

THE AUSTRALIAN CHRISTIAN

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

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

Vol. XXXI., No. 4.

THURSDAY, JANUARY 26, 1928.

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

The Wisdom of the Child.

Jesus called a little child unto him, and set him in the midst of them.—Matt. 18: 2.

I am but a little child: I know not how to go out or come in.—1 Kings 3: 7.

YOU will observe that in the words of Christ in my first text and in other words of his like those, he says nothing about the work of teaching. He leaves that to us. He is concerned in this passage rather with what we learn from children than what we teach to them; and I think he would have us understand that those will teach children best who have learned and continually learned from them most. He tells us that if we are to enter into the kingdom of heaven we must become like that little child he set in their midst; that is to say, we must go back and recover something which the troubles and the fears and the passions of life have somehow almost overwhelmed in us.

Love before knowledge.

What is it that we may learn from little children? I suggest we consider to begin with what is the strongest power in the soul of a child. You will agree with me when I say that that power is the power of love. Later on, love is so apt to be weakened by the fears, the doubts, the suspicions, the hatreds which life brings with it. The hard, untrusting world tends to spoil love in us, but in the earlier years children know love, and we see it fresh from love. How does love work in the child? He is ruled by his heart rather than by his head; he loves rather than knows. Later on the growth of knowledge outpaces the growth of love. Yet, if we are wise, we may all be learning this amidst all our other learning, and especially we who teach may be learning to have simple thoughts of everything, and when we express those thoughts to use the simplest words we can find; and when our thoughts bring us to something which is beyond our thinking then to leave it. Life is full of mysteries and so is religion; and the mystery, after all, is the simplest of all simple things, so long as you are content to

leave it to be a mystery. That is what the child does. Why his father will do anything or how he will do it is of small concern to him. Why his father wants him to do this and not to do that, at first he little cares; all he knows is, he is "my father," and the rest follows. What have we ever gained by all the attempts of intellect to penetrate religious mystery? Jesus loved us from all eternity. He came and he died; we are forgiven and are at peace, and we love him who so loved us; he is in us and we in him: he will take care of his own work, and we will do all we can to honor him and to serve him and help him till he comes—that is the childlike view of religion, and after all our philosophy we have not added much to it.

The child's faith.

Because a child loves, his faith is strong, and he is slow to fear. You may see a child sling itself down from a table into waiting arms with utter confidence. He will not do that kind of thing later on, he will grow too wise. Yet until the end we keep our admiration for faith as it comes fresh from God into the world in the person of a child. We love the courage of a forlorn hope and the power of throwing all we have and are into an adventure as Jesus did. Christianity is the religion of adven-

ture, unless we older people, wise and prudent as we are, make it dull and tame.

Little children do not worry. Watch a group of them playing in the street surrounded by danger. We may call them heedless, but what they feel is that father is behind them somewhere and that is to them a guarantee of security enough. Jesus said: "Be not anxious." He said that to us and for the same reason.

Because the child loves he knows how to depend. He troubles little about the past—that is all done with; nor about the future—that is undertaken for him. In the first and very early days he does not walk, he is carried. Later on, he does not know, he is taught. He does not think much perhaps. Whether it is because he is thought for, certainly he does not look much into himself or seek to know himself. It is enough for him that he is known.

A great king said: "I am but a little child." When he said it he was at the outset of one of the greatest works that was ever given to a man to do, and in saying it he set himself with other great men, Moses and Isaiah and Jeremiah and many more, who felt at the beginning how insufficient they were for the work that lay before them. The weak seldom feel their weakness, nor the ignorant their folly. You must go to the strong and the great for the deepest consciousness of inability and unworthiness. Jesus himself went as near to that confession as the divine Spirit within him would allow, when he said: "I can of my own self do nothing."

"I am but a little child: I know not how to go out or come in." Every day you and I are called to go out and to come in—out to our work, in to our homes; out to our friends, in to our prayers; out to some new task, in to take account of our labors. One day will come to all of us the great exit, out of the shadows, and to the great entrance, into the realities. In every going-out and coming-in may we be strong with the humility and warm with the love of a little child!—Dr. A. A. David.

GOD, THE ARCHITECT.

Who thou art I know not,
But this much I know:
Thou hast set the Pleiades
In a silver row.
Thou hast sent the trackless winds
Loose upon their way;
Thou hast reared a colored wall
'Twixt the night and day.
Thou hast made the flowers to bloom
And the stars to shine;
Hid rare gems of richest ore
In the tunnelled mine.
But chief of all thy wondrous works,
Supreme of all thy plan,
Thou hast put an upward reach
Into the heart of man.

—Harry Hemp.

"This Same Jesus."

2. The Man who Endures.

As an outstanding example of the enduring power of faith, the writer of Hebrews selects Moses and says of him in Hebrews 11: 27, "He endured, as seeing him who is invisible." One needs only to think of the life of Moses to realise the correctness of this tribute, for if ever a man needed powers of endurance it was the great leader of the Israelite slaves.

Endurance has a twofold significance. It stands for suffering, as is seen in 2 Tim. 2: 3, where Paul urges his young friend to "endure hardness as a good soldier of Jesus Christ." It also stands for perseverance, as we see in the words of Jesus, "He that endureth to the end shall be saved" (Matt. 10: 22). A review of the life of Moses amply illustrates both of these meanings, for we know that he had to suffer much at the hands both of his foes and his friends, and yet he persevered until he led Israel safely to the threshold of the promised land. And the secret of it all was, as the writer of Hebrews says, that Moses was "seeing him who was invisible." The invisible, unapproachable Jehovah was a reality to this man of faith. The invisible distant promised land was also more real to him than the fleshpots of Egypt. He endured, because faith was to him "the substance of things hoped for, the evidence of things not seen."

But if the characteristic of endurance applies to Moses, surely in a greater and fuller sense it applies to that one of whom Moses said, "A prophet shall the Lord your God raise up unto you, like unto me." In many respects Moses was a type of Christ, and as we bear in mind the New Testament testimonies concerning Jesus, we can certainly speak of him with even a deeper significance as "the Man who endures," for he is the changeless Christ.

In fact, Hebrews 12: 2, 3 testifies to the great suffering which Christ endured, reminding us that he "endured the cross and despised the shame," and when we are in the midst of suffering we turn to the same texts and read, "Consider him that endured such contradiction . . . lest ye be wearied and faint." We remember then how Jesus patiently endured suffering when he was in the flesh; we remember how he endured the agony of Gethsemane and Calvary and "opened not his mouth"; and we remember how even to-day he must suffer so much as his professed disciples crucify him afresh and put him to an open shame.

It is one of the inspiring features of the Master's life that he persevered unto the end. Nothing could turn him aside from the path of duty. In spite of known danger, he steadfastly set his face along the "Via Dolorosa." So also, with the steadfast purpose of redemption ever before him, he is still seeking to save, he is still

ready to redeem, and he ever liveth to intercede for us.

Think what it means that, after 1,900 years, he who said, "Behold I come quickly," still tarries. He is still persevering in his efforts to save the lost. He is still enduring with his offer of salvation. His invitation, "Come unto me," still remains open, and we can imagine him saying, "All day long have I stretched forth my hands unto a disobedient and gainsaying people." If people are lost, it will not be the fault of Jehovah nor of the Saviour. He came to seek and to save the lost, and his endurance is beautifully illustrated in the patient search of the shepherd for the lost sheep, which was not left on the mountain to perish but was saved because the shepherd endured. Others reasoned with him that it was unnecessary to persevere. They sought to turn him aside.

"Lord, thou hast here thy ninety and nine,

Are they not enough for thee?"

But the shepherd made answer, "This of mine
Has wandered away from me;

And although the road be rough and steep
I go to the desert to find my sheep."

Then think of the wonderful endurance, both in suffering and in perseverance, which is revealed until success is accomplished by the one who by faith still saw the lost sheep in the darkness of night, and hidden among the mountains.

For none of the ransomed ever knew
How deep were the waters crossed;
Nor how dark was the night that the Lord
Passed through

Ere he found his sheep that was lost,
Out in the desert he heard its cry,
Sick and helpless and ready to die.

We are reminded that it was through "seeing the invisible" that Moses endured, and the same is said of Jesus, "who for the joy set before him endured the cross, despising the shame." In the distant future there was a glorious triumph, but it was only visible by the eye of faith. In front of it was a life of humiliation. The shame and suffering of the cross were so near. Nineteen hundred years of hatred, neglect, bitterness and indifference lay between his earthly life and the triumph of eternity. Yet he endured to the end of his earthly life. He drank the cup of suffering to the very dregs. He persevered through all the intervening centuries, and he will continue unto the end of time as "this same Jesus" who ever liveth to intercede.

Remembering all this, what a help it is to us in our hours of need, enabling us to endure with Jesus. It is not easy to be a Christian. God pity us if it ever does become easy. But neither was it easy for Jesus to be the Christ. He prayed, "If it be possible, let this cup pass from me," and then he reconciled his will with God's and so endured for us, thereby giving us a wonderful inspiration when we are tempted to seek the easy way of life. In

suffering we can go to him, any time, any where, knowing that "if we suffer we shall also reign with him" (2 Tim. 2: 12). In hours of discouragement we hear him say, "Be thou faithful unto death, and I will give thee a crown of life" (Rev. 2: 10), and with consecrated perseverance we say, "Nil desperandum," and thankfully sing—

What though clouds are hovering o'er me,

And I seem to walk alone—

Longing 'mid my cares and crosses,

For the joys that now are flown!

What though all my heart is yearning

For the love of long ago—

Bitter lessons sadly learning

From the shadowy page of woe!

If I've Jesus, "Jesus only,"

He'll be with me to the end;

And, unseen by mortal vision,

Angel-hands will o'er me bend.

THE HOLY SPIRIT.

3. The Spirit's Work in the World.

The work of the Holy Spirit in the Christian age seems to be at least fivefold. Four out of these five operations are with or in believers. But he also has a work with the world. This is expressed in John 16: 7-11 as reproving "the world of sin, and of righteousness, and of judgment." The word "convince" or "convict" would doubtless be better than the word "reprove," and it is so given in some translations. In convincing the world of sin "because they believe not on" Christ, of righteousness because Christ was to go unto the Father, and of judgment "because the prince of this world is judged," some are led to believe that "Jesus is the Lord" (1 Cor. 12: 3).

But how does the Spirit do this work? Unfortunately error has been extensively taught here, and men have been led to believe that they could not turn to the Lord without some direct operation of the Spirit upon them. Yet Jesus distinctly declared that the world could not receive the Spirit (John 14: 17). From such passages as John 14: 26; 16: 13, we learn that the Spirit would use the apostles. He came to them, he inspired them. And their word we have to-day in the New Testament.

In Acts 2 we read of Peter preaching, and are informed that "when they heard this, they were pricked in their hearts, and said unto Peter and the rest of the apostles, "Men and brethren, what shall we do?" And that day three thousand accepted Christ. They were won by the Spirit through the word of the apostle. And this is the way that men have been won all along the line. And so the gospel is said to be God's power unto salvation (Romans 1: 17), and we are told that it has pleased God to save those who believe by "the foolishness of preaching" (1 Cor. 1: 21).

It is clear that the Holy Spirit operates through the truth, through the word, through the gospel. It is useless then to pray to God to send his Spirit to convert men; it is ours to preach the gospel through which the Spirit reaches the hearts of men and causes them to say that "Jesus is the Lord."—Thos. Hagger,

Studies in Ambiguous Texts.

"NOT . . . BUT."

(Continued.)

"Christ sent me not to baptise."

In an oft quoted, and much misused, passage the Apostle Paul writes: "Christ sent me not to baptise, but to preach the Gospel" (1 Cor. 1: 17).

The most casual reader of the passage ought to note that Paul cannot mean the "not" to be absolute, as if he had received no commission from Christ to baptise converts. The great commission of our Lord (Matt. 28: 19, 20) was acted upon by all the apostles. The Apostle Paul definitely says he did baptise some of the Corinthians—Crispus, Gaius, the household of Stephanas—with his own hands. There is no suggestion that in other places he had not sometimes personally baptised. If "Christ sent me not to baptise" be read too absolutely, then it could be thought that Paul in baptising broke the terms of his commission, which is absurd. At Corinth some were calling themselves by the names of favorite teachers, and Paul rejoiced that he had baptised so few of them, in case some should say they were baptised into his name, or lest some semblance of reason could be given for wearing his name.

Paul, we know, was accompanied on his missionary tours by a number of companions and helpers. To them doubtless was relegated the duty of baptising. They could do that as well as the apostle, leaving him free for the higher duties of his office which were beyond their powers. As Robertson and Plummer in their commentary say, "Baptising required no special, personal gifts, as preaching did. Baptism is not disparaged by this; but baptism presupposes that the great charge, to preach the Gospel, has been fulfilled." There is point in the statement of Meyer's Commentary, that "The absoluteness of the negative is not at all to be set down to the account of the strong rhetorical coloring. . . . To baptise was really not the purpose for which Christ sent Paul, but to preach (Acts 9: 15, 20, etc.); in saying which it is not implied that he was not authorised to administer baptism, but sent 'in order to baptise' he was not."

Of those who would from this passage belittle the ordinance of our Lord's appointment, one has said that it would be well if persons thus offending were to remember the words of Bishop Butler: "As it is one of the peculiar weaknesses of human nature where, upon a comparison of two things, one is found to be of greater importance than the other; to consider this other as of scarce any importance at all; it is highly necessary that we remind ourselves how great presumption it is to make light of any institution of Divine appointment; that our obligations to obey all God's commands whatever are absolute and indispensable; and that commands merely positive, admitted to be from him, lay us under a moral obligation to obey them—an obligation moral in the strictest and most moral sense."

If anything more need be adduced to show how wrong it would be to discount the importance of Christian baptism because of this text, that can be found in the Apostle Paul's own experience and in the teaching of his epistles. To him had been spoken these words by the man sent by the Lord himself: "Why tarriest thou? arise and be baptised and wash away thy sins, calling on his name" (Acts 22: 16). He has written as follows regarding the ordinance: "Are ye ignorant that all we who were baptised into Christ Jesus were baptised into his death? We were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life" (Rom. 6: 3, 4). And again: "Ye are all sons of God, through faith, in Christ Jesus. For as many of you as were baptised into Christ did put on Christ" (Gal. 3: 26, 27). It is incredible that

the man who penned these words wished to belittle the ordinance of our Lord's appointment.

Mercy, and not sacrifice.

At two different times (Matt. 9: 13 and 12: 7) the Lord Jesus quoted with approval the words of Hosea 6: 6, and on each occasion effectively answered those who cavilled at his practice or that of his disciples. The Pharisees were punctilious in their regard for external righteousness, but were harsh and censorious in their treatment of others whom they regarded as beneath them. They forgot the need of the inward qualities, a spirit of humility, love, mercy and judgment.

Curiously, there have been some readers who have inferred from the words quoted by our Lord ("I desire mercy, and not sacrifice"), and from similar passages elsewhere in the Old Testament, that sacrifice was repudiated altogether by the prophets. This is quite unwarranted. Sacrifice was of God's appointment. But without a heart of compassion, and offered without a spirit of obedience, the external rite was unavailing and unacceptable. As Samuel told Saul, "To obey is better than sacrifice, and to hearken than the fat of rams" (1 Sam. 15: 22). It is the spirit of loving obedience which gives its value to sacrifice.

The statement is put strongly to indicate the supremacy of the inward, mercy, to the external, sacrifice.

"The Hebrew form of speech here used denotes inferior importance, not the negation of importance." "Sacrifices in themselves, and when offered at the proper time and place, and as the expressions of penitent hearts and pure hands, were acceptable, and could not be otherwise, for God himself had appointed them. But soulless sacrifices offered by men steeped in sin were an abomination to the Lord: it was of such that he said, 'I cannot away with' them." Dr. Plummer well writes: "Of course the saying does not mean that sacrifice is worthless, but that mercy is worth a great deal more. Compare Luke 10: 20, 14: 12, 23: 28; in all such forms of speech, what seems to be forbidden is not really prohibited, but shown to be very inferior to something else."

The lesson taught by our Lord is of perpetual value. We are all prone to forget the true values of life. Some would get rid of too much of the outward observances, and the rites which are of divine appointment. They need to be reminded of Jesus' words, "If ye love me, ye will keep my commandments." But others are in danger of attaching too much importance to externals, and of neglecting the disposition of the heart. The prophets of the Old Testament have a lesson for them. Idolatrous systems only required the regular observance of a prescribed ritual: Jehovah was satisfied with nothing less than the devotion of loving hearts." Hosea, than the other prophets, showed that "God cared more for goodness and piety—the knowledge and doing of his will—than for formal offerings and sacrifice, and nothing at all for religious observances that were insincere and corrupt"; and that "ritual without love is an abomination."

As the observances of religion become the habits of our daily lives, let us beware of the sin of formalism, remembering that "everything depends on the right disposition," which is what God supremely desires.

We close with a quotation from Alexander Maclaren: "Hosea had said long ago that God delighted more in 'mercy' than in 'sacrifice.' Kindly helpfulness to men is better worship than exact performance of any ritual. Sacrifice propitiates God, but mercy imitates him, and imitation is the perfection of divine service. Jesus

here speaks as all the prophets had spoken, and smiles with a deadly stroke the mechanical formalism which in every age stiffens religion into ceremonies and neglects love towards God, expressed in mercy to men."

Modern Parables.

SEEING TEXTS.

Behold, there was a very shrewd and wise man. And he loved a joke, especially when it was on the other fellow. And on a certain occasion he came unto me and spake after this manner: "What think ye that I saw to-day?" And in reply I said unto him, "I know not, neither canst thou expect me to know all that thou perceivest with thine eye." And he said, "That is dead easy, for I saw everything I looked at." Then said I unto him, "Blessed art thou, then, for, indeed, not all of us see everything we look at; albeit our eyes are given for that purpose."

And it came to pass on the first day of the week that I went unto the Lord's House. And the preacher spoke about the Great Preacher. And he said that the Great Preacher got his texts from the page of Daily Life. He saw what he looked at, and read his texts therein. And his texts were sermons. And his sermons lifted men because they were from daily life. And as I listened to the message of this man of God I was glad, and I went home to think and to pray about it. And the burden of my prayer was that I might be given power to see like the Great Preacher texts in everything I looked at.

And straightway on the morrow I went into Babylon. And in a great city there is much to see. And, indeed, were I to try to enumerate all that was to be seen I would run out of ink and patience long before the end of the list was reached. But the chiefest of all was the crowd of people, who in number were like unto the sands of the sea shore. There were aimless men with pockets bulging with hands. There were the women shoppers with their unlimited parcels. There were the rushing souls who ran madly to catch a certain tram, albeit there was one going to the same place following immediately behind. There were the fashion-hunters intensely absorbed in the latest designs and shades as displayed in innumerable shop windows. There were the menu card readers, the confidential boys, the tittering girls, and the laughing, crying, chattering children. There was, indeed, plenty to see. And I saw it, but no text.

And it came to pass that, as I was walking down one of the great highways, I saw, perchance, two youths who were looking in at a certain shop window. And as they looked, behold! one raised his arm and struck his companion a blow upon the back. And without waiting to see the result he took to his heels. And he who was struck immediately gave chase. But in his hurried following he neglected to look whither he went. Now, by chance there happened to be passing that way at that particular time a gentleman of small stature. And, unfortunately for him, his presence barred the way of the scurrying youth. The inevitable happened, and there was a violent collision. And in the impact the man of small stature fared badly. But he who did the wrong waited not for to excuse himself, but passed through the multitude and went his way. And as I looked I saw a text. And the text I read was like unto this—that wrong-doing bringeth suffering to the innocent as well as the guilty. And I said unto myself, Here is a universal truth: I will go home and tell men what I saw.

And now, according to the parable and the interpretation thereof, this do I say unto all men: Be thou not a party to wrong-doing, either in attack or retaliation, lest peradventure thou bring trouble and sorrow into the life of some innocent soul.—X.

Religious Notes and News.

TO REPAIR HOLY SEPULCHRE DOME.

The dome of the orthodox part of the Church of the Holy Sepulchre, which was cracked by an earthquake last July, has been condemned by the Public Works Department. It will be reconstructed. The Church of the Holy Sepulchre was consecrated in 336 A.D., on the generally accepted site of the tomb of Christ. The church was burned in 1808, and rebuilt in 1810. The dome was restored in 1868.

NEGROES AND PROHIBITION.

"If white men divide on the retention of the eighteenth amendment, the negro will take the side of prohibition and help to save the nation," promised Dr. H. H. Proctor, pastor of the Colored Nazarene Congregational Church, of Brooklyn, in a recent address to the colored people of Chattanooga, Tenn. "Prohibition is here to stay," he continued. "I want my race to be superior to the white race in observing the prohibition law. The negro has never yet fought against the Stars and Stripes, and he never will. He will support the presidential candidate who stands behind the eighteenth amendment."

CONVENTION AT UPWEY.

At the recent Upwey Convention, Vic., the principal speakers were Messrs. W. Mallis, who has just retired from missionary work in India to give himself to the directorship of the South Seas Evangelical Mission, and J. W. Kemp, of the Auckland Baptist Tabernacle. The chairman of the convention meetings was Mr. W. L. Wright, a Melbourne business man.

A remarkable aspect of the convention was the offering for missions, which amounted to no less than £350. This was in addition to offerings of £250 for expenses and the purchase of a camp site. It was decided that in future a missionary should be supported from the convention. The average attendance at this, the ninth annual "Upwey," was about 500. Particularly impressive it was to notice the hundreds of young people who came to the convention.

GAINS IN CHURCH MEMBERSHIP.

An interesting announcement as to membership of Churches of Christ was made on Dec. 7, 1927, by Jesse M. Bader, secretary of Evangelism for the United Society. The statement shows a nett gain of 44,801 for the United States and Canada, and a total nett gain of 49,956 in world membership the past year. Mr. Bader is much pleased with the figures just compiled, which are as follow:—

Membership for United States and Canada.

1926-27	1,481,376
1925-26	1,436,575

Total Nett Gain 44,801

For Total World Membership.

1926-27	1,573,376
1925-26	1,523,307

Total Nett Gain 50,069

INDIA DECORATES.

The story of how an American missionary was decorated with the Kaisor-I-Hind Medal of India in recognition of her social service and educational work in that country, is told in a letter from Miss Eva M. Swift, just received by the American Board of Foreign Missions.

Miss Swift first went to India as a missionary under the auspices of the Board of Foreign Missions in 1884.

The decoration was awarded Miss Swift at a ceremony at the palace of the Collector, the

highest official of a district in India, corresponding in position to the Governor of a state here. The ceremony, known in India as a "durbur," was a state reception where the Collector represents the King Emperor.

More than 1,000 natives crowded upon the crimson state carpets for the affair, which was attended by chief officers of the town and government officials.

FRENCH NEW TESTAMENT.

For the first time since the Reformation, one of the largest secular French publishing houses has undertaken to distribute a New Testament to the public. The publisher, Bernard Grasset, Paris, expected to have copies ready for the Christmas trade. According to the Bible Society of France, it is felt that an edition of the New Testament presented in the form of the secular French books and handled by the book concerns not specialising in religious works, will attract many new readers and give new impetus to the propagation of the gospel in France. It is almost impossible to find the Bible on sale in France, except in special bookstores. The new edition, to be called the Library edition of the New Testament, will have about 544 pages and

A Preacher on Holiday.

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

Inverloch again! But Inverloch is different. It was the Inverloch of three years ago that inspired the first of the reports of "A Preacher on Holiday," and if I thought my writing had anything to do with the difference, I would stop right here, and refuse to write again. Then it was a quiet village. My car was almost a novelty, and a camp on the foreshore was an object of curiosity.

But now, the place is overrun with cars and campers. We could scarce find room to park our car or pitch our tent. The foreshore was like a market place, where crowds of people swarmed and shouted and sang till far into the night, and where portable gramophones created a hideous mechanical din which blended strangely with the deep voices of the ocean. Of course we were campers too, but we did not make the difference. One car and one tent and two quiet people are neither here nor there. It was the others.

Some things are still the same. Anderson's Inlet, with its picturesque sandhills, its waters reflecting the trees along the shore, and the mountains in the background, fills one with a sense of beauty and strength. And the ocean—the booming, billowing, glorious ocean—is the same. Motor cars don't cut any figure there.

"Man marks the earth with ruin; his control Stops with the shore."

I managed to outwit the crowd too, and found a quiet place and time. The place was the same: the time was 4.30 a.m., and there and then I started out along the beach to enjoy the "rap-ture on the lonely shore."

We stayed but one night, and then set out for remoter and quieter parts. We climbed high into the hills of South Gippsland, and beheld far-reaching panoramas of beauty. Our road for miles was a track cut on the mountain side, and had its thrills. The cliff was on one side, and the precipice on the other, and it is well in such situations if a driver has not developed too keen a sense of the beauty of mountain scenery. Once

be bound in ordinary paper covers with a wood engraving on the outside. The text will be that of the Synod's Version which has recently been revised.

IMPORTANT MOVE IN CHINA.

Mr. F. D. Trainor, National General Secretary of the Y.M.C.A., has just received a letter from Mr. T. Z. Koo, in China, describing a significant development in the Chinese Christian Church. "Last week," he writes, "I was privileged to attend the meetings of the General Assembly of the Church of Christ in China, held in Shanghai. This Church of Christ is formed by uniting the work hitherto fostered by fifteen mission boards. The new church will have branches in fifteen of China's twenty-one provinces. As at present constituted, this church has in all twelve synods with forty-seven district associations, embracing 120,000 communicants. The recent disturbances in China have greatly accentuated the yearning of Chinese Christians to abolish all denominations and have one united church for China. The formation of this new church is one of the most important steps leading towards this final goal. I was particularly impressed by the open-mindedness of the leaders in the new church. They frankly recognise the fact that their action is only a preliminary step toward that larger church union which all followers of Christ long for, and that they are prepared to work together with any church or group of churches for that larger unity."—C.I.B.

in a while we stopped to enjoy the long vistas of mountain and plain. The first picture of Foster, seen from these lofty heights, with the broad waters of Corner Inlet, and the mountains of Wilson's Promontory beyond, with the wide ocean on either side, is unforgettable.

We stopped for the night at Foster Beach, on Corner Inlet. We wondered why such a magnificent sheet of water should be called Corner Inlet, for it is a wide-sweeping bay of miles in extent. Early in the morning a large number of wild swans were feeding near the shore, but when human activity began the beautiful birds moved away. "Oh, it's quiet down here." No other camp was in sight, though we heard indications that others were in the vicinity. Thus our search was rewarded, and "far from the madding crowd" we were able to enjoy a quiet read, or study nature on sea and hill, in calm serenity.

Then we returned to pleasant occupation of an unusual kind, for us. Among the hills of Upper Pakenham are a number of beautiful orchards, one of which is under the care of some of our Glenferrie members. These folk wished for a holiday, for no matter how beautiful one's surroundings may be, or how delightful one's occupation, a change is always appreciated. Down at Palm Beach, or Westernport Bay, was a large camp of past, present, and prospective members of the Glenferrie church. A happy Christian colony it was, tasting the sweets of the sea-side and the delights of life under canvas. Well, to this genial Christian fellowship we conducted our Pakenham members, and then returned to their home to continue our holiday by doing their work. Sometimes people affect to draw a distinction between preachers and workers, but here was the preacher doing the work of this country establishment as a pastime, a holiday recreation. We milked the cow, fed the pig, picked the fruit, and did whatever else seemed to be necessary. The bountiful provision of nature was all ours for the taking—delicious cream, new-laid eggs, wholesome fruits, and the time and disposition to enjoy them.

The Home Circle.

Conducted by J. C. F. PITTMAN

THE UNEMPLOYED.

I never saw a sadder thing,
Beneath God's vaulted blue,
Than that grim line of starving men
Who had no task to do.

They came before the frozen stars
Had faded from the sky,
And all day long the wealthy folks
Rolled curiously by.

They did not ask for lordly things,
For temples or for lands,
They only asked for right to use
The glory of their hands.

And all day long the waiting line
Stood shaking in the street,
And, oh, their willing, idle hands,
And, oh, their aching feet!

I never saw a sadder thing
In all the city's strife,
Than that worn host of ragged men
Who waited there for life.

They did not ask for alms or gold,
Nor things of lordly worth;
They only asked the right to share
The labor of the earth.

—Dana Burnett.

WORRIES.

Worries are like mosquitoes irritating and unwelcome, very persistent, difficult to avoid, and yet not hard to kill if only you know how, and can get at them. Listen to this little story on the subject, it may help some of you. "A wayfarer carried a heavy sack under which he toiled and complained increasingly. From none could he get help or comfort. And as he slowly journeyed groaning under his burden, the Angel of Optimism came to him and spoke kindly saying: "Brother, what carriest thou?"

The man answered surlily, "My worries."

The angel smiled pityingly upon him and said: "Let us look into thy burden and examine thy worries."

And so they looked in. But lo, the sack was empty.

"Why, surely," cried the man, "there were two great worries, too heavy for a man to bear. But—ah, yes, I had forgot—one was a worry of yesterday, and so it is gone."

"And the other?"

"That—why, that was a worry of to-morrow, and it—it has not yet come."

Then the angel smiled with infinite pity, saying:

"Hearken. He who bows himself down under the worries of yesterday and to-morrow, wears himself out for nought. But he who carries only the worries of to-day hath no need of a sack for his sorrows. If thou wilt cast this black thing aside, and give all thy strength, and cheer, and courage to the things of to-day, real misfortune never can burden thee."

Wondering, the man did as the angel commanded, and as he took up his journey and went lightly, swiftly on, his heart and his hands were free to relieve many a brother wayfarer of his burdens, and to pluck sweet fruits and flowers along the wayside—and when he came at last to the setting of the sun, it was with smiles and a song.—Selected.

ALCOHOL AS A MEDICINE.

If anyone is looking pale, or thin, or is run down by illness, they are often advised by a friend or a neighbor to take stout, or port wine, or one of the medicated wines. Many people believe that these drinks are very nourishing because of the special foodstuffs they contain, but all these foodstuffs can be taken in other forms,

at much less cost, and free from alcohol. Instead of taking stout take malt extract; instead of taking port wine take grapes or raisins; instead of taking medicated wines take malt extract, beef tea, and grapes or raisins.

Without a doubt any of these alcoholic drinks will make a patient "feel" better for an hour or two, because they will deaden his power to feel pain or discomfort, but as soon as the effect of the alcohol has worn off, he will feel weaker for the dose. It generally happens, however, that he praises the drink for the feeling of "betterness," and never thinks of blaming it for the poorly feeling that follows.

Also, it is quite true that alcoholic drinks will make a thin person stout, and a pale person red. Their friends will say, "How much better you look," but really they ought to say, "How much worse you are," because the stoutness and redness caused by alcohol are unhealthy. Our body-cells are always wearing out and being replaced by others. In health we get rid of the old cells as soon as they cease to be useful, but alcohol hinders the body in its work of destroying them, and they are allowed to accumulate till they form a useless fat that clogs the heart and kidneys and other organs, and there is nothing but a burden and a trouble.

Alcohol makes us red in the face because it damages the blood-vessels of the skin, and causes "congestion" or inflammation. Redness caused in this way is no more healthy than that caused by a pimple or a mosquito bite. Healthy, rosy cheeks are to be got by plenty of sleep, plenty of proper food, and plenty of fresh air and sunshine; all these things help to make and keep the blood rich in red corpuscles, and then its color is strong enough to show through the skin.

In addition to all we have just been considering, we must always remember that alcohol damages every part of the body, and interferes with their proper working; as a medicine it is most deceitful, for it pretends to do good, while secretly it is doing terrible harm.

And, also, we must remember that many people who start taking alcohol as a medicine end by taking it regularly as a drink, because they have learned to like it.—Montreal Witness.

POVERTY.

Who walks beside a rosebud
And does not sense its bloom,
Its lovely form and color,

Its delicate perfume;
Who walks beneath the heavens
And does not see the sky,
The sunrise and the sunset,
The tints that glow and die;

Who treads a rural pathway
And never hears a bird,
Nor notes the trembling grasses
A passing breeze has stirred;
Who dwells among his fellows,
And sees them pass his door,
Nor ever hears their heartbeats,
Is pitifully poor.

—"Kind Words."

NO NEED TO HURRY.

Mother.—Bobby, go get some coal before it gets dark.

Bobby.—I thought all coal was dark.

PARKING SPACE.

"You have only two, or three buildings in this new town of yours."

"I know," responded the enthusiastic agent, "but look at the parking space."

The Family Altar.

— J. C. F. P. —

Monday.

How often would I have gathered thy children together, even as a hen gathereth her chickens under her wing.—Matt. 23: 37.

Isaak Walton wrote: "Our Saviour quotes her (the hen) for an example of tender affection; as his Father had done Job for a pattern of patience."

Reading—Matt. 23: 25-39.

Tuesday.

For there shall arise false Christs, and false prophets, and shall show great signs and wonders.—Matt. 23: 24.

"Counterfeit diamonds may sparkle and glitter, and make a great show for some time, but their lustre will not last long; and experience shows that an apple, if it be rotten at the core, though it have a fair and shining outside, yet rottenness will not stay long, but will taint the outside also. . . . Thus it is that sincerity tells the Christian, 'Nothing counterfeit will last long.'"

Reading—Matt. 24: 1-28.

Wednesday.

Two women shall be grinding at the mill; one is taken, and one is left.—Matt. 23: 41.

"My worst fear," said Mercy, telling Christiana of her fears outside the gate, "was after I saw you was taken into his favor and that I was left behind. Now, thought I, it is fulfilled which is written, 'Two women shall be grinding at the mill, the one shall be taken and the other left.' I had much ado to forbear crying out, Undone! and afraid I was to knock any more; but when I looked up to what was written over the gate, I took courage. I also thought that I must either knock again or die; so I knocked, but I cannot tell how; for my spirit now struggled between life and death."

Reading—Matt. 24: 29-51.

Thursday.

And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.—Matt. 25: 8.

"Caroline Fox reports a conversation of John Sterling in 1842 in which there is a reference to this parable. "Talked of our responsibility in the guidance of ourselves; of living in inward and outward consistency with such light as has dawned upon us; not attempting, like the foolish virgins, to walk by the lamps of any companions, however wise, if God has entrusted us with lamps of our own."

Reading—Matt. 25: 1-30.

Friday.

I was in prison, and ye came to me.—Matt. 25: 36.

From Bocardo prison, Oxford, Latimer wrote thus to Mrs. Wilkinson, who had shown him some act of kindness: "How can God forget your manifold and beautiful gifts, when he shall say unto you, 'I was in prison, and you visited me?' God grant us all to do and suffer while we be here as may be to his will and pleasure."

Reading.—Matt. 25: 31-46.

Saturday.

Jesus took bread, and brake it.—Matt. 26: 26.

"Be known to us in breaking bread,
But do not then depart;
Saviour, abide with us, and spread
Thy table in our heart."

Reading—Matt. 26: 1-30.

Sunday.

"Could ye not watch with me one hour?—Matt. 26: 40.

"God sets the soul long, weary, impossible tasks, yet is satisfied by the first sincere proof that obedience is intended, and takes the burden away forthwith. 'Could ye not watch with me one hour?'"

Reading—Matt. 26: 31-50.

Prayer Meeting Topic.

February 1.

NICODEMUS THE UNDECIDED.

(John 3: 1.)

F. J. SIVYER, B.A.

It has been too readily assumed that Nicodemus accepted Christ and entered the kingdom. There is nothing in the Scriptures to warrant this conclusion. On the three occasions when he comes into the record, Nicodemus stands before us as the vacillator, the undecided.

In the Inquiry Room.

Nicodemus came with a compliment and with a conscience. He was ready to compromise. Most likely he was one of the deputation who had waited on the Baptist at the Jordan, and there had heard John's unequivocal testimony to Jesus. He was uneasy and uncertain concerning the kingdom of God, and so he began: "Rabbi, we know that thou art a teacher come from God . . ." but he got no further. With a swift sword-like thrust Jesus cut through the veneer of his defences and exposed the soul of the man—"Except a man be born again, he cannot see the kingdom of God." With pitiable pretence the old diplomat fell back on the ruse of seeming not to understand. Christ's reiterated demand left no room for doubt. An entire change of heart and attitude, brought about by repentance toward God, and publicly proclaimed by obedience in baptism, was the first clear duty of Nicodemus, and Jesus held him firmly to it. But this proud leader, cradled in the idea of Abrahamic lineage, and blinded by his belief in the efficacy of Pharisaic ceremony, was not prepared for such a humiliating experience.

Before the Council.

Nicodemus shows up to slightly better advantage when next we meet him, as he sits in the council, listening to the startling confession of the officers who had been sent to arrest Jesus: "Never man spake like this man." Encouraged by their boldness and incensed by the bitter hatred of his fellow elders, he ventures a word of caution: "Doth our law judge any man, before it hear him, and know what he doeth?" That was all he dared in the interests of justice and common cause with Jesus. It was little more than "the spirit of a craven taking refuge behind a general rule."

At Joseph's Tomb.

In the last scene Nicodemus plays a bolder part. Shocked and rebuked by the death of Jesus he must do something to mark his respect for the young Galilean who had so deeply moved him. Encouraged by the brave and self-forgetting service of Joseph of Arimathea, Nicodemus "also" brought his contribution, a munificent gift of fragrant spices for the body of Jesus.

The conclusion drawn by Dr. W. M. Clow seems to be the only one consistent with the Scriptures: "It may seem ungracious, and it is no welcome office, to adjudge Nicodemus a place outside the kingdom of God. It is not done but in the deepest sympathy with the difficulties of his position. Yet when we remember that no other of the evangelists know anything of him, when we recall that significant word of John, surely pointing to Nicodemus, 'Nevertheless, among the chief rulers many believed on him, but because of the Pharisees they did not confess him, lest they should be put out of the synagogue, for they loved the praise of men more than the praise of God': when we consider that Jesus uttered his hard sayings to drive away half-hearted disciples; and when we look at the picture of the fearful and cautious self-centred and unsundered man showing through all his acts, we cannot escape counting him as the man who made the greatest refusal of which any gospel tells."

TOPIC FOR FEB. 8.—NOT TO CONDEMN.—
John 3: 17.

Our Young People.

Conducted by Leslie C. McCallum, M.A.

QUO VADIS?

"The flood of time" sweeps onward. Do we stand equipped, eager, watchful, like "men that wait"; or do we drag ourselves from the wreckage of the past, dispirited, and with hope that flags? Let every man answer for himself; but let all remember that the radiant Christ stands by us, offering to all the help of his divine companionship. Some may ask, "Quo Vadis, Dominic?" and receive the traditional answer, "I go whence you have fled, again to be crucified"; but surely for the leaders of our youth our Lord has another answer: "Follow me, and I will make you fishers of men." Following him we will find in every day new opportunities, and grace and strength for the task they bring. To exalt Jesus Christ, to extend his kingdom, and especially to do this by claiming for him the young life of our land—this is our task. Thousands and tens of thousands will this year reach the point of physical, mental, and spiritual development which will bring them nearer to the great crisis when life's greatest decisions are made. "Whither goest thou, Lord?" Down to dingy places to find the money-grubbing Zacheus and the profligate Magdalene? Yes; for he is the friend of all such and would woo them away from their present interests and guide their feet into the King's highway. But the friend of little children has another and a greater mission. He will seek the places where little children play; he will stand beneath youth's banner and endeavor to claim them all for the heavenly kingdom which he would establish. Shall he go alone, or, finding us unready, shape other hands for this service, tune other lips to sing a marching song for the young, inflame other hearts with his great redemptive passion? Will the church rest content while the children steal from her portals to Vanity Fair, and youth fights its age-long battle alone? No; for we are a part of the church—men and women who have seen a great light, who have heard his "Follow me," and who have thrilled at the touch of his directing hand. We can do none other than follow. Thus 1928 will witness a great harvesting—the gathering of a great multitude of boys and girls for the kingdom of our God.

SPIDERS AND ANTS.

Nasty things, you say. Yes, nasty in many ways, but even from such insects it is possible to learn important lessons.

The spider is a very old friend. We all know how he sits in the centre of his wonderfully constructed web, and waits for poor little flies to get caught in it. The spider is most persevering. If you have to take away his web he does not sit down and fret, but starts to build another one.

Solomon says that although they are such little creatures they are found in king's palaces. It is the "try and try again" people who win their way in the world; never those who give up when the game is only half-played. Robert Bruce, of Scotland, learned the lesson of perseverance from the spider, and so can you.

The last few days we have been interested in ants, for they have had a great desire to get where they were not wanted. Solomon says the ant is an example for lazy people. I think Solomon must have watched an ant-heap, for such a heap is a scene of ceaseless activity, each insect doing its part, often carrying a burden larger than itself. Eastern masters employ overseers during their absence from home, else the workmen would waste all their time. But the ant has no "guide, overseer, or ruler," yet is always busy laying up food for the winter. God's Word says, "Whatsoever ye do, do it heartily, as to the Lord." He is our Overseer, though there be no other, and to him we shall one day give an account of the time we have spent.

THE GAMBLING PERIL.

All history goes to prove the truth that national destiny is determined not by fate or caprice, but by national conduct, and in proportion as any nation becomes morally corrupt it must become internally weak. How serious is the economic waste involved in gambling! Commerce is a potent factor in the development of national strength. The extent of the commercial relations of Great Britain is one of the elements contributing to her supremacy among the nations, but gambling results in the loss of millions of pounds annually and the ruin of thousands of families. Therefore it makes a serious drain on the financial resources of the nation and its citizen life. A nation's progress depends largely on industrial efficiency, and gambling destroys habits of industry. It perverts the mind and unfits it for the duties of life. The habitual gambler is usually a worthless workman. Without doubt gambling promotes dishonesty. Some large banking and other financial institutions observe a strict rule that if any employee is proved to have indulged in gambling he will be instantly dismissed. These institutions prefer not to take the risk of employees who gamble.

WHAT JESUS KNEW.

Like any successful teacher, Jesus knew three things: himself, the pupil and the subject. We know he knew himself, because he was often in prayer alone with God. We know he knew his subject, because he spoke with authority. We know, too, that he knew his pupil.

Jesus had a certain method of teaching Peter. He did not hesitate to praise or to censure the "rock man" before the others. Peter was not the type to be taught alone, in confidence.

Then we know that Jesus must have taught John, the beloved, most carefully, for John's message is filled with understanding. We know that Jesus and John must have spent many hours talking quietly together of the things of the kingdom. Jesus had a way of teaching John that was different from his method of teaching Peter.

In our Bible classes every Lord's day are thousands of individuals, each different from the other. Each pupil must be reached in his own way if the lesson is to be most successful. Fortunate is the teacher who finds the way to the heart, the mind and soul of each pupil!—"Lookout."



Kindergarten Class at St. Kilda, Vic.

Foreign Missions.

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

BRO. & SISTER STRUTTON, PIONEERS OF AUSTRALIAN MISSIONS IN INDIA.

Bro. and Sister Harry Strutton, of Sholapur, India, arrived safely by the "Narkunda," on which Bro. and Sister Watson and family travelled. Bro. Strutton has charge of one of the largest (if not the largest) Criminal Tribes Settlements in India, and has been successful in leading many of them to Christ. During Bro. Strutton's furlough Bro. Percy Pittman will have charge of this important work.

SYDNEY GREETS DR. AND MRS. KILLMIER AND SONS.

Dr. Ray Killmier, Mrs. Killmier and sons, Neville and Bruce, arrived in Sydney by the "St. Albans" on Monday, Jan. 23. Several brethren were on the wharf to meet them. They were all well in health, and report a good voyage from Hong Kong.

Dr. Killmier met in Hong Kong Bro. and Sister Cameron, superintendent of the Shanghai mission. They had come to Hong Kong to escape the Shanghai hot season. Bro. Cameron reported the work at Shanghai to be very satisfactory. The church and school being under the management of Chinese had not been interfered with by the Chinese armies.

Dr. Killmier and Mr. Cameron visited our Hong Kong mission, which they found making good progress. They met and heard Bro. Au Quang Hon, the Chinese missionary.

Dr. Killmier looks much thinner than when he left Australia about five years ago.

BRO. & SISTER ANDERSON, GWEN & PEARL ARRIVE IN SYDNEY.

Bro. and Sister Anderson were fortunate to secure berths on the "St. Albans" from Brisbane to Melbourne. It was a mutual joy to these missionary co-workers for years to have each other's company.

Bro. Anderson reports favorably on the work in Queensland. He visited most of the churches, including a visit to Bro. and Sister John Thompson at Pialba.

Gwen and Pearl and Mrs. Anderson were looking well. The Andersons have during their stay in Queensland been guests in the hospitable home of Bro. and Sister Hermann, and speak in the highest terms of the kindness received during their more than six weeks' sojourn.

Pearl Anderson was our timekeeper, as Mrs. Hermann had given her a beautiful silver wrist-watch as a Christmas gift.

These well beloved workers expect to leave Sydney for Melbourne on Friday (Jan. 27). Bro. and Sister Anderson will then go direct to their new home at Malvern, where Bro. Anderson will labor until his return with Dr. Killmier to China.

Dr. and Mrs. Killmier and their sons Neville and Bruce will remain in Melbourne for a few days, and will then go to Adelaide.

WELCOME NEWS FROM BRO. ESCOTT.

Bro. Escott sends us a very interesting account of his reception at Diksal, and the work there. Large crowds gathered from far and near to meet Bro. and Sister Escott and Edgar.

The first meeting was so full of interest that it did not end till midnight. Bro. Reg. Enniss was present.

The Diksal school is prospering. At Bro. Escott's first visit he was accorded a hearty welcome by the children. The school and sur-

rounding buildings were gaily decorated. Bro. Enniss took some photos.

A pleasing feature of the school is the number of girls attending, for the hope of India to a great extent lies in the uplift of the women.

NEW HEBRIDES NEWS.

Wanted, a Doctor.

The F.M. Board has decided to send a doctor to the New Hebrides as soon as possible. We shall be glad to hear of a doctor who is willing to answer the Macedonian cry of Christians and heathen alike as they cry, "Come over and help us."

The Need is Great.

On the three islands of Oba, Pentecost and Maewo, where we have missions, there is no doctor, no nurse, no chemist, no dentist. They have many sick who say, "Have mercy on us." They are over 100 miles from a doctor and hospital. Disease and death find many easy victims on these islands. Who will answer, "Here am I, send me"?

The Harvest is Certain.

These islands are very near to Australia, less than two weeks from Sydney. There is little language difficulty. In the New Hebrides a doctor is a real life-saving institution. Is there not one Christian fifth year medical student who will do for the Churches of Christ in the New Hebrides what Dr. Ray Killmier has done in China, and Dr. Bert Oldfield is doing in India?

What has been Done.

Our first missionary, Mary Thompson, was supplied by Victoria. Our first medical missionary was a South Australian. Our first medical missionary for India was from New South Wales. South Australia gave us our first missionary for China—Rosa L. Tonkin. New South Wales supplied our first Chinese evangelist for work among the Chinese in Australia—the eloquent, consecrated, saintly Willie Jame. Queensland gave us John Thompson, our first missionary to the people of the New Hebrides, who still ministers to those living in Queensland.

Still there is room.

What State will have the honor of sending the first medical missionary to the New Hebrides? The Presbyterian church has sent forth her Dr. Paton, Dr. Bowie, Dr. Heriot, Dr. Nicolsen, Dr. McKenzie, Dr. John L. Williams. Some of these have ministered to our missionaries and Christians. When will the Churches of Christ send their pioneer medical missionary?

OBA ISLAND: THE NEW LAUNCH.

A few weeks before the Federal Secretary visited Oba our large launch had an accident and was put out of commission. The young men of Oba said to Mr. MacKie, "You write Bro. Walden to buy small launch and bring it with him; we pay the money." They sent up £130, and I bought the launch and shipped it. Mr. MacKie in his last letter says, "The small launch is a little beauty. I believe I have mastered the principles of the engine. She starts usually at the first pull."

ADDRESSES.

W. H. Downing (secretary Doncaster East church, Vic.)—Hunt-st., Doncaster East.

R. H. Lamphire.—Corner Elizabeth and Keith-st., New Mile End, S.A.

W. Plymlyn (secretary St. Kilda church, Vic.)—129 Argyle-st., St. Kilda.

COMING EVENTS.

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

FEBRUARY 5, etc.—Blackburn. A gospel mission conducted by Bro. Joshua Mortimer, assisted by Bro. Hendry, will commence in the chapel on Sunday, Feb. 5. Meetings will continue on Monday, Tuesday and Wednesday following, and the same days of the next week. Churches are asked to help with their prayers and presence, and visitors will be much appreciated.

DEATHS.

COSH.—On Jan. 10, 1928, at her residence, "Kelvin," Woolnough-rd., Exeter, Semaphore, S.A., Maria Morris, widow of George Wilson Cosh, aged 83 years and 7 months. Peace, perfect peace.

IN MEMORIAM.

GILL.—In loving memory of our dear mother, who passed away on Jan. 19, 1923; also our dear father, who departed this life on Jan. 27, 1921. Safe in God's keeping.

—Inserted by their family, Box Hill.

MORRIS.—In loving memory of my dear wife and our dear mother, Elizabeth Jane, who passed to a higher life on Feb. 1, 1926 (result accident Mordialloc); late of Northcote. God's greatest gift—mother.

Gentlest and sweetest of mothers,

Time cannot your memory erase;

Ever patient and thoughtful for others,

The best could not fill mother's place.

—Inserted by her loving husband and family, Waterloo-rd., Northcote, Vic.

STONER.—In loving memory of our dear daughter, who passed away at Strathalbyn, S.A. on Jan. 22, 1926.

Peacefully sleeping, resting at last,

Earth's weary trials and suffering past;

In silence she suffered, in patience she bore,

Till God called her home to suffer no more.

—Inserted by her loving mother and father.

TO LET.

House, six rooms, furnished or unfurnished. Special terms to members. Near church. Apply 42 Scott-gve., East Malvern, Vic.

WANTED.

Lady wanted in April to look after home in Mentone during wife's absence. Write "Home," c/o this paper.

The officers of the Church of Christ, Fairfield, Vic., invite any sister who feels she is capable, to take charge of the kindergarten. Full particulars with the secretary at the church on Sundays at 3 p.m.

SPEND A HOLIDAY AT UPWEY.

"Hillcrest," beautifully situated, large grounds. £2/10/- week (including electric light), except Christmas and Easter.—Miss Pittman, "Brentwood," Willis-st., Hampton, Vic.

VICTORIAN FOREIGN MISSIONARY COMMITTEE.

GREAT MISSIONARY MEETING TO WELCOME HOME

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

LYGON-ST. CHAPEL, CARLTON,

Next Tuesday, January 31, 1928, at 8 p.m. Song Service, 7.50.

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

Come and welcome our beloved workers from India and China.

—J. E. Allan, Sec

Here and There.

Two adults confessed Christ at Geelong, Vic., on Jan. 15, after the gospel address by Bro. Stuart Stevens.

Bro. and Sister D. H. Griffin and their children are sailing for America by the "Makura" which leaves Sydney to-day. Their future address will be 428 Curry-ave., Lexington, Kentucky, U.S.A.

Bro. Stuart Stevens, preacher of the church at Geelong, Vic., was called to Adelaide owing to the sudden death of his father on Jan. 18. Bro. William Stevens was a member of the church for about 35 years.

On Lord's day morning, Jan. 15, eleven were received into fellowship by faith and baptism at Belmore, N.S.W., and at night two more confessed Christ. Bro. P. E. Thomas labors there, and is doing good work.

Bro. and Sister H. Watson and family reached Melbourne by the "Narkunda" late on Sunday after a pleasant voyage from India. Bro. and Sister Strutton accompanied them as far as Adelaide, where Bro. and Sister Reg Ennis and Lola joined the ship and came on to Melbourne.

The "World Call" for December contains a beautiful portrait of the late Mrs. Affra B. Anderson, "minister's wife, missionary's mother, missionary leader; gracious, devoted, beloved in every relationship." A fine tribute to "Mrs. Anderson and the missionary woman" from the pen of W. R. Warren appears in the same issue.

The Hinrichsen-Brooker tent mission at Parkdale, Vic., has had excellent attendances and interest. Sunday's meetings were splendid. Wonderful service at night, when four confessions were taken, making seventeen for two weeks. The possibility of reaping a good harvest of souls is affected greatly by the brevity of the effort.

Bro. J. Wiltshire asks us to print the following:—5CL will broadcast the evening service from Grote-st., Adelaide, on February 5. This will be followed immediately by the cantata "Bethlehem." Bro. J. Wiltshire will preach. Bro. A. J. Gard will be the conductor. Miss Magarcy will be pianiste, and Bro. Charles Stephens organist. Friends are invited to listen-in, especially isolated members. The service commences at 7 p.m., the cantata at 8.10 p.m.

While Bro. and Sister D. M. Wilson were in Sydney on their way home from the World Conference on Faith and Order, a number of brethren met Bro. Wilson at dinner, and listened to a fine address from him on the conference he had attended. Our brother regrets that our position as a people was not placed before the conference. The sectional meetings gave an opportunity to say some things, but in the larger gatherings there was no opportunity. However, the brethren everywhere should hear Bro. Wilson on this subject.

The next Federal Conference will be held in Adelaide, October 20-25 inclusive. Dr. F. W. Burnham, President of the United Christian Missionary Society of America, will be one of the chief speakers. A large delegation from each State is expected. Concession fares are available for a delegate and his wife, providing that at least six from each State make the journey. The following are the return concession fares from the respective capitals:—Melbourne-Adelaide: first class, £4/13/4; second class, £3/2/8. Sydney-Adelaide: first class, £8/6/8; second class, £5/10/8. Brisbane-Adelaide: first class, £13; second class, £8/13/4. Perth-Adelaide: first class, £18/6/6; second class, £12/6/2. No concession will be granted on a single ticket. Will those planning to attend please communicate with the secretary at their

earliest, so that arrangements for hospitality, etc., may be made? Further particulars may be had from the secretary, W. G. Graham, Milton-ave., Fullarton, S.A.

Many tributes to the help received from the "Christian" are received by the Austral office. We are glad to publish the following from Bro. Geo. D. Verco, of Ashburton, New Zealand:—"My people send the 'Australian Christian' to me regularly, and I read it with a great deal of pleasure. The brotherhood of Australia are to be congratulated upon having such a fine paper. I rejoice in the evidences of progress among our Australian churches. May this year, 1928, be marked by a deepening of the spiritual life of our people, and a greater earnestness and activity in the work of our Lord and Master Jesus Christ."

Including visitors, there were 23 present at the morning service held at the home of Bro. G. Lake, at Balingup, W.A., on Jan. 8, twelve members breaking bread. Among those present were Bro. and Sister Machin and family (Bridgetown district), and Bren. Horn and Hicks (Bunbury). A stirring gospel address—"As for me and my house, we will serve the Lord"—was given by Bro. Hicks and much appreciated. The fact that some of the brethren had travelled 29 miles and others 47 miles to be present at the Lord's table is testimony to the satisfying power of, and the love of the brethren for, the gospel once for all delivered to the saints. Bro. H. G. Lake, who forwards above report, writes as follows:—"I am anxious to encourage some of the brethren, who have serious difficulties to overcome to be present at the Lord's table. You will realise this when I mention that Bro. Machin has 20 cows to milk before he makes his 29 mile journey. Bro. Hicks is a good brother (a carpenter) from Bunbury, who is doing his best to help establish the cause in this centre. I am hoping to get another isolated family who live 50 miles away from here to come across and join us."

At North Sydney, N.S.W., on Saturday, Jan. 21, the two commemoration stones for the new building were set by Bro. S. J. Southgate and Bro. Sutton. Bro. H. V. Larcombe, Bible School superintendent, presided, and Bro. G. T. Walden led in prayer. The company then adjourned to the old chapel, when Bro. Southgate presided over a large meeting. Vocal items were rendered by Miss Nancy Marley and the North Sydney trio. A warm welcome was accorded the Salvation Army Ensign, who, representing the local Ministers' Fraternal, conveyed greetings and an encouraging message. Bro. Southgate gave a very fine address, as also did Bro. Hagger, and made a stirring appeal for support. Bro. Horsey, church secretary, referred to those former preachers who laid such a good foundation at North Sydney, particularly referring to Bren. D. A. Ewers and J. Colbourne, also A. H. Webber. The offering in cash and promises amounted to £79, and the price of a thousand bricks. Greetings were conveyed from the Northern Suburbs District Conference, also a donation of £5. The new building will be 45 ft. x 31 ft. There will be a 7 ft. vestibule, on one side of which will be the preacher's study, and on the other classrooms for senior department of school. Upstairs will be a main school room 31 ft. x 20 ft. The baptistry, vestries and kitchen will be under the roof of the old building, which has been removed to the rear of the land. The rest of the old building will be used for kindergarten purposes. Plans were prepared by Bro. A. Campbell Morris, of City Temple, and the builder is Bro. E. A. Jones, one of our own North Sydney boys. During the year just closed church en-

rolment has increased by 28, and £200 has been raised locally for the building fund. Bro. Sutton has entered upon his second year with the church, and his efforts are appreciated by members and the public.

CORRESPONDENCE.

(The Editor is not responsible for the views of his correspondents.)

To the Editor "Australian Christian."

As one who unfortunately has been out of remunerative employment for some time, and having a large family of young children to provide for, permit me through your columns to express my gratitude to Bro. W. H. Clay, the secretary of the churches' Social Service Fellowship, for assistance rendered in time of need. I also wish to thank the ladies, and perhaps young people of the church, who, at Christmas time, sent toys to Mr. Clay for distribution where he thought fit. By their so doing three little girls were delighted by receiving not only a doll each (which they had been hoping for), but beautifully dressed as well. May I suggest to employers how they could assist Bro. Clay in extending the service of the fellowship, i.e., by keeping him informed of vacancies for employment; for instance when I first went to Bro. Clay and asked if he knew of anything, he immediately rang up three firms; one had just filled a vacancy. Bro. Clay said, "Oh, why didn't you give me a ring?" I have three or four men looking for positions." If this were made a practice, how much more helpful the fellowship could become.

I had hoped not to have to go to Bro. Clay again after the New Year, but to have been able to commence repaying him for assistance rendered over the end of last year. However, unfortunately, I had to go to him for a little further for this week; but though he could not do it from the funds of the fellowship, he immediately did so from his own pocket.

I am, yours etc.,

A Member of the Church (one of others perhaps) seeking remunerative employment.

To the Editor "Australian Christian."

Will you kindly permit me, through the columns of the "Christian," to make an appeal to the brotherhood for the serious consideration of the matter of a preachers' library. While city and suburban preachers enjoy the advantages of a public library within reach, this privilege is denied to country preachers who, as a rule, are unable to make adequate provision for one for themselves. Voluntary week-end preachers especially have a claim upon the brotherhood in this respect. Any church, especially one receiving voluntary help, should be able to express its appreciation for that help to the extent of the expenditure of a few pounds annually for the purchase of good books.

May I suggest an extension of the present arrangement of some of the State H.M. Committees, to the extent of the provision of an up-to-date reference lending library available to all preachers whether engaged full-time or as voluntary workers, or, better still, that each congregation or circuit undertake to spend a few pounds each year with a view to building up a good library. One Presbyterian church with about two hundred members has provided for its preacher an excellent reference library of well over a thousand volumes. Churches, Bible Schools and Young People's Societies could undertake to keep the preacher in touch with current religious work by subscribing to leading denominational and interdenominational papers as well as our own brotherhood papers in other countries. The annual expenditure would be small, but the benefits to preachers and congregations would be incalculable.—Ceil Snow, Box 94, Murwillumbah, N.S.W.

If Thou Shouldst Go Away.

A TALE OF THE WIMMERA PIONEERS.

A. R. Benn.

CHAPTER XVII.

"My little daughter lieth at the point of death."
(Mark 5: 23.)

"The school's to be closed," was the word we brought home one evening. "How is that?" mother asked. "Some of the children have scarlet fever," I remember it was Nelly who answered her mother's question. So we knew that for the next few weeks there would be no school for us, and I think we were really sorry. That was Thursday night, and on the following Sunday the Wesleyan minister preached at our house. But before the service there was the Sunday School, and one of the never-to-be-forgotten features of that afternoon was that "the little beast," as we had come to call her, was at Sunday School, much to the delight of Nelly, who had prayed very hard and worked for this. I may explain that "the little beast" was the girl Sarah Jones, who had told the lie about Nelly that brought so much trouble one afternoon at school. Nelly had gone to Sarah's home in order to induce her to come to Sunday School, and though she had not come for several weeks after Nelly's visit, she was there that afternoon, much to Nelly's delight.

The text of that day's preaching I have not forgotten; it contained a question of more than common interest to me: "Dost thou believe on the Son of God?" I don't think there was anything in that sermon in the way of Christian evidence; but there was that in it that made me long more than ever for that belief in Jesus of which the text spoke. Though half a century lies between that sermon and me to-day, I thank God I can say that it was the last sermon that I ever listened to as a doubter; and I think my poor stepmother could say the same. It was many a day before either church service or Sunday School was held in our house; and when it was so again, life was never to be quite the same for any of us.

It was one morning during that week that Nelly appeared to be unwell, and mother at once took fright, fearing it might be the fever of which we were hearing so much. Nelly was kept in bed that day, and when she seemed no better the next morning, mother sent over for Mrs. Brown, who was a good woman in cases of sickness; and no one who lives amid medical advantages can think how much such a woman is in a community such as was at K— in those days. Mrs. Brown confirmed mother's fears with regard to the fever, and did what she could, and gave mother all the advice that meant so much to poor mother with her sick child and the doctor so far away.

Mrs. Brown came again that night and again in the morning. On the morning of the third day that it was decided to send to H— for the doctor. It would mean half a day to go and then half a day for the doctor to come, even supposing that he could come off at once. "I'll go if you like," proffered Fred. "I think I can get the loan of Mr. Johnston's horse, and I'll be in H— by dinner time." And away he went, first to Johnston's to get the horse, and then away on his long ride to H—. Mother was in the room with Nelly when Fred offered to go, and when she heard of it she said, "What a grand thing it is to have anyone like Fred when there is trouble! and I think we all remembered what Fred had been to us when mother was taken.

It was late in the afternoon when the doctor arrived, and to our dismay he took a very serious view of poor Nelly's condition. Mother was almost distracted, and for that night and for all the days and nights of that terrible week she scarcely left Nelly day or night. Mrs. Brown

stayed with us then, and the help and comfort she was can never be written down. In after days mother often spoke of those long night watches, how long the night was, how slowly the hours passed, and how welcome the first streak of day! I never hear of anyone sitting up at night but I think of those long nights in poor Nelly's illness.

It was on the Saturday morning of that week that I went to the door and tapped. Mother came out. She looked terrible, and when she started to talk it was worse still. "Oh, Jack, I'm afraid we are going to lose our darling!" Then she broke down, and could say no more. I could not think of anything to say. How poor and empty we are at such times if we have no faith in God! "She's been talking about things, and about going to heaven," mother said, when she had controlled herself sufficiently, and speaking very low. Then she drew me into the room, and a very weak voice asked, "Who's that, mother?" Mother did not reply; perhaps she was afraid to trust herself. "It's me, Nelly— Jack." She held out her little hot hand. "Jack," she said, very faintly; "I'm going away to Jesus. You'll come too, won't you?" I think I said "Yes," though I cannot now, or at any time since, remember what I said, or if I said anything at all. Then Nelly went off into a sleep, and it was my turn to cry, and as I left the room I heard mother say, "Ask them to pray, Jack."

I noticed two things about that request. First, the emphasis that it seemed to me that mother put on the word "pray," and the second thing was, and it hurt me, that it was others that were to pray, not I. Yet there was nothing in the world that I wanted so much to do as to pray with all my might, and with a new faith, that God would spare our darling. Fred was once more despatched for the doctor, and the day wore on. Whatever we did or whatever we talked about, there was only thought for one thing, and that was the young life that seemed so near its end.

It was some time in the afternoon, as we were all sitting in the kitchen, that Mrs. Brown came out of the sick room to tell us that we were all to go in to see Nelly; and we knew too well that it was to say good-bye to her, and with almost breaking hearts we went in. Mother was kneeling by the bed, and with one arm under the poor little body that was soon to be all that was left of our precious sister. Mother was praying, "Oh, God, don't take my child. I haven't done what is right. I've forgotten thee, but spare my darling, and I will live only for thee."

"Don't pray like that, mother; I love to go." Then one by one we took her hand, and she said good-bye. She knew us all, and asked, "Is Fred here?" "No, dear," mother replied, "he's away just now." "Say good-bye to him, mother," and these were the last audible words she spoke. We had a prayer by her side, the first prayer I ever heard father offer extempore. Just before sunset her face brightened up, and she raised her eyes as if looking at something, and then she was gone.

Fingal, New South Wales.

H. G. Payne.

Up the picturesque Tweed River the launch runs to Fingal from Coolangatta and Tweed Heads; the twin towns, between which, descending Razor Back, creeping between the houses, bisecting Point Danger to end at the ocean, runs the double fence enclosing a strip of no man's land which divides Queensland from New South Wales.

Holiday memories crowd at the name "Fingal"; the Headland, the Giant's Causeway, the light-house, and the popular plate of oysters at the kiosk—but there are other associations.

Hard beside the Headland, in a rocky pool, is the baptistry of the Fingal Point mission. No construction of marble and tiles could improve upon this. No water could be cleaner or purer than that of the Pacific. The "league long rollers" breaking upon the beach are the full notes of nature's organ. If a replica of the instrument be needed, it is there in the pipe-like, sextuple-sided pillars of the Giant's Causeway fitted by the hand of God into a solid block of masonry which has stood the attrition of time and the wear of the waves. The blue arch of heaven over all; the deeper blue of the distant ocean merging into the green of the shallow water and ending in the bubbling froth of the breakers; the long stretch of dazzling white beach; the sand dunes in the foreground, the shrubs in the middle distance backed by the hills; and over all, standing sternly sentinel, Mt. Warning; all drenched in the golden glow of the summer sun. Surely an ideal place for the putting on of Christ in baptism!

So thought the writer when spending a few days at Fingal Point as the guest of Bro. E. Buckley, of the Hurstville church, who with his wife is in charge of the Aborigines' Inland Mission there. A bend near the mouth of the Tweed forms with the ocean an isthmus about three miles long, and from a quarter to a mile and a half wide. At the narrowest part, midway between river and sea, stand the chapel and house of the mission. There are 100 colored people at Fingal Point. At a nominal figure crown lands are leased and homes ranging from mere humpies to weatherboard houses erected. Over the river on an island are more dark people, and scattered through the district are others making a total of 200 to whom Bro. and Sister Buckley minister. Most of these are able to read and write, and their children attend the State school. For a living the men fish and work on farms, while the women assist as opportunity offers.

Several nationalities are represented, though there are but few full bloods of any race, but a dominant mingling of aboriginal, Kanaka and white, with a strong dash of Gingalese, and a flavor of Japanese, Indian, Spanish and Italian.

There are twelve faithful Christians who meet weekly for breaking of bread, and several

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others who class themselves as believers but for various reasons cannot be admitted to the Lord's table. Three services and a Bible School are conducted on Sundays. On Tuesdays is Bible study class, on Wednesdays mid-week service, and on Fridays sing-song night, when community singing is enjoyed and new hymns taught. In addition a monthly moonlight service is held at Dry Dock with a mixed congregation of whites and dark people. The Sunday and Wednesday evening congregations usually number over thirty, ranging from fourteen years upwards, most of whom are adults; in addition there are several children.

Visitation is an important part of the mission work, and Bro. and Sister Buckley systematically work four centres. This work is laborious, as much of it has to be done in a 12-ft. flat-bottomed punt, which means not only considerable loss of time but also inability to extend the work; at present a good opening exists at Cudgen which cannot be taken. Some idea of the difficulties may be obtained from the fact that a trip that in good weather with wind and tide can be made in fifteen minutes took an hour and a half against wind, tide and storm. What preachers would like to row for an hour under the most favorable conditions after conducting a service; a pull that, under adverse conditions which are never far away in the summer, might easily be prolonged into a couple of hours?

Bro. Buckley is a muscular Christian who delights to battle in his little tub against difficulties, but he longs for a motor boat that he might extend the operations of the mission to reach more people. He is praying optimistically for one and justifies his faith by the story of the cooking stove which is cited as one of many answers to prayer. When they went to Fingal Point there was no cooking stove, only a small fuel heater upon which they had to cook. They prayed for a cooking stove. Soon after this they were given a used stove that had been lying neglected in a barn.

Some fittings were missing which were unobtainable locally. One of the native Christians suggested that as old stoves are sometimes thrown on the rubbish tip it might be as well to visit one. God can use a tip to answer prayer, so they went, finding at once some fittings which Bro. Buckley with the aid of a file and a little labor made suitable. Then he shaped a section of stove pipe out of an old piece of galvanized iron—result, a stove that Sister Buckley says "cooks beautifully"; which claim, with due allowance for the lady's culinary skill, has been practically demonstrated to the writer's entire satisfaction.

This is the story of the stove; so they pray for the launch believing with quiet confidence that it will come if the Master will.

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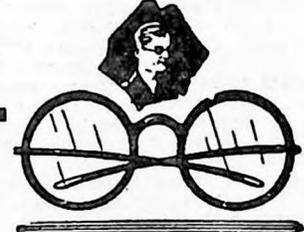
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News of the Churches.

Western Australia.

Maylands.—The women's guild is in recess. A social marked the breaking up, at which Sister R. Rhodes was presented with a silver teapot for services rendered. Bro. Hunt, of Kalgoorlie, preached at both services on Jan. 8, his subjects being "A Mission Vision" and "The Saving Name," which were much appreciated. Bren. Fieldus and Wakefield took the services on Jan. 15.

Bunbury.—Work has been steadily carried on. Bro. Robinson makes monthly visits to Collie. A young girl from the Bible School made the good confession and was immersed. Bro. Frost has visited with the gospel van. He gave a gospel address. Bro. H. Whiteaker (Collie) spoke in the morning. Auxiliary meetings, in recess during the holidays, are starting again.

Northam.—Christmas Day services were very enjoyable. A sister desiring to re-unite with the church was welcomed in. Bro. Buckingham spoke at both services. On New Year's Day Bro. Albany Bell, from Perth, preached in the absence of Bro. Buckingham, who left on Dec. 26 for a well-earned vacation at the sea-side. Bro. Schwab was the speaker on Jan. 8, when a brother who had previously made the confession was baptised. On Jan. 15 Bro. Ewers's messages were much appreciated.

Subiaco.—Good meetings continue. Owing to the heat it was decided to hold the gospel meeting out of doors. The vacant land adjoining the chapel was fitted up with splendid lighting and good seating, and so far the experiment has been a great success, and much appreciated. Two decisions for the last month—a young woman and a lad. The K.S.P. club held a successful camp at Dalkeith under the leadership of Mr. Snell. During their stay in camp, after-service meetings were conducted each Sunday evening by Bro. Brooke, supported by some of the church members who had cars and were able to reach the campers. This was greatly appreciated by the boys and others.

Kalgoorlie.—Father Christmas paid his visit to the kindergarten. Miss L. Neave, superintendent, and her staff deserve credit for their good work. Bro. G. Banks, general superintendent, presided at the annual Christmas treat for senior scholars, and it was a very fine evening. Bro. Hunt led the watchnight service, which was largely attended. On Jan. 1 Bro. Hunt gave as the New Year motto, "Keep God First, and Go Forward." The average attendance at the Lord's table for 1927 had been 232. The spiritual tone was splendid. In the absence of the evangelist at the preachers' camp on Jan. 8, Bro. Pollard exhorted, and Bro. G. Banks preached the gospel, when Nurse Kerr, of the Government Hospital, confessed Christ. On Jan. 15 Bro. Hunt spoke morning and evening, and one further confession was recorded (Miss Ivy Bird).

Queensland.

Brisbane.—On Jan. 15 Bro. Bassard spoke at both services to good attendances. There were 150 present at the Lord's table. At the gospel service Bro. Bassard spoke on "The Two Worshipers." Sister Mrs. Moore and Bro. Suchting rendering a duet. Bro. Martin is home from hospital.

Annerley.—Two fine meetings were held on Jan. 15. Bro. Bennett exhorted the church very acceptably on "The Garden of the Soul." The fellowship of Bro. and Sister Watt and Bro. Buton, of Enmore, N.S.W., was enjoyed. Bro. Young preached at night to a large audience on "What is a Christian." Sister Mrs. Cockroft rendered a solo. The women's guild held its first meeting this year on Jan. 17. Bro. Young delivered a message on "Looking Forward."

Gympie.—Bro. Vanham spoke at both services on Jan. 15. It has been decided to commence a Training for Service Class. A literature distribution campaign is being planned. Plans are being made for entering the surrounding parts. Twenty kindergarten chairs have been purchased for the Bible School.

Ma Ma Creek.—Bro. C. Young, evangelist of Annerley church, spent two weeks in this district. There were some good meetings, and Bro. Young's visit was much appreciated. Bro. Stafford Neumann and Sister Miss I. Francis were married recently. Bro. Bassard, of Ann-st. church, officiating. The good wishes of the church are extended to them; both have been good workers in church and Sunday School.

Maryborough.—Bro. E. Snow exhorted in the morning of Jan. 7, and at night addressed a fairly large gathering on "The Lights of Home." Bro. A. Anderson, on furlough from China, spoke twice during the week, many strangers being present. On Jan. 14 Bro. C. S. Trudgian (Gympie) spoke at both services, his subject in the evening being "The Lamb and the Avenging Angel." The brethren appreciated his assistance. The engagement of a suitable evangelist is being discussed.

South Australia.

Adelaide (Grote-st.).—On Jan. 22 one brother who had been immersed on the Wednesday evening was received into the fellowship of the church. In the evening Bro. Wiltshire spoke on "A Door of Hope."

Glenelg.—Attendances on Jan. 15 were fair. Sister Wilson, a worker in the C.E. Society, has left for Sydney, where she intends to reside permanently. Bro. Edwards spoke of her faithful service at the last morning meeting she attended.

Queenstown.—On Jan. 22 Bro. Brooker spoke to the church on "The Letter versus the Spirit." At night his address was on "A Rich Man's Sad Mistake." A young lady confessed Christ. On Monday, Jan. 16, at the Band of Hope monthly meeting, 88 were present.

Nailsworth.—On Jan. 15 the attendances were good. Bro. Raymond was the preacher, and immersed a young man who the previous Lord's day confessed Christ. The church is grateful to Bro. Perriam, of Mile End, and Bro. New, for their splendid services during the absence of the preacher on holiday.

Cottonville.—A welcome social was given to Bro. C. S. Hughes on Jan. 12. Visiting preachers included F. Collins, Conference President. Meetings on Jan. 15 were good. The gospel service was well attended; Bro. Hughes spoke on "The Blood of Jesus." Miss L. Townsend rendered a solo. An offering was taken to assist welfare work on the Oodnadatta railway line.

Kadina.—The work is progressing, and interest is maintained in all meetings. Bro. Bowes has experienced a bad illness, but is making good progress toward recovery. The church has granted him a month's leave of absence, in which time it is hoped that he will fully recuperate. The church is grateful to local brethren and Bro. Paddick, of Wallaroo, for help during the indisposition of Bro. Bowes.

Bordertown.—On Dec. 11 the addresses of Bro. F. T. Saunders were well received, and much interest in the College was aroused. On Dec. 25 a visit was received from Bro. L. C. McCallum, who preached to a good audience in the evening. A young woman who confessed Christ previously at Mundalla was baptised by Bro. Cornelius. Meetings have been hindered somewhat by much sickness. Bro. Cornelius is absent on holiday, and meetings are being carried on by various brethren.

Crystal Brook.—Three who made the confession have been baptised and welcomed to fellowship. Meetings have kept up fairly well. A splendid gospel address was given by Bro. Paddick, of Wallaroo, on Dec. 25. Bro. Bridgman delivered two fine addresses on Jan. 8. On Jan. 7 Sister Miss R. E. Bain, eldest daughter of Bro. and Sister J. J. Bain, was married to Bro. F. H. Chamberlain, of Kersbrook, Bro. R. Raymond officiating. The preachers of the churches of the Northern Conference have decided to pay Crystal Brook a visit one Sunday a month. This will be greatly appreciated.

Unley.—On his retirement as superintendent of the Bible School, J. W. Cosh was presented with an eversharp gold pencil. F. A. Messent has been appointed to fill the position. Bro. Cosh's many years of valuable work amongst the young people is highly appreciated by the church. Last Sunday evening, after a splendid address from H. R. Taylor, a man went forward, and after the service, with a young lad who had previously made the confession, was baptised. A promotion service was recently held in connection with the Intermediate Endeavorers, when a number were advanced to the Seniors.

Croydon.—A church business meeting was held last week. Reports from all auxiliaries showed satisfactory progress. Splendid meetings were held on Sunday, there being 25 scholars in attendance at the Junior Endeavor, and a good congregation at breaking of bread. Bro. Graham's subjects for the day were "Messiah's Mission" and "Messiah's Passion." The congregation at the evening service was large. The choir assisted with special items and an anthem. There was an attendance of 215 at Bible School.

Semaphore.—A social evening was tendered the choir mistress, Mrs. L. V. Mathews, L.A.B., and organist, Miss Jean Scanlon, on the opening choir practice night for the year. Presentations were made to each of them. Both continue in loyal and hearty service to the church. On Jan. 10 one of the aged and faithful sisters of the church was called home in the person of Mrs. Cosh, at the age of 83 years. Reference to her life and character was made at the services on Jan. 15. At the annual teachers' meeting officers were elected and plans laid for a special effort for increase and improvement during this year. A. Stewart is superintendent, and R. Peacock secretary. Mrs. Beiler has consented to take charge of the kindergarten department. On Jan. 15 there were very fine attendances at both services, Bro. Beiler speaking at night on "A Knock at the Door." One was received by transfer from Queenstown. A. Coin gave a fine address at the C.E. meeting last Monday. On Wednesday evening the "Pentecost" programme was inaugurated. It was a great meeting, full of inspiration and determination. Some laudable aims were presented and put into motion. On Jan. 22 there were glorious meetings, a record number breaking bread. Bro. Beiler speaking at both meetings. One lad confessed his Saviour. Mrs. Arcus, L.A.B. was soloist.

Victoria.

Cheltenham.—On Sunday night there was a great meeting. Two confessed Christ, and there was one baptism.

Gardiner.—Large attendances at both services last Lord's day. One lady, baptised on Jan. 8, has been received into fellowship, also a girl from the Bible School.

Croydon.—The preacher (Bro. A. J. Ammon) spoke last Sunday evening on "Almost thou persuaded me to be a Christian." This was greatly enjoyed. Everything is working smoothly under Bro. Ammon's guidance.

Kaniva.—A number of the members are on holidays at Portland. On Lord's day, Jan. 15, two young men were added by faith and obedience. The church rejoices to see these continued fruits of Bro. Benn's patient and loving stewardship.

Brunswick.—On Sunday Bro. McNeilly exhorted the church and preached in the evening. Bro. Bert Harvey led the singing at night. There were two confessions. A month's soul-saving services are being held, with Bro. McNeilly preacher and Bro. Bent song-leader.

Dandenong.—Good bright meetings are maintained by Bro. Tresize. Mr. and Mrs. Parker and family are leaving for Oakleigh. The Misses Parker were good workers in church and Sunday School, and their services will be greatly missed. A farewell is being accorded them.

South Richmond.—On Jan. 22 the mission commenced. At the morning service fifty broke bread. In the evening the gospel service was preceded by a song service led by Bro. F. Elliot. Over 100 listened to Bro. W. Jackel's message on "There is a God." There was one confession.

Moreland.—Bro. A. J. Fisher, preacher of Warrnambool church, presided on Sunday morning, and Bro. W. Clay addressed both morning and evening meetings. A Social Service address was given in the morning, and "The Elder Brother" was the topic at night. Good meetings all day.

St. Kilda.—The evening service on Jan. 15 was bright and songful. The P.B.P. and K.S.P. clubs assisted Bro. Goodwin. The Bible School has increased its numbers over the holidays. Meetings last Sunday were greatly improved. Bro. Sistersen, of Gardenvale, was the morning speaker.

Wangaratta.—Fair attendances last Lord's day. Sickness has kept some from the meetings. Bro. A. N. Hinrichsen gave a fine gospel message on the parable of the ten virgins. Mid-week prayer meetings are well attended, Bro. Hinrichsen giving instructive talks on church doctrine.

East Kew.—A special meeting was held on Jan. 15 on behalf of the cricket club, when Bro. Youens gave a fine message. One man by restoration was welcomed to fellowship. At the close of Bro. Youens' gospel address on Jan. 22 a young man from the Bible Class took his stand for Christ.

Hampton.—Bro. Gray spoke on Sunday morning. Mrs. Dickens was welcomed by transfer from Golden Square, and Miss Serle by faith and baptism. At night Bro. R. L. Arnold spoke on "If Christ had not Come." The church sympathises with Sister Mrs. Quenault in the loss of her father.

Carlton (Lygon-st.).—Vacation season is having its annual effect. In addition, an unusual amount of sickness among the members is cause for concern and prayer. Bro. Saunders spoke morning and evening on Jan. 22. At the evening meeting Bro. Colin Dabb gave a much appreciated gospel solo.

Footscray.—Over 100 were present at Lord's table on Jan. 22. The attendance at gospel service was estimated at 250. A special feature of the meeting was the participation of the girls' P.B.P. club in the order of service, and a girls' choir of 35. Bro. Slitt spoke on "What shall I do then with Jesus which is called Christ?" Two candidates who previously confessed were baptised.

Melbourne (Swanston-st.).—Last Lord's day there were good meetings, and great sermons from Dr. Brandt. At the evening service there was a large attendance, and Dr. Brandt spoke on "Christianity versus Rationalism," presenting a wonderful statement of the superiority of the former. Several visitors were present, including Bro. A. J. Fisher, preacher of Warrnambool church, and Sister Fisher.

Ballarat (York-st.).—The church is enjoying the presence of Bro. R. G. Cameron, and a series of addresses on "The Second Coming" which he is delivering this month. Meetings since the holidays have been good, particularly on Jan. 22, when there was a record attendance for a gospel service. The brethren are grateful to Bro. Cameron for his assistance. The Sunday School held a successful picnic at the Botanical Gardens on Jan. 21. The work in all departments is encouraging.

Fairfield.—During the holiday period attendances were low, but they are on the upgrade once more. The church has entered upon a special month's meetings, and it is hoped to create interest in the services. There were good attendances at both meetings on Jan. 22. Bro. J. C. F. Pittman exhorted the church in the morning, and Bro. Fitzgerald faithfully preached in the evening on "What is Truth?"

North Essendon.—Meetings have been fairly well attended, and Bro. L. Viney's addresses thoroughly enjoyed. At the half-yearly business meeting Bro. Thompson was added to the diaconate. One was welcomed into membership last Lord's day by transfer. Bro. Viney spoke to good congregations. The Bible School has completed plans for a new scholar "aeroplane" campaign to commence next Sunday.

Geelong.—Presiding at the gathering for the breaking of bread on Jan. 22, Bro. J. Putland feelingly referred to the bereavement suffered by the preacher, Bro. Stuart Stevens, whose father was called to higher service during last week. Preaching engagements for the day were filled by Bro. F. Cornelius, whose thoughtful messages were most helpful. Subsidiary societies this week resumed their sessions following holiday season.

Surrey Hills.—To a splendid attendance, Bro. Youens, of East Kew, gave the morning exhortation last Lord's day. In the evening Bro. Cambridge delivered the gospel message to another fine gathering. Mid-week prayer services have been resumed, and the preacher has outlined an interesting series of studies of Bible characters and topical subjects for successive weeks. The church has purchased a motor-cycle for the preacher's use.

Bendigo.—During the holidays several outings were held, which tended to unite preacher and members more closely. An enjoyable time of fellowship was spent on New Year's Day, when the church members held a picnic at Crusoe. There was a very large gathering. The work continues to progress, all meetings keeping up wonderfully. Finance is good. Two confessions have been taken. There is great interest in gospel meetings.

South Melbourne.—Last Sunday morning Bro. Waterman spoke on "The Important Thing in the Christian Life." Many visiting brethren were present. A good attendance at the gospel service appreciated Bro. Waterman's address of protest against the publication of a certain class of newspaper and literature. A pleasing feature is the regular attendance of young folk at all services. The Bible School and auxiliaries continue steadfastly.

North Melbourne.—Nearly all members have returned from holidays. Last Lord's day (Jan. 22) Bro. Hunt gave a fine address in the morning on "The Call of Isaiah." In the evening, after his earnest appeal, two young ladies made the good confession. Both services were well attended. On Saturday (Jan. 21), a social was held to wind up affairs in connection with the sale of gifts held to liquidate a portion of the debt on the Sunday School building. An enjoyable evening was spent, and a cheque for £75 was handed to the trustees.

Doncaster.—Bro. Hargreaves is preaching to good congregations. 115 were present on Sunday morning, Jan. 8. A Young Worshipers' League has been started; the interest displayed by the children is good. Bro. Hargreaves devotes five minutes of the morning address to the young people. On Sunday, Jan. 15, the evening service was conducted by the men of the church. The annual election of officers resulted in Bren. John Tully and A. Taylor being re-elected, and Bro. C. Oliver was elected in place of Bro. A. Crouch, who did not seek reelection.

Shepparton.—Good meetings on Jan. 15. A memorial service was conducted at night for Sister Mrs. Doherty, who passed away after a long illness. Bro. Larsen spoke with much feeling. A married woman confessed Christ, and

she and a married man were baptised the same hour. Both were welcomed into fellowship on Jan. 22, when at the morning meeting 81 broke bread. Record attendance at the gospel meeting. The church has had many visitors, including Bro. Reg. Bolduan, who exhorted on Jan. 8. Much interest is taken in Endeavor meetings.

Malvern-Caulfield.—On Wednesday, Jan. 24, Bro. and Sister D. H. Griffin left for Sydney en route to America. During the preceding week most of the auxiliaries held farewell meetings, and presented Bro. and Sister Griffin with small gifts of remembrance. Last Sunday morning, after the regular service, a short farewell service was held, when representatives of the various auxiliaries spoke, and Bro. G. Mitchell made a presentation on behalf of the church. There was a crowded meeting on Sunday night to hear Bro. Griffin preach his farewell sermon, at the conclusion of which two adults made the good confession.

Doncaster East.—The annual business meeting of the church, held on Thursday, Jan. 19, was well attended. The following were elected to office:—Bro. W. H. Downing, secretary; Bro. H. Knee, treasurer. Officers returned were Bren. J. A. Smith, C. Crouch and R. Bullen. Bro. Smith was re-elected Sunday School superintendent. Deaconesses, Sisters Bullen and Downing. Splendid meetings were held last Lord's day. After Bro. Methven's address in the evening two young women confessed Christ, and were baptised straightway. The Sunday School is making splendid progress. Over seventy scholars attended last Lord's day.

New South Wales.

Lidcombe.—Good attendances on Sunday. In the morning visitors included Bro. Adams, of Granville, who exhorted. In the evening Bro. Puffett conducted the praise service, and preached to a larger audience than has been the average recently.

Chatswood.—On Jan. 22 Bro. Paternoster, from Enmore, addressed the church from 2 Cor. 3: 17, and was greatly appreciated. Sister Thos. Bagley, of Melbourne, was a visitor. Bro. Whelan gave a powerful message to a splendid congregation in the evening on "The True Church."

Canley Vale.—The church has inaugurated tithing on the first Lord's day of every month. It has worked well so far. The second monthly prayer meeting was held on Jan. 10 after the close of Bro. G. T. Walden's talk. At this service definite prayer is made for our missionaries and workers. Bro. Walden supplies the church with the prayer request list.

Enmore.—Bro. J. Whelan, of Chatswood, gave a very helpful message on Sunday morning, and at night Ira A. Paternoster preached on "My grace is sufficient for thee." There was one confession. On Wednesday night the quarterly business meeting of the church was held, when reports of an encouraging nature were given. Finances showed an improvement over last quarter of £25.

Belmore.—Meetings on Jan. 15 were well attended. At the communion service eleven young people from the Bible School were received into the church by faith and baptism, and Bro. P. E. Thomas gave a helpful address on "The Christian Life." At the gospel service Bro. G. T. Walden gave an inspiring missionary address, at the conclusion of which a young lady and a young man made the good confession.

Lane Cove.—The morning message of Bro. G. T. Walden on the New Hebrides work was most interesting. At night Bro. Harbutt preached, and a young woman who has attended the service for many years made the good confession. Sister Mrs. Leggott, the musical director, excels in the production of splendid soloists. At night Sister Ashley and Bro. Reg. Leggott rendered an inspiring duet. Meetings are growing. The Bible School is entering into a rally, aiming to double its membership by March 4.

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Who said that I myself must go
Like fame, and gold, and life also.

But then—oh, marvellous!—he showed
A smiling face, and in a glow
Of sunshine down the dreaded road
I saw the things I wanted so.

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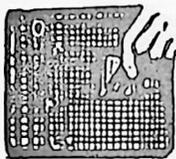
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