

# THE AUSTRALIAN CHRISTIAN

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## The Token of the Covenant.

"I have set my bow in the cloud, and it shall be for a token of a covenant between me and the earth."—Gen. 9: 13 (R.V. margin).

It is not difficult to see the fitness of this beautiful token of the covenant. It is the perfect choice of the great poet. The variegated shining on the storm, the linking, as it were, of heaven and earth, the arching over the whole horizon, the loveliness, the mystery, all these features, blending in the rainbow, make it a fitting symbol of the compact. But there is one other feature we must not forget—the rainbow was a natural phenomenon. Caused by the refraction of the sunlight, it must have shone since sunlight was created. And to me it seems of deep significance that when God had need of something sacramental he chose what a thousand storms had known. He did not fashion something new. He did not create another star. He filled with new and unsuspected meaning an element of old experience. And then one begins to think how this—the flooding with new import of the old—is always the favorite way of heaven.

Think, for instance, of our blessed Lord. He was the Christ, that is the Messiah. And like the rainbow, the vision of Messiah had hung over the whole of the Old Testament. It shone over the poet. There are psalms which we call Messianic psalms. It broke upon the eyes of prophecy, quickening hope in dark and stormy hours. It sustained faith and inspired endurance, and kept the people from national despair, when the blast of the terrible ones was on the wall. The thought of Messiah was not a new thought any more than the rainbow was a new phenomenon. It was old as the history of Israel, and familiar to all their generations. And what God did when he sent his Son was what he did with Noah when the flood was past—he filled the old with unsuspected meanings. Noah had never dreamed before, that in the bow was a pledge of universal mercy. Nor had the Jews dreamed that in Messiah was heaven's pledge of uni-

versal love. God took the old category, as with Noah he took the old phenomenon, and deepened it with the life and love and death of him who was the Saviour of the world.

We see again that favorite way of heaven when we turn our thoughts towards the Bible. There is a deep sense in which the Bible is the token of the covenant love of God. Now the Bible is a book for childhood. Our little ones are familiar with its stories. There is milk for babes in it as well as meat for men, which is itself a mark of inspiration. But when the years pass, and experience comes, and sorrows deepen, and sufferings increase, what a wealth of things the Bible holds which we never detected in our childhood. After profound spiritual transactions, the Bible seems to be another book. How often do men and women say, "Why, the Bible is a new book to me." And yet it is just the old familiar book, whose stories enthralled us when we were little children, gathered to listen round a mother's knee. God does not give us what is new any more than he gave Noah what was new. He gives us the old book as he gave Noah the old bow. But he so

fills it with a new significance, through leadership in providence and grace, that we see in it what we never saw before.

The same thing is true of Christian life, with its mercy and opportunity and discipline. All that seems so new in Christian discipline is but the added import of the rainbow. When anyone surrenders to the Lord he is a new creation in the Lord. It is profoundly true that when we yield to him all things become new. And yet the old familiar life is with us still, with its deadening and daily drudgeries, and the crosses that were hard to bear. God does not transfer experience; what he does is to transfigure it. The thorn in the flesh does not cease from lacerating, but now there is a promise with the thorn. The very things we had to do and suffer, probably we have still to do and suffer, but grace has come to set them all to music. Every cross is lightened through fellowship with the Cross of the Redeemer. The lowliest task has gained a certain dignity from the glowing thought that we are fellow-workers. The detail of the day is just the same, but once it was purposeless and threadless, and now every tiniest detail is threaded on the loving plan of God. Noah's bow was not a new creation; it was the old bow transfigured and illuminated. So the new life is compacted of old elements, but they, too, are transfigured and illuminated. The favorite way of heaven, in all its gracious dealings with mankind, is the ancient way of the token of the rainbow.

And it is in accordance with the Father's way that our blessed Lord acted at the Supper. As the Father sealed the covenant with Noah, so did he seal the covenant of love. In his infinite power he might have created something to be the sign and symbol of his death. Surely the most stupendous fact in history might have called for some sacrament of miracle. But our Lord familiar with the Father's way, and doing always what he saw the Father do, created

### HOST AND GUEST.

I may not claim  
Entrance to thy high feast, so sin-marred I;  
And yet, for all my shame,  
Some scattered crumbs I crave before I die.  
'Lo! at thy door I knock, and I will be  
In thine own house thy guest, and sup with thee."

How shall I spread  
A table thou canst condescend to share?  
How shall my coarse-made bread  
And tasteless wine for thee prove fitting fare?  
'Lo! My own flesh and blood, to salve thy need,  
I bring—and these are meat and drink indeed."

No robe is mine  
Wherein I may, when once is set the board.  
Close at thy side recline,  
With thy fair splendour matched in due accord.  
'Lo! I bestow on thee, for ample dress,  
The glorious garment of my righteousness."

—Henry W. Clark.

no such prodigy as that. He took the bread—the old familiar bread—and charged it with a heavenly significance. He took the cup of wine upon the table, and bade men see in it his precious blood. And then one thinks of Noah, getting his token in the familiar rainbow, and hears the Lord saying once again, *He that hath seen me hath seen the Father.*—Dr. George H. Morrison.

## The Holy Spirit.

### 2. To Whom Does He Come?

Thos. Hagger.

From John 7: 37-39 we learn that those who believed on Christ were to receive the Spirit. This is confirmed by the statement of Galatians 4: 6, "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying Abba, Father," and by the promise of Acts 5: 32, "And we are his witnesses of these things; and so is also the Holy Spirit, whom God hath given to them that obey him." In his farewell discourse Jesus in promising the coming of the Spirit said distinctly of him, "Whom the world cannot receive" (John 14: 17).

That is the rule; the Spirit comes to those who accept Christ, who believe on him, who obey him. He does not go to the unconverted, the unbelieving, the disobedient. But there is one case, after the church was established, when the Holy Spirit was received before baptism, the case of Cornelius (Acts 10: 44-48). That was special. Ordinarily the Spirit was given when the men complied with the conditions of the gospel, as Peter promised on the day of Pentecost, "And ye shall receive the gift of the Holy Spirit" (Acts 2: 38). But in this case he was granted in a miraculous way to break down Jewish prejudice, and to show that the Gentiles were to be received into the kingdom of grace. There may be cases in which the Spirit is given before baptism; there appear to be many, but we have no right to expect this gracious blessing until we have obeyed the gospel.

#### FOLLOWING.

"Wilt thou follow me?"

The Saviour asked,  
The road looked bright and fair,  
And filled with youthful hope, and zeal,  
I answered, "Anywhere."

"Wilt thou follow me?"

Again he asked,  
The road looked dim ahead;  
But I gave one glance at his glowing face;  
"To the end, dear Lord," I said.

"Wilt thou follow on?"

I almost blushed,  
For the road was rough and new,  
But I felt the grip of his steady hand.  
"Yea, Lord, so I'm with you."

"Still followest thou?"

'Twas a tender tone,  
And it thrilled my inmost heart.  
I answered not, but he drew me close,  
And I knew we would never part.

# "This Same Jesus."

## 1. Introduction.

The resurrected Lord was recognised by the disciples by certain indications which revealed him as the one with whom they had fellowship before the dark night of Calvary. Then, as he ascended to heaven, the angels said that "this same Jesus" would come again, and so unto those who look for him he is still the same as the one who walked on earth in days long ago.

The Christ of Olivet is the Christ of Nazareth. The Christ of Galilee is the Christ of the Indian road. The Christ of Judea is the Christ of Australia, and he still has a message for our cities and homes, even as he had for those of the Holy Land. As F. W. Norwood beautifully puts it, "In him especially it is true that 'one touch of nature makes the whole world kin.' The centuries fall away before the radiant personality. We are scarcely aware of the changed customs. He is strangely near and intimate." And all this is true because of that amazing statement which Weymouth translates as follows:—"Jesus Christ is the same yesterday and to-day—yes, and to the ages to come" (Heb. 13: 8).

Tremendous changes have been witnessed in the world since Jesus was born. We live in a different manner, we travel in amazingly different ways, our transportation, agriculture, commerce, education, business, science, building, philosophy, medicine, and many other things have changed. Jesus never saw a train come into Jerusalem, he never rode in a motor, he never read a printed page, he saw no electric light, received no telegram, heard no phonograph nor wireless. He did not know what a reaping machine was, never entered a skyscraper, nor went up an automatic lift, nor saw a moving picture. These and many other things have changed our habits, conduct, thought, and outlook on life.

But our needs are still the same. Sin remains. Sorrow persists. Strife continues. Selfishness abides. Suffering lingers. And it is just because Jesus helps us when we are face to face with these problems that the abiding power of our Saviour is so real. In a world which is still facing the same old problems of ages gone by, we find the same solution in the one who helped men of old to find pardon, peace, power and progress by responding to his call as he said, "Come unto me, and I will give you rest."

And so to-day we come to this same Jesus. We study the life, teachings and influence of Jesus, and we find that he is still the same. He is the Man who endures. He is the Friend who never changes. He is the Physician who always heals. He is the Prophet who is always authoritative. He is the Priest who is always interceding. He is the King who is always triumphant. *He is the changeless Christ*, who has said, "I will never leave you nor forsake you.

A. J. Fisher.

Lo! I am with you always." How beautiful and inspiring are the words of H. T. Burgess, when he writes his poem entitled "Just the Same To-day."

When Christ came down the world to save, he walked in Galilee;  
He healed the sick, relieved the deaf, and made the blind to see.  
He showed the love of God to man, he taught us how to pray,  
And the Christ who walked in Galilee is just the same to-day.

The Son of God, who died for men, to pay the price of sin,  
And opened wide the gates of heaven for all to enter in;  
Left us, for faith and hope, his word, "I'm with you all the way";  
And the Son of God, who lives for men, is just the same to-day.

Our risen and ascended Lord for all his children cares.  
He knows their nature, feels their need, and listens to their prayers.  
His pardoning grace, his saving power, we confidently claim;  
For the Christ who walked in Galilee is always just the same.

## The Confessor.

There is on the tablets of my memory the portrait of a man. He was not cultured or rich or talented or famous. He wore the rough garb of the man of toil. He had great, rugged hands, calloused and hard. But, oh, how soft and gentle they seemed to be when fondling a child or touching a baby's cheek!

They called him "The Confessor," because he was always proclaiming his faith in Christ.

At the midweek prayer service, instead of quoting Scripture or praying, he would rise—slowly, deliberately—and say with unforgettable impressiveness: "Brethren, I believe that Jesus Christ is the Son of God."

Sometimes he would approach a group engaged in conversation on the village street and make that simple, beautiful statement. Once two neighbors were disputing about some trivial matter, when this man of my story listened for a moment and said: "Don't forget, gentlemen, that Jesus Christ is the Son of God." And straightway their thoughts were turned into another channel and the point in controversy was forgotten.

"But why don't you say something else?" asked one, on a certain day.

"Tell me something bigger and better to say," was the quiet and smiling answer, "and I will be glad to say it!"

His voice is still now, his tongue is silent, for he went gladly, glowingly, into the presence of him who said, in a world full of strange, misleading words: "Believe also in me."—E. C. Baird in "Christian Standard."

# Studies in Ambiguous Texts.

"NOT . . . BUT."

There is a very large number of passages of Scripture in which truths are enforced or duties enjoined by placing them in contrast with something else: not that is true, or good, or required; but this. With many or most of these passages there is no difficulty and no ambiguity; the contrast is made absolutely. In other cases the thought is rather of the great superiority of one alternative to another, of the preference for one of the antithetical statements to the other. Occasionally, error of a serious kind has been fostered by a too literal reading, or by the assumption that the "not" phrase is intended to be wholly excluded.

In some cases the meaning of "not . . . but" approaches nearly to "not only . . . but also," or it may be "not so much this as that." Or the thought introduced by the "but" is so important and so far above that of the contrasted phrase that to emphasise its superiority the other is as it were put aside from our consideration.

It is our purpose now to note a few of the texts which are capable of being read in different ways. There is no difficulty about the translation; but by reading the negative phrase or clause in too absolute a way some interpreters have distorted the meaning of the Scriptures. A few passages of a more general type may first be noted.

Amongst these antithetical passages are some of the most cherished texts and several of the most beautiful sayings of our Lord. "I am not come to call the righteous, but sinners to repentance" (Luke 5: 32). "God sent not the Son into the world to judge the world; but that the world should be saved through him" (John 3: 17). "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Mark 10: 45). "I am come down from heaven, not to do mine own will, but the will of him that sent me" (John 6: 38). This last text is one of the class in which the "not" phrase must not be pressed to an extreme. In a sense Jesus did his own will, for there is no evidence of the slightest difference between the Father's will and that of the Son. Martin Luther once boldly wrote: "I do not ask, Thy will be done, but my will be done. For Thy will is now my will, and I best get my own will by unquestioning acceptance of thine." We may hesitate about accepting that statement as wholly appropriate from the lips of a sinful man; but the Father's will and the Son's will were not in conflict. Even so, the text, "not to do mine own will, but the will of him that sent me," is one which it is important to notice. The Lord Jesus put God the Father first. Acknowledging, as we must, the deity of our Lord, we have also to accept the scriptural doctrine of the subordination of the Son to the Father who is "greater than all." There is a great example for us in the submission of the Son's will to the will of the Father. If he could pray, "Not my will but thine be done," well may we re-echo the petition. We might with profit accept as our life's motto the great quotation which fittingly describes the life's purpose of the Lord Jesus Christ: "Lo I am come to do thy will, O God."

## Faith in the Father and the Son.

At the feast at Jerusalem, "Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me" (John 12: 44). Here, obviously, it would be ridiculous to read the "not" absolutely; in that sense, it would be an absurd contradiction to say, "He that believeth on me believeth not on me." But manifestly the passage, in harmony with many other statements of the fourth Gospel, expresses the conception of the Son's entire oneness with the Father.

It is impossible for a person to have a true faith in Jesus the Son who has not a similar faith in God the Father. On another occasion Jesus said, "No one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willet to reveal him" (Matt. 11: 27). The Lord Jesus came to reveal the Father to men and to show them the way to God. To believe in him was to accept him as God's ambassador and representative. Dr. Plummer well comments: "Jesus came as his Father's ambassador, and an ambassador has no meaning apart from the sovereign who sends him. Not only is it impossible to accept the one without the other, but to accept the representative is to accept not him in his own personality but the prince whom he personates." To acknowledge merely the beautiful life and example of Jesus, or to laud the greatness of his ethical teaching is not to have faith in him. He who truly believes in Jesus Christ believes in him as Son of God and revealer of the Father.

## Jesus baptised not, but his disciples.

Giving reasons for our Lord's journey northward to Galilee, the Apostle John writes: "When therefore the Lord knew how that the Pharisees had heard that Jesus was making and baptising more disciples than John (although Jesus himself baptised not, but his disciples), he left Judaea, and departed again unto Galilee" (John 4: 1-3).

There have been some interpreters who have read the statement that "Jesus was making and baptising more disciples than John" as implying that the Lord Jesus personally baptised, and who

therefore have been compelled to read the parenthetical words as meaning that Jesus did not do the baptising alone, but had the assistance of his disciples. This view is perhaps not impossible, but it is extremely improbable.

A few regard the parentheses as a qualification or verbal correction of what John had previously written. This is a quite legitimate view. If we adopt it, then it had better be with the understanding that the correction is not of John's own statement but of the form of the Pharisaic rumour referred to in the previous verse. On the other hand, the words need not be read as a correction of the rumour, for it is a sound maxim that what one does by another he does himself.

With the vast majority of interpreters, we accept the view that the verse teaches that Jesus did not personally baptise. Why, it may be asked, did he refrain from doing so? It is frequently said that the reason was that "baptising is the work of a minister, not of the Lord." Again, it has been noted that Jesus had been announced as the one who should baptise in the Holy Spirit; and it has also been suggested that to baptise in water would be a very subordinate act and perhaps even appear a renunciation of the claim to be the greater One who should baptise in the Spirit? Possibly, though it is doubtful. One of the best reasons seems to us to be that had Jesus baptised any with his own hands, there would have been danger of too great an importance being attached to that circumstance, and of spiritual pride being engendered. In the Corinthian epistles there are references to some who in a special way claimed connection with Jesus, somehow vaunting themselves above others on that account. It can easily be imagined how, if some could have said they received their baptism at the hands of the Lord himself, they would have been tempted to undue exaltation on that account.

# The Lowliness of Lordship.

A. L. Haddon, M.A.

There is something dramatically undignified about the manger scene at Bethlehem. The majority of mankind have felt so. Between a conquering Omnipotence and the helpless Babe there is no intellectual bridge. And most men vaguely expect a conquering Omnipotence. All would have been different if the hope of the prophet Esdras had been realised, and there had come a Christ who "flew with the clouds of heaven: and when he turned his countenance to look, all things trembled that were seen under him. And whosoever the voice went out of his mouth, all they burned that heard his voice, like as the wax melteth when it feeleth the fire." But, Mary "wrapped him in swaddling clothes and laid him in a manger." All Palestine would have acclaimed a victorious David, but the majesty of meekness had few admirers, and still has.

## Divine boyhood.

The boyhood of Jesus was as disappointing as his infancy. If he had said from his cradle to Mary: "I am Jesus, the Son of God, the Logos"; if he had made clay sparrows fly; astounded his school-masters and struck dead those who opposed him, then the world would have understood. But a boy who was subject to his parents—gathering grass and shavings for the oven, minding young James and Jude while Mary baked, running with messages to the neighbors—what could he have to do with the eternal God? This was too natural to be religious, too undignified to be important.

## Could Christ be carpenter?

The time was ripe for the appearing of Messiah, and for a time some hope seemed to at-

tach to a certain carpenter's shop. It had been told that unusual power had been witnessed there. But when competent judges went to see they found nothing in the reports. True, husbandmen's implements of rare excellence were made, but never with lightning suddenness at command. Doors and windows were made to fit with unusual exactness, but never by miraculous lengthening of their pieces. There was nothing divine about it, just a matter of faithful, cheerful labor such as another might show if he had the wish and the patience. There was something lovable about this efficient toiler who went out of his way to serve and please even the most irritating of his customers, but to associate him with the Christ was plainly heterodox folly.

## What is greatness?

Then came the ministry with its early promise. The unburied progress of the stately stranger was certainly exasperating. But that he was unusual there could be no doubt. There was that about him which drew men irresistibly, made them see life and themselves anew, and want to share in the multitude of kindly, lowly labors which seemed to be the delight of his soul. Perhaps he was only awaiting his hour. The representative of worldliness advised him that delay was dangerous. "Do something worthy of greatness," he said, "cast yourself from the temple and glide unharmed to the rocks. Thrill the people with magnificent wonders." "Show us signs," called the Pharisees. But his answer to it all was, "I am among you as one who serveth. The Son of Man came to minister." And so he went about giving his life a ransom for many. Even his near friends mis-

## Religious Notes and News.

understood, and in their minds merely postponed the day of glory. Thus it was that they wrangled over thrones and dignified positions while he knelt and washed their feet. "The pagans exercise lordship," he tried to teach them; "but among you greatness takes a new aspect. He is mightiest who stoops lowest and serves all with a great unselfishness." So Paul understood when he wrote the sentence-biography of his Master: "He took upon him the form of a slave"—a domestic servant as we would say. Did he forget his divinity? Rather, he did it because he was divine.

### The Father worketh.

The ministering Son reveals the Father. We have thought of God as King, as Judge, as Mighty Power, thus weakly seeking to esteem his majesty. The Master would have us know that God is greatest of all because he is servant of all. And the more life is examined the more frequently is this truth re-echoed.

This revelation of the Father should mean something to the family. The common concern for maintaining the dignity of a position, or importing dignity into it, is a pagan trait. There is no dignity amongst Christians save the dignity of service.

## Modern Parables.

### ON THE BEACH.

And it came to pass on a certain occasion that I took my little son and daughter unto the beach. And if there is one thing they like more than another it is to play upon the sand on the seashore. And they had a great time chasing the receding waves, and in turn being themselves chased by the incoming flow. And they dugged holes in the sand. And they made "eakes."

And behold they conceived a great idea of digging a big hole and filling it with water. And, anon, the excavation was commenced and soon was complete. And the process of filling it with water began. And their instrument was a little bucket. And they ran into the surf and filled it even to the brim. And with infinite care did they carry it to the hole. And therein did they empty it. And straightway it drained away. And again they filled their bucket with water, and poured it into the hole. And again it drained away. And a third time, and a fourth time, it did likewise. And behold! they were not discouraged, but kept on with the job. And even if their task was hopeless, I admired them for their persistency and perseverance. And I perceived that the fun to them was in the doing and not in bringing the job to a conclusion.

And as I consider this matter, I think there are many folk in life who are like unto the little children in that they are busily engaged in just doing something with no great concern about bringing their task to finality. And "getting somewhere" hath no meaning for them. And they are content to plod along just doing. And lo! at the end of life's day they have nothing to show for the hours of labor expended.

And indeed it happeneth oft that these miss altogether life's real task, and spend their time and energies upon side issues. And for all such there is reserved at the Great Assize the self-condemning admission—"whilst thy servant was busy here and there, the man was gone."

And thus do I say unto all men: Be not content just to be doing something. Plan thy life in a big noble objective, and see that thou persistently push it on to finality. Thus at the end of life's day thou shalt be able to say: "Something attempted, something done."—X.

### GENERAL PERSHING HEADS CHURCH DRIVE.

Gen. John J. Pershing has been named chairman of the national committee which will conduct a campaign to raise \$30,000,000 for the completion and endowment of the Washington Cathedral and its associated institutions. The committee will have as its immediate objective the raising of \$6,800,000 needed to complete the next step in the cathedral development programme. George Wharton Pepper, former senator from Pennsylvania, will be executive chairman of the national committee in charge of raising the funds and Andrew W. Mellon will be treasurer.

The cathedral which has been in progress of construction since 1910 will be when completed one of the largest in this country. It is in charge of the Episcopal Church and is to serve as a place of worship for members of all denominations visiting the Capital City.

The day is not far distant when all the different religious groups will have large and beautiful church buildings in Washington. Already several have been erected. The Disciples of Christ are at present in the midst of a campaign to raise \$1,700,000 for the building of a house of worship on Thomas Circle in Washington, D. C.

### WILL THERE BE A PAPAL STATE?

Possibly the present pope sees a start toward the recovery of temporal power if he can get the thin end of the wedge in by receiving a "papal State," all his own in the heart of Italy. But the proposition is striking snags—apparently even in the bosom of the church. News reports say that negotiations for solution of the Roman question are slowly proceeding, despite Premier Mussolini's recent fiat that he will not negotiate upon the basis of territorial restitution to the Holy See of any portion of Italian territory.

"One difficulty in the situation is that, while Mussolini and Pope Pius desire a settlement of the controversy between church and State, not all the Cardinals favor it, and the royal family does not desire any change.

"Cardinal Gasparri, Pupal Secretary of State, heads the opposition in the sacred college. He and King Victor Emmanuel, though divided on technical aspects of the problem, unite in fearing a settlement will be dangerous to prestige. Gasparri fearing for the church's dignity and the King for that of his family."

In the meantime the New Testament churches, which are churches of the Spirit, should press their doctrines—not from sectarian motives but because the world is dying for these doctrines and the Protestants alone can give them. This is the greatest possible service to all countries. It is true patriotism because it saves men's souls and so makes them loyal citizens, good friends, kind neighbors, and enthusiastic church members.—"Christian Evangelist."

### RELEASE FOR THE CAPTIVES.

From January 1, 1928, all slaves were to be free in Sierra Leone. The recapture of a runaway slave stirred the authorities to action. When the announcement was made some time ago, the London "Evening Standard" commented as follows:—

"It came to most people as something of a shock the other day to discover that slavery still existed in the British Empire and that a British court was obliged by law to return a runaway slave to his master.

"It seems to have been no less shocking to the persons immediately concerned, and prompt action was taken. Yesterday the Legislative

Council of Sierra Leone passed a Bill by which slavery is abolished in the Protectorate as from the beginning of next year.

"After this discovery we cannot feel quite sure that another such may not be made at any time in some obscure and neglected corner of the Empire. But it is highly improbable. Save for some accidental survival, there are no more slaves under our flag. Servitude is now practically abolished wherever the influence of Western civilisation has been extended, and that means over nearly the whole of the world.

"This is, indeed, a thing that we take very much for granted. So much was shown by the astonishment aroused by the Sierra Leone discovery. But the very fact that we take it for granted is only another aspect of what, more closely considered, can be described only as an extraordinary change in human nature.

"For less than a hundred years ago there were not only great numbers of slaves in the British Empire; there were also white slave-owners, respectable and respected citizens, who saw nothing wrong or odd in the possession of a man's body as a chattel.

"Less than seventy years ago the Federal and the Confederate armies took the field in America to decide (for that was, at bottom, the real issue) whether men's bodies should be possessed as chattels. And never in any period of the world's history has it been universally held, as we hold it, that slavery is in itself a thing wicked and abhorrent.

"And now all that is gone. We no longer even believe that slavery ought to be abolished merely on grounds of expediency, because it is bad for the masters or because it inevitably inflicts suffering on the slaves. We believe now that it is wrong in itself, even were its conditions ideal, even were the slaves invariably well cared for and happy. Our attitude towards it rests on much more than argument; it rests on an instinct, and on a new instinct.

"This is a matter to be considered by those who reiterate the old saying that 'human nature does not change.' It may also be considered by those who decry 'our vaunted progress' and maintain that mankind was as well off under Augustus as it is now. If civilisations as well as individuals are brought to the bar of judgment it will have much to confess to, but it can also say and with pride: This at least we did!"

### DEAN INGE ON CREEDS.

"The creeds are really hymns, not rules of membership; for which reason I have thought sometimes that the Te Deum is enough as a public confession of faith. Formulas are or have been useful in excluding particular errors and uniting those who are in general agreement; but the test 'By their fruits ye shall know them' gives a measure of the unimportance of formal orthodoxy as a criterion of fundamental loyalty.

"It is unfortunate that ecclesiastics, by insisting too much on the importance of correct belief as they understand it, have given countenance to the notion that faith and conduct are not closely connected. When we have found a really religious man we know very well how he will behave. We have found his ruling passion, which is to follow the footsteps of his Master.

"He can't be wrong whose life is in the right. But our life can hardly be in the right unless it is based on some clear principle. It is hard enough to keep straight even when we are thoroughly convinced where we want to go. A merely conventional standard will not resist any strain."—Dean Inge.

# The Bankruptcy of Rationalism.

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

No. 3.

It is Christmas Day. Multitudes of people today are glad in the remembrance of Christ who was born in Bethlehem. We do not know that this is the actual anniversary of his birth. Probably it is not. But he was born sometime, and the world delights to celebrate the event, and Christmas is the gladdest, most blithesome time of the year. To-day the leader of Rationalistic thought in Victoria is telling his disciples that there is no significance in this celebration of Christmas. He is impotently emphasising the fact that it was not for 500 years after Christ that the calendars began to be dated from the birth of Jesus Christ. To most of us it seems as if 500 years was long enough for the name of Christ to be forgotten, if he were an imposter. Anyone acquainted with history knows how great a thing it is to write a signature on time. Jesus did it, did what Alexander and Caesar with all their glory were not able to do. The birth of Jesus Christ has impressed itself on the world in a way that Salamis or Actium, with all their world-shaking significance, were not important enough to accomplish. Even Mr. J. S. Langley, despite his protest, has to submit to the fact. I have a letter of his before me—it is dated 1927. On my desk are some copies of the journal he edits—they are dated 1927. What strange magic is this that Christ possesses, that even unbelievers are compelled into acknowledgment? It is passing strange, but it is only another evidence of the bankruptcy of Rationalism that so miserably fails in the face of the facts of history and of life. To stubbornly deny the facts of Christmas is as incongruous as the attempt of Scrooge to deny the spirit of Christmas.

Let us now note the failure of Rationalism to adjust itself to other facts of human experience.

## Rationalism is Bankrupt in that it Fails to Meet the Religious Needs of Man.

Man has been defined as "a religious animal." He will worship. Sometimes he is called a rational animal, but that is not so characteristic a definition as the first. Some of the actions of higher animals seem to be not merely the operation of instinct, but due to a process of reasoning. At any rate there are those who maintain that some animals have reasoning power. But no one would seriously venture to affirm that some animals are also religious. "To speak of the religion of a monkey or a dog, or a horse, were only to excite a smile. Man only is religious; and in the case of man, religion, in some form or other, often no doubt very vague and ill-defined, is universal" (Kellogg.)

The universality of religion has been recognised throughout the centuries. Plutarch said: "If you go round the world you may find cities without walls, or literature, or kings, or houses, or wealth, or money, without gymnasia or theatres. But no one ever saw a city without temples and gods, one which does not have recourse to prayers or oaths or oracles, which does not offer sacrifice to obtain blessings, or celebrate rites to avert evil."

Very serious attempts have been made in modern times to disprove the universality of religion. But the evidence advanced has not been sufficient to convince even those who have "the will to believe" in that direction. Competent anthropologists, after studying the evidence adduced, assert that no tribe has been found without a trace of religion.

Some Rationalists have been expert enough in the study of the subject to recognise the religious needs of man. But as they have eliminated God, what provision have they to make for these religious needs? It is interesting and informative to note the attitude of some unbelievers who have been really great men. C. Harris in

"Pro Fide" says: "Comte himself, who stands head and shoulders above all other Atheists, felt the need of a religion so strongly that he deliberately invented one. He established a cult of "Humanity," with a priesthood, public worship, sacraments, a reformed confessional, the honor of saints, an ideal preference for virginity—in fact he paid Christianity, especially Catholic Christianity, the sincere compliment of imitation."

Other unbelievers have suggested the universe as a possible object of worship. Of course, polytheists already had accepted the universe as an object of worship, and they worship it in detail. But that is not what scientific unbelievers mean. While we may not be as crude as the polytheist, we may, it is suggested, bow in worship before the universe as a whole, and in its aesthetic, rational and moral order, find a satisfactory substitute for God. Bruce points out that Strauss invested his universe with such worshipful attributes that his religious attitude

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## GOD'S LOVE.

O sometimes gleams upon our sight,  
Through present wrong, the Eternal Right;  
And step by step since time began  
We see the steady gain of man.

That all of good that past hath had  
Remains to make our own time glad,  
Our common daily life divine,  
And every land a Palestine.

Through the harsh noises of our day  
A low, sweet prelude finds its way;  
Through clouds of doubt and creeds of fear  
A light is breaking calm and clear.

Henceforth my heart shall sigh no more  
For older time and holier shore:  
God's love and blessing, then and there,  
Are now, and here, and everywhere.

—John Greenleaf Whittier.

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did not greatly differ from that of deism. "The trouble is, that for one who has discarded a living God it is difficult to think so well of the world as is necessary for the sincere practice of this new cult. Does not scientific materialism insist on the defectiveness of the world in every sphere of existence as a proof that it cannot have proceeded from an almighty, intelligent and beneficent Maker? The world, on its own showing, is not full of reason, beauty, and goodness, but largely irrational, hideous, immoral, suggesting a pessimistic rather than an optimistic view of its constitution and destiny. What, then, must religion be given up for want of anything worth worshipping? No; there is one refuge left—Ideals! You may dream of a world rational, fair, making for righteousness, though the world of reality be far otherwise. You may be optimist in feeling, though pessimist in creed under compulsion of facts. You not only may; you must. There is, we are assured, an innate tendency in the human spirit to create for itself a harmonious ideal world, and in this perfect world of fancy to find solace amid the struggles and miseries of life" (Bruce).

Whether, therefore, we follow the loftier spirits among the Rationalists in their attempts to provide for the religious nature of man, or study the more common type who deny the religious instinct altogether, we are confronted with the utter bankruptcy of Rationalism. In order to illustrate this fact, let us note that

Buddhism, which embraces an immense section of the human race, is atheistic in its principles. That is to say, if the principles of Buddhism were developed to their logical consequences, atheism would result. But Buddhism is not atheism. It recognises gods innumerable. Even the founder himself has been deified. Why? The answer is evident. No large section of the human race could possibly be atheistic, for man is religious. One of the chief religious needs is communion. Hence the type of Buddhism which has won its way so far among men is not a system of negation, but one that recognises an illimitable number of gods. If no god is presented, the human heart will create its own, in order that communion, and adoration, and guidance may seem possible.

A denial of the most evident facts of our human experience, a failure to provide for the religious needs of man—that is Rationalism—bankrupt!

## DID NOT OUR HEARTS BURN WITHIN US?

The story of Emmaus is one of the most beautiful and charming of any in the Gospels. No other scene is so perfect an example of that naturalisation of the unseen, of religious insight and experience. No story is more profoundly satisfying. "It is an epitome of Christian experience in which the genius of our faith finds its focus," says one writer. It has a restraint, a dignity, and withal an unutterable grace which give it every mark of authenticity, the authority of beauty and a vividness of spiritual reality. It never fails you. Weary and tired with the world's ways and work, turn to this page of Luke and you will find there a human accent as of a friend standing near. The whole story will affect you as the mysterious stranger in it affected the two disciples on the road to Emmaus. They bore themselves and spoke like disillusioned men.

There is one thing in their favor which means so much; they had not become bitter. "Sad and disappointed, but they had that balance which plain men manifest face to face with life—a balance which even men of genius are apt to lose."

To-day, as on the road to Emmaus, he is with us as our great Friend in the day of spiritual loneliness, when life seems strange and we become sad, dejected and unhelpful. What an influence possessed them as he spoke! Radiant personality touches them. His words thrill them. "As they came to the village he made as though he would have gone further." But they constrained him saying, "Abide with us, for the day is far spent. And he went in to tarry with them. And it came to pass, as he sat at meat with them, he took bread and blessed it, and brake it, and gave to them. And their eyes were opened, and they knew him, and he vanished out of their sight. And they said one to another, 'Did not our heart burn within us while he talked with us by the way?'"

"Wilt thou draw near to us, dear Lord,

As thou didst so long ago.

To thy disciples as they walked,

And talked with fervent glow

Of thee with admiration deep;

Their aching hearts were sad,

But when they heard thy loving voice

It made their lone hearts glad."

—Selected.

No inheritance is better defended and secured than the Lord's inheritance. "As the mountains are round about Jerusalem, so the Lord is round about his people. So careful is he for their safety, that he createth upon every dwelling, place of Mount Zion and upon her assemblies a cloud and smoke by day, and the shining of a flaming fire by night; for upon all the glory shall be a defence." Not a particular saint but is hedged about and inclosed in arms of love and power.—John Flavel.

## The Home Circle.

Conducted by J. C. F. PITTMAN

### "LO! I AM WITH YOU ALWAYS."

He comes to me in the morning  
When I wake to his love anew,  
And his words are sweet as the honey,  
And pure as the early dew.  
He lays his hand upon me,  
And I kneel at his feet and pray  
That in his holy keeping  
I may pass the coming day.

He comes to me at noontide,  
When the morning's peace has flown,  
When the voices of earth discordant  
Seem to rule my heart alone.  
He lays his hand upon me,  
And bids me be still awhile,  
Till the peace has all come back again  
In the sunshine of his smile.

He comes to me in the evening,  
The solemn twilight hour:  
And his words have a wondrous sweetness,  
A strange and a thrilling power.  
He lays his hand upon me,  
And whispers of sin forgiven;  
And the light that comes at evening  
Shines on me then from heaven.

He comes to me in the darkness,  
In the solemn hour of night,  
And the room is filled with his presence,  
A soft and a radiant light.  
He lays his hand upon me,  
And I rest in his embrace,  
Till the light of dawn awakes me  
Anew to seek his grace.

—Selected.

### A SUNDAY SCHOOL MIRACLE.

Recently, in a railway carriage, I had conversation with a man who told me this story in connection with his work as Sunday School teacher. He said: "I suppose I had the worst set of boys under my care that any Sunday School teacher could have. They were from middle-class homes, and for sheer animal, and seemingly devilish spirit, they would be hard to equal in the darkest slum district. It seemed a waste of time to try to teach that class. Everything I said was mimically thrown back. Practical jokes, amounting to personal insult, were quite a common occurrence. Dead rats or birds were brought into the classroom, and when the boys were asked to read anything from the Bible their reading was most irreverently parodied. As is usual in these cases, the boys took their cue from one of their company, a tall, uncouth lad, whose impertinent bearing was only equalled by his studied vulgarity.

"For some time I kept on with my thankless task, but when this lad and some others of the class made their way to my place of business, and there openly jeered at me, I felt that matters were reaching a climax.

"The following Sunday, after a struggle on my knees, I went to my difficult work once again. I came away nearly broken-hearted, and you must forgive me for saying that I made up my mind not to be a Sunday School teacher any longer. When class time came round next Sunday, I was not in my place. Now comes the miracle. The following Sunday found me still undecided as to whether I would seek to give the right answer to that question, when, about a quarter of an hour before opening time, a ring came to my bell. Upon opening the door, there on the step stood my class of boys. There was no mistaking the purport of their errand, either. Ever so awkwardly and haltingly they made it clear that they wanted me back with them in the class, and even hinted that if I did not return they would leave the Sunday School for good. I'm glad I pocketed

my feelings and went back with them, for today the ringleader of all the trouble is a most acceptable preacher of the gospel, and all those boys are either Sunday School teachers or Christian workers. We had a revival in our church, and the Holy Spirit worked savingly upon their hearts in a wonderful manner. So, 'be not weary in well doing (I was, nearly), for in due season ye shall reap if ye faint not.'—*"Christian Herald."*

### POWER OF SIMPLE CONFIDENCE.

A young man distressed about his soul had confided his difficulties to a friend, who discerned very quickly that he was trying to obtain everlasting life by great effort. He spoke of "sincere prayers" and "heartfelt desires" after salvation but continually lamented that he did not "feel any differently in spite of all."

His friend did not answer him at first, but presently interrupted him with the inquiry, "Well, did you ever learn to float?"

"Yes, I did," was the surprised reply. "And did you find it easy to learn?" "Not at first," he answered. "What was the difficulty?" his friend pursued.

"Well, the fact was, I could not lie still, I could not realise that the water would hold me up without any effort of my own, so I always began to struggle, and, of course, down I went at once."

"And then?"

"Then I found out that I must give up all the struggle, and just rest on the strength of the water to bear me up. It was easy enough after that; I was able to lie back in the fullest confidence that I should never sink."

"And is not God's word more worthy of your trust than the changeable sea? He does not bid you wait for your feelings; he commands you just to rest in him, to believe his word, and accept his gift. His message of life reaches down to you in your place of ruin and death, and his word to you now is, 'The gift of God is eternal life, through Jesus Christ our Lord.'"

### FROM JOSH BILLINGS.

"I must respect thozе, I suppose, who never make enny blunders, but I don't luv them."

"It is a great deal easier tew look upon thozе who are below us with pity than tew look upon thozе who are above us without envy."

"It ain't because lovers are so sensitife that they quarrel so often, it is because there is so mutch plun in making up."

### A JOKE THAT FAILED.

Mr. Spurgeon was once travelling in a railway carriage, the only other occupant of which was a maiden lady of somewhat severe aspect, and to pass the time he entered into conversation with her on various topics.

The train happened to pass Kelvedon, in Essex, where Spurgeon first saw the light, and the preacher, who dearly loved a joke, pointed from the window, and remarked:

"A very great man was born there—Mr. Spurgeon, the eminent preacher."

The lady looked at him with a stony stare for some time, and then replied:

"If Paul had been passing his birth-place he would have said, 'A very great sinner was born there, Mr. Spurgeon.'"

It was the first intimation which the preacher had that he had been recognised by his travelling companion.

Mother—"My daughter cannot cook."  
Prospective Son-in-law—"That doesn't matter as long as she doesn't try."

## The Family Altar.

— J. C. F. P. —

### Monday.

Hear ye him.—Matt. 17: 5.

"Dean Colet placed in the school in St. Paul's churchyard (London) an image of the 'Child Jesus,' to whom the school was dedicated, standing over the master's chair in the attitude of teaching, with the motto, 'Hear ye him.'"

Reading—Matt. 17.

### Tuesday.

For I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven.—Matt. 18: 10.

The last verse of Mrs. Browning's poem, "The Cry of the Children," reads thus:—

"They look up with their pale and sunken faces  
And their look is dread to see;  
For they mind you of their angels in high places  
With eyes turned on Deity."

Reading—Matt. 18.

### Wednesday.

Suffer the little children, and forbid them not, to come to me.—Matt. 19: 14.

To a friend who had lost a child, James Russell Lowell wrote: "I could not restrain my tears when I read what you say of the living things all around the cast mantle of your child. It is strange, almost awful, that when this great miracle has been performed for us, Nature gives no sign. Not a bee stints his hum, the sun shines, the leaves glisten, the cock-crow comes from the distance, the flies buzz into the room, and yet perhaps a minute before the most immediate presence of God of which we can conceive was filling the whole chamber, and opening its arms to 'suffer the little ones to come unto him.'"

Reading—Matt. 19.

### Thursday.

Whatever is right I will give you.—Matt. 20: 4.

Ruskin, writing to his father in 1852, alluded to this text: "The fact is one's days must be either a laying up of treasure or a loss of it; life is either an ebbing or a flowing tide; and every night one must say, Here is so much of my fortune gone—irrevocably—with nothing to restore it or to be given in exchange for it; or, Here is another day of good service done and interest got, good vineyard digging, by which very assuredly 'whatsoever is right, that I shall receive.'"

Reading—Matt. 20: 1-16.

### Friday.

And he left them, and went forth out of the city to Bethany, and lodged there.—Matt. 21: 17.

"Crossing the lower slopes of Olivet," wrote Mr. Arthur Copping, "within two miles we came to Bethany, and as we confronted that jumble of white walls and dwellings, bathed in cheerful sunshine, I found something very human in the thought that Jesus, during his visits to the city, made his home in the suburbs."

Reading—Matt. 21.

### Saturday.

Neither durst any man from that day forth ask him any more questions.—Matt. 22: 46.

"'Twas time to hold their peace, when they  
Had ne'er another word to say,  
Yet is their silence unto thee  
The full sound of thy victory."

Reading—Matt. 22.

### Sunday.

The weightier matters of the law, justice, and mercy, and faith.—Matt. 23: 23.

"In the room of burdensome rites and former rules, Jesus gave us the law of faith and love; and thereby made his doctrine a doctrine of principles—living, active, pure, universal and eternal."

Reading—Matt. 23: 1-24.

## Prayer Meeting Topic.

January 25.

THE BEGINNING OF HIS MIRACLES.  
(John 2: 11.)

F. J. SIVVER, B.A.

"This beginning of his miracles did Jesus in Cana of Galilee, and manifested his glory; and his disciples believed on him."

There is a freshness and beauty, a simplicity and grace about this miracle which peculiarly fits it for its position as the first of the wondrous works of Jesus. Doubtless it would be one of the fond memories of Mary after Jesus had gone to be with the Father.

Human planning would have chosen one of the more spectacular miracles to mark the beginning of his earthly ministry. Divine wisdom saw deeper and selected this less pretentious one of marking the occasion when Jesus first manifested his glory.

### Christ's Self-suppression.

Written over the story is the sentence, "It is the glory of God to conceal a thing." One of the deeper purposes served by the miracle was to confirm the faith of the disciples in Jesus, and yet throughout the incident Jesus kept himself in the background. He did not enter the festivities as the Lord of life and glory, but simply as one of the guests. When the need arose he might have been "the man of the moment," instead the miracle was so secretly and silently worked that even the president of the feast was not aware of its performance. For all time he sets an example of that unobtrusive helpfulness which is the hall-mark of princely behaviour.

### Waiting God's Time.

It was more than a woman's intuition that led Mary to appeal to Jesus when the wine was giving out. It was a good woman's faith in the promises of God's word. "His mother kept all these sayings in her heart." The testimony of the Baptist, the gathering of his disciples, was it not time that he must be about his Father's business! A woman's intuition, a mother's faith, a good woman's hope, all were expressed in that quiet intimation, "They have no wine."

Many have heard in Christ's reply only a note of chiding, but they have missed the deeper note of self-restraint which Christ firmly placed on his own spirit. Mary's gently implied request strongly appealed to Christ's tender heart. Why should he not act upon the urge of his own spirit? But he silences the impulse with the words, "Mine hour is not yet come." Until God bids, he will not exercise the divine right. What a lesson for us in our impatient frettings and fannings over what we call "God's delays."

### Working with God.

Mary had the last word and it was a wise one. To the servants she said, " whatsoever he saith unto you, do it." Just when and how the Father intimated to the Son that the hour had come, we do not know, but we do know that the divine power was in some way contingent upon human will. Christ's commands were implicitly obeyed. "Fill the waterpots with water." And they filled them up to the brim. "Draw out now and bear unto the ruler of the feast." And they bare it. It is an amazing thing that then, as now, the Lord of Glory should seek and need our help in carrying through his great work of human redemption.

The sequel to obedience is knowledge. The ruler of the feast knew not the origin of the best wine, but "the servants who drew the water knew."

### The Best Till Last.

The way of the world, and it is the way of the devil, is always to give the best first, and afterwards, the coarse, the brutal, the worst. But the Lord is always giving something better, always greeting his friends with fresh surprises. With him "the best is yet to be."

TOPIC FOR FEB. 1.—NICODEMUS THE UNDECEIVED.—John 3: 1.

## Our Young People.

Conducted by Leslie C. McCallum, M.A.

### VICTORIAN YOUNG PEOPLE'S CAMP CONFERENCE.

The Summer Camp Conference organised by the Victorian Bible School and Young People's Department is now a matter of history. As one looks back over the conference one feels very grateful for the fellowship and fun which the camp provided. From December 26 to January 2 the activity of the camp went forward without the slightest hitch. The young people who formed the camp had come with the determination to make the most of their time together, with the result that in every way the gathering was a success.

It is very difficult to adequately describe the conference, as it is something that must be ex-



Members of Camp Conference.

perienced to be fully appreciated. However, as one looks back on the days spent at Ballarat, some things stand out very prominently.

### Co-operation.

The whole gathering was run on the co-operative plan, all the campers sharing in the duties of the camp. Mr. Geo. Chislett was elected president of the conference by his fellow students, and he capably presided at many of the meetings. A committee appointed to arrange for the waiting on tables, and a further committee who arranged the sporting activities, did their work well. It was good to see how the young people were ready at all times to perform any extra task that might be laid upon them. Every one entered fully into the spirit of the gathering and tried to make his or her contribution to the good of the whole.

### Fellowship.

Perhaps the most precious experience which the camp gave to us was fellowship with some of the brightest and best young people of our churches. How the young folk enjoyed their time together! They studied together, talked together, played together, and prayed together. And who will ever forget those happy evenings when the great hymns of our faith were sung as only young people can sing them?

### Fun.

The conference tried to make provision for the all-round development of the campers, and so, while there were definite hours of study and devotional periods, opportunity was also made for fun and frolic. Every afternoon some definite outing or competition was arranged. Long walks were taken into the country, and as many of the beauty spots of Ballarat as possible were visited. On Friday afternoon, Dec. 30, some of the members of the Dawson-st. church, Ballarat, took the whole conference for a motor outing to Lakes Learmonth and Bur-rumbeet. The campers provided afternoon tea, and a most enjoyable time ensued. The campers feel very grateful for the way in which the church at Ballarat helped them by the loan of an organ, the motor-outing, and by providing

dinner for all the conferenceites on Sunday, January 1.

For competitive sports the campers were divided into two teams, the Wombats and the Dingbats. Bro. George Hughes, of Collingwood, was the recreational and social director, and under his genial leadership much good fun was enjoyed. At times the competition was keen, and it was by no means easy to control the excited competitors. Of the unorganised frolics of the boys and girls, we need not write; suffice it to say that this part of the camp life seemed to be greatly enjoyed by the young people.

### Leadership.

The whole conference was arranged with a view to training young people in the task of Christian leadership and work. The subjects taught, Fourfold Charting, Christian Home, Foreign Missions, Kindergarten Methods, History of Churches of Christ, Life and Work of Jesus Christ, and Principles of Recreation, were all planned with the hope that those who took part would go back to their churches better informed, and with a stronger desire to make their lives count for the kingdom of God. It was the privilege of more than one teacher to be taken into the confidence of some of his students, and to give such help and advice as will, we feel, in more than one instance, mean the directing of a young life into the full-time service of Christ and his church.

In conclusion we would thank all who helped to make the conference the success it was. To our teachers we would tender our heartfelt thanks; it was good of them to give so freely of their time and energy, but we know that the time they spent with the young people will be counted by them as a rich reward. Our camp "mother" and camp "father" must not be forgotten. Nurse Foreman and Mr. H. J. Patterson proved very popular leaders in these respective roles. Miss Foreman also taught Christian Home for ladies. Nor would we forget the ladies who presided over the kitchen. Miss Ada Jermy and Miss Metzenthren were among the most popular persons in camp; three times a day the campers did full justice to the



Campers Farewell Recreational Director, Mr. Geo. Hughes.

good things provided, and all were enthusiastic in their praise of the excellent meals provided. The 1927-28 Victorian Young People's Summer Camp Conference is over, but some thirty-five people will cherish rich memories of the happy days spent in fellowship together.

When the world's up, and every swarm abroad,  
Keep well thy temper, mix not with each fray;  
Despatch necessities; life hath a load  
Which must be carried on, and safely may;  
Yet keep those cares without thee; let the heart  
Be God's alone, and choose the better part.

—Vaughan.

## Foreign Missions.

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

### BRO. JOHN THOMPSON.

We have received a very interesting letter from Bro. Thompson, our pioneer missionary among the New Hebrideans. He baptised his first convert in Queensland in 1887; commenced work on Pentecost July, 1903; baptised 58 Nov. 1, 1903, and Nov. 7 started a meeting for breaking of bread.

Bro. Thompson reports that recently he baptised five Kanaka women. We rejoice with our brother in the success of his work in his old age. It is a great joy to him to be used by God in winning souls. We publish a photo. of Bro. Thompson and one of the five women in



John Thompson was the first member of Australian Churches of Christ to preach the gospel to the heathen and baptise the first convert from heathenism. He is here seen baptising one of five Kanaka women in Queensland late in 1927.

the baptismal water. This is the latest photo. of the man who preached the gospel to and baptised the first converts from heathenism in connection with the F.M. work of the Churches of Christ in Australia.

Bro. Thompson writes:—"Of late I have not been well. Hearing, sight and voice are commencing to fail. The doctor tells me I will have to take things quietly. Up to last year I could hold five meetings a week—two week-night and three on Lord's day. Now I can only hold two meetings on Sunday. I can still do a good deal of visiting through the day. I cannot go out at night. My failing sight and bronchial and malarial troubles compel me to remain home at night."

Bro. Thompson has very generously placed at the disposal of the F.M. Board his medical instruments and books, and his lantern and 200 slides. These will be of great service in our New Hebrides work.

### SHANGHAI, CHINA.

Mr. Wm. Cameron reports:—We took up an offering at Quenming-rd. for Foreign Missions and raised \$23.10, equal to £2. The secretary, Sun Ts-Chang, in forwarding this offering says: "This small sum was collected and is sent to you with the little purpose of expressing our respect and love of our 'mother' church in Australia. We shall hereafter exert ourselves to do our work more urgently, so as to meet the enthusiastic hope of the 'mother' church."

Lingping-rd. mission is a centre of light and influence, and Mr. Ning, our evangelist, is encouraged.

Our day school at Kwenming-rd. is full of scholars and going on well. The fees for this half-year have all been paid in—a remarkable result. The school is self-supporting, except for the building which the Australian churches support. This gives the right to use the Scriptures in the school, and to make the New Testament a text-book.

A difficulty is facing all Christian schools here now. There is a movement by the National Government to have these Christian schools registered, and this will involve the dropping out (of the school for the elementary course) of the use of the Bible. Now, as our school is mainly for this kind of pupil, we'll be in the position of having to decide whether we can continue the school. The matter is not decided. All schools are acting together, and the Board acting for the schools will do its best to get the Bible continued.

The political upheavals have disturbed the minds of the general public and made aggressive Christian work more difficult. We are glad to say the established work goes on steadily, but even that has suffered in numbers owing to removals, etc.

### CHILDREN'S DAY OFFERING.

#### Victorian Bible Schools.

Ararat, 12/6; Ascot Vale, 15/-; Ballarat East, 11; Caulfield, 10/-; Box Hill, 10/14/-; Ballarat Dawson-st., 14/10/-; Bendigo, 12/2/10; Bet Bet, 12/7/9; Boort, 11/14/5; Berwick, 12; Brim, 13/2/-; Collingwood, 13/15/-; Cheltenham, 12/5/7; Coburg, 11/13/6; Colac, 11/5/-; Dandenong, 12/15/4; Dunolly, 11/-; Doncaster, 14/3/-; Fitzroy, 12/6; Gardiner, 14; Geelong East, 12; Harcourt, 11/18/4; Ivanhoe, 11/15/-; Kaniva, 11/17/-; Merbein, 11/13/-; North Essendon, 11/12/6; Port Fairy, 11/1/6; Pyramid Hill, 12/4/-; South Ravenswood, 11; Shepparton, 11/6/6; Swanston-st., 15/18/-; South Yarra, 11/15/2; Surrey Hills, 15/1; Thornbury, 11; North Williamstown, 11/13/-; Warrnambool, 11/13/3; Wedderburn, 10/-.

Total to date, £80/1/9.

Tasmania reports an extra 4/2 from Tunnel Bay (total now 12/17/2); Dromedary an extra 9d. (total, 11/4/9); Launceston (Margaret-st.), 15/19/11 (last year, 12/16/9). From twelve schools reporting last year a total of 122/19/7 was received. This year from ten schools reported, a total of 127/9/9 has been received, and as there are other schools to come along, it is hoped to pass the £30 mark. Up till now £25 was the most the schools in Tasmania contributed.

### VICTORIAN F.M. ACKNOWLEDGMENTS.

Oct. 1 to Dec. 31, 1927.

Churches.—Moreland, collected by Miss Anderson, 12; Bayswater, collected by Mrs. Clements, 13/-; Chinese Brethren, 1d-per-week, 7/-; Lygon-st., 10/4/5; Malvern-Caulfield, 11/3/-; Swanston-st., Dup. Env., 14/4/8; Bendigo, Dup. Env., 11/7. China Hospital.—Per Bro. Anderson, Anonymous, 11/10/-; Mrs. Wheat, 11; Miss Hooper, 11; Mrs. Renkin, 11; Mr. and Mrs. Olsen, 11; Total, 15/10/-; Autograph Quilt returns, per B.S. Department, 10/1.

Dhond Hospital.—C.E., Nth. Richmond, 11/6/-; B.S., Nth. Richmond, 12/12/-; Bayswater Y.P., 15; Moreland C.E., 15, Inter. C.E., 12/10/-, J.C.E., 11, per C.E. Department; Moreland Bible Class, 15; Miss Bray's Class, Moreland, 7/6; Ascot Vale Y.P. Societies, 118/1/4; E. Camberwell B.S., 19; Malvern K.S.P., 12; Box Hill P.B.P., 15.

Members.—Miss E. Jermyn, 11; Miss A. Jermyn, 11; Misses M. and G. Mathieson, 11; Mr. Williams, 10/6; Mr. and Mrs. H. McKean, 13; Mr. J. J. Black, 15; Miss M. Metzenthien, 11; Mr. W. H. Linard, 12/10/-; Miss I. Gordon, 10/-; Mrs. I. Whenan, 10/-; Miss B. Baker, 10/-; Colac Member, 11/1/-.

Miscellaneous.—Doncaster Mission Band, Nat. Evangelist, 11/10/-; Exhibition Tea, 12/12/6; "A Friend of Indian Babies," for Milk Fund, 13; Hampton Kinders, 11; Dandenong C.E., 10/-; Nth. Carlton J.C.E., 8/9; An Endeavorer, 1/21 per C.E. Dept.; Miss Cameron's Meeting, Burnley, 12/-; Footscray Women's Mission Band, 11/-; Students, College of Bible, 1d. week, 15/10/-; Boronia Friends, 13.

Orphans.—Ascot Vale Kinders, 11/10/-; Nth. Richmond B.S., 16; Mrs. Kefford's Girls' Class, Prahran, 11/10/-; B.S., Bendigo, 12; Y.P.S.C.E., Kaniva, 18; E. Camberwell Women's Mission Band, 12/15/-; Prahran Girls' Guild, 15; Geelong B.S., 16; Ballarat Mission Band, 16; Carnegie Women's Mission Band and Girls' Mission Circle, 14; Doncaster B.S., 16.

Gratefully acknowledged.

R. Lyall, Treasurer.  
J. E. Allan, Secretary.

The Federal Secretary has addressed meetings at Canley Vale, Mosman, Paddington, Marrickville and Belmore. The churches of New South Wales have a big place in their hearts for the work in foreign lands. At Belmore on Sunday night, Jan. 15, there was a large audience, and at the close of the address Bro. P. W. Thomas had the joy of taking the confession of two young people.

### COMING EVENTS.

JANUARY 22 to FEBRUARY 12.—Jackel-Elliot 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.

### VICTORIAN FOREIGN MISSIONARY COMMITTEE.

#### WELCOME MISSIONARY MEETING to

MR. & MRS. H. WATSON, from India, and DR. & MRS. E. R. KILLMIER, from China.

LYGON-ST. CHAPEL, CARLTON,

Tuesday, January 31, 1928, at 8 p.m.

Chairman, A. G. Saunders, B.A., Pres. F.M. Comm. Representative speakers. Addresses by Returned Missionaries.

Come and welcome our beloved workers from India and China.

—J. E. Allan, Sec.

### WANTED.

Position as housekeeper. Personal references. By letter, S. McInnes, 29 Delbridge-st., North Fitzroy, Vic.

### FOR SALE.

Mason and Hamlin Organ, 7 stops, good. Suitable for small chapel, school or home. 10/10/-. Also unique camp-bed—the best made; 12/10/-. Good as new. A few parcels of books left; 15 for 2/6.—J. Mortimer, 22 Willesden-rd., Oakleigh.

### VICTORIAN DEPT. OF SOCIAL SERVICE.

Wanted.—A good home to adopt a beautiful baby boy, nine months old. Particulars with secretary.

Wanted.—Employment for married and single men.

Wanted.—Funds to relieve existing distress. Wanted.—3,000 members to register with the Social Service Fellowship, 1/-.

Purchases Scheme privileges.—Secretary, Will H. Clay, 49 Elizabeth-st., Melbourne.

## Here and There.

Bro. E. Arnold expects soon to relinquish his work as preacher at Murray Bridge, S.A. He will be succeeded by Bro. Killmier, from York.

The Victorian Women's Executive will meet on Friday, February 3, at 2.30 p.m. Miss Ellis leads devotions. Speaker, Mrs. Trehearne. All sisters cordially invited.

It is expected that the "Narkunda," the vessel on which Bro. and Sister Watson and family are travelling from India, will berth at Princes Pier, Port Melbourne, at about 9 p.m. next Sunday, Jan. 22.

Bro. and Sister D. M. Wilson reached Melbourne on Monday after their world tour. They were to leave by the "Katoomba" at noon on Wednesday for the final stage of their home journey to Western Australia.

Attention is drawn to the Foreign Missionary meeting to be held at Lygon-st. chapel on Tuesday, January 31. Bro. and Sister Watson, of India, and Dr. and Mrs. Killmier, of China, and their families, will receive a brotherhood welcome.

At Kaniva, Vic., a farewell social is being arranged for January 31 to honor Bro. and Sister A. R. Benn. They are relinquishing the work after twenty years' service in the Kaniva and Lillimur district. Bro. Benn's ministry has been marked by untiring devotion and faithfulness.

Soon after Easter Bro. N. G. Noble will close his ministry with the Margaret-st. (Launceston) church. His intimation of this has been received with great regret; for, beside four full years in Launceston church and district, he has served the State work in many honorary Conference offices.

We learn that at the recent annual examinations of Sydney University, Bro. A. C. Crisp, preacher of Marrickville church, passed in first year Medicine, and Bro. C. G. Love, of Taree, in first year Arts; while B. P. K. Smyth, of City Temple, passed in English II, Psychology II, and History II.

The annual conference of Southern churches of South Australia will be held at Strathalbyn on Tuesday, February 14. City brethren and sisters, and all those of the Southern district, are asked to keep this date in reserve. A hearty welcome awaits all who can attend. Full particulars may be obtained from W. S. Yelland, Secretary, Milang.

"We read that prohibition has not done all that was expected of it," says Mr. Arthur Mee. "We have read the same of Parliament, and Democracy, and the Church, and Shakespeare, and the Board of Education. And at least the Prohibition Law is as well kept as the law against stealing, which nobody proposes to repeal. The fact is that prohibition is one of the greatest successes in the world, not yet complete."

To enable preachers of all communions to meet their distinguished colleague from Belfast, Mr. R. J. Patterson, B.A., LL.B., founder and superintendent of the world-famous "Catch-My-Pal" movement, the executive of the Victorian Prohibition League extends a cordial invitation to a special ministers' meeting in the Independent Hall, Collins-st., Melbourne, on Monday, Jan. 23. Tea from 3 to 3.30 p.m. Every preacher is invited to be present.

Our reporter at Auburn, N.S.W., writes:—"Bro. E. P. Aderman, B.A., who has served the church as preacher faithfully and well during the past eighteen months, will shortly be leaving for New Zealand, having accepted an invitation from the New Zealand Board of the Bible College at Dunedin, to lecture in connection with the recently formed college, also to minister to the South Dunedin church on Sundays. We pray that God will bless our Bro. and Sister Aderman in their new field of service."

It is fatal to all courage and energy to begin with counting our foes, instead of realising the strength of our ally. Greater is he that is for us than they that are against us.—Dr. Alexander McLaren.

Meetings for the first week of the Hinrichsen-Brooker Mission at Parkdale, Vic., were encouraging. Good numbers are attending, and interest is deepening. There had been six decisions to last Monday. On Wednesday night, Jan. 11, it being very warm in the tent, the service was held on the beach. A splendid attendance gave excellent attention. A baptismal service was held in the tent afterwards, when many from the beach came to witness the ordinance. The help of Gardiner, Bambra-rd., Ormond, Cheltenham and Chelsea churches has been appreciated. A great impression in the community is being made by the evangelists.

### A GRADELY PRAYER.

(These lines, ascribed to Teddy Ashton, are taken from a copy hanging on the wall of a country inn in Lancashire.)

"Give us, Lord, a bit o' sun,  
A bit o' work and a bit o' fun;  
Give us aw in th' struggle and splutter  
Eaur daily bread and a bit o' butter;  
Give us health, eaur keep to make  
An' a bit to spare for poor folks' sake;  
Give us sense, for we're some of us duffers,  
An' a heart to feel for aw that suffers;  
Give us, too, a bit of a song,  
An' a tale, and a book to help us along;  
An' give us our share o' sorrow's lesson,  
That we may prove heav' grief's a blessin'.  
Give us, Lord, a chance to be  
Eaur gradely best, brave, wise and free,  
Eaur gradely best for eoursels and others  
Till aw men larn to live as brothers."

—"St. Martin's Review."

A correspondent asks us "what is the origin and the significance of the term 'Agnostic?'" The word literally means "without knowledge." Professor Huxley, who coined the word out of Greek raw material to suit his own case, tells the circumstances of its origin: "When I reached intellectual maturity and began to ask myself whether I was an atheist, a theist, or a pantheist, a materialist or an idealist, I found that the more I learned and reflected, the less ready was the answer; until, at last, I came to the conclusion that I had neither art nor part with any of these denominations. . . . This was my situation when I had the good fortune to find a place among the members of the Metaphysical Society. . . . Most of my colleagues were -ists of one sort or another; and however kind and friendly they might be, I, the man without a rag of a label to cover himself with, could not fail to have some of the uneasy feelings which must have beset the historical fox when, after leaving the trap in which his tail remained, he presented himself to his normally elongated companions. So I took thought, and invented what I conceived to be the appropriate title of 'agnostic.' It came into my head as suggestively antithetic to the 'gnostic' of church history, who professed to know so much about the very things of which I was ignorant; and I took the earliest opportunity of parading it at our Society, to show that I, too, had a tail, like the other foxes."—"Southern Cross."

At Mildura, Vic., Bro. Bromley spoke on Sunday morning upon "The Finished Work of Christ." Three young ladies were received into fellowship. After an address at night on "Zacchaeus," one young lady was baptised.

I like to hear one pronounce the name of God with a subdued awe, and to see the cast of thought overspread the features when eternal things are named. I like to see a delicate and quiet handling of sacred truths—as you speak the name of your mother in heaven.—Dr. T. T. Munger.

The truth that the honor of Jesus is in the keeping of his disciples was shown at the second debate between Dr. J. L. Brandt and Mr. J. S. Langley at the Masonic Hall, Melbourne, on Tuesday. Jas. E. Thomas presided over an audience that filled the building. The subject was, "Is Jesus the Christ the Son of God?" The order of debate called Mr. Langley to open and affirm a negative. His argument suffered in consequence. His attack was mainly accusations based on the failure of the disciples to maintain the standards of Jesus, that most stressed being the disunity of Christians. Much was made of "discrepancies" in the teaching and practice of Jesus, which careful reading of the text easily removes. Dr. Brandt made brief, effective replies to these, and carefully built up his case for belief in the divinity of Jesus. Claiming that prophecy was fulfilled in Jesus, his teachings, claims, miracles, the testimony of his contemporaries, and his saving power, were considered. The failure of substitutes for Christianity and the leadership of Christian nations were emphasised. Subsequent speeches discussed the various points raised. Mr. Langley was cramped in style by having to lead. He asked if Dr. Brandt accepted the Bible; complained that he "got no reply"; and asked later, "Why does Dr. Brandt always rely on the Bible?" During Dr. Brandt's closing speeches there was some disorder, with much cheering and counter-cheering. Two questions of fact are to be submitted to the chairman for verification. Mr. Langley continued to throw out challenges for further debates. Such challenges are not arguments.

### ADDRESSES.

F. W. Beechenow (secretary Gardenvale church, Vic.)—12 Pearson-st., North Brighton.

A. F. Leigh (secretary Drumcondra church, Vic.)—5 Keera-st., Geelong West.

### IN MEMORIAM.

LEE.—In fond and loving memory of our dear father, who passed away on January 19, 1927; also our dear mother, who passed away on Nov. 3, 1926.

As we loved them, so we miss them,  
In our memory they are dear;  
Loved, remembered, longed for always,  
As it dawns another year.  
—Inserted by their loving family.

SUCHTING.—In loving memory of our dear husband and father, William Suchting, Snr., who was called home on January 16, 1926, in his 54th year. Gone, but not forgotten.  
—Inserted by his loving wife and family.

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# Keep Your Feet Together.

Ira A. Paternoster.

I have never been a lover of cricket, although there have been times when I have condescended to watch a game. Usually, however, when I did go it was to enter into the spirit of the contest, for I love clean sport. I have tried to see the good play and applaud it, but have at times found myself calling loudly to some fielder to "get a bag," when a ball slipped through his fingers. I have even advised him to "keep his feet together" when with feet wide apart the ball shot through and additional runs were made. I suppose my experience has not been unique in this respect. Every reader of these lines who has ever played or watched a game of cricket has either given or had directed at him abundant advice. "The looker-on always sees most of the game," we are told; and, of course, knows best how to play it.

It is surprising how few mistakes I would make if I were playing the other fellow's game. I would never stand in the unsportsman-like attitude in which he stands. I would never look as awkward on the field. I am sure I could bowl as well and certainly keep wickets with much greater ease. Just fancy standing so far back to a slow bowler like that! If I were captain I would not allow the players to dictate to me, and I would know just where to place each man. The team would be perfectly managed if I were in charge, for I know how to handle cricketers. So it is I see the other fellow.

Now, by a strange swing of the pendulum I recently found myself one of a team of eleven who undertook to play a cricket match. I have not played a game of cricket for more years than I care to set down. I never was a cricketer, and of course, at my advanced age, never will be. But I do like to think of myself as a "trier," and the captain sent me to second slip. After some hesitation and watching to see where the man who was appointed first slip stood, I concluded my place was not far removed from him, so quite with the air of one who knows all about it I took my stand. I tried to look like a cricketer, for the lads of the other team were watching. Presently a ball was bowled and hit. It travelled in the direction of a player who, with feet well apart, missed it. Several remarks were passed. I just do not remember whether mine was one of them. Most likely it was. The next thing I knew the ball was coming toward me, and with feet well apart I missed it! Now I will say this for my fellow teammates, either out of respect to my age or my position, no remark was made, at least not loud enough for me to hear. But that did not alter the case. The lesson came to me at once, and a mental resolution was made to pass the lesson on through the pages of the "Christian"—if the Editor saw fit. If he does not, well, you, patient reader, will never know the difference.

The position is simply this: It is very much easier to stand on the outside and see the other fellow make his mistakes than it is to get in and do the job without making any yourself. If any person had told me that I would attempt to stop a cricket ball with my feet yards apart I should have been ready to choose my seconds and prove to him he could not slander me that way. But there it was, the most simple kind of a slip, and the ball yards beyond me.

We are always ready to see where the other fellow could have improved on his game, and unfortunately are not always so ready to tell the other fellow in the right spirit. We are usually so brave about it that we tell some one else and in that way friendships are broken and lives made unhappy. Sometimes the fault is pointed out with full recognition of the fact we could do no better ourselves, but to pose as a critic one has at least to be careful. I suppose there is no field like the field of criticism where we find more "fools" rushing in where "angels" would never dare to tread. I am very fond of

good paintings and love to visit an exhibition. Quite frequently while living in Adelaide, I visited the art exhibition in the Public Library Hall. I had two reasons for going. One was because it was free, and the other I have already stated. The pictures were a joy to me, and I tried to get the artist's viewpoint. On one occasion several others were present viewing the pictures. They were very close to a particularly interesting picture—an old farm house, a broken gate, a clump of trees, an old dray. It was decidedly Australian and good. One of the group, standing less than a foot from the picture, remarked, "What a daub." I could have screamed. Fancy standing twelve inches from a work of that description and passing sentence upon it! If that critic had tried to see that picture as the artist saw it, she would have gone back to the entrance door fifty feet away. The viewpoint makes a wonderful difference.

Then, too, the motive has always to be considered. Prof. Jefferson has been dead several years, but some of us were privileged to sit at his feet. He taught us Elbies, and among other things the relation between motives and intentions. I will never forget one of his illustrations. A young girl helping mother clear the table is carrying the tray of dishes. The tray falls and the dishes are broken. The mother, before asking the reason, reaches for the strap. But the girlie did not purposely drop the tray. Look for the motive! What a good thing our heavenly Father knows our hearts. How wonderful it is to feel we are in the hands of the Master Critic. "Shall not the Judge of all the earth do right?"

"And though we fail,

He will not deem the less

The struggles and the efforts we have made."

I am so glad I missed that cricket ball last Saturday. It has made me resolve several things. I will try and keep my feet together next time, so I shall not miss, and if I forget I shall try again. I shall also have more sympathy for the other fellow who misses a ball. No, I shall not stop playing cricket, neither shall I stay away from watching the game. I shall play every Saturday this season if the selection committee will ask me, and it does not interfere with more serious duties, and if I am not selected I shall go out to the grounds and keep the score or help carry the kit, and I shall not pass remarks when some one drops a catch or misses the ball, for I shall remember that once when I was in a similar position I did not do any better.

Once again I would say in the words of the great teacher, who himself had learned life's lesson in a more serious school maybe than the cricket field. "It all happened by way of warning to others, and it was written down for the purpose of instructing us whose lot has been cast in the closing hours of the world. So let any one who thinks he stands secure, take care in case he fall" (1 Cor. 10: 11, 12).

# If Thou Shouldst Go Away.

A TALE OF THE WIMMERA PIONEERS.

A. R. Benn.

CHAPTER XVI.

"WHAT DOTH HINDER ME?"  
Acts 8: 36.

It was one cold Sunday night that mother and I were left alone. I had a cold, and mother insisted that it was unsafe for me to go out; and so, while all the others were at church, only the two sceptical ones were left behind, and we had a real confidential, heart-to-heart talk. It began by mother asking, "How is it, Jack (my own dear mother always called me John), "that you did not go with the others and be converted and get baptise?" I was a bit confused, and not a little surprised at the question. I mumbled something about not being good enough. "But, my dear boy, you are as good as the others," then she put the crucial question, "Don't you believe in it?" There was no other person in the world that I knew of that could have drawn from me the confession that I made that night—that I was at least a doubter, and perhaps no one but my sceptical mother would have suspected me of being such. There is a saying, "Set a thief to catch a thief," and I believe it may be equally apposite to say, "Set an unbeliever to catch an unbeliever." In a very clumsy way I confessed that, while I really thought these things were true, I couldn't somehow be sure enough about them to do what the others had done. "I'd like to believe the same as Fred does," I said, "but somehow I can't."

There was a silence for a moment, and I began to be frightened at the confession I had made, and I broke the silence by saying, "You won't tell anyone, will you, mother?" She didn't give me a promise, but she took my hand in hers and said very kindly, "I'm sorry for you, Jack, but you are honest. I'm just the same myself; but I do hope I haven't caused you to doubt, for I know what a true Christian your dear mother was, and I'm glad that Nelly has such a simple true faith in God, and I hope she will keep it. I would be willing to give my life to have one like it." It seemed to me that night that I had more in common with my stepmother, who was so unlike me in many ways, than with anyone else in the world. "I think sometimes," she continued, "that even if it all turns out a terrible non-reality, yet the belief really does tend to make the life more beautiful and helps one to live; I daresay you pray for faith, Jack?" "Yes, mother." "Well, I hope you will pray for me. I have got this since I came here: that though I have no Christian evidence and have no more faith, I have come to want it. I know my little girl is praying for me, because the other night, when I was hearing her prayer, she knelt for a minute after as though she were

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praying silently, and when I asked her why, she told me rather shyly that she was praying for God to make me a Christian, and since that, more than ever I have wished that I could believe." "I will pray for you, mother, but I don't think it will be any good." "Why not, Jack; am I so bad that God won't give me faith?" "Oh, no, mother, I don't mean that; I meant that my own prayers for myself don't seem any good."

After that talk mother and I knew each other better, and I think loved each other more. And more than ever after that Sunday night I prayed for myself and my poor doubling mother. As I look back on those days of spiritual travail, when faith was so absent and so seemingly impossible of possession, and remember how God answered those prayers and relieved those doubts, I understand the poet's words,

"Ye fearful saints, fresh courage take.  
The clouds ye so much dread  
Are big with mercy, and will break  
In blessings on your head."

I would not encourage the reader (supposing faith be a difficulty with him) to think that God will always, or even often, answer the prayer for faith just in the way he did ours; but I will affirm and set my seal to it that continued prayer, with the reading of God's Word and, perhaps above all, the exercise of whatever measure of faith one may possess, will mean increased faith. "To him that hath shall be given." "If any man willeth to do his will, he shall know of the doctrine."

**MR. B. W. WENDORFF,**

Teacher of

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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 Scovell, 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.]

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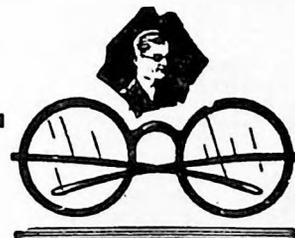
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## News of the Churches.

### Western Australia.

**Harvey.**—The church celebrated its twenty-eighth anniversary on Sunday and Monday, Nov. 27 and 28. The meetings were well attended. Addresses by Bro. W. R. Frost (Bible Van Missioner) were inspiring. The Bible School children's evening and Christmas tree were held on Dec. 21. Each of the kindergarten children received a toy, and a light supper was provided. The children's picnic was held on Boxing Day.

**Kalgoorlie.**—Mid-week prayer meetings continue with fine attendances. On Jan. 8 there were fine meetings. Bro. Pollard exhorted the church, and Bro. Geo. Banks, in the absence of Bro. Hunt at the preachers' camp, gave a fine gospel address. A young lady made the good confession. Bible School attendances are well up to average. The auxiliaries are in recess. The Young Ladies' Own has lost the services of its hardworking secretary, Sister L. Neave, who has been transferred to another district.

### Tasmania.

**Devonport.**—Bren. E. A. Stevens, of Invermay church, and W. H. Nightingale have delivered helpful messages to the church since new year.

**West Ulverstone.**—Good services are being held. The church is enjoying fellowship with Bro. and Sister A. R. Main, who are on holidays. The J.C.E. Society commenced the new year with renewed zeal. Previous to the holidays the juniors all received gifts from a well-laden Christmas tree at a pleasant social evening, and they presented Mrs. Nightingale, superintendent, with a nice clock as a token of esteem.

**Launceston.**—Meetings during the holidays have been good, whilst many were away on holiday. Bro. and Sister Noble are enjoying their annual leave at Deviot, River Tamar. Amongst many visitors were Bro. and Sister Frank Funston, and Sisters Mrs. Workman and Mrs. Peters, from Victoria. Bro. Funston delivered messages on New Year's Day. Other good services were conducted by Bren. W. Waterman, P. Duff, J. P. Foot, H. V. Stevens and H. W. Street.

**Hobart.**—The happy idea existed in the minds of some members to make a special gift to Jesus for Christmas. The consequence was that the church offering on Christmas morning was double the ordinary size. In the evening Bro. Johnston spoke on "The Reign of Peace," and Christmas carols were sung. A watch-night service was held, with a good attendance. At the morning service on Jan. 8 the following interstate visitors were present: Bro. and Sister F. Funston, from Shepparton, Vic., and Sister Harris, from Peterborough, N.S.W. Bro. Funston delivered a helpful exhortation. To an improved attendance in the evening Bro. Johnston spoke on "The Green Tree and the Dry." Bro. Johnston has been appointed president of Hobart District C.E. Union.

### Queensland.

**New Veteran.**—Bro. A. Anderson, of China, addressed a meeting on Jan. 9. He was asked to speak at length, and his talk for an hour and a half seemed but a few minutes to the interested audience.

**Gympie.**—Bro. A. Anderson, of China, was the speaker on Jan. 8. He addressed morning and evening meetings, and the Bible Schools. His powerful delivery, combined with his wonderful story and its application, captivated his audiences.

**Brisbane.**—A splendid meeting on Jan. 8 was addressed by Bro. Paradine on "Let a man examine himself." At night rain interfered with attendance, but the gospel was proclaimed by Bro. Bassard to a fair number, the subject being, "The News Too Good to be Kept." The choir is doing good work under the able leadership of Bro. S. P. Suchting.

**Zillmere.**—Meetings were well maintained on Jan. 1. Bro. Bennett gave a splendid exhortation, and Bro. Willis preached at night. On Jan. 8 Bro. J. Coward, senr., exhorted, and Bro. Willis spoke at night. The Sunday School is doing well, and new scholars are being added. The Y.P. Class held its annual social on Dec. 21, a pleasant evening being spent. Bro. Willis is doing his best to push on the work in the circuit.

**Roma.**—On Dec. 18 the church had a visit from Bro. Anderson, missionary. His messages were much enjoyed. In the afternoon he gave an address to the children, telling them a Chinese fairy story. He also presented awards in connection with recent school examination. On Monday, Dec. 19, through the generosity of the sisters' guild, the annual Christmas tree function took place, each scholar from the Bible School receiving a prize. Bro. Anderson was presented with a gift from the tree for Pearl and Gwen, after which he told the children another story which was much enjoyed.

### South Australia.

**Avon.**—Sickness has reduced attendance at the services, but a united spirit is being shown, and prospects are bright.

**Glenelg.**—There were good attendances on Jan. 8. Bro. Edwards gave appreciated messages. Several visitors were welcomed during the day.

**Queenstown.**—On Sunday, Jan. 15, Bro. Brooker spoke in the morning on "Forgiveness." At night his address was on "Different Signs, Same Message." Considering the heat, the attendances were good. On Tuesday, Jan. 9, the girls' club recommenced activities after holidays.

**Mallala.**—Though few in numbers, there are some faithful members left here, and some very nice meetings are held. On Wed., Jan. 11, a wedding was celebrated in the chapel, Bro. Mason officiating. Sister Ivy Earl, eldest daughter of Bro. and Sister C. Earl, was married to Mr. H. Jury.

**Long Plains.**—Fellowship of a number of isolated members has been enjoyed. Bren. W. and R. May, from Loxton, and their families were among the number. Bro. M. Chivel, from Victoria, and his son, I. J. Chivel, of the College of the Bible, were present on Jan. 8. Bro. J. Chivel gave an enjoyable exhortation in the morning. At the evening service the chapel was nearly filled with an attentive audience, Bro. Mason speaking on "Hearing and Doing."

**Dulwich.**—During the holidays many visiting brethren had fellowship with the church. Owing to illness Bro. Rankine was unable to be present, and during his absence Bren. R. Enniss, R. L. Arnold (College of the Bible), and Bro. C. Rose, from Sydney, assisted with others in addressing the church and proclaiming the gospel. Last Sunday, owing to intense heat, meetings were poorly attended. Two young people were given the right hand of fellowship in the morning; these were immersed the previous Sunday evening.

**North Adelaide.**—Bible School anniversary and prize distribution passed off satisfactorily. Meetings since the holidays have improved. Last Sunday night a young girl from the Bible School and a married lady were baptised. Mrs. N. Shill, who has suffered severely the past eight months, has made a decided improvement in health. Bro. Carlton Johnstone is joining the Central Training Class to prepare for larger service in the church. Mr. and Mrs. W. Eagle, late of Stirling, have had fellowship with the church since new year while waiting another field of labor.

**Tumby Bay.**—Bro. Davies is doing good work in the district. On Jan. 8 he preached afternoon and evening to good congregations. In the evening a sister made the good confession.

On Tuesday, Jan. 3, at the old folks' evening, a happy time was spent. On Thursday, Dec. 8, the Ladies' Dorcas Society gave Sister Davies an afternoon, and words of welcome were given from Ungarra, Butler and Tumby churches. Mrs. Pumpa presented Mrs. Davies with a brass vase on behalf of Tumby church. On Wednesday, Dec. 3, the annual Christmas tree was held, when each child received a present.

**Murray Bridge.**—Meetings are fairly well attended, and are very happy. All rejoice at the recovery of little Gwen Grundy, and several others seriously ill recently. Bro. and Sister Dayman and Sister Harper, senr., late of Moonla, were received into fellowship after many years of isolation. Sister Dayman is again active in kindergarten work. The tennis club social organised by Sister Hall was a successful function. Funds benefited to the extent of £4/10/-. On Nov. 26 Sister Rae Tucker was married to Mr. A. Wallace, of Parkside, Bro. Elliott Arnold officiating. The closing C.E. banquet for 1927 was enjoyable; 30/- worth of groceries were contributed for Christmas cheer. The kindergarten Christmas tree on Dec. 22 was a delight to kinders and parents. Bro. J. C. Stanley's visit and lantern lecture on behalf of Pt. Adelaide Seamen's Mission was acceptable and helpful. Seamen's Mission Funds benefited as a result. Bible School and Church Extension Fund offering realised £3/11/7. Visitors during Christmas holidays included Sisters Mrs. and Miss Taylor, from Kalgoorlie, W.A.

### Victoria.

**Merbein.**—A wedding took place in the chapel on Dec. 14, when Miss M. B. Chislett and Mr. H. J. Passmore were married, Bro. C. G. Orford officiating. The church wish the young folk every success.

**Gardenvale.**—Fine meetings on Jan. 15. Bro. C. Sharp, from Brighton, presided, and Bro. Tease, from Bambra-rd., gave an appreciated address. Bro. Siston preached in the evening on "A Wonderful Invitation."

**Brunswick.**—Meetings were well attended on Jan. 15. Bro. Fairweather exhorted in the morning, and Bro. McNeilly preached the gospel. Bro. Bert Harvey led the singing, which was much appreciated. Mid-week meetings are improving.

**Rochester.**—The church enjoyed splendid addresses from Bro. Payne, of Echuca, on Jan. 15, and from Bro. Hilford on the previous Lord's day. These faithful brethren, including Bro. Woolnough, journey a distance of nearly twenty miles by road to assist at Rochester.

**Ormond.**—Bro. R. Baker's forcible addresses last Sunday showed that he had completely recovered from his illness. Progressive and solid work is being done in the Sunshine League, due to the leadership of Bro. Veal, who is also the efficient superintendent of the Bible School.

**Ringwood.**—The church has lost Sister Mrs. Martin, who passed away after severe illness. Sister Mrs. Hams has been ill. Whilst Bro. English was on holidays Bro. Quirk gave splendid addresses to the church. Attendances are keeping up well with several visitors. Bro. English's addresses are appreciated.

**South Melbourne.**—Last Sunday morning Bro. and Sister Gall, of Norwood, S.A., were present. Bro. Gall favoring the brethren with a message. The Junior Christian Endeavor continues with simple but useful work. Progress and prosperity is the aim of the young people's clubs, which commenced the new year's work last week.

**Blackburn.**—Meetings for the past few weeks have been fair. The K.S.P. club held its quarterly church parade, and at the close of Bro. Mortimer's splendid address a young man confessed Christ. The Christmas service was marked by a special message from Bro. Hendry, and special singing by young people of the church under leadership of Bro. A. T. Edwards, who has since been leading the singing at evening meetings. The young brother who confessed Christ was baptised. Several new members have moved into the district, and are joining up. The H.M. offering reached over £4.

**Ivanhoe.**—V. Stafford, of the College, has taken up the preaching. His messages are helpful and very much appreciated by growing audiences.

**Drumcondra.**—Five who were baptised the previous Sunday evening were received into fellowship by Bro. Banks at the morning service on Sunday, each receiving a copy of the New Testament. Good attendance at evening meeting. Bro. Banks' subject being, "What Constitutes the New Testament Church?"

**Wangaratta.**—Last Lord's day Bro. and Sister J. E. Thomas and their family, who have been on a motor tour, had fellowship with the church. Bro. Thomas addressed the morning meeting, and conducted a fine song service at night. Bro. W. Jaekel, of the College, preached on "Trying to Destroy the Rock of Ages." The envelope system of contributing has been introduced.

**Hamilton.**—Since the holidays the meetings have been small. Some members have left the district, but the brethren are loyally carrying on the meetings. Sister E. Woodbridge, M.A., Dip.Ed., who helped as organist during the past six months, has gone to Melbourne, and will be greatly missed. On Lord's day, Jan. 8, Bro. Bruce Smith spoke on "The Master's Loyalty."

**Kaniva.**—Meetings have been well attended, and a number of visitors have been present. Another was added by faith and obedience on Jan. 1. The brethren have been delighted with the presence of Bro. Les. McCallum and family, Lyall and Dick Williams. Bro. R. Williams has acted as song leader, whilst Bro. McCallum and L. Williams have given appreciated messages.

**Mt. Clear.**—Seasonal treats are over. A Christmas tree was held prior to the holiday season. On Saturday, 7th inst., the picnic was held at Lake Wendouree. Enjoyable times were spent. The school work is progressing, and attendances at gospel meetings are increasing. Several scholars attend school regularly; one, May Geddes, has not missed a session since commencing eight years ago.

**Colac.**—Good meetings on Jan. 15. Bro. Bird exhorted helpfully in the morning on "The Love of Jesus." At night he delivered a fine address on "There is no Difference." During the week an anonymous letter was received by Bro. Bird from one who had been blessed during Bro. Chandler's term in Colac. The letter contained £10. The officers and members of the church are very grateful to the donor.

**Melbourne (Swanston-st.).**—Last Lord's day morning there were several visitors, including Sisters Mrs. Bailey, from Ballarat, Mrs. Wendorf, from Brisbane, and Mrs. E. C. Hinrichsen. Dr. Brandt delivered a very fine address on "Portraits of Jesus." In the evening Mr. R. J. Patterson, M.A., LL.B., founder of the "Catch-My-Pal" movement, was the preacher, and his address was interesting and powerful.

**Cheltenham.**—On Sunday morning Bro. F. T. Saunders delivered a fine message in the interests of the College of the Bible. The meeting was a good one. The Sunday School, Bible Class, kindergarten and J.C.E. are getting in good working order after the holidays. At the evening service Bro. D. Wakeley preached well on "Reformation and Restoration." Sister Mrs. Carr, senr., has passed away in Melbourne Hospital.

**Horsham.**—Meetings have decreased a little of late owing to the weather and holidays. Many members have returned refreshed from their vacations, and it is expected that meetings will shortly resume their normal state. Bro. James Butler preached last Lord's day morning on the value of true loyalty, and in the evening the gospel message was delivered by Bro. Payne. There were many visitors during the Christmas season.

**Swan Hill.**—On Sunday last an in memoriam service was conducted by evangelist D. A. Cockroft to the late Bro. H. Membrey, who passed away at Alfred Hospital, Melbourne, on Jan. 5. Much regret is felt locally at the loss of such a sterling young man, and sympathies go out to his young widow and two children. Bro. Cockroft spoke on "The Journey We must All Take." A large number of members, friends and relatives attended.

**Surrey Hills.**—The preacher, Bro. B. W. Combridge, conducted both services on Sunday, Jan. 15. In the morning Bro. and Sister Munnerley were received into fellowship from Burnley. Attendance at the evening gospel service was somewhat smaller than usual, owing to the heat. Sister Mrs. S. J. Wilson rendered a beautiful solo. The mid-week prayer service was arranged to be resumed on Wednesday, followed by a brief church business session. The recent Home Mission offering amounted to £23.

**Footscray.**—During the holidays Mr. and Mrs. Caddie, Miss V. Hook, and Bro. H. C. Fryer and B. F. Greenway, of Wagga church, N.S.W., were visitors. Misses Hook and Buckley assisted by rendering gospel messages in song. On 8th inst. two were received by obedience into fellowship; and at the gospel service a young lad decided for the Christian life. Both services were well attended on 15th. Bro. Stitt's gospel theme was "New Testament Baptism—its Place and Significance." A young girl from the Bible School confessed Christ, and a very promising young fellow who made the decision at the recent boy's camp was baptised. An open-air evangelistic band is being organised.

**Oakleigh.**—The church celebrated the first anniversary of Bro. Mudge's ministry by a well-attended social on Jan. 11. Bro. McGregor and Roberts, for the members, expressed gratitude for the work of the past year and wishes for the future. Bro. Mudge feelingly responded. On Sunday morning an "every-member-present" service had a splendid attendance. Miss Sweetman sang a solo. Bro. Mudge gave an excellent address, and a special offering for the general fund realised £20. Attendance at the gospel meeting filled the chapel. A song service was conducted, and anthems were well rendered by the choir, led by Bro. Booth, with Miss Wheat at the organ. Solos by Bro. Val. Woff (of Cheltenham) were enjoyed. Bro. Mudge gave an impressive gospel message, and a girl scholar decided for Christ.

### New South Wales.

**Paddington.**—On Jan. 8 Bro. Alcorn's address was appreciated. Fellowship was enjoyed with Sister Miss Potter, from Brisbane. In the evening there was a baptismal service. Bro. Chapple's message was delivered with great earnestness.

**Railway Town.**—A splendid service was held on Lord's day morning, Jan. 8. Bro. E. G. Warren helped with his message on "An Inseparable Love." It is hoped ere long to have a gospel service in the evening. There is a fine fellowship spirit in the church.

**Wagga.**—On Jan. 1 Bro. Orford began work with the church. All meetings have been well attended, although some of the members are away. Some visitors have been welcomed to fellowship. The church greatly appreciates the services of Bro. Brown in carrying on the work until the arrival of Bro. Orford.

**Grafton.**—The church is growing; 20 at gospel service on Jan. 1, 33 on 8th at gospel service, and 17 broke bread. Interest is growing, and everybody is working. For the mission commencing Jan. 22, Market Square, a central site, has been secured for the tent. Mr. P. C. Bennett, of Bankstown, is to be the missionary.

**Broken Hill.**—Attendances have been affected during holidays. An optimistic spirit prevails. Last week evangelist E. G. Warren distributed from house to house over 400 tracts. Bro. Warren is delivering a series of Lord's day evening addresses on "The Church that Christ Built." A number of questions are being answered. The senior Bible Class has taken up the study of "The New Testament Church."

**Dumbleton.**—On Jan. 1 Bro. Aeland's New Year's message to the church was based on Phil. 3: 13. At night his message was, "For What is Your Life?" Jan. 8, Bro. Aeland's gospel address was on "The Good Confession." On Jan. 15 he exhorted on "Fight the Good Fight of Faith." His sermon at night was on Heb. 3: 19. The work in the church and Bible School is suffering because many are in hospital and sick in their homes.

**Auburn.**—The year commenced with two well-attended services, Bro. Aderman ably addressing both meetings. On Jan. 8 the church held its annual installation services, when the newly-elected officers were dedicated to their respective positions, after which Bro. Aderman gave a helpful and appropriate address on "The Status of Elders and Deacons."

**Rockdale.**—Meetings have been splendidly attended, and the messages from Bro. Alcorn greatly appreciated. All auxiliaries are healthy. On Jan. 15 Bro. Hagger gave an inspiring exhortation to the church on "The Lord's Supper." 100 broke bread for the day. The gospel service was well attended, when Bro. Alcorn gave a powerful message on "Common Religious Errors." A pleasing feature of the meetings is the large number of young men in attendance.

**Lane Cove.**—There were inspiring meetings on Jan. 8. Bro. Wm. Day and Arthur Webber were the speakers. On Jan. 15 Bro. C. C. S. Rush gave a beautiful description of Camp-side church meetings, when about 40 campers, including Sister Mrs. Thos. Bagley, of Victoria, were present, and Bro. John Fox, of City Temple and he were the speakers. At night Bro. Will Day preached the gospel. One young lady decided to follow the Master. The church is preparing plans for a new building. The young people have formed a tennis club. The Bible Class is growing, under Bro. Rush's teaching.

**Canley Vale.**—A watch-night service was held. On Jan. 1 Bro. Clydesdale addressed the church on "I pray thee good success this year." Many visitors were present, among them being Bro. and Sister Hamilton, recent arrivals from England. On Jan. 10 Bro. G. T. Walden gave an intensely interesting talk concerning our missionaries. Bro. Clydesdale, State F.M. Secy., was chairman. On Jan. 14 Sister Miss E. A. Le Masurier was immersed prior to morning worship, and received into fellowship the same hour. Fifty broke bread. Bro. Clydesdale's gospel address was on "A Conversion." All meetings on up-grade.

**Enmore.**—A happy day was spent on Sunday, Jan. 8, when Bro. and Sister Jas. E. Thomas and family, also Miss Pope, of Balwyn, Vic., were present. Bro. Thomas delighted with two excellent addresses. In the morning there was one confession. Everything is in good shape for a happy year of service. Large meetings last Sunday. In the morning Bro. and Sister McDonald and daughter, of Hindmarsh, S.A., were among the visitors. Mrs. E. J. Paternoster and son, of Hindmarsh, have been present on several occasions this month. At night Bro. Paternoster spoke on "Paul's Defence Before Herod," and at the close a young girl confessed Christ.

**Bankstown.**—On Jan. 5 the church bade farewell to Bro. and Sister Bennett. Bro. Budgen occupied the chair. Mr. Dyer (Methodist), Mr. Wiles (Presbyterian), and Mr. Heather (Baptist), were with him on the platform, also Bro. Thomas, from Belmore, who expressed deep regret at Bro. Bennett's severing connection with the church. The local preachers also spoke on behalf of the preachers' fraternal. Bro. Budgen spoke for the church, after which the secretary, Bro. J. Black, presented Bro. and Sister Bennett with a set of stainless cutlery. Musical items were enjoyed. Bro. Bennett goes to Grafton shortly to conduct a mission with Bro. Greenhalgh. The death of Sister Davis is deeply regretted.

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## OBITUARY.

**MOBSBY.**—It is with deep regret we chronicle the departure from this life of Sister Mrs. Mobsby, at the age of 67 years, which occurred on Nov. 29 last. For many years, with her husband and daughter, she was associated with the Norwood church, S.A., the writer knowing her for over 25 years. She was a woman of deep piety and prayerful spirit, and in her years of strength was a very active Christian worker. The call came to her very suddenly. In a minute she was gone. Bro. P. Baker assisted the writer at the funeral service. We commend our aged Bro. Mobsby and the daughter, May, with other sorrowing relatives to the God of all comfort. "Blessed are the dead who die in the Lord."—A. C. Rankine.

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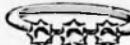
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- At the Master's Table . . . . . posted, 4/3
- AINSLIE, P.—Plain Talks to Young Men on  
Vital Issues . . . . . posted, 4/3
- God and Me . . . . . posted, 2/9
- My Brother and I . . . . . posted, 2/9
- AINSWORTH, T. J.—Sydney Black; Preacher  
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- ALLEN, J. H.—How Christian Unity Came to  
Alpha . . . . . posted, 3/3
- AYLSWORTH, A. M.—Moral and Spiritual As-  
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