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The Holy Spirit and the Believer.

Thos. Hagger.

THERE is a great amount of confusion on this matter, and the special and miraculous work of the Spirit is mixed with the ordinary ministry thereof. Let us try to get clearly what the Spirit has done, and still does for the believers.

1. Guiding into all Truth.

This was promised to the apostles (John, chapters 14 to 16). This was a promise of inspiration, and has been fulfilled in the apostles. The truth into which they were guided, the things that were revealed to them are on record in the New Testament, and we may learn them from that book. Many people to-day claim this guidance, but they contradict each other and so make the Spirit the author of confusion. This cannot be, and so they must be wrong.

2. Baptism in the Spirit.

There are only two cases of this on record in the New Testament, and they are recorded in Acts 2: 1-4 and Acts 10: 44-48. These are called baptisms in Acts 11: 15, 16. In both cases they spake with tongues. It appears that this baptism was associated with certain miraculous manifestations. It is not experienced to-day: the only baptism we know is the one performed in obedience to Christ (Matthew 28: 18-20), and which we are to keep (Ephesians 4: 3-6).

3. The Gifts of the Spirit.

We must learn to distinguish between "the gift of the Spirit" and "the gifts of the Spirit." The former is the Holy Spirit as a gift, while the latter were certain powers bestowed upon certain persons in the apostolic church. These gifts either came direct from heaven as in the two cases of baptism in the Spirit, or through the laying-on of the hands of the apostles (Acts 19: 1-7). All these gifts were to cease, as a study of 1 Cor. 12 and 13 clearly shows. They served their purpose once the Word was confirmed (Mark 16: 20).

4. The Witness of the Spirit.

In Romans 8: 16 it is taught that the Spirit bears witness with our spirits that we are the children of God. He witnesses through the Word, and our spirits witness within us. When both witnesses have given their evidence or witness the verdict is "saved."

5. Intercession by the Spirit.

Romans 8: 26 tells us that the Spirit helps our infirmities, making intercession for us with "groanings which cannot be translated into human speech." It is good that it is so, for often we pray for things that would not be good for us.

6. Indwelling of the Spirit.

This is a promise made to all believers (Acts 2: 38; 5: 32). Because we are sons we have this (Galatians 4: 6). And so our bodies become the temples of the Holy Spirit. By this Spirit dwelling within we are sealed (Ephesians 1: 13; 4: 30), and the sealing is a mark of genuineness. And this indwelling is an earnest of our inheritance (Ephesians 1: 14). The indwelling Spirit acts as Comforter and Helper in our fight against evil, and in our struggles for the pure and the right.

7. Fruit of the Spirit.

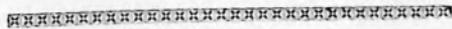
In Galatians 5 Paul contrasts the works of the flesh with the fruit of the Spirit. The fruit of the Spirit is whole-hearted affection, joy in Jesus, rest of mind, tranquillity, long-suffering, patience, sweetness of disposition, loyalty, goodness, humility, self-control. Every impulse towards this worthwhile condition is of the Spirit of God. And the presence of these graces in our lives will show that we have the Spirit.

Do not let us be wonder hunters, and crave for the miraculous which is not for us, but let us "walk in the fear of the Lord and in the comfort of the Holy Spirit." Let us not be foolishly claiming the impossible, but let us be "filled with the Spirit" for daily life.

SEEKER AND SOUGHT.

"Zacchæus sought to see Jesus, who he was." There was in him already a certain enquiry and readiness for a blessing. And whilst Zacchæus was seeking Jesus, Jesus was seeking Zacchæus. In several other instances we see how our Lord at first sight understood men, penetrated to their thought, character, aspiration, and at a glance he understood the publican and his spiritual susceptibility. Sincere seekers of salvation may always be assured that the eternal love is yet more ardently seeking them. "Whilst he was yet a long way off his father saw him." The heavenly Father discerns the first rising thought in our heart for good, and promptly meets it with sympathy and grace.—W. L. Watkinson.

If it be true that God is not only willing to befriend us, but is spoken of as touched with sympathy for our miseries, so as to be all the kinder to us the more we are miserable, what folly were it not to fly to him without delay.—John Calvin.



THE CUP.

When thou shalt come beneath the shadows of Gethsemane,
The wrestling-place betwixt the Wills of Man and God,
Fear not, the Cloud of Witnesses will be with thee,
For that thy feet do choose the very path they trod.
And deem not in this stress that thou shalt lonely be,
Another, who has dared the Cup of the Eternal Will,
Will pass unseen before thee from his hour of victory,
Leaving the stem, from bravely tightened grasp, warm still.

—J.M.B.

"This Same Jesus."

3. The Friend Who Never Changes.

A. J. Fisher.

Human friendship is a very fickle thing. We have all experienced this, and can recall an amazing array of past "friends" who, at the particular time, were quite sincere in their friendship. Browning illustrates this when he makes "The Patriot" say:

"It was roses, roses, all the way,
The house roofs seemed to heave and sway,
A year ago on this very day.

"There's nobody on the house tops now—
Just a palsied few at the windows set,
They fling, whoever has a mind
Stones at me for my year's misdeeds."

Another tragic illustration of fickle friendship is seen in the closing days of our Lord's life. The crowd which shouted, "Blessed be he who cometh in the name of the Lord!" soon after shout, "Away with him!" Even the disciples who professed their loyalty all forsook him and fled. Need we wonder then if in our own experience we sometimes are forsaken by our friends? Well for us if at such times we turn to the One of whom it was said that, "Having loved his own which were in the world, he loved them unto the end" (John 13: 1).

It is only in the divine friendship that we have any assurance of permanence. Since in Jesus we have the revelation of God, we turn to him as our friend, and we see, in striking contrast to fickle human friendship, that he is the Friend who never changes. How beautiful were the dying words of Jonathan Edwards when, after bidding his relatives good-bye, he said, "Now, where is Jesus of Nazareth, my true and never-failing Friend?" and so saying, he fell asleep.

Our changeless Friend.

Some friends change with the years. Our boyhood friends are mostly gone now. Our school-day friends are scattered afar, and we hear very little of them. As we have travelled in many States of Australia, we have been happy to meet many and to call them our friends, but with our changes from place to place it has been impossible to keep up a close and real friendship with them. But friendship with Jesus is always possible. Wherever we are, whatever our age, we can always keep in touch with him. Sherwood Eddy calls Jesus "Humanity's eternal contemporary," and so he is the Friend of the children, and of the aged, for his promise to all his friends is, "I will never leave thee nor forsake thee."

Some friends change with changing interests. We have our business friends, our social friends, our church friends. Make any change in these interests and we almost automatically change our friends. Recently I spoke about a certain person to a friend of mine, and that friend said, "Years ago we were great friends. We continually corresponded. But when he went to the Congregational

church we lost touch of one another, for you see our interests were now no longer one." In our own experience we have noted the same thing. When we were engaged in the prohibition work we had a splendid lot of "prohibition friends," but when we again took up the ministry of the church we went out of that circle and into another circle. We are, of course, still friendly, but cannot say that we are friends in a close intimate way. But somehow, with Jesus it is all different. He is our friend at all times, for he fits in with all true interests of life. Whatever we are, and do, if it is anything worth-while, we find Jesus there. He is with us in business, in pleasure, in benevolent work, in home life, in church activity. He is the friend of the tradesman, the reformer, the politician, and if our changing interests will stand the test of his scrutiny, then he will be with us through all the changing interests of a changeful life.

Some friends change with changing conditions. A French proverb, freely translated, says, "When you have lots of florins you have lots of friends." The Prodigal Son found this true. How often the conditions of prosperity and adversity change our circle of friendship. Perhaps our adversity reveals our true friends, yet there are many in our days of prosperity whose friendship we gladly experience. But why should we worry if the trials of life reduce the number of friends, for we can make Jesus our ever-present friend, and of him we can say:

"Just when I need him, Jesus is near
Ready to comfort, ready to cheer."

He is the one friend, who will never change. He is the one friend that all should know. His friendship will enhance all true friendship. Other friends may prove inconstant. They fail us, they disappoint, they come and go. But Jesus will never fail us. His influence will always make us better, and we can trust him without fear or question.

Earthly friends may fail or leave us,
One day soothe, the next day grieve us;
But this Friend will ne'er deceive us—
Oh, how he loves!

Our true Friend.

True friendship is abiding. Solomon says, "A friend loveth at all times" (Prov. 17: 17), and his advice to us is that we should not forsake the old friends of our father's (Prov. 27: 10). In harmony with this R. L. Stevenson well says:

"The dearest friends are the oldest friends,
And the young are just on trial."

And just in this way Jesus proves his friendship. Did you ever know him to forsake those who make him their friend? Did you ever find him false to anyone? If we

only give him a chance we shall find it true, that those who are his own friends he will love unto the end.

True friendship is sacrificial. We read in John 15: 13, "Greater love hath no man than this, that a man lay down his life for his friends." Turn to 1 Cor. 13 and read there how love suffers long and is kind, beareth all things, endureth all things. Here are the marks of true friendship. In a wonderful way Jesus exemplifies this characteristic, for if ever a friend sacrificed himself for others, it was the Saviour, who, while we were yet sinners, died for us.

True friendship is mutual. Have you ever recognised the fact that there is a price to pay for true friendship? It is a matter of give and take, whereas we often think that friendship brings the advantage wholly on our side. Jonathan helped David, and therefore later in life David befriended Jonathan's crippled son, Mephibosheth. Think, for instance, of the practice of shaking hands. It arose from foes, when making a truce, guarding against treachery by holding each other's weapon hand. Such a mutual safeguard has now become a mutual recognition of friendliness. A person who does not grasp a proffered hand or does not return a salute of recognition is spoken of as being unfriendly. Truly "a man that hath friends must show himself friendly" (Prov. 18: 24). An interesting picture entitled, "How Kola!" aptly illustrates this by depicting an incident in the early days of America. During a blizzard an Indian found and rescued an American soldier whom he discovered wandering about the prairie. Some years later the Indian participated in a skirmish and saved his life by crying: "How Kola!" (friend); the soldier about to shoot him being the man he had saved. When we think of the sacrificial friendship of Jesus, we must also remember that the continuance of this friendship means that we must be ready to sacrifice ourselves for him. In fact, Jesus taught the mutual obligations of friendship when he said, "Ye are my friends, if ye do whatsoever I command you" (John 15: 14).

True friendship is sacred. Frivolous acquaintances are not friends. Association with those who degrade us is not friendship. Henry Drummond has said that friendship is the nearest thing we know to what religion is, and when we meditate upon the matter we realise that there is something beautiful, uplifting, inspiring and sacred in a real friendship. No friendship is of abiding value unless it links us closer to God, and remembering this we must ever seek more of the friendship of the Lord. We may at first think the statement of Napoleon is rather fanciful when he says, "A faithful friend is the true image of the Deity," but when we take Jesus as our ideal friend, we see the truth of the quotation, for we recall the words of the Master when he said, "If ye have seen me ye have seen the Father," and we look upon him as "God manifest in the flesh."

Studies in Ambiguous Texts.

"TO THE UTTERMOST" (John 13: 1, Heb. 7: 25.)

Possibly George Macdonald was thinking of Jesus when he said, "A true friend is forever a friend." Certain is it that those words wonderfully apply to Christ. These lines may be read by someone who is lonely and friendless. We would point such an one to the friendship of Christ. At the Warrnambool school anniversary recently held the scholars sang a beautiful song with the following words, which we commend to the weary and lonely ones, pointing them to the "friend that sticketh closer than a brother."

"Have you been seeking a Friend that's kind,
One who is ready all wounds to bind?
All that is needful your heart can find—
Just such a Friend is Jesus.
"Just such a Friend in him you'll find,
Just such a Friend, for ever kind,
Ready each aching heart to bind,
Just such a Friend is Jesus."

Let us take him as our true friend, our unchanging Friend. Let us cleave to him for ever. Shakespeare advises us rightly with the words:—

"The friends thou hast, and their adoption tried,
Grapple them to thy soul with hooks of steel."

But better than hooks of steel is the method of the Lord as revealed by Hosea when he says, "I drew them . . . with bands of love" (Hosea 10: 4). Thus we will find a deeper meaning in that old familiar hymn:—

I've found a Friend; oh, such a Friend!
He loved me ere I knew him!
He drew me with the cords of love,
And thus he bound me to him;
And round my heart still closely twine
Those ties which nought can sever,
For I am his, and he is mine
For ever and for ever.

OUR FRIEND.

Dear Friend, whose presence in the house,
Whose gracious word benign,
Could once at Cana's wedding feast
Turn water into wine,
Come, visit us; and when dull work
Grows weary, line on line,
Revive our souls, and make us see
Life's water glow as wine.
The social talk, the evening fire,
The homely household shrine,
Shall glow with angels' visits when
The Lord pours out the wine.

—James Freeman Clarke.

PRAYER.

(From the Persian.)

He prayed, but to his prayer no answer came,
And choked within him sank his ardor's flame,
No more he prayed, no more the knee he bent,
While round him darkened doubt and discontent;
Till in his room one eve there shone a light
And he beheld an angel-presence bright,
Who said, "O faint-hearted, why hast thou resigned
Praying, as though thy God were deaf and blind?"
"I prayed," he said, "but nothing won by prayer,
Long disappointment has induced despair."
"Fool!" cried the angel, "every prayer of thine
Of God's immense compassion was a sign;
Each cry of thine, 'O Lord!' itself contains
The answer, 'Here am I'; thy very pains,
Arduous and love and longing and each tear
Are his attraction, prove him very near."

The cloud dispersed; once more the suppliant
prayed;
Nor ever failed to find the promised aid.
—Selected.

Two of the most beautiful verses of Scripture deal with the Master's love and with his ability to save. We are told that there is no limit, that he loves and saves "to the end" or "to the uttermost."

Love to the uttermost.

In introducing the events which took place in the upper room on the night of our Lord's betrayal, the Apostle John writes:

"Now before the feast of the passover, Jesus knowing that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end" (John 13: 1).

Instead of the last three words, the R.V. margin has "to the uttermost."

The great majority of translators here prefer the reading "to the end," and the phrase ("eis telos") is used in that sense in the New Testament and out of it. In Matt. 10: 22, for example, we have no hesitation in reading, "He that endureth to the end, the same shall be saved." But the words are just as adequately translated by "full," "completely," or "in the highest degree." In 1 Thess. 2: 16 we all agree that the phrase is used in this sense; hence the common translation, "The wrath is come upon them to the uttermost." There is another common meaning, "at last," which some think is the meaning both here and in Luke 18: 5, where the phrase also occurs.

It matters little whether in John 13: 1 we translate "to the end" or "to the uttermost." Each rendering gives a blessed truth and each is in harmony with the context. Alexander Maclaren takes the one view. "It was more to John's purpose," he writes, "to tell us that the shadow of the Cross only brought to the surface in more blessed and wonderful representation the deep love of his heart than simply to tell us that that shadow did not stop its flow." That is, the Saviour always loved his apostles, but now in the hour of crisis and facing the bitterest experience of his life he carried his love to the highest point. Dr. Marcus Dods says that the meaning is that Christ "loved them through all the sufferings and to all the issues to which his love brought them. The statement is the suitable introduction to all that now looms in view. His love remained steadfast, and was now the ruling motive."

If we might combine the views, we should certainly get truth. On that night of betrayal, Christ's unflinching love was perfectly displayed.

Able to save to the uttermost.

In Hebrews 7: 25 there is a beautiful passage, one of the favorite texts of many a reader, which tells us that Christ "is able to save to the uttermost them that draw near to God through him, seeing that he ever liveth to make intercession for them."

The phrase here translated "to the uttermost" is "eis to panteles," which has precisely the same ambiguity as has the "eis telos" of John 13: 1. Moffatt translates "for all time," instead of "to the uttermost," which is quite legitimate. The meaning may be that no matter to what length sin has gone, Christ is able to subdue it and save from it; or the reference may be to time, Jesus' permanent priesthood being contrasted with the temporary function of the Aaronic priest who by reason of death was not suffered long to continue his service.

In one of his expository articles Professor David Smith deals with this verse. He says: "It appears that the phrase signified, as the Revisers have it in their marginal rendering of the passage before us, 'completely' or more literally

'without any limit' whether of time or of extent or of degree. Primarily indeed it is time that is intended here, since the immediate theme is the permanence of our Lord's priesthood; but the corollary thereof is the finality, completeness, and all-sufficiency of his atoning sacrifice, and if we limit the phrase to time, then we impoverish the passage by ignoring those glorious truths which are its main burthen."

Of the meaning of the phrase for us, Dr. Smith writes as follows:

"1. 'He is able to save to the uttermost of time.' He is the Eternal Saviour, 'the same yesterday and to-day, yea and for ever.' What he was for Peter and Mary Magdalene and the Dying Thief, that he is for us now, and will be for all who trust him 'to the last syllable of recorded time.' What he was in Galilee and Jerusalem he is evermore in his glory; and what he was to us when we first believed, he will be to us still even to the end of our journey, according to the ancient promise: 'Even to old age I am he; and even to hoar hairs will I carry you.'"

"2. 'He is able to save to the uttermost of human depravity.' For his sacrifice for sin was an infinite sacrifice, 'an atonement for our sin, and not for ours only but also for the sin of the whole world.'

"Its streams the whole creation reach:

So plentiful is the store—

Enough for all, enough for each,

Enough for evermore."

"3. 'He is able to save to the uttermost of the sinner's day of grace.' Misericordia Domini, said St. Augustine, inter pontem et fontem. 'There is mercy with the Lord betwixt the bridge and the brook.' And what this means is illustrated by an epitaph taken by William Camden, the Elizabethan antiquary, from the tombstone of a gentleman who, falling off his horse, brake his neck, which suddain hap gave occasion of much speech of his former life."

"My friend, judge not me,

Thou seest I judge not thee:

Betwixt the stirrup and the ground

Mercy I askt, mercy I found."

"There is life for a look at the Crucified—even at the last moment."

As we close, we may note a further remark of Professor Smith regarding the ambiguities of the New Testament text. It is worthy of remembrance in connection not only with Heb. 7: 25, but also with the other ambiguous passages which we have studied. "Where a phrase in the original is vague," he says, "it is always well in translation to reproduce its vagueness and refrain from precise definition; else we substitute interpretation for translation, and even where our interpretation is true, narrow the original and eliminate much of its precious significance." The remembrance of this wise remark will help us much in our appreciation of the sacred text and our estimation of the value of the numerous translations now in common use. There is very frequent substitution of interpretation for translation.

LAMP TO MY FEET.

Lamp to my feet! shine forth into my soul,
That I may better see which way I tread
In the dark hours and when I lose control
Of mine own steps, by vague desires misled.
In faltering moments, when I scarce can pray,
Through failing faith or wandering thoughts,
and sink
Back to my bondage, let thy kindly ray,
Lamp to my feet! prevent me on the brink.
—T. W. Parsons.

The Bankruptcy of Rationalism.

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

No. 5.

Miracles belong to the warp and woof of Christianity as it is presented in the New Testament. The central fact of the gospel is the miracle of the Resurrection of Jesus Christ.

A modern presentation of Christianity seeks to discard miracles, to affirm that Christ is a spiritual reality to the believer in a sense that is independent of all miracles; that the resurrection of Christ was a spiritual resurrection, and that the records of miracles in the New Testament are mythical accretions. While we accept the fact that Christ is a spiritual reality, the miracles of the New Testament are too implicitly related to the gospel to allow us to reject them, despite any pressure that certain modern tendencies may bring to bear on the question.

Rationalists make a definite point of attack here, on the ground that "miracles do not happen," as Matthew Arnold put it. The assumption is that they cannot now and never did happen. To say that miracles are contrary to experience (Hume's great argument) is to beg the question. Whose experience? If yours or mine, it may be granted that we have not seen a miracle. But what about the apostles of Christ? To say that miracles were contrary to their experience is the very thing to be proved.

It is asserted that miracles are contrary to the laws of nature. But what are laws of nature? They are merely "observed sequences." They are not laws in the sense that some Parliament of nature enacted them, and nature's policemen enforce them. If it be said that they are more than observations on the way nature commonly acts, they must be the expression of some Will, which might surely have the right to express itself in some other way if need be—in miracle for instance.

What is a Miracle?

"A miracle is an exception to the observed order of nature brought about by God, in order to reveal his will or purpose." It is not just a marvel, it is an occurrence with moral or spiritual purpose in it.

But the marvel is the part objected to, and thinking now of a miracle as an exception to the observed order of nature, let us notice some of the miracles of unbelief. For unbelief has its "miracles" no less renowned than Christianity. Such a study will at least help us to realize that we are not peculiar in our belief in miracles.

Behind every act of unbelief is some affirmative, and our enquiry now is as to what is affirmed when a man says he is an unbeliever. All unbelievers to-day—all that we have met at any rate—are evolutionists, and theirs is the thorough-going evolution that takes place without help from God, for there is no God!

We are not now questioning the truth or otherwise of evolution. It is a hypothesis that is almost universally accepted by science, and it may be true. There is much to indicate that it is true. On the other hand it is not nearly so settled a question as most writers on the subject would have us believe.

Now, let us seek to discover what a man must believe in order to be an evolutionist. Of course, if he is a Theistic evolutionist what we say will not apply, for God accounts for everything. But for the unbelieving evolutionist there is no God.

The Beginning of Life.

Let us go back in thought to the earlier stages of our earth's existence. When first it was born, a child of the sun, it contained no life. The conditions were such that life was impossible. In the course of time, when conditions became favorable, life came, for it is here. Whence

came it? God did not create it, for on this hypothesis there is no God.

Professor J. A. Thomson, the distinguished natural scientist, said in a work published in 1925 ("Science and Religion") that there are four answers that have been suggested. The first is God, but for our present purpose he is excluded. The second is We do not know. That is the agnostic position, and a man who takes that position should not object to those who claim to know. The third is that simple forms of life came here from another planet. They may have travelled in the crevices of a meteorite, sufficiently well wrapped up to withstand extreme cold in the journey through space and great heat as they approached the earth. This theory is supported by some distinguished men of science, though there is no scientific evidence in proof of it. It is only supposition, and it but shifts the difficulty one step further back. Whence came it in the first place?

The fourth answer is that in some way it developed from non-living matter. That is, it came by spontaneous generation. There is no scientific evidence to support this view either. It has never been known to happen. It is outside of "observed sequences." It therefore transgresses "laws of nature." It is a miracle. It just happened. Nobody brought it

"Cast thy guilty soul on him.
 Find him mighty to redeem;
 At his feet thy burden lay;
 Look thy doubts and cares away;
 Now by faith the Son embrace;
 Plead his promise, trust his grace."

to pass. But unbelievers believe it. Believe it—it's a matter of faith. Maybe they are right, but we think we know a better solution of the problem.

A firemist and a planet, a crystal and a cell;
 A jelly-fish and a saurian, and caves where
 cave men dwell;

Then a sense of law and of order, and a face
 turned from the clod,

Some call it evolution, and others call it God.

The Development of the Eye.

The eye is a wonderfully complicated and delicate piece of mechanism. How comes it that every normal child born has two of these wonderful instruments ready for use at birth? Think of the processes that have been going on to develop those eyes. For each there must be an optic nerve attached, which connects it with the brain, two delicate lenses wonderfully adjusted, two kinds of intervening transparent media, a number of muscles cunningly arranged to move it, several nerve layers co-ordinating with the delicate fibrillae of the optic nerve, and an automatic curtain for regulating the light.

When we come thus far we have not begun to describe the mystery of sight, but this is enough wonder to meditate upon for the moment. You will recall that according to the hypothesis of unbelief, the first low forms of life had no such eyes. In those faraway days our ancestors were merely chemical ferments, or "bubbles in the spawn and slime of the sea." "Our ancestors were little floating atoms in the salt spume of the dark primeval waters" (Dr. Fitchett). And when, according to the theory, these first forms of life progressed so as to have some kind of body, there was still no eye in the developed sense. How did it all begin—this wonder of eyes throughout the animated creation? Darwin,

in "On the Origin of Species," suggests the way. There was first a nerve, sensitive to light. This began to evolve in a certain direction, the nerve developed, transparent layers and fluids came to be till, in the course of time, there came the sensation of light, then the power of discerning objects in the light, and finally the perfected eye. There was no directing force in all this, no Will behind it, no purpose in view. By a strange contradiction, the evolving eye worked blindly on towards perfect seeing.

And this is but one of many wonders the body possesses. The ear, the nostrils, the tongue, the vocal organs, the brain, the heart, the lungs, et al.—every one a new marvel, a fresh astounding miracle. For you understand it is quite different from believing in God. Given God, he, the great Creator, becomes the maker of each and all. But there is no God, and every wondrous thing in the human body, every detail of perfection in the animal creation, every infinitesimal wonder in insect life; every exquisite marvel of flower, forest and field—all are so many separate and independent miracles, every one a miracle as surprising as the Resurrection itself. And these are the miracles of unbelief. It is all much more a reach of faith than the gospel asks of us. The "laws of nature" do not account for these things. There are no "observed sequences" in the processes. Just miracles, miracles, miracles.

The Marvels of Chance.

In speaking of the whole field of atheistic evolution from the beginning, Dr. F. Ballard says: "You have to seek the material and the method of such a process. The only logical position is that ultimately the material was nothing and the method was chance. But if chance, working on nothing, produced the universe, you have a miracle much greater than anything Christianity affirms."

"But," someone asks incredulously, "do intelligent men really believe that chance accounts for all the infinite variation and wonder of the world in which we live?" There is a story of Dr. Franklin that he once had a model globe in the days when they were not so common as they are now. A sceptic came, and asked what it was, and who made it. Franklin said: "It is a globe—a picture of the earth—but no one made it; it just happened to be that shape; it is a freak of chance." The story is interesting, but one is inclined to think it is "only a story" to point a moral for a sceptic. But here is the Hon. Bertrand Russell, well-known philosopher and active Rationalist. He says: "There is, as we all know, a law that if you throw dice you will get double sixes about once in thirty-six times, and we do not regard that as evidence that the fall of the dice is regulated by design; on the contrary, if the double sixes came every time we should think that there was design. The laws of nature are of that sort as regards many of them. They are statistical averages such as would emerge from the laws of chance." It really looks as if he believes that if you threw a sufficient number of letters of the alphabet into the air a sufficient number of times you would be bound to get "Hamlet" and "Paradise Lost" by chance some time or other. For chance has wrought out this universe of ours. All its wonderful combinations are chance hits out of all the uncountable billions of other possibilities that there were. It is almost unthinkable to us, but there you are. These unbelievers, many of them are intelligent men, and they believe all that! Such faith is too wonderful for us. It is high; we cannot attain unto it. We wonder if they have brought these beliefs of theirs "to the bar of logical determination." They look suspiciously like ideas that have slipped from the borders of faith into the realm of credulity.

Face to face with a universe it cannot account for, a universe manifesting in all its forms the presence of thought and will which it fatuously denies—that is Rationalism, bankrupt!

Religious Notes and News.

PALESTINE CURRENCY.

A new Palestine currency was circulated on November 1, 1927. The interest lies in the re-appearance of Hebrew on Palestine coinage. It has never been used since ancient times. The leaf which forms the feature on the obverse is that of the olive tree.

POONA MISSION.

By the last mail news was received of the death of Mrs. Stothard, wife of Mr. J. W. Stothard, the secretary of the Poona and Indian Village Mission, which occurred on Dec. 4 in Poona. Mrs. Stothard (formerly Miss E. E. Elliott) had been connected with the mission for a number of years, and did splendid work among the Marathi-speaking people of Western India. She has left one son, Norman, who is in India with Mr. Stothard.

HOW TO PREVENT WAR.

Nothing will do more to prevent the risk of war than the abandonment of race prejudices, nationalistic pride and suspicion, all disdain for those of lesser breeds, all hatred of foreigners. Jesus said, "If you don't love your brother you cannot love God"—and by brother he did not mean the pleasant people in chapels and clubs. He meant negroes and Chinamen, Russians and Mexicans, publicans and courtesans. He chose poor working men as his first ministers, and commanded them to preach his gospel to people of all races, colors and classes. Jesus, said Lowell, was the original democrat—"Quo-usque" in the "British Weekly."

SCIENCE AND RELIGION.

Some time ago we called attention to the fact that Dr. Robert A. Milliken, perhaps the outstanding scientist of America, had declared that atheism is impossible, and that the true scientist cannot help being religious. Dr. Milliken's thesis has been strikingly supported by a recent pronouncement from Professor Pupin, of Columbia, who is now president of the American Association for the Advancement of Science. The latter says:—

"Science is making us better Christians. Science is teaching men how to co-operate more intelligently with God; it is teaching us what God's laws are, and how to obey them. Science is increasing our belief that the human soul is the greatest thing in the universe, the supreme purpose of the Creator. Science is increasing our belief that the human soul will continue after the death of our human bodies. Science is leading us closer and closer to God."

For many years Professor James H. Leuba has been attempting to prove that the outstanding scientists of America do not believe in a personal God, in the Christian religion, nor in personal immortality. We wonder what explanation he has to offer for the published statements of scientists of the highest rank, like Milliken and Pupin, who flatly refute his position. So far as we can see, religion and science are constantly coming closer together instead of getting farther apart. The minister who berates science in wholesale fashion is making a mistake.—"Christian Evangelist."

SCRIPTURES IN HOTELS AND BOARDING HOUSES.

The British and Foreign Bible Society has inaugurated a scheme to place a copy of the Scriptures in the bedrooms of hotels and coffee palaces. A start has been made in Melbourne. With the co-operation of the managers of several of the leading hotels and coffee palaces, a specially bound New Testament and Psalms in large type with the inscription in gold on front cover as

follows:—"Presented by the British and Foreign Bible Society—For the use of Visitors," has already been placed in each of the bedrooms. The Society intends to extend the scheme throughout Victoria during the year. By this means it is hoped that many visitors and also members of the staffs may find comfort and help through the reading of the Word of God. A fund has been opened to defray the cost of this work, and any contributions towards the same will be gratefully received by Mr. Ernest J. Goshell, General Secretary, B.F.B.S., 241-3 Flinders-lane, Melbourne.

MOST WIDELY READ BOOK IN PHILIPPINES.

A despatch from Manila states that figures compiled by the Philippine Branch of the American Bible Society show that there are more than 2,000,000 Bibles in use throughout the archipelago. The Bible holds a unique place in the life of the Filipino people. Millions of Filipinos seldom read any other book, and many of them believe the Bible is the only real book in the universe.

The annual distribution of the Bible in the Islands is greater than the combined circulation of all newspapers, exceeding 125,000 copies annually. No other book has attained a circulation in excess of 1,000 a year.

Most of the Bibles read in the Islands are printed in Manila now and the work constitutes the first publishing industry of the Islands. Before the Japanese earthquake English editions of the Bible used in the Islands were printed in Tokyo, but the plates were destroyed in the fire which followed the great disaster and the publication then was started here.

The American Bible Society started the work here 25 years ago, and the Bible now is printed

in many native dialects. More than one-third of the Bibles used are in English, however, and the Society claims the Bible may be classed as the greatest teacher of English religious force in the archipelago.

No advertising or promotion work has been necessary to bring about the great annual sale of Bibles, the Society asserts, as the Bible is popular with all classes of Filipinos (except, possibly, the Mohammedan Moros), and is the chief literary delight of a majority of the population.

Considering the standards of education the Filipinos may well be called one of the greatest Bible reading peoples of the world.

THE PETTED PREACHER.

Flattery is one of the subtle temptations of all Christian life. I am afraid we all like praise, even when it comes from the uncritical. We are not disposed to criticise those who offer us approbation. We criticise acutely those who differ from us, but when it comes to their offering us advice, we shut our eyes blindly to what is given to us, and the result is, of course, a loss in moral fibre.

I have heard Dr. Denney in Glasgow addressing divinity students who were leaving our college for the ministry, and one of the sharp things he said to them for their good was this—he often spoke to them about the last chapter of John's Gospel, "Feed my sheep," was pastoral care of a congregation—"Now," he said, "do not become the pet lamb of your congregation!"

There are some ministers who become the pet lambs of their congregations. They have a nice time. They are fondled and petted. "Feed my sheep!" We have to be shepherds and take the flock where we know they ought to go, not where they think they ought to go.

From the highest motives men may seek to avoid differing from the opinions of a congregation, and so fail to give them moral leadership and the awakening and stirring of their conscience.—James Moffat in "Record of Christian Work."

A Preacher on Holiday.

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

No. 2.

A thousand miles on the Victorian highways constituted part of our restful holiday. No, it was not in the Ford. A little while ago, the Ford, after four years of honorable and strenuous service, broke down one day, when the preacher had an invalid on board. That, combined with the fact that we had the humiliation of completing the journey in a "Yellow," was too much for the susceptibilities of the men who look after this preacher, and in a little while a beautiful new "Whippet" was substituted for the Ford. "A Whippet after a Tin Hare," someone said.

We traversed so many roads, and saw through so many towns, that we began to feel like a connoisseur on roads, and fit to be included on the commission to decide on the ideal town. Victorian roads are good—good that is (as we heard a traveller say), for tyre makers, body builders, and spring makers. They certainly provide a driver with plenty of variety, which is said to be the spice of life. We travelled some hundreds of miles along the Prince's Highway, and often we thought of another—the King's Highway—and of the prophecy about the rough places being made smooth. If the Prince should suddenly make up his mind to visit these shores to see how his highway is progressing, we would recommend the authorities to write us for some suggestions on creating the best possible impression. We would recommend about 100 miles of picked road, over which he could be driven,

and would then suggest that a committee of tactful men be chosen to persuade the Prince that he now had a good idea of what the highway was like, and that it would be nice to try some of the other means of locomotion, Clapp's trains, or something like that. Some time ago we read that one country squire was discussing the feasibility of putting down some corduroy road, in order to check the speed of reckless motorists through the district. (This was before I went that way.) As I drove through I began to feel that I could offer those councillors some valuable advice which would both save them expense and do the desired work more effectively. My great secret, which I claim as an original discovery, would be that they just leave the roads alone.

We visited the "Sun's" ideal town, Warrnambool. We decided to call on the preacher there, and enquired at the post office for his address. It was 528 Elizabeth-st., Melbourne. We did not call round. A few days later we called at the house of the preacher at Ballarat, only to find he was locum tenens at Warrnambool for the time. We tried to see the preachers of Warragul and Port Fairy too, but they likewise were unfindable, and so we gave up visiting preachers and confined ourselves to simple holiday delights.

There are many delightful towns scattered throughout Victoria, and many of them reveal a large amount of civic pride on the part of

(Continued on page 75.)

The Home Circle.

Conducted by J. C. F. PITTMAN

WRETCHED—OR HAPPY?

Wouldst thou be wretched?

'Tis an easy way:

Think of but self, and self alone, all day;
Think of thy pain, thy grief, thy loss, thy care,
All that thou hast to do, or feel, or bear;
Think of thy good, thy pleasure and thy gain,
Think only of thyself, 'twill not be vain.

Wouldst thou be happy?

Take an easy way:

Think of those round thee—live for them each day;
Think of their pain, their loss, their grief, their care;
All that they have to do, or feel, or bear;
Think of their pleasure, of their good, their gain;
Think of those round thee—it will not be vain.

A WELCOME AFTER ALL.

Old Ezra Jackson was just back from a three months' visit to his home town. His health had given way under the strain of his wife's illness and death, and the family doctor had advised a change.

He came down town the next day. He expected folks would be pretty glad to see him, he had been gone so long. He had a good deal to tell them, too, for the trip had been full of interesting incidents. For instance, there was that motor drive he had taken from his birthplace out to his grandfather's farm, past the woods and the old swimming-hole.

Strangers lived there now. Still, how he enjoyed seeing it again. There were the friends of his boyhood that he had located, and a cousin he had found with whom he went to school. There were the woods and the river and the old church and the cemetery he had visited.

He wanted to speak of all these things, but somehow no one stopped long enough for him to tell him.

Dr. Franklin gave him a nod, and said, "Back Ezra?" and hurried on to a patient.

Jacob True, whom he thought would be delighted to see him again, merely grasped his hand, and remarked: "How are you, Ezra? I see you are back."

Mr. Anthony Morris did not take time to be sociable, either. "Home again, Ezra, I see," was all he said.

As the three men hurried by, Ezra began to feel lonesome and a little hurt. He had been away three months. Didn't those friends realise that he needed a welcoming word? He sighed.

"Well, he guessed people over-estimated their place in the world, after all. No one was missed."

Just as he passed Stewart's grocery store, out ran young Harold Pratt. "Hello, there, Mr. Jackson!" he cried.

At the first sound of the welcoming young voice, Ezra turned. The next moment Harold was shaking hands vigorously.

"It's good to see you back again," he went on. "I certainly was glad to see your light in the window when I went by last night. Wanted to go right in. I knew what had happened; my old friend was back. I've missed you, Mr. Jackson. Have a good time?" he added with a boyish smile.

Ezra nodded. "Yes, I did. Of course, I missed some that wasn't there, for the years bring changes, and cemeteries have a way of filling up. But I tried not to mind that. I got some Kodak pictures of the old home town I want to show you."

Harold nodded. "I'll be over some evening." He paused. "There ain't anybody gladder to

see you than I am, Mr. Jackson. It sure seems nice to have you back."

Ezra beamed. "It's sure nice of you to let me know about it. To tell the truth, I was feeling a bit down-hearted. I guess an old fellow like me over-estimates himself. I sort of thought everybody would welcome me in a way I wouldn't forget; but they didn't do it. Those that I met to-day just spoke and passed on—like I hadn't been missed. It hurt, Harold; but you, you've taken the sting out of everything. If a fine boy like you is glad to see me, I guess I can stand the welcome from the rest that I didn't get."

Harold smiled. "Don't mind them. They're just thoughtless. Everyone likes you, Mr. Jackson." He pressed the old, wrinkled hand. "You want to get those Kodak pictures ready, for I'm coming over soon."

A moment later, Old Ezra went on his way. But the hurt feeling in his lonely heart was gone. Harold had come to the rescue, and it didn't matter about the others.

"It's something to be missed by a fine young fellow like Harold," he whispered proudly.—Susan Hubbard Martin.

THE LAND OF "BACKWARDS."

When a Chinaman meets his friend they shake hands with themselves instead of each other. How queer and ridiculous! you say. But your way would seem just as queer and ridiculous to them. In China so many things are done exactly opposite to what we think natural. A Chinaman mounts his horse from the right side, not the left; he writes what we call the surname first, and the other name afterwards; his shoes are whitened instead of blacked. You would find in China candlesticks which fit into the candle instead of the candle going into the candlestick; and wheel-barrows with sails. Chinese roses have no scent; the ships have no keels; the compass-needle points to the south; the place of honor is on the left hand instead of the right; and it is considered rude to take off your hat!

RETORTS.

At great gatherings there is always some unsympathetic person who has something silly or offensive with which to vex a speaker.

The retort of Bishop Wilberforce when called upon to "speak up" is well known—"I am speaking up; I always speak up, and I refuse to speak down to the level of the ill-mannered person in the gallery."

It needs a ready wit and an equable temperament to deal with the heckler and the interrupter in that fashion. Lord Chancellor Westbury, with his acrid tongue and imperturbable temperament, could do it.

"Speak up!" cried a member of his club, with whose committee and members he was not on the best of terms at the moment that he was addressing them.

"Speak up?" he queried. "I should have thought the ears of anyone in this committee were long enough to have heard me!"

A STIMULANT.

Inquirer: "Does a fish diet strengthen the brain?"

Philosopher: "Perhaps not, but going fishing seems to invigorate the imagination."

Husband: "Why don't you do some housework instead of reading so much? What are you reading now?"

Wife: "Pigs and Their Management."

The Family Altar.

— J. C. F. P. —

Monday.

What, could ye not watch with me one hour?
—Matt. 26: 40.

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

Reading—Matt. 26: 51-75.

Tuesday.

Pilate . . . took water and washed his hands before the multitude, saying, I am innocent of the blood of this righteous man.—Matt. 27: 24.

"Thy hands are wash'd, but O, the water's spill,
That labored to have wash't thy guilt;
The flood, if any can, that can suffice,
Must have its fountains in thine eyes."

Reading—Matt. 27: 1-26.

Wednesday.

They crucified him.—Matt. 27: 35.

In the life of Dr. Almond, of Loretto, we are told that the tragedy of the crucifixion made a serious impression on his childish heart. "No! There's no crying in heaven. I know that," he is said to have remarked, "except the day Jesus Christ was crucified. I should think there was a great deal of crying that day."

Reading—Matt. 27: 27-50.

Thursday.

He saved others; himself he cannot save.—Matt. 27: 42.

"Any kind of public life must be a self-sacrifice. 'He saved others, himself he cannot save,' is true of all who would try to follow him." So wrote Bishop King, of Lincoln. Yet it must never be forgotten that Christ's sacrifice was infinitely greater than is possible with any others.

Reading—Matt. 27: 51-66.

Friday.

Lo, I am with you always, even unto the end of the world.—Matt. 28: 20.

On the eve of his first departure for China, James Gilmour, of Mongolia, wrote: "Companions I can scarcely hope to meet, and the feeling of being alone comes over me till I think of Christ and his blessed promise, 'Lo, I am with you always, even to the end of the world.' No one who does not go away, leaving all and going alone, can feel the force of this promise; and when I begin to feel my heart threatening to go down, I betake myself to this companionship, and thank God I have felt the blessedness of this promise rushing over me repeatedly when I knelt down and spoke to Jesus as a present companion, from whom I am sure to find sympathy."

Reading—Matt. 28.

Saturday.

And it came to pass in those days, that Jesus came from Nazareth of Galilee.—Mark 1: 1-22.

"Among the four gospels, that of Mark became my favorite, from the sudden direct manner in which it at once brings Christ into contact with a suffering world, and shows him surrounded from morning until latest eve with the direct aspects of human distress and woe."—Dora Greenwell.

Sunday.

What have we to do with thee, Jesus, thou Nazarene?—Mark 1: 24.

"Let us alone! What have we to do with thee?" is the sole thought and desire of unclean souls, even while they acknowledge his majesty. None but the holy can look upon the holy One; without holiness no man can endure to see the Lord."

Reading—Mark 1: 23-45.

Prayer Meeting Topic.

February 8.

NOT TO CONDEMN.

(John 3: 17.)

F. J. SIVYER, B.A.

"For God sent not his Son into the world to condemn the world; but that the world through him might be saved." The beauty and force of this sentence is often missed by reason of its close proximity to the greatest text of the Bible. It needs to be lifted out of the eclipsing light of its context and viewed by itself against the dark background of the times.

The Spirit of the Times.

The Jewish people, and especially the religious leaders, were very intolerant in their attitude to any who differed from them. To them the Samaritans, and Gentiles generally, were quite beyond the pale, outside the family-circle—dogs. Any Jew who did not keep the law in strict orthodox fashion was punished and treated as a heathen. The publicans who collected taxes for the Romans were treated with bitterness and contempt. "Publicans and sinners," "publicans and harlots"—that is how they were classified. The sick and the afflicted were treated with scant consideration. The merciless question which the disciples asked Jesus reflects the temper of the times, "Master, who did sin, this man, or his parents, that he was born blind?" It was the spirit of the old law, harsh, unrelenting, inexorable. Into this atmosphere came Jesus, declaring, "God sent not his Son into the world to condemn the world; but that the world through him might be saved." Across his brief but full ministry is written, "Not to condemn, but to save."

The Graciousness of Jesus.

The ministry of Jesus is crowded with examples of his generous judgment. Two or three outstanding instances come to us. Think of his first word to the Capernaum paralytic, "Son, be of good cheer, thy sins be forgiven thee," and of his last word to the impotent man of Bethesda, "Sin no more lest a worse thing come to thee." In each case his pure eyes saw the close connection between sin and suffering, but instead of blame and condemnation there was only pity and helpfulness. Think again of the adulterous woman: her sin brought shame and confusion to the face of Jesus, but no angry words fell from his lips: "Neither do I condemn thee: go and sin no more." Instance after instance might be cited to show how completely Jesus embodied the text that God gave him. He is the same yesterday, to-day, yea, and forever. He does not deal with us after our sins. Instead of condemning, he seeks by his graciousness to save us from our sins and follies.

This is the Condemnation.

But to stop here would be to tell only half the truth. "This is the condemnation, that light is come into the world." Since we know the grace of the Lord Jesus—how tenderly he deals with the sinner, and how ready he is to help—to keep on living carelessly, aimlessly, excusing ourselves and condemning others, this is to sin against the light, and brings its own condemnation.

"Neither do I condemn thee!"

Oh, words of wondrous grace!

Thy sins were borne upon the cross:

"Believe, and go in peace."

TOPIC FOR FEBRUARY 15.—JOHN'S SELF-EFFACEMENT.—John 3: 30.

Our Young People.

Conducted by Leslie C. McCallum, M.A.

A CHRISTMAS CAMP.

The third annual Christmas camp conducted by Bren. Story and Thomson, of the Footscray Bible School, Victoria, was again held at Warburton. The camp is growing in popularity each year, and this time eighteen boys and five seniors joined together for a happy and inspiring time amongst the beauties of the Warburton ranges.

Each morning devotional and Bible study circles were held. The boys led the meetings, and showed great interest and appreciation. On two Lord's day mornings a service for the breaking of bread was held, when a number of brethren from other churches who were staying in the district joined in fellowship with the campers. Attendances at these meetings numbered 35 and 38 respectively; members from Malvern-Caulfield and North Melbourne assisted in the services. The two offerings, amounting to £1/5/6, were handed to the Home Mission Committee.

A note of evangelism was maintained throughout the period of the camp. On the last night, around the camp-fire, a thanksgiving service was held, and an appeal was made for decisions, and one of the older boys accepted Christ. Since returning home another of the boys has taken his stand for Christ.

The boys had a very happy time, and revelled in swimming, fishing, singing and eating. Excursions were made to some of the many beauty spots to be found in the district. The leaders of the camp are highly satisfied with the venture, and recommend such efforts to our Bible Schools as a means of helping the boys. The spiritual atmosphere of the camp gives an opportunity of influencing the boys in a very decided way. The deeper things of Christianity can be presented, and opportunities seized for winning the young people for Christ.

THE WORK IN NEW SOUTH WALES.

Mr. P. J. Pond, B.A., the organiser of the New South Wales Bible School and Young People's Department, reports that he has visited most of the schools in and around Sydney. He is now planning to visit country centres.

The Bible School and Young People's Department has asked the churches to enter upon a fifty days' period of prayer and participation for the advancement of Bible School work in New South Wales. The date set for the commencement of the campaign was Sunday, Jan. 15, and the fiftieth day, March 4, is the date of

the annual offering. On that day an every-member-present rally will be conducted in all Bible Schools.

Since last Easter five new schools have been established among Churches of Christ in New South Wales, namely Cessnock, Edgeroi, Grafton, Tempe and Balladoran. Preparations are also in hand for the establishing of others during 1928. The establishment of five new schools, and five new C.E. or other Y.P. Societies each year, are among the aims of the Department.

TEACHER TRAINING.

At the Sunday School Convention held in Sydney last March, the National Sunday School Council of Australia was asked to draw up a practical scheme of teacher training that could be used by Sunday Schools throughout the Commonwealth. The scheme framed by the late Dr. Smythe was found to be rather elaborate for our present needs, so a much simpler course of study was determined upon. The National Council appointed a sub-committee to consider the whole question and to draw up what it deemed a workable plan. This committee has done its work, and the suggested courses of study have been accepted by the National Council and have been referred to the various States for consideration.

The courses suggested cover three years' study. Lectures will be spread over thirteen weeks, and two lectures will be given each evening. The first year's study consists of lectures on the Bible, the Art of Teaching, and Child Study, or for those wishing to take kindergarten and primary work a special course is suggested. The second year embraces lectures on, A Modern Sunday School at Work, The Great Beliefs of the Universal Church, Elementary Psychology, and a study of some of the great Christian leaders, such as Augustine, Knox and Bunyan. The third year deals with such topics as The Study of Adolescence, Leadership of the Study, Intensive Bible Study, and the Leadership of Youth.

Certificates will be given to all who complete in a satisfactory way either the first or second year of study, while to those who complete the full three years' course a diploma will be awarded.

Each young people's department is free to make its own arrangements for classes and for lectures, and it is hoped that this year will see the scheme put into operation in Melbourne. Those who successfully complete the courses of study will receive certificates that carry with them recognition by every State in the Commonwealth. The text books suggested for the first year are as follows. Child Study—"The Scholar," Mrs. A. A. Lamereaux; the Bible: O.T., "The Old Testament and Its Writers," Robertson; N.T., "The New Testament and Its Writers," Dr. J. A. McClymont; The Art of Teaching—"The Teacher," Dr. L. A. Weigle. If you are unable to attend the lectures when they are formed, it will help you greatly in your work to secure the books and study them at home.

"I asked the roses as they grew
Richer and lovelier in their
hue,
What made their tints so rich
and bright?
They answered, "Looking
toward the light."



Footscray Christmas Camp, 1927.

Foreign Missions.

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

WELCOME HOME!

Bro. and Sister H. Watson, with their son Henry and daughters Nancy and Florence, and Dr. and Mrs. R. Killmier with their sons Neville and Bruce, are in Melbourne. On Tuesday night a large and enthusiastic audience assembled in Lygon-st. chapel to bid them welcome. The chair was taken by A. G. Saunders, Vic. F.M.



Mr. & Mrs. H. Watson,
from India.



Dr. & Mrs. R. Killmier,
from China.

President, who expressed regret that Mrs. Killmier could not be present. The song-leader was B. Lyall, with H. Barrett at the organ. J. E. Webb offered prayer, and a Scripture portion was read by Bro. A. Anderson, who with Mrs. Anderson, Pearl and baby Gwen had come from Brisbane on the "St. Albans" with Dr. and Mrs. Killmier.

Welcome speeches were delivered. The Victorian Conference President, A. W. Connor, said that this home-coming was in the mind of a great army of our people. Mrs. J. E. Shipway, Women's Conference President, in her greeting spoke of Bro. Anderson as having been "the John the Baptist of Dr. Killmier." R. T. Pittman, B.A., represented the College of the Bible.

Bro. R. Enniss, fresh from his world tour, paid a magnificent tribute to our workers. His eight weeks' itinerary amongst missionaries in India had been a rich experience. He said that we have in India an excellent field for service; a compact piece of territory; a splendid company of missionaries. A fine work is going on—bigger and better than he had thought it could possibly be. The sacrifices made by the missionaries, and the services rendered by them, were spoken of in eloquent terms.

The responses of the missionaries were greatly enjoyed. Mrs. Watson showed how God had answered prayer. "It is not sacrifice, but joy, to serve for the Master."

Bro. Watson, described by the chairman as a "veteran," and declared by Bro. Enniss to be worthy of the title "Doctor," said he wished to sound a note of victory. When he first went to Shrigonda he was told that his efforts would be of no avail. "Not even a dog will follow you," the Brahmins said. But he did not go to India to get a following, but to witness for Christ, and God has blessed the efforts made.

Where once despised, not a home in Shrigonda and district is now closed to the missionary. Thousands have been healed of sicknesses, orphans have been cared for, the gospel has been preached.

Dr. Killmier also received an ovation as he rose to speak. He said that such gatherings are an inspiration to the missionaries. He had spent in China the best four years of his life. It had been a new experience in a new land—mostly pleasant, all profit. There had been a new sense of God's protection and nearness. "The Lord is overruling things in China—bringing good out of evil, and there is plenty of evil to bring good out of." Things are going to be better in China. He believed that the way would soon be clear for work to be resumed at Hueilchow.

Prayer by Bro. J. I. Mudford brought to a close one of the best of many fine missionary meetings held at Lygon-st. chapel.

WANTED, MONEY FOR FOREIGN MISSIONS.

This is the lean time of our F.M. year. The money received at July offering has been spent. We shall have very little before next July. We must send to India each month £416/13/4, to China work £100, Chinese work in Australia £25, New Hebrides missions £35. The F.M. Board will be glad to receive contributions. Possibly some church treasurers have some F.M. money that they propose to send soon. Maybe some supporters of orphans have not paid this year's money. There may be some Children's Day money not yet forwarded. And still another possibility: there may be members who find after balancing their 1927 books that they have had a good financial year, and would like to send a thank offering to the Foreign Mission work. Kindly send money to your State treasurers or secretaries. Addresses are: Victoria.—R. Lyall, 39 Leveson-st., North Melbourne, N1. South Australia: F. M. Worden, Glynde-rd., Magill. New South Wales: G. Morton, Valentine House, Valentine-st., Sydney. Queensland: N. Hermann, 12 Francis-st., Eagle Junction, Brisbane. Tasmania: J. D. Green, 83 Giblin-st., New Town, Hobart. Western Australia: A. Brooke, 260 Bagot-st., Subiaco.

A. ANDERSON'S AUSTRALIAN ENGAGEMENT.

Bro. Albert Anderson has accepted an engagement to work with the Malvern church. He will begin there in February, and his address will be 25 Dandenong-rd., Malvern, SE3. 'Phone, U6934. We are sure all our readers will pray that Bro. Anderson may have a blessed and fruitful ministry in Australia until he is able to return to his life work in China.

F. J. PURDY, OUR FIRST OBA MISSIONARY.

Last week I had the pleasure of lunching with Messrs. Fred and George Purdy, who have been in business on Oba Island for twenty years. Mr. Fred Purdy was our first missionary on Oba Island. He had previously done mission work among the Kanakas in Queensland. Then he began the mission work on Oba. In 1910 he transferred his mission to the Churches of Christ and acted as our honorary missionary. He spends part of each year on Oba, and speaks very encouragingly of the Oba work.

TREASURER INDIAN FIELD COUNCIL.

Bro. Andrew A. Hughes is now treasurer of the Indian Field Council, vice Bro. Hy. Watson, now in Australia on furlough.

VALUABLE REPORT ON INDIA MISSION.

Bro. Reg. Enniss, who visited India as an honorary commissioner of the F.M. Board, has submitted a valuable and constructive report. This will be considered at the next F.M. Board meeting. Bro. Enniss's visit to India will result in lasting good to the work there. He went there with open eyes, open ears, open mind and open heart, and the result is this magnificent report.

THANKS FOR CHRISTMAS GIFT.

Mrs. Nellie Morris Hughes writes from India, 3/1/28:

"Will you please thank through the 'Christian' all the kind folks who have remembered us this Christmastide? We have been gladdened by the good stock of shirts and trousers which came for the boys, and desire that the donors should know that we are deeply grateful for them. The rugs, too, will be sufficient, we believe, to carry us through until the next Christmas boxes arrive.

"We had a very enjoyable day yesterday at the Sunday School picnic at Wagas. Mr. W. Blackaby, of Grote-st., Adelaide, kindly sent some money for Christmas cheer for the children. This generous gift enabled us to hire bullock-carts to carry the children to and from the picnic. It certainly added to the children's pleasure, as usually the children have to walk to their picnic ground."

FOUR CONVERTS FROM HINDUISM BAPTISED.

Bro. Escott had a reaping time the month of his arrival—the joy of baptising four adults who were converts from Hinduism. Over seventy visitors were present at the baptism, and made up an audience of over a hundred.

After the baptisms the usual Sunday services were held in the chapel. So large a number attended that our sitting accommodation was severely taxed.

Bro. Escott expects others will be baptised, "among them a high Marathi man who expressed the wish to become a Christian before we left on furlough, and is now more than ever convinced of the truth."

Since last report the Federal secretary has addressed meetings at Lane Cove, Burwood, Epping and Chinese church, Sydney.

COMING EVENT.

FEBRUARY 12.—J. I. Mudford begins his work as preacher of Camberwell church. A kind invitation is extended to all past members and friends to come. Welcome Social, Thursday following; all invited.

CHURCH OF CHRIST, MIDDLE PARK.

Sunday Evening, February 12, at 7.

K.S.P. INSTALLATION,

Conducted by Bren. Trott, Bray and Salberg, and members of Middle Park Chapter. All welcome.

VICTORIAN DEPT. OF SOCIAL SERVICE.

Wanted, employment for carpenters; metal workers; motor-drivers; grocers; bookkeepers; clerks; typists; canvassers; woman, by the day; labourers, etc., etc. All recommended.

Wanted funds urgently to relieve prevailing distress.—Will H. Clay, 49 Elizabeth-st.

Wanted, left off clothing.—Suits, old garments, dresses, men's underclothing and shirts, and children's clothing.—Blankets wanted urgently. Send Churches of Christ Mission, Burnley, rail free. Advise Mrs. D. Allen, 12 Boundary-rd., Surrey Hills, Women's Auxiliary Secretary.

Here and There.

Bro. J. R. Leach is doing good work at Burwood (N.S.W.); the attendances are growing.

On Jan. 29 Bro. Thos. Hagger commenced two weeks' special services with the Naremburna (N.S.W.) church.

Much of our usual mail matter failed to reach us in time for this issue. No doubt the holiday on Monday was the reason.

There were nine confessions at Erskineville (N.S.W.) on Lord's day, Jan. 15, and another last Lord's day week, Bro. A. Carter preaching.

A Hinrichsen-Brooker tent mission commenced at Cheltenham, Vic., on Sunday, with great meetings, much enthusiasm, and two confessions.

Bro. B. G. Cameron desires to intimate that he is available for full or part-time service with any church requiring a preacher. He may be addressed at 66 Riddels-pde., Elsternwick, Vic.

We are glad to note that Bro. T. D. Hagger (son of our N.S.W. Home Mission organiser) has been awarded the "McColl Scholarship" of £50 in connection with his medical studies at Queen's College, Melbourne University.

A tent mission is being conducted by Bren. C. W. Jaekel and F. Elliot at South Richmond, Vic. There were excellent meetings and seven additions last week. On Sunday night, after an address on "Life's Great Question," five decided for Christ.

The 1928 session of the College of the Bible is due to begin at 9.30 a.m. on Wednesday, Feb. 15. Students are asked to be in residence by Feb. 14. There promises to be a good enrolment, all the available residential space having been applied for.

The twenty-first anniversary of the College of the Bible will be celebrated in connection with the opening demonstration for 1928 at Lygon-st. chapel on Monday, Feb. 20. The President of the Federal Conference, Hon. W. Morrow, M.L.C., is to address the meeting.

About twenty of our Victorian preachers intend spending a few days, February 6 to 11, in retreat at Mornington. While there they will spend some time in conference and study. Bro. A. G. Saunders, B.A., has been chosen to lead them in a study of the letter to the Ephesians. The place of retreat is Mr. Newey's house, "Baroona," Baroona-st., Mornington.

Speaking at the missionary meeting on Tuesday night, R. Enniss said he did not see why Bro. Henry Watson should not be called "Dr. Watson," so successful had he been in treating sickness in India. "Why, in America almost everybody is called a Doctor." He had been introduced to a meeting in the States as "The Reverend Doctor Enniss, Dean of the Christian University of Melbourne!"

At W. Tree, via Buchan, East Gippsland, Vic., meetings for breaking of bread are regularly held in the home of Bro. and Sister H. Hodge. Mrs. Hodge also conducts a morning Sunday School in her diningroom. On Christmas Day and New Year's Day, Bro. and Sister A. S. Anderson, of Fairfield, were welcome visitors, and had the privilege of helping in school and church service. On Jan. 1 Bro. Anderson addressed scholars and parents, while Mrs. Anderson presented prizes for the year's work to the scholars. W. Tree is 15 miles beyond Buchan. Many brethren visit this district in the course of the year. If they could continue the journey and visit the W. Tree church, their presence and fellowship would be greatly enjoyed.

A tent mission commenced at Grafton, N.S.W., on Sunday, Jan. 22. The singing is led by Bro. Greenhalgh, and Bro. P. C. Bennett is the preacher. A large congregation listened to Bro.

Bennett's address on "The Deity of Jesus." The local paper, "The Daily Examiner," gave a good notice of the service, and printed a brief outline of the address. The report stated: "Mr. Bennett is an excellent speaker; his words are clear, his enunciation is good, and his diction is excellent. He has a very powerful voice, and uses it well. One was struck by the command of the Scriptures that Mr. Bennett possesses, passage after passage being quoted and the chapter, verse and book quoted correctly. His memory work is excellent, not a note being used throughout the address."

Bro. C. Schwab writes from Perth: "Our W.A. preachers' camp was held from Jan. 9 to 13, at Mandurah, a seaside resort of no mean order. We had a grand time. Fishing was good, and the campers accounted for over eighteen dozen, mostly whiting. Discussions on the following themes proved very helpful:—'The Preacher and his Devotional Life,' 'The Preacher and his Pastoral Work,' and 'The Preacher and his Preaching Work.' I think all but one of the preachers were able to attend the camp, in which we had the pleasure of the company of Bren. T. Peacock, R. W. Ewers, John Ewers and Robt. G. Carter, who, with the preachers, entered into the spirit of the event most enthusiastically."

An opportunity for young men and women to hear Mr. R. J. Patterson, the temperance orator, will be afforded by a meeting at the Collins-st. Baptist Church, Melbourne, on Friday, Feb. 17. Secretaries and superintendents of Young People's Societies and Bible Classes are urged to bring this matter before the young men and women of our churches. Especial reference will be made to the forthcoming no-licence campaign, and it is hoped that the united rally will provide a fine jumping-off point for the vigorous fight which lies ahead, and in which our young people may play such an important part. Community singing will precede the meeting, beginning at 7.45. Full particulars and literature relating to the rally may be procured from Mr. R. Ambrose Roberts, Acting Secretary Victorian Prohibition League, Clyde House, 182 Collins-st., Melbourne. Phone Central 8285.

A correspondent raises a question which touches all the churches. There may be as many church-goers to-day as ever; but is there quite as much churchgoing? Is there not a steady increase in the number of good people who think they have fulfilled all righteousness, as far as public worship is concerned, when they have attended church once on Sunday? In individual cases, of course, there may be reasons which justify a single attendance on public worship on Sunday. Advancing years, or bodily infirmity, or distance from a place of worship, or the pressure of other and equally sacred duties, may well make attendance at church twice on a Sunday impossible in many cases. But with many the habit is the sign of dulled spiritual sensibilities, and of a failing spiritual appetite. The interest in the great themes of religion must be very languid if the process of listening to two brief discourses upon them in one day is found to be an experience too trying for human fortitude. And how faint must be the impulse to worship when it is exhausted by one brief act of fellowship in Christ's church on a Sunday, and has not energy enough to survive a second!—"Southern Cross."

ADDRESSES.

R. Greenhalgh (preacher Grafton church, N.S.W.).—81 Queen-st., Grafton.
J. R. Leach (preacher of Burwood church, N.S.W.).—16 Sunbeam-ave., Burwood, Sydney.
S. E. Riches (missionary).—Box 50, P.O., Bulawayo, Southern Rhodesia, South Africa.

Modern Parables.

CROSS-WORD PUZZLES.

This do I perceive that the latest craze is cross-word puzzles. And many are the publications that give them room. I take up my Daily and it is there. I open my Weekly, and lo! it is there. I glance at my Monthly, and behold! it is there.

And sometimes over it the words are written, "Money for Brains." And sometimes it saith, "Bring out your Bibles." And rewards and honors and opportunities are offered for right solutions. And this have I noticed, that there are many candidates for prizes.

But behold! Cross-word puzzles are complicated. For there are words to be filled in horizontally, and words to be filled in perpendicularly. And all must harmonise. And those who would successfully work them out do indeed require brains and Bibles. But he who essayeth the task knoweth that each completed part helpeth another.

And it came to pass that in a certain cross-word puzzle there was a space for a word of six letters. And in the definition it said, "29—an animal unto which man is relative." And behold! other cross-words demanded that the last five letters of the word be ONKEY. But for the first letter there was no key. And lo! many folk unhesitatingly put an M in front, and were satisfied with "monkey." But others thoughtfully refused to add M, and in its place were compelled to write D. And the answer to them was "donkey." And, perhaps, to the designer, both were right, for it seemeth that some men are satisfied to be monkeys, while others much prefer to be donkeys.

And as I consider this matter of cross-word puzzles I think that life is indeed a big cross-word puzzle, with problems both down and across. And our actions and words and thoughts are the letters to be fitted in. And the task is no easy one. But the key is given. Yea, and a completed pattern also in the life of God's Son.

And the Great Designer demandeth that all shall essay to give the right solution. And as a reward doth he offer Life.

And this would I say unto all men, If thou so desirest, work out thy paper puzzle, but above all, see thou neglect not the great Cross-word of Life. If thou wouldst work successfully, then thou shalt need thy Bible, and also brains that thou mayest interpret it correctly. And in this wise shalt thou know whether thou hast succeeded or not—that thy completed life shall read, perpendicularly, "Thou hast loved the Lord thy God with all thine heart," and, horizontally, "And thy neighbor as thyself."—X.

FOR SALE.

Modern book-cases with glass doors from £4; Singer sewing machine, £9; Underwood typewriter, £9; Standing reading lamp, £4; Expositors' Bible, six large volumes (new), £3; six carpet squares; cut glass; Essex coach, splendid condition, £240. Must be sold at once. Leaving for America.—Dr. Brandt, 100 Park-st. West, Brunswick. Phone Bruns. 1325.

LYGON STREET CHAPEL.

Monday, February 20.

COLLEGE OF THE BIBLE OPENING DEMONSTRATION.

The first session of the College was held on February 19, 1907, and this function will mark the twenty-first birthday.

Hon. W. Morrow, M.L.C., President of the Federal Conference, will address the meeting.

Members and friends are invited to have part in this coming-of-age celebration.

Special Musical Items.

If Thou Shouldst Go Away.

A TALE OF THE WIMMERA PIONEERS.

A. R. Benn.

CHAPTER 18.

"Lord, to whom shall we go?"—John 6: 68.

"The lovely secret places of our trust,
With thee away, would moulder into dust."

I can just dimly remember that longest and darkest night of my life. There was no moon that night, and the stars had withdrawn their light, and it seemed as though the night kept on and on, and the sun refused to come back; and if ever light was to be again, it could only be when God said, as he said in ages past, "Let there be light." But was there a God to say it? I do not know what we said and what we did after Nelly slipped away from us. I do not even remember going to bed. All I do remember was that I was in bed and feeling very strange. I knew that something terrible had happened. Somebody had died, whether it was myself or somebody else I could not be sure. But the most terrible, and apparently the most real, thing of all was, that somehow there could be no more belief in God. Life was to be lived and death was to be faced without him. God had gone away; in fact, he had only existed in the minds of certain good people, and I knew they were good. Then I discovered I was in my own room; there was a light burning, and for a moment I wondered where Alan and Colin were. Then I knew nothing till someone came into the room and stood by my bed. It was my own dear mother. I could distinctly see her face and I knew her voice, my own real mother. What had happened? Had I died like mother and Nelly? "John," she said very gently, and I noticed that though I was in the next world, as it seemed, she still had the dear old Scotch accent, "What sort of a mother would I have been, if I hadn't believed in Jesus?" Then I saw her quite changed. Her face was not so sweet, and I began to feel that I had been disappointed, and that she had been disappointed, and found out when she left the world that what she had believed, and what had made her as good as she was, was all a delusion. It was terrible to think that there was no Jesus, and that his love and his power to save was all a lie. I knew, or thought I knew, how good people would turn had if they found out the awful truth. I never knew how much Jesus was to me till I came to know, as I thought I did that night, that Jesus had dropped out of existence and was no more. The disappointment, the terrible disillusionment of it all, neither tongue nor pen will ever tell. I thought it all might be a terrible dream, and things might be all right if I woke; and I tried to wake, and once more I found myself in bed, and all seemed to be quiet and ordinary, except that the night would not end, but kept on and on. But in a minute or two I saw a kind looking woman by my side. I knew she was Nelly's mother; but I did not seem to know she was any relation to me; and she began to tell me that my own dear mother was not as good as she seemed to be, and that since she had died, she had found that there was no God, and that Christianity was all a mistake. Then she told me that when Nelly died all there was of her was buried; she hadn't gone to heaven, because there was no heaven. All there was of Nelly would turn to dust, and there never would be anything else, and no one would ever see her again. Then poor Nelly's mother began to cry as I have never heard anyone cry. A world where people cried like that wasn't fit to live in. I wanted to stop knowing these awful things. I sprang up out of bed, but Nelly's mother put me gently back again. Then it

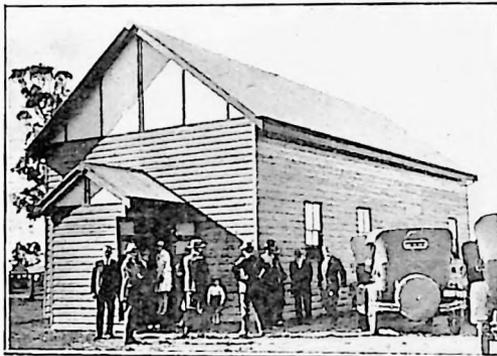
was my father; he had come into the room. He had become an unbeliever, and looked just as he did that night when mother was killed. "There is no heaven; there is nothing after we die," he wailed. "My poor, poor wife, I will never meet her again." And all through that long, long night it was the same terrible story—everything that had been good, turned bad; it didn't seem worth while to live, and once more I resolved to stop knowing these awful things. I wanted not to know there was no God or heaven, and that I would never meet mother or Nelly again. I made up my mind I would go out and drown myself in the dam that was near our house.

I got up and started for the door; but Nelly's mother appeared. "Jack, dear, do get back into bed again; you will get worse if you don't keep in bed." I seemed to have no strength, and I let her put me back into bed and cover me up. I know I said, "Aren't Nelly and mother in hea-

about Nelly, mother?" was my next question. "You must not worry about her, Jack; she is well off, better than any of us." "Is she in heaven?" "Yes, yes." "Are you sure, mother? I thought she wasn't." "You mustn't think that dear, for she is," but as she spoke her voice trembled. How strange we are. We believe in heaven, and would not call our loved ones back, yet we cry when we think of it. I had heard all that really mattered. There was a God, and mother and Nelly were safe, safe for ever. What else in all the world was there to worry about? I went off to sleep again.

BEGINNINGS.

"A pebble in the streamlet scant
Has turned the course of many a river,
A dewdrop on the tiny plant
Has warped the giant oak forever."



New Chapel at Gilgandra, N.S.W.

The building is composed of a main hall and kinder-room. The size of the whole is 25 ft. x 50 ft., the main hall being 25 ft. x 40 ft., and the kinder-room 10 ft. x 25 ft. The structure is lined with fibro-cement, with a 3-ft. stained dado. It was erected by voluntary labor under one paid tradesman, the timber being supplied and milled by local brethren. Only £150 is owing on the building.

ven?" "Yes, of course they are, Jack." I think that was the best news I ever heard. That night, in a new sense, I heard the gospel that there was a God and a heaven, and I heard it from the lips of my sceptical stepmother. Then I think I must have gone to sleep, and when I next opened my eyes it was day. At last the long-delayed sun had risen, and with healing in his wings. I knew that something longer than an ordinary night must have elapsed since I went to bed, and while I was wondering what it all meant I heard a slight movement, and looking round I saw mother sitting by my bed. For a moment or two I lay wondering if I should speak, and what I should say if I did. When I did break the silence my voice sounded strange and weak.

"What's the matter, mother; have I been ill?" "Yes, Jack, but thank God you are getting better now." It was so new and so good to hear her say "Thank God." Then there was a God, and even mother seemed to believe it. "What

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A PREACHER ON HOLIDAY.

(Continued from page 69.)

the people. "Drive slow, and see our town; Drive fast, and see our jail," read a notice board at the entrance of one charming town. We did not see the jail, of course.

At Portland we stayed a few days. It is an ideal watering place in most respects. In addition to the usual beach facilities, which in themselves are second to none that we have seen, it has wide stretches of nice clean grass close to the edge of the sea, and long rows of old, wide-spreading cypress trees close to the water, whose restful shade can accommodate hundreds of people, thus making it possible to enjoy the beach on the hottest day.

Portland is interesting too, because of its associations with the early settlers of Victoria. The first white man to land at Portland was a whaler, Captain William Dutton, whose first visit was in 1828, exactly 100 years ago. A part of the whalers' boiling down plant—a broken iron cauldron—is still to be seen on the beach where Dutton built a cottage. After him came the Hentys, and it is in connection with this family that the early history of the place is best known. A striking obelisk on the bluff near the town commemorates the coming of these settlers, as well as the meeting of Major Thomas Mitchell, the explorer, with the Henty Brothers in 1836. There are many places and things worth seeing in and around Portland. Here we did see the jail, and had the experience of having a police officer close the door of the cell upon us. It was in the old jail, no longer used as a prison. Times have greatly changed in the course of a century, and even jails have been transformed, and it is good that they have, for of all the jails of our experience, we never saw anything so suggestive of horror as those solitary cells in the old prison house at Portland. The reform of prisons and of prison life commenced by John Howard is one of the rich fruits of Christianity. But there—we must remember we are on holiday, and are not just now marshalling the mighty evidences of the truth of Christianity. And it is to be hoped that some people won't see the above reference to the jails of our experience, for they may draw wrong conclusions to our hurt and confusion.

"People who have neglected church during the month of holiday have found the pillar of cloud becoming very thin, and the pillar of fire becoming very dim," said W. D. Jackson, B.A., whom we heard morning and evening on the Lord's day we spent in Portland. In addition to its intrinsic worth this quotation shows that we did not spend an altogether pagan holiday. We also visited, among other churches, our little "church in the house" at Black Rock, and our cathedral at Hampton. We do not agree with the sentiments of the boy who is reported to have prayed on the eve of his departure from home: "Good-bye, God; I'm going for a holiday."

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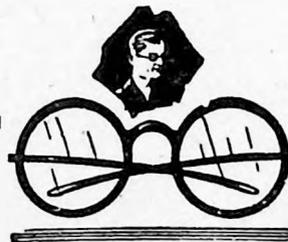
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News of the Churches.

Tasmania.

Hobart.—Work is being carried on by local effort. Attendances have improved. The secretary, Mrs. Isabel Ryan, has had a bad time with nervous trouble, but is improving. The church has bought a nice organ to help with the singing. Bro. J. N. Stuard has had to return to the States. He would be glad to see any brethren who may be visiting Hobart.

New Zealand.

Christchurch.—The mission which commenced on Sunday, Nov. 27, under the leadership of Bro. H. P. Long of Auckland, concluded on Sunday, Dec. 17. There were seven baptisms. The last meeting had the largest attendance. The mission had a fine effect on the church. Attendances are keeping up fairly well. Bro. Daws' messages are helpful. The church and Sunday School picnic on Jan. 2 was enjoyable. The new kindergarten and young people's hall is nearing completion.

Queensland.

Bundaberg.—Two confessions since last report. On Jan. 15 Bro. Anderson's visit deepened interest in Foreign Mission work. Attendances at all services are most encouraging. Sunday evening services being especially good.

Brisbane.—Several visitors were at the breaking of bread on Jan. 22. Bro. W. Trudgian ably addressed the church on "The Faith which Worketh by Love." At night Bro. Bassard preached. The choir rendered an anthem. On Jan. 20 the Male Sports Club held its sixth annual meeting, when the report of activities was given by the secretary, Bro. R. J. O'Connell, and the election of officers took place.

Geppole.—Meetings on Sunday, Jan. 22, were well attended. Bro. Vanham exhorted in the morning on "Contending for the Faith," and at night preached an excellent sermon on "Echoed in Heaven." Training for service class has commenced. The Ladies' guild has also been organized. Bible School is increasing in numbers. Christian Endeavor is doing good work, and the attendance at the mid-week prayer meeting has considerably improved.

East Ipswich.—Many strangers are attending meetings. On Jan. 22 a young man was baptised, and a young lady confessed Christ. The church is entering upon a three months' soul-winning campaign, with eight days' special services from Feb. 5 to 12. Mid-week meetings recommenced on Jan. 2. Bible School, Y.P.S.C.E. and J.C.E. are bright. Bro. and Sister Anderson and Pearl visited the church. Bro. Anderson spoke on "Treasure," and Pearl rendered "When He Cometh" in her native language.

Annexley.—Increased attendances at mid-week prayer meetings. It has been found necessary to add two young men to the executive of the Lord's day school, also four new teachers. On Sunday morning, Jan. 22, Bro. Young addressed the church on "Worthy Representatives." At night he preached on "Why a Christian Only?" Both meetings were well attended. Sister Mrs. Cookcroft sang a solo at the gospel service. Every Tuesday evening, Bro. Young conducts a Christian nurses' class at Diamantina Hospital. His visit is much appreciated.

Western Australia.

Northam.—On Lord's day, Jan. 22, Bro. Buckingham made a welcome re-appearance on the platform. His messages were uplifting. The church commences the new year with great optimism. Attendances on Jan. 22 showed a marked increase.

Perth.—New year meetings have continued to be good in attendance. On Thursday, Jan. 19, there was a return of the new year gift boxes. About 60 were present at that night's prayer meeting and dedication service. The proceeds from the offering go toward the hall fund. On the morning of Jan. 22 the church enjoyed the fellowship of fourteen members from Kalgoorlie, and Bro. Pollard gave an inspiring talk.

Fremantle.—The year commenced well with four confessions on Sunday evening, Jan. 1, two being at Fremantle with Bro. Stirling preaching, and two at Palmyra with Bro. P. Jefferies preaching. Included in these was the father of Bro. Cecil Robinson, the latter being home on vacation from Glen Iris. The church has enjoyed fellowship with two men from Glen Iris recently, Bro. C. Robinson addressing the church on Sunday morning, Jan. 8, and Bro. Cyril Fortune speaking on Sunday morning, Jan. 15. Bro. Robinson has also been helping in the Bible School and gospel meeting at Palmyra. Those who confessed their faith in the Lord Jesus Christ on Jan. 1 were baptised on Jan. 4 and received into fellowship on Jan. 8. On Jan. 15 a young man accepted the Saviour after an address by Bro. Lucraft, while Bro. Stirling was conducting anniversary services at York. A Mutual Improvement Society is being formed on the initiative of Bro. S. Thomson; the inaugural meeting was held on Jan. 19.

South Australia.

Croydon.—On Sunday Bro. Graham continued his series of addresses on "The Messiah." There were fine gatherings. The Bible School had an attendance of 233 scholars.

Norwood.—The holiday season somewhat interfered with attendances. Bro. Baker has been on holiday for three Sundays, and the church is indebted to the brethren who assisted during his absence—A. W. Tucker, N. J. Pascoe and F. J. Lindquist. Visitors on Jan. 29 included Bro. and Sister Pettard, of Bambra-rd., Vic. The Sunday School held its annual picnic at Ridge Park, Glen Osmond, on Monday.

Mile End.—Bro. Ewers is spending his holidays at Victor Harbor. Bro. Reg. Enniss kindly took his place on Feb. 15 in the evening, and gave a splendid address. On 22nd Bro. and Sister A. Trudger, of the China Inland Mission, were the speakers, Bro. Trudger speaking in the morning, and he and his wife took the evening service. Bro. Norton was able to be present on Sunday morning after his illness. Bro. B. S. Caldwell is laid aside by sickness.

Dulwich.—On Sunday, Jan. 15, at the gospel service, one young girl made the good confession; she was baptised on the 22nd. At the close of the gospel address on Jan. 29 two more young people confessed their Saviour. In the morning the right hand of fellowship was extended to the one baptised the previous Lord's day. The church under Bro. Rankine's ministry is experiencing a time of reaping. The Bible School picnic was held at Kensington Gardens on Jan. 30.

Victoria.

Croydon.—The preacher (Bro. A. G. Ammon) has concluded a series of special Sunday evening addresses. His subject last Sunday evening was "Christian Union." This was much enjoyed.

Middle Park.—Meetings are fairly well attended. Last Sunday morning Bro. Baker gave a good practical address. At the gospel service Bro. Baker spoke on "The Meaning of Baptism." A solo by Miss Phillips was appreciated.

South Melbourne.—Large and bright meetings were held last Lord's day, with a fine number of visitors. Bro. Waterman was the speaker. The Bible School had an attendance of over 200. On Monday the scholars and teachers enjoyed the annual picnic at Hampton. The other auxiliaries of the church report progress and interest.

Melbourne (Swanston-st.).—Last Lord's day an enjoyable meeting was held in the morning, and a large attendance at the evening service. Dr. Brandt delivered two excellent sermons. It is noticeable that many people who listened to the recent discussion have been present on the last two Sunday evenings. Dr. Brandt has four more Sundays with the church, and will probably deliver his farewell messages on Feb. 26.

Warrnambool.—During Bro. Fisher's absence on holiday, Bro. G. T. Fitzgerald conducted the services for two Sundays, and Bro. F. T. Saunders for one Sunday. Their splendid help is deeply appreciated. On Jan. 28 the Bible School picnic was held at Breakwater Beach. On Jan. 29 Bro. Fisher exhorted the church, and the Hon. W. F. Finlayson, of the Prohibition League, preached at night to a good congregation.

Doncaster East.—Last Saturday evening a distribution of prizes social was held. The scholars gave a very enjoyable night. There was a good attendance. On Lord's day Bro. Clay, of the Social Service Department, was present all day. His talk in the morning was interesting, and at the gospel service there was a full house, the children again rendering hymns. At the close of Bro. Clay's address a married sister confessed her Saviour.

East Kew.—At the quarterly business meeting on Jan. 26 much was discussed to help extend the work. Twenty-two have been added by faith and obedience, letter and restoration. Bro. McDowell made a special appeal for the building fund, and £28 was raised. Jan. 29, nice meeting in the morning; Bro. Youens gave a fine message. In the evening, at the close of a great message, two young ladies took their stand for Christ.

North Richmond.—Bro. A. Cameron has terminated his ministry with the church, and Bro. Mortimer is acting as part-time preacher for three weeks. Meetings have shown decided improvement. Bro. Mortimer's messages are helpful and inspiring. Mid-week meetings are a special feature, the attendance at the last two being 40 and 50 respectively. Bro. Bolduan is expected to commence his ministry with the church on Feb. 5.

Footscray.—A very nice feeling was present in well attended meetings on Jan. 29. Two young people who obeyed the gospel were welcomed into fellowship. At the gospel service Bro. Stitt's message was an appeal for decision for Christian service, taking the verse, "Choose ye this day whom ye will serve." Two sisters confessed Christ. Fourteen members commenced open-air evangelism at Seddon on Friday evening, Bren. Storey and Stitt speaking.

Brunswick.—On Lord's day, Jan. 29, Bro. G. Ward presiding, referred to the death of Bro. Robert Veitch, who had reached over the age of 83 years. Bro. Dr. Hinrichsen, from Northcote, exhorted. Bro. McNeilly preached on "The Prodigal Son," and a confession was taken. Bro. F. Lydiard sang a gospel solo. In the afternoon a prayer meeting was held at the home of Sister Mrs. Veitch. Bro. Veitch was buried in the Falkner cemetery on Monday, Jan. 30. Bro. McNeilly officiated. There was a large attendance.

Malvern-Caulfield.—On Sunday, Jan. 29, attendance at the morning service was somewhat below average, but the evening service was fairly well attended. Bro. Griffin having departed during the early part of the week, and Bro. Anderson not yet having arrived, Bren. G. Black and R. P. Clark ably filled the vacancy. On Monday, Jan. 31, the Bible School held its annual picnic at Dingley Dell. The arrival of Bro.

and Sister Anderson and family about lunch time was a most pleasant event of a delightful day, and they were accorded a very enthusiastic welcome.

Glenferrie.—During Bro. Scambler's vacation the platform has been supplied by Bro. Keith Jones (College of the Bible), whose able and helpful addresses have been greatly appreciated by the members.

St. Kilda.—Bro. F. T. Saunders was the speaker last Sunday morning. Both meetings were well attended. The Bible School picnic at Rickett's Point on A.N.A. Day provided a good day's outing for scholars and the grown-ups.

Fitzroy.—Meetings are keeping up fairly well. During the absence of the preacher the following have helped:—Bren. Hatwell, Myers, Arbuckle, Andrew and McCallum. On A.N.A. Day the Sunday School picnic was held at Wattle Park; an enjoyable day was spent. Bro. Burns, snr., who has been ill, is recovering.

Box Hill.—Bro. Allan, returned from holiday, spoke at both services on Jan. 29. The gospel service at night was especially well attended. Bro. and Sister Salisbury sang a duet sweetly. At the morning service Sister Miss Haywood was received by letter from Preston. All church auxiliaries are resuming work for the new year. Bible School attendances are growing. Bible School teachers and members of Bible Class held a picnic at Warrandyte on Monday. During Bro. Allan's absence on holidays, the church has been much indebted to Bren. Grafham, Sparks and Quirk for valued services in exhorting and preaching.

Kaniva.—Impressive and appreciated messages were delivered by Bro. Benn. At night the chapel was packed, many having to stand. One young lady made the good confession. At the close of the morning meeting Sister Lily Williams received presentations from church, Bible School and J.C.E. Society on the eve of her departure for training for Foreign Missions. The sisters met during the week and presented Sister Benn with an entree dish. The Bible School presented Lorna with a Bible. The farewelling has been very touching, as they have so endeared themselves to the members, and will continue to live in the prayers and affections of the brethren.

Yarrowonga.—On Jan. 22 Bro. and Sister H. Walker were welcomed to the church. A fine number met around the Lord's table on Jan. 29. In the afternoon the new hall in Mulwala was officially opened. The two Bible Schools were present, together with a number of local residents. The door was opened by elder A. Chappell, of Yarrowonga, in the presence of a large gathering. At the service in the building, which was crowded, short speeches were given by Bren. Pratt and Houghton, Mulwala being represented by Gr. Lonsdale, Mr. Nicholson, snr., Mr. Lachlan and Mr. Shrubbs (head teacher of Mulwala school). A very bright gospel service was held at Yarrowonga at night. A solo by Sister Pratt was appreciated.

Carlton (Lygon-st.).—The church is suffering from an extraordinary amount of sickness among the members. Among those laid low are Bro. F. Payne, who is in a serious condition; our young sister Lily West, precariously ill with meningitis; and the church organist, Miss Pittman, who has had an operation. Lord's day, Jan. 29, Bro. Saunders preached morning and night. Sister Edna Bagley sang at the evening meeting with her usual winsomeness. The church is grateful to Bro. H. Barrett, of Swanston-st., for his valuable help as organist. Many members are on vacation. Open-air meetings are being held after evening meeting each Lord's day. Jan. 25, forty of the young people spent a happy evening at the home of Bro. and Sister Saunders.

Boort.—Good attendances on Jan. 22, when Bro. J. Methven gave farewell messages. He has accepted an engagement with Kaniva church. Visitors included Bro. and Sister Rowan and Sister Langley, from S.A., and Bro. Reg. Methven,

from Queensland. The church rejoiced to have Sister Mrs. G. Forster back after a long illness. On Jan. 25 the building was comfortably filled, when a gathering of members and townspeople, including the preachers of the Presbyterian and Methodist churches, assembled to bid farewell to Bro. and Sister Methven and family. Bro. P. Stocks occupied the chair, vocal items were rendered, and a token of esteem was handed to each member of the family. Words of appreciation were spoken by the officers, visiting preachers, and members of the general public, testifying to the sound and consistent methods adopted by Bro. Methven in his 2½ years' sojourn in Boort.

North Williamstown.—Two weddings have been celebrated in the chapel—on Dec. 17, Sister Edie Chandler to Mr. Tanner, and on Jan. 28 Sister Fannie Haskel to Bro. Will Griffiths, Bro. A. H. Pratt officiating. The latter are both Bible School workers, Bro. Griffiths being secretary and Sister Haskel kindergarten pianist and teacher, also church organist. They were presented with beautiful gifts from Bible School and kindergarten. The church will present their gift on their return home. The Phi Beta Pi club now numbers fourteen. On Jan. 23 the beloved Bro. Will Roxburgh, aged twenty, was called to higher service. He was a loyal church member and Bible School worker, and will be greatly missed. Meetings have returned to normal after holidays. Bro. Pratt is well liked, and preaches fine sermons.

New South Wales.

Paddington.—On Jan. 22 Bro. K. A. Mackenzie gave a fine address in the morning. The church enjoyed fellowship with Sister H. K. Wilson, from Glenelg, S.A. In the evening Bro. Chapple delivered a message from which much could be learned.

Belmore.—On Lord's day morning, Jan. 22, three were received into the church by faith and baptism, also one baptised believer. Bro. P. Bale's address to the church was much appreciated. At the evening meeting Bro. P. E. Thomas gave a helpful address.

Grafton.—The tent mission commenced on Sunday, Jan. 22, when Bro. Bennett gave an excellent message to a fine audience. On Monday night the attendance was small, and rain prevented a meeting on Tuesday. On Wednesday the attendance improved, and on Thursday 53 were present, and a young lady made the good confession. Interest is growing, and the work is promising.

Enmore.—The church has lost a useful worker in the person of Bro. Roy Stanhope, who goes to Orange to teach. He was secretary of the S.S. On Tuesday a large number of teachers and friends met to say farewell. Bro. Paternos er, on behalf of teachers, presented him with a solid leather case. Sunday was a great day, over 200 breaking bread. There were four confessions at night, among them Jeff Day, oldest son of the late Bro. A. G. Day.

Gilgandra.—Fortnightly gospel services have been commenced at Balladoran, a centre about 12½ miles from Gilgandra. From their inception they have been splendidly attended. There are no members in this district. A Bible School is also held, and 23 scholars were present on Jan. 22. Church and preacher are falling in line with Bible-reading campaign during February and March. The local kindergarten is doing well, having an average attendance of 21.

VICTORIAN HOME MISSIONS.

William Gale.

The first meeting of the Victorian Home Missionary Committee for 1928 was held in the office on Jan. 26, with Bro. A. W. Connor in the chair. Reports of secretary and sub-committees were presented and discussed. Some encouraging reports from the field were read. Several appeals for assistance from needy churches and continuance of subsidies were received. Not in all cases, unfortunately, could these be entertained, owing to large overdraft. The somewhat unfavorable season and trade depression have resulted in not only smaller receipts than anticipated, but also in calls for help together with increasing subsidies. Despite the large debit balance of £1,427/15/8 to Dec. 31, some fields could not be refused help, without seriously prejudicing the cause, where so much effort and expense have been given. In other fields reductions were inevitable.

The secretary reported that the annual offering figures show a probable total of £1,300, which is about the same as last year. But when considered in the light of a large increase in the amount received through "duplex" envelopes, the nett result will probably show an increase of over £100.

The committee looks to churches about to take up the annual offering to bear in mind the very needy position of the committee, due to its efforts to maintain the work in subsidised fields, and to render assistance where urgently needed, in addition to keeping promises made last year, as far as possible.

Will secretaries, treasurers and collectors kindly call in all funds for Home Missions, and remit amounts due to committee at an early date, as books close at end of February?

Brethren interested in our great State-wide work are again solicited for further assistance, so that the very existence of our needy fields shall not be jeopardised by discontinuance of assistance. Subsidies from 5/- to £3 per week are being paid to over twenty congregations.

Preparations are being made for a great conference at Easter. Brethren are urged to give this vital annual event a big place in their plans, and to so arrange their "ear outings" as not to forsake this great feature of the Lord's work.

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The Board of Management desires to acknowledge, with thanks, the receipt of the following contributions during December, 1927:—

Churches.—Annual Offering.—Victoria: Horsham, £4/10/-; Burnley, £1/4/-; Hartwell, £1; Wedderburn, £1/7/-; South Richmond, £1/12/6; Malvern-Caulfield, £8/11/7; Geelong, £1/5/-; New South Wales: Burwood (add.), 5/-; Belmore, £2/5/1; Lane Cove, £1/12/-; Auburn, £1/13/-; South Aust.: Glenelg, £9/0/3; Cheltenham, D/E, 17/10; Mile End, £8; Wallaroo, 14/6; Western Aust.: Bassendean (add.), 2/6; Queensland: Ma Ma Creek, £2/10/9; Marlburg, £1/18/-.

Individual Contributions.—Victoria: R. J. Goldsworthy, £2; J. L. Richards, 10/-; H. R. Ward, 5/-; Mrs. H. R. Ward, 5/-; J. W. Morrison, 2/6; J. Treble, £1; Mrs. M. Dunham, 5/-; Mrs. A. Smith, 5/-; Miss M. Gaskett, 10/-; New South Wales: Robert Latimore, £1; R. B. Butler, £3/4/-; Mrs. L. Harbutt, £2/2/-; South Aust.: N. Gould, 10/-; Mrs. W. Chaplin, 5/-; E. A. Riches, £2; R. H. Shepherd, £2; D. Lawrie, 2/6; Western Aust.: J. Pearce, 10/-; H. W. Gamaway, 5/-; S. Fryer, £1; J. Pember, £1. Queensland: Mrs. W. Brown, 5/-; Miss H. G. Brown, 2/6; Miss J. M. Brown, 2/6; C. M. F. Fischer, £1/1/-; T. Ditchman, 10/-; C. Kulewski, £1/1/-; Mrs. L. Witt, 5/-; Miss A. Perrett, 5/-; Miss G. Perrett, 5/-; J. R. Perrett, £1/2/-. Tasmania: Mrs. E. Cubitt, 10/-. New Zealand: Mrs. H. M. Powell, £1; Miss G. Winter, £1; J. A. Shepherd, £1/10/-. General: Boronia Church, a/c Org. Sec., 10/-. Federal F.M. Board, a/c Hostel Maintenance (2 years), £193.

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OBITUARY.

COSH.—On January 10 one of the aged sisters of the Semaphore church, S.A., was called home in the person of Sister Mrs. G. W. Cosh. She was born in Dudley, England, on May 29, 1814, coming to Australia four years later. She was baptised by Mr. E. E. Evans at Lyndoch Valley, near Angaston, and was married by Dr. Thos. Porter, preacher of Hindmarsh church, on Oct. 11, 1838. The Queenstown church was started in her home in 1869. She and her husband were also foundation members of the York church, and later of Semaphore church. She reared a large family, and though physically frail she had a heart full of love for the church and her Saviour, and lived a faithful and earnest Christian life. Her interest in the church was maintained to the end. She being dead yet speaks, and the memory of her good life will be a great comfort to the family. Tender sympathy is extended to all the loved ones who mourn the loss of a dear mother and friend, but whose great comfort is in the Friend of all, the Comforter and Guide of all his people.—W.B.

STEVENS.—On Jan. 18 Bro. William Stevens departed this life, aged 74 years. For many years he was identified with the Church of Christ, and was a faithful disciple. He had an intelligent grasp of the Word of God. For some years, with his family, he was associated with the church in Naracourte. Then he removed to Stirling West. The call came suddenly to him. He was in a lawyer's office transacting some business when he had a heart seizure and expired. Bro. F. Collins assisted the writer in the funeral service. We extend our Christian sympathy to his Christian wife and family who are all linked up with the church. Bro. Stuart Stevens, preacher of Geelong church, is one of the sons. The church on earth is poorer when these dear old saints leave us.—A. C. Rankine, Dulwich, S.A.

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