the following resolution was unanimously carried:—"Resolved, that this meeting of the Indian Field Council desires to place on record its great appreciation of the visit of Mr. and Mrs. Reg. Enniss and their daughter Lola, and desires to express thanks for the organising ability of our brother that has been so freely given with great benefit to the mission. We thank God for their deep interest in the work, and pray God's richest blessing and invoke his constant care on their behalf as they leave our shores."

IN MEMORIAM.

MORRIS.—In memory of my beloved wife and our loved mother, Mary Alice Morris, who was called to higher service on January 14, 1927. A good wife, a loving mother, a true friend. —Inserted by her husband, Edmund, and loving children and son-in-law, H. Palmer.

MORRIS.—In loving memory of Alice, beloved wife of Edmund Morris, of Summer Hill, Sydney, dearly loved only sister of Belle (Mrs. J. Bone), Moonee Ponds, died Jan. 14, 1927.

Not now, but in the coming years,

It may be in the better land.

We'll read the meaning of our tears,

And then, ah then, we'll understand.

—Inserted by her sister.

MOWSAR.—In fond and loving memory of our dear husband and father, Ernest John Mowsar, who passed away at Wagga Wagga on Jan. 10, 1927. "Until the day breaks, and the shadows flee away."

—A. E. Mowsar and family.

MR. B. W. WENDORFF,

Teacher of

PIANO, ORGAN, HARMONY,

116 Guilford-Rd., Surrey Hills.

City Address—Glen's, Collins-st.

Below are some of the Examination Results for the past 18 months:—

University of Melbourne.

Grade VI. (Primary).—Credit: Gordon Hare.

Examiner's report.—Technical work very fair; good rhythm and expression shown in the pieces.

Grade V.—Pass: Jessie Seovell, Margie Hare.

Grade IV.—Credit: Margie Hardy, 81 per cent.

Report.—General knowledge full marks; neat and accurate technical work; pieces fluent and expressive; ear tests fair.

Grade III.—Credit: Mervyl Clark, Margie Hardy.

Grade II.—Honors: Merle Williams, 86 per cent.

Report.—Technical work well prepared; ear tests very fair (7 out of 8); Bach, 11 marks out of 12; Beethoven a little too slow.

London College.

Primary.—First Class: Leslie Heather.

Intermediate.—First Class: Les Wilton.

Advanced Senior.—First Class: Gladys Ritchin.

Associate (A.L.C.M.).—Honors: Elva Hancock, 90 per cent. Pass: Doris Wright, Margie Hardy, Gladys Ritchin.

Licentiate (L.L.C.M.).—Honors: Doris Wright, 89 per cent.

At the close of the Diploma Exams., the examiner remarked to the Secretary of the College: "It has been a pleasure to listen to these pupils; they have given evidence of careful training in every way."

Tuition resumed January 26, 1928.

[Note.—Coaching work in Psychology and Philosophy commences February 6.]

Here and There.

Mr. and Mrs. H. L. Pang left Melbourne by the "Tanda" on Jan. 5 for a visit to Hong-Kong and China.

We are glad to notice that Bro. George D. Baker, eldest son of our preacher at North Fitzroy, Vic., has qualified for the degree of Dip. Ed. at Melbourne University.

The Victorian Sisters' General Doreas will hold a basket picnic on Wednesday, January 18, at the Botanical Gardens. Sisters will meet at the tea house kiosk from 10.30 till 5 p.m. All are invited to enjoy a day among the flowers.

Bro. F. J. Sivyer, B.A., has accepted a unanimous invitation to labor with the church at Nelson, N.Z. He has preached for the church at Essendon, Vic., for over four years, and on a previous occasion for over three years. He expects to leave Australia in March next.

At Parkdale, Vic., on Sunday, a Hinrichsen-Brooker mission commenced. The morning service was a fitting preparation for the public proclamation of the word. There was a splendid meeting at night, some 200 being in the tent, with many outside. Good interest is aroused. Visitors will greatly assist.

Bro. H. G. Harward writes from Leicester, England:—"I expect to leave this city on Feb. 28 for Australia. We have had a very happy time over here, and have enjoyed the association and experience with the brethren. The climate is the great handicap to an Australian. I am in London just now, and for the past two weeks the sun has been invisible. It has been damp, dark, dismal and dreary. But it is a wonderful country, and a rare experience to visit it. We hope to spend Easter in Palestine and catch the 'Orsova' at Port Said on April 11."

Helpful services were held at Enmore, N.S.W., over the holidays. On Christmas Sunday night there was one confession. On the morning of Jan. 1 Bro. Paternoster reviewed the year's work, which revealed 48 confessions and 23 by letter or statement during the year, with an average of 159 at Lord's table. Financially, the year had been a record, as the following figures showed:—Offering for Local Work, £730/11/6; Manse Fund, £625/18/5; Foreign Missions, £200; Home Missions, £120; Escott Fund, Doreas and C.E., £87; Canberra, £54/9/1; Bible College, £47/13/9; Bible School, £39/14/2; Social Questions Committee, £22/15/6; Electric Light Installation, £22/18/-; Christmas Cheer, £16; Hospital Offering, £6; Various, £66/16/8; Total, £2,039/17/1; Bible School, £60; Grand Total, 2,099/17/1.

The "Christian Evangelist" of Nov. 17 contains a good photograph of Bro. D. M. Wilson, with the following accompanying letterpress:—"D. M. Wilson, prominent business man and a leading Disciple of Australia, who is touring the world, accompanied by Mrs. Wilson, will spend November 19, 20, and 21 in St. Louis. He was Australian delegate to the Conference on Faith and Order held during the summer at Lausanne, Switzerland. His stops in the United States included New York City, where his only son, Dr. P. M. Wilson, is in the practice of dentistry. Bro. Wilson is a resident of Perth, West Australia, in which State the Federal Conference of which Bro. Wilson was president met for the first time. He has been secretary of the Perth congregation for 25 years, and active in every good work of the Disciples on the continent. His visit will bring him in touch with the churches in St. Louis and the institutions of the brotherhood located there. It will also establish friendships which will grow with the years. It is not to be overlooked that his friends, W. B. Blakemore and family, will be among those who will give him hearty welcome." Bro. Wilson is expected back in Australia very soon.

Mr. and Mrs. Reg. Enniss and Lola have returned from their world tour and are now in South Australia. They expect to reach Melbourne about January 23. They have had a fine time and have greatly enjoyed the fellowship of the brethren in different lands. Their stay in India and their intercourse with the missionaries there was a notable experience. Our missionaries write in glowing terms of what the visit meant to them.

A baptismal service of more than usual interest was held in the Woorinen chapel, Vic., on Sunday morning, Jan. 1, when Bro. G. Mathieson, of the College of the Bible, immersed Mr. T. Westwood, formerly minister of the Anglican church at Ultima. Bro. Westwood has served in the ministry of the Church of England for several years, but had become dissatisfied with the doctrinal position of that body, and some three months ago tendered his resignation. He was at that time boarding with Sister Mrs. Harrison and her daughter, of Ultima church, and became interested in the position of Churches of Christ. Later he heard Bro. D. A. Cockerroft (preacher of the church at Swan Hill); his interest was deepened, and he sought an interview with Bro. Cockerroft, but owing to indisposition the latter was unable to meet him at that time. Subsequently he met Bro. Mathieson, and after conversations decided to throw in his lot with those churches known simply as Churches of Christ. A visit from the Bishop having failed to induce him to withdraw his resignation and continue his association with the Church of England, he expressed his desire to be baptised, and upon a public confession of his faith in the Lord Jesus Christ he was buried with Christ in baptism. At the worship meeting following, Bro. R. G. Cameron (who was on a visit to the district), by request, extended to Bro. Westwood the right hand of fellowship on behalf of the church and welcomed him on behalf of the brotherhood generally.

The following report appeared in the "Otago Daily Times" of Dec. 22:—"The close of the first year's work of the Church of Christ College, North-east Valley (N.Z.), was celebrated last night. Mr. J. Inglis Wright (chairman of the Board of Management) presided. The chairman said that the occasion was a historic one for the Churches of Christ in New Zealand, as it marked the culmination of years of prayer and planning. No longer was it necessary for young men of the churches to seek preparation for the ministry abroad. Many who had done this had not returned to New Zealand. He congratulated all concerned on the large amount of work accomplished in the necessarily brief opening session. There was every reason to expect speedy growth and important service from the institution. The principal (Mr. A. L. Haddon) reported that the work done during the session was most satisfactory. The enrolment of day and evening students (totalling nineteen) was made up of those who were training for the ministry at home, for Foreign Missionaries, and for the work of religious education. A pleasing and practical way in which many in the churches had expressed their interest was in the donation of over 400 volumes to the college library. A further gift of £15 for missionary literature had been made by the Mission Circle of St. Andrew's-st. church (Dunedin). The present students showed above average ability, the most successful being Mr. G. Todd, who gained honors in each of the seven subjects of the theological course. Mr. A. Botting (hon. treasurer) stated that the initial financing of what was a big undertaking for a comparatively small membership had been surprisingly liberal and spontaneous. Other speakers were Messrs. W. R. Beadle (evening student) and G. Todd (resident).

Mrs. Botting and Mr. G. F. Ward rendered items. At the close the board entertained the students at a social hour."

The life of man upon earth is a warfare; and it is much better, in the midst of enemies and dangers, to be acquainted with one fortress than with many inns. He that knows how to pray may be pressed, but cannot be overwhelmed.—Robert Leighton.

It is nothing but self-deception to suppose that the kingdom of God will reach its perfect development in this age. Nay, just as the individual Christian, even though he has the first-fruits of the Spirit, must long for the promised adoption and redemption, so the whole creation must await with us the revelation of the glory of God in the day of Jesus Christ. As the kingdom of God only enters into the world and into each human life as an entirely new creation, so will it only be completed by our Lord's second coming. The society that Jesus founded must never forget that the whole testimony of revelation concludes with the words, "Behold, I come quickly!" All the labors of Christ's people certainly have a decisive influence in bringing about that coming, though we can never know when it will be. Our work and our prayers, our expectations and our zeal in service, are in reality but a confirmation of that entreaty, "Even so, come, Lord Jesus!"—Bishop Ludvig Ihmels.

On Tuesday evening, despite the great heat, the Masonic Hall, Collins-st., Melbourne, was well filled with people eager to hear Dr. J. L. Brandt, preacher of the Swanston-st. church, and Mr. J. S. Langley, secretary of the Rationalistic Association of Australia, discuss the subject of the resurrection of Jesus Christ from the dead. Bro. Brandt spoke of the facts and institutions of our religion which are based on faith in the resurrection; of the persistence and triumph of Christianity in the face of opposition and persecution, and of the authenticity and testimony of the New Testament Scriptures. Mr. Langley made use of the supposed discrepancies in the gospel narratives, of similarities in pagan mythology, and of the "conclusions" of Higher Criticism, which were said to show that belief in Christ's bodily resurrection was being abandoned by Christian scholarship. In succeeding speeches these objections were reiterated by Mr. Langley, and as far as time allowed considered by Dr. Brandt. On the motion of the debaters a vote of thanks was accorded to Bro. R. Lyall for his able chairmanship. In acknowledging this, the audience were thanked for the attention given throughout the discussion.

Sunday, November 20, 1927, marked the close of one of the most unusual and significant pastorates in the history of the Disciples of Christ, says the "Christian Evangelist," U.S.A. Dr. E. I. Powell, who has served the congregation of First Christian Church, Louisville, Kentucky, for over forty years retired from active work. The church did a very gracious and lovely thing, and yet something that they felt was no more than his due, in making Dr. Powell pastor emeritus on a salary of \$5,000 per year for the remainder of his life with no responsibilities or duties whatsoever. For some time Dr. Powell had not been in good health. On account of his age it did not seem likely that he would be able to recover sufficiently to carry on the work of the church. The congregation felt that in justice to him they could not ask him to keep on with the work when he was not strong enough to do it. This retirement brings to an end one of the longest, if not the longest uninterrupted pastorates in the history of the Disciples of Christ. Dr. Powell came to First Christian Church in 1887 at the age of 27. Without interruption he has served this one congregation. His ministry has been notable. He has made First Christian Church known throughout the brotherhood, and has been one of our national leaders, has contributed largely to the life of the city, and is known as "the first citizen of Louisville."

John Hindle.

On Thursday morning, Dec. 29, Bro. John Hindle passed to be with Jesus, at the age of 71 years. The funeral, which was held on Friday, Dec. 30, was a large one, many friends both of the church and business world attending. A service was held at the Tabernacle at 1.45 p.m., Bro. Ira A. Paternoster conducting. Bro. T. Hagger led in prayer, and Bro. A. E. Illingworth read suitable Scriptures. Bro. G. T. Walden, a friend of Bro. and Sister Hindle for more than forty years, spoke of the long membership our late brother held with the church, and of his sterling character, his good words and loving nature. At the graveside Bro. Walden led in prayer, and Bro. Illingworth testified of his



The Late John Hindle.

close and loving association with Bro. Hindle during his term as minister at the Tabernacle. Bro. Paternoster then committed the body to the earth, in sure and certain hope that the dead in Christ rise to everlasting life through the Lord Jesus Christ.

On Sunday evening, at the Enmore Tabernacle, a memorial service was conducted by Bro. Paternoster, with Bro. Walden assisting. Bro. Paternoster spoke from the text, "For Me to Live is Christ, to Die is Gain." He referred to the fact that Bro. Hindle was the son of a preacher, and had all his life been the preacher's friend. His memory would long remain at Enmore, and like Abel of old, "he being dead yet speaketh."

The very sincere sympathy of the church is extended to Sister Hindle, and to the two daughters, Mrs. T. Jackson and Mrs. G. Saxby. We know they will be comforted by the Holy Spirit, and as they think of the splendid service given to Christ and his church and to humanity generally by their loved one, they will feel glad that he is now resting free from his sufferings, and is "forever with the Lord."—I. A. Paternoster.

AN APPRECIATION.

I knew Bro. J. Hindle more or less intimately from the days of my youth. It was not, however, till I came to New South Wales about 27 years ago that I became more closely associated with him. He was always a friend and an admirer of my own father, and often cheered me by speaking very kindly words of appreciation about him.

I found him a true and genuine friend from the beginning of my ministry at Petersham, N.S.W. He came to my welcome meeting, invited me to his home, came often to the ser-

VICES to see how I was getting on, and gave me words of advice and encouragement. He was at that time a prominent business man and a tower of strength to the N.S. Wales brotherhood. He and the Bardsley family were influential members of the Enmore church, and their wide, generous sympathies were a benediction not merely to the local church, but to all the churches. This continued till the day of his death, and thank God, still remains.

Mr. Hindle loved his home, his wife and family, and I am glad to have shared their friendship and hospitality. I had the privilege of marrying his two daughters, and these happy functions will ever remain a bright spot in my memory.

It was a treat to listen to Mr. Hindle talking about the success of men, who, figuratively speaking, went from "Log Cabin to White House," or rose from lowly circumstances to positions of trust and responsibility in state or church. He waxed eloquent whenever he spoke about the possibilities for young men in this country. He could rise to great heights in his advocacy of any good cause which won his approval. I shall never forget the able and inspiring way he lifted the debate at one of our Federal Conferences in Adelaide when pleading for financial support for the College of the Bible. It was a thrilling experience.

During my seven years' ministry at Enmore he was a splendid supporter, a regular attendant, a keen listener, and a fine example both to preacher and congregation. I prized his commendation and profited by his criticism. He enriched my life with his friendship. He shared with Mrs. Hindle a desire to advance not simply the cause at Enmore, but throughout N.S.W. and the Commonwealth.

He was a man of faith and vision, and whilst he admired "successful" men, he thought far more about "good and noble men," and made "character building" supreme. He heard and heeded the Saviour's words, "He that heareth these sayings of mine and doeth them, builds on the Rock." He was careful about his spiritual foundations, and held high Christian ideals for his life to come. He will be greatly missed, but his fine testimony remains for us a precious heritage. May God bless his loved ones.—A. E. Illingworth.

SELECTED

Daily Scripture Readings

FOR THE YEAR.

Arranged by Geo. O. Tease.

Other features.—How to Use the Bible; Some Useful References; Three Ways of Giving; Some Prayers of Scriptures; etc.

3d. copy; 12, 2/6; 50, 9/-; 100, 15/-.

Austral Printing & Publishing Co. Ltd.,
528, 530 Elizabeth-st., Melbourne.

Modern Parables.

THE GARDEN.

In the pursuance of my daily tasks I am required to traverse many highways and by-ways of this great city. And this have I noticed that some people have beautiful gardens, and some have gardens not so beautiful, and some have no garden at all.

And it came to pass that I called one day upon a certain man. And his garden was a picture, and mine eyes feasted upon it, and my heart was glad at the sight thereof.

And I spake in this wise unto him who owned the garden: "Tell unto me the secret of these beautiful flowers." And his smile was that of one who knows. And he answering made mention of superphosphates and carbon and lime and hydrogen and various other things I have forgotten. These were for the texture and for the color and for the strength of plants and flowers. And as he spoke I perceived that one of the essential things to successful gardening was study. And when continuing he spoke of digging the soil to a certain depth and of waiting a certain time before planting. I learned that hard work and patience were two other essentials to successful gardening.

And when he had finished I thanked him for his discourse and once more admired his flowers. And for my admiration he gave unto me a bunch. And he was glad. And I was glad. And my wife was glad. And I went home to think of his garden, and of his discourse, and of his goodness.

And this have I perceived that many folk fail at gardening because they know not whether carnations needeth soot or lime. And others because hard work is a stranger unto them. And yet others because they possess not the virtue of patience.

And as I consider this matter I think that life is a garden, and all those good things that men seek are the beautiful flowers. And these flowers are like unto the flowers of the garden

THE BOOK FREE

to the people of Victoria. Many wonder how it can be done. To preach free the story of the Book is the ideal and claim of the Churches of Christ in Victoria.

Thousands have not heard our presentation of the Book.

An Offering from Every Member is solicited by the

VICTORIAN HOME MISSION DEPARTMENT

Help new work—maintain existing fields—by generous support.

Vic. Churches of Christ Home Mission Dept.

William Gale, Organiser & Secretary,

McEwan House, 343 Lit. Collins St., Melbourne

The State Savings Bank of Victoria

THE PEOPLE'S BANK

OWN YOUR HOME — WHY PAY RENT?

HOUSING ACT LOANS

The Bank builds houses for persons whose income does not exceed £400 a year, and who do not possess a house.

Cash deposit £50 per home. Repayments equal £1/4/7 per week on home costing £850, including land.

Full particulars at Head Office or any Branch of the State Savings Bank.

Head Office:
139-153 ELIZABETH ST., MELBOURNE

GEO. E. EMERY,
General Manager

in this respect that the things necessary for their production are the same. For he who would possess them must study and work and be patient. And so many fail because they lack even one of these three.

And this do I say unto all men: If thou wouldst succeed in thy noble ambitions and healthy desires, then be not afraid to burn midnight oil in thy study, neither shrink thou from arduous toil, and in all things be patient. Thus shalt thou have life's lovely flowers.

And in particular, if thou wouldst grow forget-me-nots, then study the needs of thy fellows, spend thyself for them in service, and be patient in misunderstanding. Then shalt thou have, indeed, those beautiful blooms that span eternity.—X.

THE HINDU BOY'S GIFT.

A gift has come to us over the seas—
A gift of beautiful, bright rupees;
And who do you think has sent us these?
Was it one of the rajahs, rich and grand,
Who lives in that wonderful far-off land—
The land of the simoon, sun, and sand?
Or was it some Brahman, who has thrown
For ever away his gods of stone,
And worships the Christian's God alone?
Or was it the viceroy, who controls
The destiny of those millions of souls
From Khyber to where the Hoogly rolls?
Nay, none of them all; nay, none of these
Has sent us this royalty of rupees,
From this strange sun-land over the seas.
Who was it then? Listen, and I will tell;
For surely 'tis something to ponder well,
Till the truth of it makes our bosom swell.
'Twas an eight-year-old, brown-faced Hindu
lad,
Made gift of the four rupees he had,
To help us at home, for he was sad
Because he had heard his teacher's fear,
That the work of the children over here
Might wane with the waning of the year.
And therefore he brought his four rupees;
And earnestly whispered, "Sahib, please
Send this for the work beyond the seas!"
Sweet, innocent faith, that did not doubt
That his four rupees would help us out
Of the troubles that compass our work about!
Ah! think of it, Christian child!
Can you let this heathen of Hindustan
Do more than you for his fellow-man?
Christ, save this orphan, who of his store
Gave all to aid us, and may his four
Rupees increase to thousands more!
—Gospel in All Lands.

Foy & Gibson's

**Specialise in the Manufacture
of CHURCH and
SCHOOL FURNITURE**

Church Seats, Reading Desks, Pul-
pits, School Forms, Dual Desks,
Tables and Presses are our
specialty

ESTIMATES SUPPLIED — Ring J4151
or Write for Representative to Call

FOY & GIBSON PTY. LTD.
Smith St., Collingwood

**Stained Glass
Memorial Windows**

AND

**Plain Leadlight
Church Windows**

FITTED WITH
PATENT VENTILATORS.
Designs on Application.

**Brooks, Robinson
& CO. LTD.**
59-65 Elizabeth St., Melbourne.

**Australian Baptist Foreign Mission
BOOK DEPOT**
486 Albert St., East Melbourne
(Note new address—2d Trams almost pass the door).
Our new and commodious Book Room is
now open for inspection.

Bibles for all ages to suit all sights.
Gift Books for children. New supplies just
opened. Some charming and attractive books.

New Supplies of Popular Books—
"The Christ of the Indian Road" (Jones) 3/6
"What Christ means to Me" (Greenfell) 2/6
"Christian Fellowship in Thought and
Prayer" (Basil Matthews) - 2/-

Sunday School Rewards—New and clean
stock of the latest productions of the best
publishers. We select for country buyers.

Missionary Books—A very choice and wide
range of the best Missionary Books. Our
greatest speciality.

F. W. Borcham's world renowned essays. We
stock them all.

The Best
for all...
Occasions

**GRIFFITHS
TEAS**

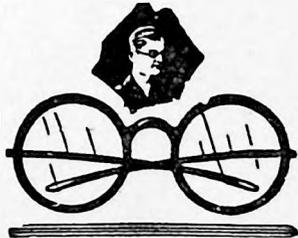


W. A. FORDHAM
House Painter & Decorator
260 Riversdale Rd., Mid. Camberwell
Estimates Submitted for All Classes of Repairs.
'Phone W 1403

CHARLES R. FURLONGER
Solicitor, Etc.

METROPOLITAN BUILDING, 56 HUNTER ST.,
SYDNEY
'Phone B 2750. Residence JX 1456.

**HOW ARE
YOUR EYES?**



**DO THEY NEED
ATTENTION?**

Do you see with equal clearness with both eyes? Try it by covering one
and try reading from a distance. If you have any doubt, if you get
nervous headaches, or feel eye strain, come in and let us give you a thorough
examination. 'Phone 6778 Cent. for an appointment.

E. WOOD & Co. Pty. Ltd. Certified
Ophthalmic Opticians

**95 ELIZABETH ST.
MELBOURNE**

News of the Churches.

Western Australia.

Maylands.—The church officers conducted the prayer meeting on Dec. 21; about 40 members were present. Bro. J. Rhodes gave the address. A business meeting followed, at which Bro. Wakefield was appointed for a further term of twelve months.

Queensland.

Maryborough.—Bro. E. Snow exhorted in the morning of Christmas Day and preached at the gospel meeting. On January 1 Bro. Alan Price spoke twice. Sister Mrs. Rankin is very ill in hospital.

Gympie.—On Sunday, Jan. 1, Bro. S. Vanham preached an excellent sermon on "The Religion of the Heart." A married man, who had recently been received into fellowship, but had fallen away, re-consecrated himself to Christ.

Annerley.—Bren. Reeve and Rothery conducted the meetings during a two weeks' visit made by Bro. Young to Ma Ma Creek church. Their assistance was much appreciated. On New Year's Day Bro. Young delivered a seasonable message in the morning. At night, with an audience which filled the chapel, the church was privileged to welcome Bro. and Sister Anderson and Pearl. Bro. Anderson gave an intensely interesting account of the work and conditions in China. The congregation enjoyed Pearl's sweet solo. Bro. Young has entered his fifth year of service.

South Australia.

Glenelg.—Holidays affected attendance. Bren. Rogers and Omsby, with families, went to Melbourne. On Christmas Day the schools combined for a special service in the Methodist church. Bro. Edwards addressed the gathering. A married lady was baptised at the evening service. Splendid gathering and interest at night service on Jan. 1.

Cottonville.—The kindergarten Christmas tree was held on Dec. 20. On Christmas Day Bro. R. J. B. Butler, a young missionary student, delivered the gospel message. The new organ was appreciated. The church has been using an organ kindly lent by one of the officers. Splendid meetings on Jan. 1, when Bro. C. P. Hughes commenced his ministry with inspiring messages.

Fullarton.—Meetings the last two Sundays showed the effect of holidays, but kinder dept. had 56 present. A fine Christmas tree was arranged, when about 70 children and 50 adults were present and gifts were distributed. The Bible School is starting practice for anniversary. The whole of the work is in good heart, with wonderful prospects. Average attendance at morning meeting, about 120; at night about 140. Bro. Graham's addresses are inspiring and convincing.

Queenstown.—A united watch-night service was held in the chapel. Mr. Joyce, the Port Congregational minister, gave an address. At the morning service on Jan. 1, Bro. English, a student from Glen Iris, gave an interesting talk. Bro. Brooker spoke to the school on "Christmas and the New Year." In the evening Bro. English spoke on "The Way of the Cross." Morning and evening services were well attended. All were glad to see Mrs. Smith and Miss H. Hales, two members who have been away for some weeks through sickness. On Jan. 8, Bro. Brooker spoke to the church on "Another Letter," (2nd Cor.). In the evening he spoke on "God's Power and Man's Wisdom."

Maylands.—Meetings during holidays were small. On Sunday evening, Dec. 18, a full choral service was enjoyed, the choir rendering several Cornish carols. At close one young lady and four young men were immersed. All were senior scholars from Bible School. After the service the choir journeyed to the Old Folks'

Home at Magill, repeated the choral service, and distributed sweets to the inmates. On Christmas Sunday the choir rendered special anthems. Miss L. Birchmore, L.A.B., and Mr. A. Penrose, A.M.U.A., sang very acceptably. On Jan. 1 Bro. and Sister R. Enniss, with their daughter, were present at the morning service. The Bible School had excellent attendances during vacation. Church and auxiliaries are now being organised for a mission to be conducted by Bren. Hinrichsen and Pratt during March.

Gawler.—Meetings on Christmas Day were good. On Christmas eve Sister Miss Doley, superintendent of the kindergarten department, gave an afternoon to the kinders at her home. Bro. E. J. Killmier gave a good address on Christmas morning. A young man was received into fellowship. Meetings were small on New Year's Day. Bro. Oram gave appropriate messages. The church and Bible School gave a "kitchen evening" to Sister Eva Taylor on the eve of her marriage to Mr. Roy Parkes. Bro. Oram presided, and presented to our sister a fine collection of articles. The wedding took place in the chapel on Jan. 7, Bro. W. G. Oram officiating. Mr. and Mrs. Parkes will reside at Port Germain, S.A., where Mr. Parkes will have charge of a school. Meetings on Jan. 8 were good, especially in the evening, when the preacher spoke on "Clearing up the Rubbish."

Victoria.

Montrose.—During the past month, meetings have been well attended, with a large number of visitors. Bro. Atkins, of the College, is giving excellent addresses. The Sunday School is maintaining a good average attendance.

Hampton.—Bro. Buckley spoke on Sunday morning. Bro. Cust was welcomed by transfer from Swanston-st. At night Bro. Arnold, returned from vacation, preached the gospel and conducted a baptismal service.

Ormond.—Nearly all members have returned from holidays. Under the guidance of Bro. R. Baker the church looks forward with every confidence. Bro. and Sister Brown, who have left the district for Preston, are missed.

Croydon.—On Sunday, Jan. 8, Bro. A. J. Ammon's subject, "Which is the Right Church?" was greatly enjoyed in the evening. Four new scholars were welcomed to the Sunday School. The church is making steady progress.

Warragul.—One was received into fellowship on Sunday morning. Splendid meetings, and inspiring addresses by Bro. Wigney. At the gospel service Bro. Wigney spoke on "Transformed Lives." He left for holidays on Jan. 9.

Carlton (Lygon-st.).—Bro. W. H. Clay spoke on Sunday morning on the claims of the Social Service Department. A young man was received by letter. At night the address of Bro. A. G. Saunders, B.A., was entitled, "If the master of the house had known."

Melbourne (Swanston-st.).—The last three Lord's days' meetings have been affected by holidays, but the presence of visitors, who have been very welcome, has compensated in some measure for the absence of regular attendants. Dr. Brandt has delivered some good messages.

Brunswick.—The preacher, Bro. A. McNeilly, was welcomed back on Jan. 8 after illness. A cheering letter was read from aged Sister Mrs. S. Nash. Bro. McNeilly's exhortation was on "A Challenge from God." His evening topic was, "A New Testament Conversion."

Yarrowonga.—On Sunday night a young man and his wife were immersed. Attendances at the gospel services are improving. A solo was sung by Sister Pratt. At a very fine gathering

round the Lord's table in the morning a splendid exhortation was given by Bro. Pratt.

Pyramid Hill.—Bro. Methven is attending to the work every alternate week till Feb. 1, when, to the deep regret of Boort and Pyramid churches, he will leave to take up the work at Kaniva. The H.M. Committee is making arrangements for carrying on here.

Dunolly.—There were good meetings on Dec. 25, and meetings on Jan. 1 were well attended, when Bro. Paternoster gave an interesting address and a young man was baptised. On Dec. 21 the kindergarten scholars were given a Christmas tree. On Jan. 1 the S.S. was well attended.

Drumcondra.—Splendid meetings on Jan. 8. Record attendance at Bible School. With the object of obtaining new scholars a red and blue competition has been commenced amongst the members. Big attendance at gospel meeting, Bro. Banks speaking on "The Baptism of Jesus." Five who had confessed Christ were baptised.

Fitzroy.—Bro. Boettcher has commenced his labors with the church, but is at present on vacation. A Christmas tree was held by the Sunday School. During absence of the preacher the following have helped:—Bren. Andrew, R. Saunders, Thompson, Hastings and F. T. Saunders. An enjoyable S.S. teachers' picnic was held at Mordialloc on Jan. 2.

South Melbourne.—During the holidays meetings have not been quite so large, but the spirit of brightness has been maintained. There were several visitors. Last Sunday morning Bro. Jas. Waterman delivered an excellent talk on "The Application of Speech in Christian Principles." The Bible School and kindergarten continued with happy sessions.

Parkdale.—During the holidays the church had fellowship with many visitors. On Christmas night a musical service was held. One of the officers, Bro. Sampson, who met with an accident six months ago, was able, with the aid of crutches, to attend again. Meetings on Jan. 1 were the best during Bro. Stewart's ministry; 77 broke bread, and 110 were present at night.

Echuca.—Attendances are keeping up well, due to Bro. Hilford's consistent assisting and hard work. During the holidays the young people's club gave a Christmas tree; every child in the school, and a number of others, received a prize gift. On Jan. 8 Bro. Hilford took the services at Rochester. Bren. Woolnough and Payne conducted the services at Echuca. It is a pleasure to report that none who came in through the mission have lost touch.

Castlemaine.—Meetings are well attended. On Sunday, Jan. 8, Bro. Clipstone gave a fine address on "Why are You Not a Christian?" Among many visitors during the holidays were Mrs. Coekroft, of Ultima, and Mrs. J. Brammer, of Footscray, each of whom rendered a solo on Jan. 1. The church regrets the departure of Mrs. W. Hall, who for a number of years was organist of the church. She was presented with a dinner and set of stainless cutlery.

Warrnambool.—Watchnight service on Dec. 31 was well attended. On Jan. 1 there were good services, with several visitors from a distance. Bro. White, of Ascot Vale, presided. Certificates for unbroken attendance on Sunday morning by members of Young Worshipers' League were given to Pearl and Glenda Shields and Norman Fisher. During Bro. Fisher's absence on holiday Bro. G. T. Fitzgerald, of Ballarat, will be the preacher, as he is spending a holiday here.

Box Hill.—Fred Williams and Archie McGregor, Bible School boys who recently confessed Christ, have been received into fellowship. On Dec. 25, Bro. Combridge, of Surrey Hills, exhorted in a fine way. Good addresses from Bro. Allan on Jan. 8. A young woman made the good confession. A gospel solo by Bro. Hilton Williams was appreciated. Bro. and Sister Allan and family left for a two weeks' holiday on Jan. 9. Building operations in connection with the new chapel are well advanced.

Boronia.—Very good meetings during the holidays. On Dec. 25 and Jan. 1 Bro. Clay was the speaker. The church is pleased to welcome back Bro. E. L. Williams on his return from the country. Last Lord's day Bro. Williams and several members met for the breaking of bread in the home of Sister Mrs. Ellis, who has been laid aside for many months.

Cheltenham.—On Sunday morning a feature of the fine meeting was the large number of visiting brethren present. Good school, kindergarten, and Bible Class. At the large evening service Bro. W. H. Clay was present as song-leader, and Bro. Val. Wolf as soloist. They were a great help. Bro. D. Wakeley preached on "Our Position and Plea." It was cricketers' parade night.

Surrey Hills.—Bro. P. A. Dickson gave the exhortation last Lord's day morning. Four were received by letter—Bro. and Sister Brown, from Glenferrie; Bro. Arthur, from East Kew; and Sister Arthur, from Bamba-rd. In the evening Bro. Combridge delivered a stirring gospel message on "Love Triumphant." Gratifying attendance at each service. Most of the church auxiliaries are in holiday session.

North Richmond.—During the holidays attendances dropped considerably. Meetings last Lord's day were better. Bro. A. Cameron closed his ministry with the church, and both services were all that could be desired. The church desire for Bro. and Sister Cameron and family God's blessing in their new sphere. Sympathy is extended to Bro. J. and Sister E. Freeman and family in the loss of their mother, who was called home last week.

Wangaratta.—Fine meetings on Sunday, Jan. 8. Bro. W. Jackel, from the College, spoke in the morning. Bro. Hinrichsen's sermon at night was entitled "The Great Physician." During the holidays there were a number of visitors, amongst whom were Mrs. E. C. Hinrichsen and her mother, Mrs. Wendorf, president of Queensland Sisters' Conference. A fine women's mission band has been organised, and an address by Mrs. Wendorf was greatly enjoyed.

Wedderburn.—On Dec. 25 nice meetings were held, and many former members had fellowship. On Jan. 1 meetings were up to standard. The New Year messages of Bro. Mudford were inspiring. In the afternoon of Dec. 18, at the Bible School, parents attended to witness distribution of attendance certificates and seals for another year of full attendance. Bro. Mudford was invited to stay with the church for a further term, but has accepted a call from another field. Deep regret is felt by the church and community because of our brother's intended departure at the end of March.

Shepparton.—Fine meetings for Christmas and New Year services. The church had the fellowship of many visitors. On Dec. 28, in the presence of many witnesses in the chapel, the marriage of Bro. F. J. Funston and Sister Ivy Watson was celebrated, Bro. Larsen officiating. In Bro. and Sister Funston the church loses two faithful members. They will take membership at Bendigo. Bro. Larsen's faithful preaching is bearing fruit. During the past two Sundays two young men and a member of the Bible School have decided for Christ. All were received into fellowship on the 8th. Endeavor meetings are an inspiration to many.

Essendon.—Meetings have kept up fairly well throughout the holiday season. Bro. Sivyer exhorted on Jan. 8. One was received by faith and baptism. Visitors included Sister Burden and family, from N.S.W. At the gospel service Bro. Sivyer gave a splendid address. Church auxiliaries have had a good year. Through the aid of Ladies' Guild the church has been enabled to pay £100 off the building debt. Bro. Sivyer has intimated to the church that he will be concluding his ministry in March, having accepted a call to Nelson, N.Z. The Kappa Club had a most enjoyable camp during the holidays at Healesville; Bro. B. J. Kemp had the oversight.

Warracknabeal.—Meetings have been good until the past two weeks. A number are on holidays, and much sickness prevails. An enjoyable evening was spent on Dec. 21, when each scholar of the kindergarten and Bible School received a gift from a Christmas tree. The services of Bro. D. Jones and J. Chivell during the past few weeks have been much appreciated. The Bible School rally has improved attendances and won many new scholars. Bro. Andrews is preaching a series on "Little Books of the Bible." After a splendid address last Lord's day evening from "Obadiah; a Message for people who Stand Aloof," a young married man took his stand for Christ.

Preston.—During the past few weeks attendances have been satisfactory, although many have been absent through the holidays. Bro. Dawson's addresses have been excellent and helpful. On Sunday evening, Dec. 18, the choir rendered special Christmas music, and during the afternoon Father Christmas visited the kinders and showed his generosity to the children. On Sunday, Jan. 1, Bro. Dawson was absent; Bro. Garth ably exhorted in the morning, and Bro. Knight preached a fine gospel sermon. The church regrets that Bro. Dawson is retiring from the work at the end of February. Among visitors have been Sister Mrs. Way, Bro. B. Greenway, Bro. and Sister Wenke and family, from N.S.W.

New South Wales.

Paddington.—The new year was opened with two very nice services, Bro. Chapple speaking, and after a very earnest message in the evening one young man confessed Christ.

Belmore.—Church meetings have kept up well during the holidays, and addresses by Mr. Reece, of N.S.W., Bush Missionary Society, and Bro. P. E. Thomas have been much appreciated. Dec. 18 was decision day in the Bible School. Bro. P. E. Thomas addressed the scholars, and twenty-six young people decided for the Lord.

Railway Town.—Bro. E. G. Warren on Christmas morning delivered an inspiring address on "Christ's Wonderful Titles." On New Year's morning Bro. A. Clark gave a good address. Bro. Chapman, from Berri church, S.A., was a visitor. All sympathise with him and his family in the loss of his mother. A splendid spirit of Christian fellowship prevails.

Broken Hill.—Two delightful picnics were held during Christmas holidays. A terrific dust storm spoiled attendance at watch-night meeting, but the service was helpful. Bro. Warren has baptised Mr. Will Harris, who will be a splendid help in church and school. A Junior Endeavor Society has been organised. New scholars are coming to the school. The evangelist is kept busy at the public hospital.

Petersham.—December was a very busy month in the Bible School. The school is fortunate in its band of capable teachers. The visit of Father Christmas to the chapel was enjoyed. A Christmas concert was a success. Among visitors recently was Bro. Stiddson, of W.A. On Christmas Day the post box was opened in the Bible School, and greetings distributed to the various scholars and teachers. Bro. Arnott preached appropriate New Year messages.

MARRIAGE.

PASSMORE—CHISLETT.—At Church of Christ, Merbein, Vic., on Dec. 14, 1927, Henry James, only son of Mr. and Mrs. J. Passmore, of Merbein, to Margaret Bertha, eldest daughter of Mr. and Mrs. A. J. Chislett, also of Merbein, Mr. C. Orford officiating. Mr. and Mrs. Passmore will reside in Merbein.

TO FARMERS AND STOREKEEPERS.

Youth, nearly sixteen, genuine church member, absolutely reliable, seeks position in country. Christian home desirable. Highest personal references.—Elder, Austral Co.

COMING EVENTS.

JANUARY 11 and 15.—Oakleigh. First Anniversary of Bro. Mudge's ministry. Wed., 8 p.m., Social Re-union. Sunday, 11 a.m. and 7 p.m., Special Services. Home-coming Day. Every member present. All old members and friends cordially invited. Come.

JANUARY 21.—Saturday, 3 p.m., North Sydney Church. Setting of commemoration stones by S. J. Southgate (Conference President) and R. O. Sutton. Speaker, Thos. Hagger. Musical items. Afternoon tea. Offering for Building Fund. Come (or send) over to North Sydney and help us. F. A. Horsey, Secretary, Ashmore-ave., Pymble, N.S.W.

JANUARY 21 and 22.—Opening of Kyneton Chapel. Arrange to be present at the opening of the new Church of Christ Chapel at Kyneton on Saturday afternoon, Jan. 21, and at the special Sunday services on Jan. 22. Meals provided. Good motor trip.

JANUARY 22 to FEBRUARY 12.—Jackel-Elliott Mission. Tent corner Church and Albert-sts., South Richmond. We ask for the prayers and presence of the sister churches.

JANUARY 29.—Cheltenham Church of Christ. Hinrichsen-Brooker Great Tent Mission, commencing Sunday, Jan. 29. Brethren everywhere invited.

PUBLIC DISCUSSION, MASONIC HALL, COLLINS-STREET

Between

DR. JOHN L. BRANDT,
Minister Church of Christ, Swanston-st., Melb.,
— and —
MR. J. S. LANGLEY.

Secretary Rationalist Association of Australia.

Tuesday Evening, January 17, 8 o'clock.
Subject, "Is Jesus the Christ the Son of God?"
Negative, Mr. Langley; affirmative, Dr. Brandt.

Admission—Reserved Seats, 1/-; unreserved, 6d.

All surplus above expenses to Melbourne and Children's Hospitals.

Tickets obtainable from W. C. Craigie, 265 Lit. Collins-st., Melbourne, and Austral Publishing Co. Ltd., 530 Elizabeth-st., Melbourne; also at Masonic Hall on night of meeting.

WANTED.

To hear of mother and daughters, sisters, or friends, refined, desirous of entering business which would yield splendid income. Quick returns. "Confidential." Austral.

OPENING KYNETON CHAPEL.

Would intending visitors kindly notify the secretary before Jan. 19, so that accommodation and meals can be arranged?

VICTORIAN DEPARTMENT OF SOCIAL SERVICE.

Parels have been thankfully received at the Burnley Depot from the following sources since last acknowledgment was made:—Bayswater, Cheltenham, Malvern (2), Dunolly (2), Surrey Hills (3), Oakleigh (4), Essendon J.C.E. (4), Snow's, Glenferrie, Middle Park (2), Mrs. R. Lyall (2), General Dorcas, Doncaster, Prahran (2), Moreland (12), Boort, Ormond (2), Moreland, Swan Hill, Flinders-st., Carnegie, Mentone (2), Mont Albert, Tooronga.

The department has for sale glass jars suitable for jam or fruit: 10 lb. size, 1/- each. These are ridiculously cheap. Also a tent, 8 x 10, with fly. No reasonable offer refused.

Those employing labor of any kind are urged to get into touch with the secretary. Good tradesmen, office hands, laborers, watchmen, lift-men, typists and office cleaners waiting.

The department is urgently in need of funds to meet the many claims that are being made from necessitous cases.

Secretaries are urged to complete registration cards for the "Purchases Scheme" as soon as possible and return to the secretary, Will H. Clay, 49 Elizabeth-st., Melbourne.

OBITUARY.

MORRIS.—On Dec. 12, at the home of her daughter, Mrs. F. Lambert, Willoughby, N.S.W., after several weeks' illness, Sister Mrs. Morris, relict of Bro. Thomas Morris, passed to higher service. The parents were members of the Elizabeth-st. church, Sydney; and as a young girl in 1880 she was baptised and joined the church in that place. In 1883 she married Bro. Thomas Morris, and they continued in membership at Elizabeth-st. and City Temple until 1900, being highly esteemed by the Sydney members for their sterling Christian character. Removing to Victoria they united with the church at Ballarat, and later with Swanston-st. After the death of her husband in 1922 Sister Morris returned to Sydney, and during her remaining years was in membership at Chatswood. A son, Bro. Thomas Morris, of Ormond, Vic., and daughter, Sister E. Lambert, of Chatswood, mourn their loss. Sister Morris was much loved in the church, and by her life of unselfish devotion commended the cause of her Master. She was a patient sufferer, and her perfect confidence in the ever-living Christ bore a beautiful testimony to his faithfulness. The body was laid to rest at Rookwood on Dec. 13, the writer officiating. We commend the dear ones to the God of all grace and comfort.—J. Whelan.

BEAUTIFUL WEST ULVERSTONE, TASMANIA.

Delightful Home for paying guests, close to beach, river and town. Apply Mrs. W. H. Nightingale, South-rd., West Ulverstone, Tas.

CHURCHES OF CHRIST COLLEGIATE SCHOOL,

Magill-rd., Corryton, South Australia.

PRINCIPAL, ROBT. HARKNESS, B.A.

Day and Boarding School for Girls.

First Term for 1928 Begins—
TUESDAY, FEBRUARY 14.

Prospectus Forwarded Upon Application to the Principal.

HARTLEY G. RYAN

LL.B.

Barrister & Solicitor

418 Chancery Lane, Melbourne

Private Address: 12 Miller Grove, Kew
Phones { F 3827
Haw. 1799

LAMP HOSPITAL

Motor, Railway,
Household Lamps,Primus Stoves, Painters' Blow Lamps.
Motor Radiators, Guards, Wind Screens.
Copper Asbestos Gaskets.

MOTOR RADIATOR MFG. CO. Phone: CENT. 5758

(H. B. Robbins)

LATROBE ST., 1 door from Elizabeth St.

Secure Comfortable Vision
VISIT
W. J. AIRD Pty. Ltd.
The Reliable Optician
314 Collins St., Melbourne
(Col. Mutual Life Bldg., cr. Elizabeth St.)
Phone 6937. (4th Floor, take Elevator)

J. FERGUSON & SON

(E. J. Collingal)

Funeral Director

660 HIGH ST., THORNBURY PHONE N°ote 1771

77 HIGH ST., WESTGARTH

122 WHITEHORSE Rd., BOX HILL

Phone Box Hill 665

Orders promptly attended to. Up-to-date Motor Service.

SHOP BY MAIL - - SATISFACTION GUARANTEED

SEND FOR CATALOGUE AND COMPARE PRICES

9ct. GOLD
15 JEWELSThis High Grade
15 Jewelled Lever, fitted to 9ct. Gold Fancy Case
and with Strong Gold Expanding Bracelet.
3 Years Guarantee, £21/7/6 Others £4, £5Every Article
purchased from
us is Guaranteed
and if you
are not satisfied
we will return
money
in full.

57/6

9ct. GOLD
ROLEXThis Famous Rolex
High Grade Jewelled Lever Movement, fitted with Extra Strong Gold Expanding Bracelet, £4.10/-; with heavier Bracelet, £5/5/- Others from £3McMASTER'S
Jewelled Open Face
Gents' Nickel Lever
Watch
20/- GUARANTEED
2 YEARSBest Quality
Patent
Leather Bag
with Mirror
and Purse,
6/11

£4/10/-

Beautiful Quality Diamond
Cluster in 18ct. Gold and Pure
Platinum, £8/10/-
Others, £10 to £404 Diamonds of Splendid
Quality in 18ct. Gold and
Pure Platinum, £5/15/-
Others £7/10/- to £25This Beautiful Quality Diamond
Ring, 18ct. Gold and Pure Plat-
inum, Usually £13/10/-
McMaster's Price—£10
Others £12/10/- to £503 Diamond Caravel
Ring in 18ct. Gold
and Pure Platinum.
A Bargain—£10
Others £5 to £504 Diamonds, Beautiful Quality
set in 18ct. Gold and Pure
Platinum, £15
Others £7/10/- to £40Beautiful Quality with 4
smaller Diamonds set in
18ct. Gold and Pure
Platinum, £12/10/-
Others £7/10/- to £30

P. B. McMASTER

TOWN HALL BUILDINGS, NORTH MELBOURNE, Vic.

(3 Doors Fitz's)

Est. 1858

PHONE F 3068

THE NEW DAY.

The COLLEGE OF THE BIBLE is
21 years old.

During its progress it has made con-
tributions of definite value to every
brotherhood enterprise.

The New Day dawns with insistent
calls for increased service.

Programmes for celebrating the nine-
teenth century of the church in
1930 require more workers in
every department.

The College is the source of supply
and must prepare to meet the
demand.

For this reason the College financial
resources need to be increased
NOW.

The College depends on the gifts of
members and churches.

Every member is cordially asked to
co-operate generously.

Will you help the College grasp the
opportunity of the New Day?

The College of the Bible

GLEN IRIS, VICTORIA, AUSTRALIA
CONTROLLED BY THE FEDERAL CONFERENCE

Principal, A. R. Main, M.A.

Send Donations to

Fred T. Saunders,

Organizing Secretary,

250 Tooronga Rd., East Malvern.

Phone, U 2964.

Ring up J 1441 EX.
and we will wait up on you
for Consultation and Instructions

LE PINE & SON

Funeral Directors

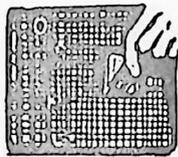
RICHMOND CAMBERWELL CANTERBURY HAWTHORN SURREY HILLS

AUSTIN SHOES.

For Ladies and Gents Pumps, Welts,
Machine Sewn. Stocked by Leading Re-
tailers throughout the Commonwealth.

Manufactured by
AUSTIN SHOES PTY. LTD.,
310-322 Johnston-st., Abbotsford, Victoria.

See Back Page for Rates of Small Advs.



The
Vest-Pocket
Cough
Remedy

CURE-EM-QUICK

In Little Black Pellets
SOLD BY ALL CONFECTIONERS
AS QUARTS & STOPS
MADE BY
A. FALLEN LTD
MELBOURNE.
6^D A Tin

Miss M. E. Pittman, L. Mus. A.,
(Univ. of Melb.)

Teacher of Singing

Phone, X 6473

"Brentwood," Hampton St.,
Hampton,
also Lygon St. Christian Chapel.

or c/o Allan's.

FOR SOFT WHITE HANDS
USE

Owen's Gipsy Balm

Secure a bottle before Winter
and prevent the
SKIN GETTING ROUGH AND
CHAPPED.

GIPSY BALM

Will also remove Stains on HANDS
incidental to household duties.

Price, 1/3 & 2/3, post 6d. extra.

Prepared only by

EDW^D G. OWEN, Chemist and
Druggist,

102 COLLINS ST., MELBOURNE.

—PHONE 2087—

PREACHERS' PROVIDENT FUND.

With which is incorporated the Aged and Infirm
Evangelists' Trust.

Established by the Federal Conference of the
Churches of Christ in Australia.

Members of Committee: W. E. Day, A. Morris,
T. E. Rofe, L. Rossell, F. S. Steer, J. Stimson
and W. H. Hall (Hon. Sec. and Treasurer).

Representative in Victoria: A. R. Lyall, Royal
Park, Melbourne.

Representative in South Australia: General S.
Price Weir, 2nd Avenue, East Adelaide.

Representative in Western Australia: D. M.
Wilson, 33 Carr-st., Perth.

The Objects of the Fund are:

- 1st. To assist financially Aged and Infirm and Retired Preachers.
- 2nd. To control and manage an Endowment Fund to which Preachers may contribute.

In order to do this effectively, the Committee needs the practical sympathy and support of all the churches and brethren throughout the Commonwealth.

Please forward contributions to W. H. Hall, 107 Pitt-st., Sydney, N.S.W., making money orders and postal notes payable at G.P.O., Sydney. Contributions may also be sent to A. R. Lyall, S. Price Weir and D. M. Wilson.

T. W. BURROWS,

CASH AND FAMILY BUTCHER.

Prime Corned Beef, Pickled Pork and Ox
Tongues.

Families waited on daily. Orders promptly
attended to.

The favor of your patronage and recommendation
respectfully solicited.

Canterbury-rd. (near Suffolk-rd.),
Surrey Hills.

*Phone: Canterbury 3457.

VICTORIAN DEPT. OF SOCIAL SERVICE.

Office—49 Elizabeth-st. (2nd Floor).

Benevolent Depot.—Church of Christ, Burnley-st., Burnley. Wednesdays, 2 till 4. Mrs. C. Gil in charge.

The Department offers free service in any social matter to the whole brotherhood. Write for advice in your trouble.

This is a work that should appeal to Christians everywhere. Send contributions to the Secretary, Will H. Clay.

Help us to Help Others.

SOCIAL SERVICE DEPARTMENT OF NEW SOUTH WALES.

Room 405, Rawson Chambers, Rawson-pl., Sydney.

Employment Bureau.—If you can offer work or desire work, let us know at once.

Clothing and Poor Relief Depot.

Hours: 9 to 5 daily.

The wholehearted co-operation, financial and otherwise, of the brotherhood will be appreciated.

—W. J. Crossman, Organiser.

Offerings for Foreign Missions

from Victorian Churches and Members
will be thankfully received by
J. E. ALLAN, Sec., 51 Watt-st., Box Hill.
*Phone: Box Hill 452.

Use MORE Printing

INCREASE Audiences and Interest

By Judicious Advertising

The Austral is at your service

528, 530 Elizabeth St., Melbourne

*Phone, F 2524

LEARN BY POST

(Pittman's Correspondence Courses.)

The subjects are Preaching, Speaking, Bible Study, Bible Analysis, Bible Doctrine, Church History, Christian Evidences, Grammar and Composition, Teacher Training, Elocution, Church Efficiency (for Presidents, Officers, Secretaries and Treasurers), Paul's Life and Work, Women of the Bible.

Terms: One Guinea per Quarter.

These lessons help towards efficiency in service, which should be the aim of all.

Enrol me as a Student in } Course.....
Send Particulars re }

Name..... Address.....

Fill in above, and post to

J. C. F. PITTMAN,

"Brentwood," Willis-st., Hampton, Vic.
(Enclose 2d. Stamp for postage.)

VICTOR G. COOK

Registered Architect and
Consulting Engineer

QUEENSLAND BUILDING, 84 WILLIAM ST.
Phone F 3400 MELBOURNE

Private Address:—92 Primrose-st., Essendon

Architect for New Churches of Christ
at Essendon and Thornbury.

ESTIMATES & SKETCH PLANS submitted
on Request.

Mr. Clifford C. Sharp

L.D.S., B.D.Sc. (Melb. Univ.)

Surgeon Dentist**HAS REMOVED TO**

HARLEY BUILDINGS,

71 Collins Street, Melbourne

(Cor. Collins & Exhibition Sts.)

Phone, Cent. 7255. Hours by Appointment Only.

JAMES DICK & SONS

Monumental Masons

6 WELL STREET, MIDDLE BRIGHTON.

PHONE, X 3646.

Works:

Cor. North & Hawthorn Rds., Caulfield.

Enquiries Invited. Estimates Submitted Free of Cost. Work Done in all Cemeteries.

Prompt Attention given to all Country Enquiries.

LYALL & SONS PTY. LTD.

Exporters of

PRESSED HAY,

CHAFF and

COLONIAL

PRODUCE.

Country Orders carefully attended to.

Special Attention Given to Seed Grain.

HEAD OFFICE AND MILLS:

39-51 Leveson St., North Melbourne.

BRANCH STORES:

1 & 3 Victoria Market, Melbourne.

CHAFF, HAY,**GRAIN and****PRODUCE****MERCHANTS****Australian Christian**

Published Weekly by

Austral Printing & Publishing Co. Ltd.

528, 530 Elizabeth St., Melbourne,

Victoria, Australia.

Phone, F 2524.

Editor: A. R. Main, M.A.

All Communications to Above Address.

SUBSCRIPTION—Through Church Agent, 9/- year. Posted Direct, 10/6. Foreign, 14/-. Cheques, money orders, etc., to D. E. PITTMAN, Mgr.

CHANGE OF ADDRESS—Send Old and New Address a week previous to date of desired change.

DISCONTINUANCE—Paper sent till Definite Notice of Discontinuance Received.

ADVERTISEMENTS—Marriages, Births, Deaths, Memorials, Bereavement Notices, 2/- (one verse allowed in Deaths and Memorials). Coming Events, 16 words, 6d., every additional 12 words, 6d. Wanted, For Sale, To Let and Similar Ads., 24 words, 1/-; every additional 12 words, 6d. Other Advertising Rates on Application.

TO USE

PAULINE**"Reliable" Paper Patterns**

is true economy and a wonderful help to the Home Needle-woman.

They are accurate, simple and always in good taste.

MANUFACTURED AT

195 Smith Street, Fitzroy, Vic.

P.O. Box 795.

References:
E.S. & A. Bank, Swanston-st.**H. Louey Pang & Co.** Pty. Ltd.

Fruit, Produce and Commission Agents,

172-176 LITTLE BOURKE ST., MELBOURNE.

Account Sales with Cheques sent daily, immediately after consignments sold.

Also at Victoria Market.

— Also —

LOUEY PANG & SAMUEL WONG Ltd.,
215 THOMAS-ST., HAYMARKET, SYDNEY.

Telegraphic Address—Banana, Sydney.

Fruit, Produce Commission Agents and Merchants.

Our premises are right opposite the fruit markets, where the central activities of the fruit trade are being operated. We conduct our business on the same principles as the Melbourne firm.

MOTZOS UNLEAVENED BREAD FOR THE LORD'S SUPPER

1/3 lb. Postage Extra.

Austral Co., 528, 530 Elizabeth-st., Melb.

Alfred Millis & Sons Pty. Ltd.

Fruit Commission Agents,

5, 6 & 7 Western Market, Melbourne.

ACCOUNT SALES EVERY WEDNESDAY.

For First-Class

TAILORING

Ladies' or Gents'

Go to...

W.C. Craigie & Co.

265 Little Collins St., Melbourne

(4 Doors from Swanston Street)

A Home for Neglected, Orphan and Fatherless Boys.

PHONE:
BOX HILL 558.No Really Destitute Boy Refused.
FOUNDED 1895. INCORPORATED 1909.**Burwood Boys' Home**

Contributions can be sent to the Treasurer, Members of the Committee, or Austral Co. Reference can be made to the Committee and Officers. Of all the work in which Christians can engage, this is the most encouraging and reproductive. You sow to-day, and to-morrow you reap the harvest. Readers everywhere are asked to assist the great work of saving the boys.

OFFICE BEARERS:PRESIDENT:
Mr. R. Campbell Edwards.HON. AUDITOR:
Mr. F. Hooke, F.I.A.V., F.C.P.A.,
31 Queen St., Melbourne.HON. DENTIST:
Mr. T. M. Ward, Surrey Hills.STOCK EXPERT:
Mr. L. Hunter, Hawthorn.
ORGANISING SECRETARY:
Mr. A. E. Knight.VICE PRESIDENTS:
Mr. W. C. Craigie.
Mr. Wm. Macrow.HON. PHYSICIAN:
Dr. H. Selby Link,
Riversdale-rd., Camberwell.HON. OPTICIAN:
Mr. W. J. Aird, Colonial Mutual
Life Bldgs., 4th Floor, 314 Collins-st.COMMITTEE:
Messrs. W. Cust, J. Hunter, Wm.
Macrow, Rowland T. Merr's,
Messdames G. A. Edwards, R. C.
Edwards, Misses Ah. Lambman,
Smedley, QuilliamHON. TREASURER:
Mr. John Hunter,
10 Feverell St., Canterbury.
Phone: Cnty. 2040.HON. CHEMIST:
Mr. Cathcart, Surrey Hills.HON. SOLICITOR:
Mr. Hartley G. Ryan, LL.B.,
418 Chancery Lane, Melbourne.All Correspondence to be addressed to the Secretary **Burwood Boys' Home, Boundary Rd., Burwood, Victoria.**

Printed and Published by the Austral Printing and Publishing Company, Ltd., 528, 530 Elizabeth-st., Melbourne, Victoria, Australia.