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The Glory of the Garden.

"BIBLE Sunday" is a world institution. Every first day of the week should in a sense be a Bible Sunday; but it is well that sometimes we should in a special sense think of our indebtedness to the Scriptures and pay a tribute to the societies which exist for the special purpose of circulating the Bible in the world. Of these agencies the British and Foreign Bible Society is the greatest. We are all its debtors, and we all wish it well.

Every reader may be recommended to obtain a copy of "The Glory of the Garden," the delightful little book in which some aspects of the work of the British and Foreign Bible Society for the past year are presented. It is a beautiful and helpful volume. The book is, as it were, a commentary on the text from Isaiah: "As the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations." We give the following extracts from the Prologue:

A Garden is a lovable thing, God will
 Blossom plot,
 Fringed pool,
 Turned grove
 The wisest school
 Of peace; and yet the fool
 Contents that God is not—
 Not God! In gardens; when the eye is cool?
 Nay, but I have a sign;
 'Tis very sure God walks in mine.
 —T. E. Brown, "My Garden."

"God Almighty first Planted a Garden. And indeed, it is the purest of Humane pleasures. It is the Greatest Refreshment to the Spirits of Man; Without which, Buildings and Pallaces are but Grosse Handy-works." So Francis Bacon began the most famous of all essays on gardens.

Miss Rohde has reminded us that in the Bible the three most stupendous events in the history of the world—the temptation and fall of man, the Agony of our Lord, and his resurrection—are depicted as tak-

ing place in a garden. The Bible begins with a garden and ends with a garden-city, the New Jerusalem. Genesis tells of Paradise lost, Revelation of Paradise regained.

The parable of desert and garden is reiterated in the pages of Holy Writ. The prophets used language which appealed at once to their hearers when they pictured in this way the redemption of the people of God. "The Lord hath comforted Zion, he hath comforted all her waste places, and hath made her wilderness like Eden and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody." The soul enriched by the in-flooding grace of God is often described in terms of gardenage. Both Isaiah and Jeremiah compared it to "a watered garden." They could conceive nothing more beautiful, more fruitful, more pleasing to God and man. And the man who forsakes God is finally and fully depicted as "a garden that hath no water." A fifteenth-century mystic carries it to the limit of the thought: "The soul truly that both is sweet by shining of conscience and fair by clarity of endless life, Christ's garden may be called."

So from garden-craft, the oldest and most respectable of arts, the Bible borrows many of its most profound and appealing

figures of speech. Planting and watering and gathering, grafting and pruning, the joys out of the fruitful field, singing in the vineyards, gleaming of grapes, shaking of the olive, blossoming and budding, briars and thorns, locusts and caterpillars, the rose of Sharon and the lily of the valley—all remind us that the Bible is a book of the open air, that the God of nature is one with the God of revelation, and that his laws operating in the garden have their analogy in the soul of man.

The analogy between physical and spiritual horticulture is so close that in his garden the Christian preacher may learn and practise many a valuable lesson. It is especially so when the soil is intractable and grudging, the climate is dry, water is scarce, and the insect pests are multitudinous. Then he learns the truth enunciated by Virgil: "The great Father himself has willed that the path of husbandry should not be smooth." He learns the necessity of studying the soil and of how to plant so as to gain the best results. He finds that if the soil, rightly treated, gives freely, it also demands freely. He knows that the best achievements come to the man who loves his work and cherishes affection for the flowers and trees which he plants. His is the immeasurable delight of watching things grow. He learns solicitude in caring for tender seedlings. He appreciates what the old monk said of his garden: "Should drought prevail I must water it, letting the drops fall through my fingers, for the impetus of a full stream from the waterpot would disturb my seedlings." Above all virtues the garden teaches patience. The gardener is a man who must, and can, wait for results. He knows that if there are certain things he can do, there are others he cannot do. He may select his seed, prepare the soil, plant, and water and guard. For the rest, he can only wait in hope. He knows the truth of our Lord's words: "So is the kingdom of God, as if a man should cast seed upon the earth; and

THE GARDEN OF THE WORLD.

Why search the wide world everywhere
 For Eden's unknown ground?
 That garden of the primal pair
 May nevermore be found.

But, blest by thee, our patient fold
 May right the ancient wrong,
 And give in every clime and soil
 The beauty lost so long.

And, North and South, and East and West,
 The pride of every zone,
 The fairest, rarest, and the best
 May all be made our own.

—J. G. Whittier.

should sleep and rise night and day, and the seed should spring up and grow, he knoweth not how. The earth beareth fruit of herself." . . . Day by day he is dependent upon resources that lie beyond his own power.

"If heaven send no supplies,
The fairest blossom of the garden dies."

Paul may plant and Apollus may water, but it is God that giveth the increase. Furthermore, he learns the processes of pruning and grafting, and is not afraid to cut when necessary, but with discretion and understanding. And like all true gardeners, he looks upon the whole countryside as a potential garden of which his particular portion is only a plot, and his desire is that the beauty which he draws from his own acre shall extend to the whole.

There are many beautiful things in this world; but it is as yet far from being the Garden of the Lord. Working together with him who is the Husbandman, it is for us to "till the earth in righteousness," plant it with all desirable trees, so that the fair fruit of justice and the lovely flowers of kindness may be the food and the delight of men.

We would commend to our readers the following message of the Missionary Council:—

We believe in a Christ-like world. We know nothing better, we can content with nothing less. We do not go to the nations called non-Christian because they are the worst of the world and they alone are in need—we go because they are a part of the world and share with us in the same human need; the need of redemption from ourselves and from sin, the need to have life complete and abundant, and to be rescued after this pattern of Christlikeness. We desire a world in which Christ will not be crucified, but where his Spirit shall reign.

We believe that men are made for Christ and cannot really live apart from him. Our fathers were impressed with the horror that men should die without Christ—we share that horror; we are impressed also with the horror that men should live without Christ.

Herein lies the Christian motive. We cannot live without Christ, and we cannot bear to think of men living without him. We cannot be content to live in a world that is un-Christlike. We cannot be idle while the yearning of his heart for his brethren is unsatisfied.

Since Christ is the motive, the end of Christian missions lies in with that motive. Its end is nothing less than the production of Christ-like character in individuals and societies and nations through faith in and fellowship with Christ the living Saviour, and through corporate sharing of life in a divine society.

Christ is our motive and Christ is our end. We must give nothing less, and we can give nothing more.

The Bible Society is a fellowship which has a special function to fulfil in this great task of making the Garden of God.

TIME IS

"Too slow for those who wait,
Too swift for those who fear,
Too long for those who grieve,
Too short for those who rejoice,
But for those who love
Time is not."

—Henry Van Dyke.

A Young Man's Problems.

Number Five.

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

"The subject for discussion to-day, men," said Mr. Freeman, as he faced his class the following Sunday, "is the question of design in the world about us. To some of us the universe bears undoubted marks of design. That is, it is to us the product of a designing Mind. There are many who call this in question. Some of our members, as a matter of fact, have been exercised on this subject, and it is at their request that we introduce it to-day. If you have felt any difficulty, or if our discussion seems to open up any problem for you, I shall be glad to have you express yourselves quite freely."

"I don't see how anybody could doubt that there is a designer behind this wonderful world," ventured one member of the class.

"But when you think of the blind impersonal way that nature works, it makes you wonder," said another.

"It may be a good approach to the subject to ask what the alternatives are," said Mr. Freeman. "I believe that the fact of the universe compels us to the position that there is a Creator who designed it. Now, if any one should deny that, what does he put in its place? You see a man has no right to deny anything, until he has an affirmation to substitute for it."

"There are some philosophers who say that the universe is due to unknown or unknowable causes," said Fred.

"Yes, that suggests Herbert Spencer," said Mr. Freeman. "He is famous for his 'Unknowable.'"

"I thought you told some of us a few days ago that Spencer named Persistent Force as the prime cause of the universe," said Jack shrewdly.

"Yes, I did," replied their teacher. "The fact is an interesting sidelight on the theory of the Unknowable. Mr. Spencer seemed to know quite a good deal about the Unknowable. He said, for instance, that the Unknowable exists, and that it is the cause of all things. He said further that it was impersonal, though how he discovered that about the Unknowable it is difficult to say. Finally, he said his Unknowable was Persistent Force. As a matter of fact, he seemed to be quite intimately acquainted with the Unknowable. The theory, you see, was unsatisfactory even to Spencer, for when he discovered there was an Unknowable, he set to work to find what he could know about it. But there is no evidence that the First Cause is unknowable."

"I was reading the Hon. Bertrand Russell the other day," said one of the young men, "and he thinks that the laws of nature—many of them at any rate—are such as would emerge from the laws of chance."

"Let me tell you a story," was Mr. Freeman's rejoinder. "It is said that Dr.

Franklin 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.' What do you think of that?"

"I think it is a story that was invented to serve a turn against some sceptic," said Fred Trentham.

The class laughed, and for a while no one spoke.

"Is that the only explanation there is?" asked Mr. Freeman.

"Oh, the story may be true, but if it is it's a jolly good one," said a member who had not yet spoken.

"It doesn't seem to occur to anyone that the story is the result of chance," said their leader. "Is no one Rationalist enough to claim that the letters were shaken in a box, or scattered in the air, and happened to come together in the form of this story?"

"You can see that that is impossible," Mr. Freeman continued presently. "Yet there are men, claiming a fair degree of intelligence, who will assert that the brain which contrived this story, or the brains which produced 'Hamlet' or 'Paradise Lost,' are themselves the result of chance. 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."

"I don't think, as sensible people, that we can very well adopt the theory of chance," said Jack.

"Well now, let us see some of the things that can be said for the hypothesis of design," continued Mr. Freeman.

"First of all, notice the suggestion that came up a few moments ago—that the designing mind of man needs accounting for. What would be a natural and sufficient cause for this universal but wonderful phenomenon? The most probable cause is certainly a designing mind greater than man's. You cannot for a moment admit that the products of man's brain could ever come as the result of chance—can you then think of the greater wonder—the brain itself—as the product of blind chance?"

"I would ask you next to think of this—that the universe is intelligible. It is not a hodge-podge—a mixture of elements without order or meaning. The ordered harmony of the universe compels the increasing astonishment of our greatest minds. What does this suggest? If you read a book—say Plato's Republic—you will find that you have to exercise much thought to understand it. It makes strong demands on your reason and intelligence.

It is not a meaningless mass of letters. As you read you are forced to the conclusion that thought and reason exist in the book, quite apart from your own mind. You are not merely reading your own thoughts into it. The philosopher's ideal republic is there outlined. Now the best minds of the world turn to the study of the universe. They find order and meaning there. The astronomer predicts an eclipse. Years hence the eclipse will take place, exactly as predicted. The chemist declares that certain elements, if combined, will produce a certain result. Put him to the test, and his prediction is justified. These scientists are not reading their own thoughts into the world. The world exists as they think of it. There must therefore be a Thinker greater than the world, who thought these thoughts before us. "That which requires thought and reason to understand must be itself thought and reason. That which mind alone can investigate or express must be itself mind."

"Or if you turn your thoughts to particular cases of harmonious adaptation, can you come to any other conclusion than that a Designing Mind contrived them? The eye, for instance, is so adjusted that it is very difficult to avoid the conclusion that it was designed to see with. The structure of the ear is such that you can't help the conviction that it was made for hearing. If you are evolutionists, remember that it makes no difference to my argument whether the eye or the ear were formed in one act, or evolved through myriads of years—they are designed for the work they perform—that is the point. If you give your minds, gentlemen, to a full and candid investigation of such facts as these, I have no doubt what the result will be."

"Your arguments in themselves are convincing, Mr. Freeman," said Jack, "and it would be interesting to have someone who denies their validity try to meet them fairly and squarely. But are there not other facts that lead in the opposite direction?"

"I think there are difficulties in connection with the matter," admitted the leader. "Have you anything in mind particularly, Mr. Marshall?"

"Look at the amount of waste in nature," said Jack. "Probably not one in a million of the germs of plants and animals ever attains maturity."

"May they not have some useful function without coming to maturity?" asked Mr. Freeman. "Seeds and fruits form nourishing food for men and animals. Animal germs—eggs for instance—are a very useful article of diet."

"That meets the case in part," said Jack. "But would you not admit that there are some particular cases in which you cannot find harmony, or any conceivable evidence of design?"

"Yes, I would admit that," said Mr. Freeman. "The argument I have presented does not claim to be demonstrable. After all, we are like children groping after knowledge. A child may not understand the purpose of the instruments in the theatre

where he is taken for a surgical operation. They may look to him like instruments of torture rather than of mercy. And if you find in nature a few seeming exceptions to the argument for design, you will not let them disprove the clear evidence which you

have in so many directions. Thank you, lads, for your earnest attention to-day.

"Let knowledge grow from more to more,
But more of reverence in us dwell,
That mind and soul according well
May make one music as before."

Christian Unity.

Thos. Hagger.

There is a growing desire among Christ-loving people the world over for Christian unity. Possibly this has been brought about, in part, by the constant pleading for such on the part of those known as Churches of Christ, or Disciples of Christ. A hundred years ago to talk of unity was to invite criticism and opposition from all quarters; to-day, to advocate unity secures the applause of most. But we must not suppose that our distinctive work is done because of this. There is still a need to emphasise and to re-emphasise the basis for such. As yet most look upon Christian unity as some kind of an amalgamation of various ecclesiastical bodies, whereas it is the union in heart and life of those who love Christ, the bearing of an united testimony to his truth, the fullest fellowship one with the other. Neither human creed, however ancient, nor denominational name, nor ecclesiastical machinery is necessary for this. It will be brought about by a return to the simple faith, and practice, and name of the New Testament. And so we must go on with the work of pleading for unity by getting back to the church set up in Jerusalem on the Day of Pentecost. When all believers thus go back unity will have come, and that without discussion as to the basis—and this will mean the end of every denomination.

But two things should characterise us as

we plead for New Testament unity—tolerance and patience. It is almost useless to contend for unity with an unlovely and intolerant spirit. Instead of jumping on others who love Christ as much as we do, because of their mistakes, we should rather say in a kindly way: "Come now, let us reason together." And while doing this we should in every way that does not demand the sacrifice of principle or compromise with the truth co-operate with all who call on the name of the Lord Jesus.

Patience is also necessary. A thousand years with the Lord are as one day, and so he does not appear to be in a hurry. There is a possibility of forgetting this, and, in our anxiety to bring about Christian unity quickly, make serious mistakes. Thus the plea for compromise is sometimes heard when that which is needed is a kind but firm adherence to the truth as revealed in the New Testament. It has been asked why our people are not in the United Church of Canada. For a very good reason—that was simply the merging of three ecclesiastical bodies into one. While it was a good thing, it was not unity in the truth—it was not Christian unity. It seems that a fresh study of the Lord's prayer in John 17 would help to confirm us in the plea and programme we have advocated all along the line, viz., unity by a return to the faith and practice of the New Testament.

The Quiet Mind.

I have a treasure which I prize;
Its like I cannot find;
There's nothing like it on the earth—
'Tis this—a QUIET MIND.

But 'tis not that I'm stupefied,
Or senseless, dull, or blind;
'Tis God's own peace within my heart,
Which forms my QUIET MIND.

I found this treasure at the Cross;
And there to every kind
Of weary, heavy-laden souls,
Christ gives a QUIET MIND.

My Saviour's death and risen life,
To give it were designed;
His love's the never-falling spring
Of this my QUIET MIND.

The love of God within my breast,
My heart to him doth bind;
This is the peace of heaven on earth—
This is my QUIET MIND.

I've many a cross to take up now,
And many left behind;
But present troubles move me not,
Nor shake my QUIET MIND.

And what may be to-morrow's cross,
I never seek to find;
My Saviour says, "Leave that to me,
And keep a QUIET MIND."

And well I know the Lord hath said,
To make my heart resigned,
That mercy still shall follow those
Who have this QUIET MIND.

I meet with pride of wit and wealth,
And scorn and looks unkind;
It matters not—I envy none,
While I've a QUIET MIND.

I'm waiting now to see my Lord,
Who's been to me so kind;
I want to thank him face to face,
For this my QUIET MIND.

—"The Victory."

Religious Notes and News.

CONGO CHRISTIAN INSTITUTE.

The new Congo Christian Institute at Idoleage, Africa, opened its doors October 15 with twenty students, an average of four for each of our missionary stations established by the United Christian Missionary Society of U.S.A.

EXPERIENCE WITH CHINESE ROBBERS.

Mr. and Mrs. J. C. Ogden (says November "World Call") had an exciting experience with robbers on the upper Yangtze River en route home from Tibet, but escaped with little loss or damage to their goods. The Journey out took four months. They arrived in San Francisco in September, and Mrs. Ogden and children proceeded to Lexington, Kentucky, where the children are in school, while Mr. Ogden remained on the coast recuperating from the effects of the trip.

VICTORIAN PROHIBITION LEAGUES EXCURSION.

The Victorian Prohibition League, in conjunction with the affiliated bodies, will hold their Annual Day Excursion to Queenscliffe on Tuesday, January 15, 1929. This outing is one of the events of the year to temperance people, and is always largely patronised. Efforts are being made to make this trip down the Bay the best yet. Friends are asked to book early as the boat only holds 1200. Tickets: Adults, 3/9; children, 2/-. Hot water and milk will be provided free.

DR. BOREHAM'S GHOSTS HAVE ALL BEEN LAID.

"When do you expect to visit England again?" Dr. Boreham was asked by a "Great Thoughts" interviewer while in London.

"I have no idea," was Dr. Boreham's reply. "Do you think you will remain in Australia to the end of your days?"

"When I first landed in New Zealand I was haunted by one constant dread. Supposing I, a young Englishman, were to die and be buried in New Zealand or Australia! I shuddered at the bare thought of it; it startled me out of my sleep. And then, later, when little children began to perish our home, another nightmare paralysed my powers. Suppose these children of mine were to grow up to regard themselves as young Australians! Suppose they should be separated from the dear old English traditions! I could not bear to think of it.

"But those ghosts have all been laid. The wattle and the gum strike their roots very deeply into a man's soul in the course of thirty or four years. I love England no less; it is a joy beyond words to visit the dear old Homeland every now and then; but I have learned to love Australia too, and to love it with a fervent devotion. My wife and I both feel that our life-work is there. We gay ourselves to these great lands under the Southern Cross, when we were little more than boy and girl; and we desire nothing better than to spend the rest of our days in that land of great opportunities, a land that has become very dear to us; to live our lives among people who love and trust us; and at last to lie down at rest under the Austral stars."

MEMORIAL SERVICE FOR DR. H. A. TORREY.

A memorial service for Dr. Heuben A. Torrey coincident with his burial at Montrose, Pa., U.S.A., was conducted on Oct. 31 in the Auditorium of the Moody Bible Institute. Dr. James M. Gray spoke in the evening, and was assisted by Dr. E. Moody in the early formative years of the Institute before he started on his well-known world-wide evangelistic tour. On his return therefrom he accepted a call to the deanship of the Bible Institute at Los Angeles, and on resigning that office he came back to Moody In-

stitute in the capacity of special lecturer on the English Bible and evangelism.

"Dr. Torrey," said the speaker, "was known to the church generally as an evangelist, and with good reason, but those of us who were associated with him in the eighties and nineties still think of him as a Bible teacher to the mass in which service he had few peers.

"He was a great soul-winner," said Dr. Gray, "and the impress he made on our student body in that respect still abides. He was a great spiritual warrior also, possessing the courage of his convictions, and not knowing the meaning of the word 'compromise.' He was often misunderstood by his critics, and one had to see him in his home and with his family to appreciate the real sweetness of his Christian life. The church militant has lost a great leader, and thousands of men and women all over the world who were led to the Saviour by the ministry of his voice and pen will mourn for him as the dearest of friends."

THE CHILD PROBLEM.

In an address at Sydney, on the subject of "How to bring up Children," Mr. Hugh Paton said: "Abundant advice is available from all quarters for anxious parents, and endless instructions are at their disposal. I invite them to look at things from a new angle. There was once a perfect Child here who developed into a perfect man, and the fact that God chose certain conditions for him is suggestive. The kind of parents, the sort of home, the place of upbringing, and the nature of his education were all in that choice. We can reproduce these conditions. Let us give our children a good home, a religious education, a simple upbringing, and, above all, let it be our supreme aim to introduce them to Jesus Himself."

BISHOP ON CHURCH ATTENDANCE.

There is real danger, lest belief in the supernatural should be lost sight of by the great majority of our fellow-countrymen (says Dr. Cyril Garbett, Anglican Bishop of Southwark). There are some who draw melancholy comfort

from the theory that the decline in church attendance is the result of changes in the church worship. The reasons lie deeper. They are to be found in—

Unsettlement in matters of faith; The difficulty of reconciling new knowledge with the old beliefs;

The slowness of adapting the organisations of the church to the needs of the modern world.

"The exodus from town on Sundays by car and train, the counter-attraction of the cinema and concerts, have an adverse influence on church-going. We are in the midst of one of those periods which history has often recorded, when the claims of the unseen and the spiritual seem pale compared to the color and splendour of the world."

RELIGIOUS PRESS CONFERENCE.

Some 200 editors of religious papers gathered from different Continental and overseas countries for the First International Christian Press Conference which took place at Cologne (Germany) from August 19 to 21. The religious Press of the United States, America, Australia, Bulgaria, England, Finland, France, Germany, Greece, Holland, Hungary, Poland, Spain, Sweden, and Switzerland was represented. In a discussion on "How Can the Religious Press Promote the Christian Union Movement?" Professor Hinderer pointed out that church people in the different countries know too little of each other, and suggested that arrangements should be made for trips abroad of editors of Christian papers. Dr. Frederic Lynch, of New York, urged that one function of the religious press was to advocate increasing unity in the sphere of similar groups. "It is laid enough," he said, "that there should be Baptists, Presbyterians, Lutherans, and Methodists, but there is no real unity on earth why there should be different kinds of Baptists, or Presbyterians, or Lutherans, or Methodists." A resolution expressed the view that it is of great importance for the church and its evangelistic and missionary enterprises that other international conferences of the Christian press should follow. One of the general resolutions was the quotation of a remark of Lord Cecil's that "the ideal of a good journalist is to make righteousness readable," and that "a truly Christian journalism is not dull secondhand stuff about stale ecclesiastical matters, but a journalism which interprets and mediates truth to humanity."

The Most Popular Preacher.

Mr. F. A. Atkins, a capable and discerning Englishman, recently pronounced Dr. Campbell Morgan "the most popular preacher in the English-speaking world," and "suggests" that the two main reasons for Dr. Morgan's success are: (1) The commanding authority that comes of a firm, assured and uncompromising faith, and

His unique knowledge of the Bible and his genius for explaining and expounding it and applying its teaching to present-day life."

Mr. Atkins goes on to say that even that is not the whole story. "There are, I fear," he says, "some preachers who would prefer to be doing something else. I have heard them long for a 'Sunday off.' I believe Dr. Morgan would be terrified at the prospect of a Sunday off. He loves preaching, revels in it, lives for it. It is a dull day for him when he has not got a preaching engagement."

We are not concerned at all with the mere idea of "the most popular preacher." We find all of them good for us. But men should want to be popular only for the sake of doing good by it. The lust for crowds is vanity of vanities. If, however, one gets popularity by merit and is not spoiled thereby, it is one of the greatest assets to him as a minister.

We are persuaded that there is no surer way to gain popularity, to get hearers, than by faith-

ful and effective Scriptural preaching. Look over the history of preaching and note the names of the men whose great sermons have come together to hear and you will find that they have all been men mighty in the gospel, because they believed it and believed in it, and put their whole hearts into preaching it.

Devotion to preaching the gospel in the single-hearted way characteristic of him made G. Campbell Morgan the greater minister he is. According to a story which seems historic he was so unpromising at first that he was advised not to try to preach, and one of the Free Churches of England refused him ordination. But his heart was on fire with the gospel, the Holy Spirit helped him, Christ accepted him, God honored and his audience to-day is the whole English-speaking world.

They say there is lack of church attendance and many preachers are lonely on Sundays. We do not know how that is, but we do believe that the gospel faithful, warm-hearted preaching of the word will get the people, unless the church that it draws the church membership is such that it draws the members' votes. Dead churches make dead preachers, and dead preachers make dead churches, but it should be remembered that the gospel of Christ is a resurrection gospel and can revive both. "Christian Evangelist."



The Home Circle.

Conducted by J. C. F. PITTMAN

MOTHER'S WAY.

Tender, gentle, brave and true,
Loving us whatever we do,
Waiting, watching at the gate
For the footsteps that are late,
Sleepless through the hours of night
Till she knows that we're all right,
Pleased with every word we say—
That is ever mother's way.
Not enough for her are flowers,
Her life is so fraught with ours
That in all we dare and do
She is partner, thought and through;
Suffering when we suffer pain,
Happy when we smile again,
Living with us, night and day—
That is ever mother's way.

—Edgar A. Guest.

THE OLD CANDY SELLER.

All the children in the poorest quarter of Osaka (Japan) knew old Toy, the Candy Seller. He was a general favorite with them all, for nobody else sold such wonderful "candy" (sweetmeats). Even a "ripe old one" like myself never wearied of looking at him blowing bubbles of pink, green and yellow sugar, making all sorts of birds, beads and flowers to tempt and charm the children. I only knew Toy when he was very old with a shining bald head tied up in a blue and white cotton towel. His face was wrinkled with smiles as he told all sorts of tales to his little customers.

Toy's work and mine happened for a time to take us into the same dreary, drab slums, and one day he told me his own story. In his simple, quiet way.

"Well, honored lady, the Good Spirit has given me some 'rika' (abilities) in my fingers to fashion the birds and animals in sugar which charm the little people of our Sunrise Land. One day the owner of a toy ground, he watched me at work in the midst of all my 'young sons', an old hare, withered-up tree in a garden of Heavenly Blooms. By-and-by he came and offered me very many 'yen' if I would work for him and make toys in his factory.

"I was poor, Honorable Sister-of-the-West, so poor that my wife and children had not enough to eat. You see, I only take my candy into the poorest quarter of the city, the little ones have but few 'yen', and I cannot, an unable to see their little pinched faces looking so sad when they cannot buy even a tiny sugar ball. So many, many times we forget those horrid little 'yen.' To me, the joy and sunshine in their faces is my big and heavy reward. I only use the very best and purest materials for all my candy, so perhaps you can see why I was and am still a very poor man. My wife and children are gone now, and I am so happy to be able to help the children more.

"Well, many years ago I listened to the man's persuasion and went to the factory and made very big money. But one evening my heart was made bitter—one evening, passing down one of these old familiar streets. The travelling candy seller who had taken my job was a bad fellow. He educated the children, gave them short wafers and nuts, and all to the poorest; no, not even an inch of sugar stick. His wooden tray was filthy, and he used the vilest stuff, making wicked profit like a 'markin' (profiteer), and out of the miserable little slum children, Sister-from-the-West, I could not live and see it, for all the joy and sparkle, with which the little ones used to run and greet me, were gone. No longer did even one tiny rose of snow-white for a few minutes upon their shadowy, dark days. No smiles cheered them, no kindly interest, and I noticed how heavy and grave were their dear little faces. So I gave up my work at the toy factory, with all its 'fat' dollars, and

from that day to this I live to serve the children with some sweet things in their life."

The old Candy Seller stopped, for a group of ragged little urchins had clustered around wanting a fairy story, and to see him make "Ichibanari," the Fox God, in red and yellow sugar. I watched him for a few minutes, absorbed in his work, a perfect genius at it, too, for those thin, flexible, old fingers had as yet not lost their cunning. I felt that Toy, the old Japanese Candy Seller, had taught me a lesson; at any rate, he had sacrificed much to "follow the gleam" as he saw it in his own life. And I think, as I remember him now, that he who so loved all little children will not forget the old man's simple, loving deed, that he might bring some brightness into the lives of "these little ones."—A. O. Stott.

THE STREET TRAFFIC MAY NOT CRUSH THE BABY.

No matter how great the flow of traffic, no matter how irresistible its force, it must cease when the law raises its gloved hand in warning that a little child is waiting to pass by.

The Doctor may be hastening to the bedside of a prince, and every minute may be of pressing importance, but he must pull up and wait with what patience he may as the baby toddles past. He may not crush the baby!

A millionaire may be hurrying to his office, knowing that a few instant's delay would mean the loss of a hundred thousand pounds. No matter how great his haste the child must not be put in danger. The policeman is imperative, and the millionaire also has to wait. He may not crush the baby!

Here comes the Premier, dashing along to an urgent meeting of the Cabinet; every instant is of importance, and— His horse is reined back till it rears, so that the little child may pass in safety. He may not crush the baby!

Even the fire engine, tyrant of traffic, must keep watch for the little child. Though it be rushing to the rescue of a blazing palace, it must check its mad career. It must not crush the baby!

But the liquor traffic may crush all joy out of home and life. For God's sake, vote for licence to save the children.

"DADDY, I'M COMING!"

When walking along the seashore with his little boy, a gentleman saw some flowers growing some distance up the cliff. Seeing that the little chap was plying happily on the sand, the father left him and starting climbing up to where the coveted flowers grew. Just as he reached them he heard a cry: "Look out, daddy, I'm coming!" The child, not realising the danger, had climbed half-way up the steep cliff, and was in peril of falling on the rugged rocks below. In an agony of fear the father reached the boy and got him to safety.

Parents cannot be too careful of how they get in front of their children. If the home-makers are true to their tasks, there need be no fear of the alluring influences of the outside world.

THE EASY WAY.

"Now, boys," said the school teacher, "there is another problem for you. There are five children in a family, but it so happens that there are only four potatoes to give all the children equal portions?"

Silence reigned in the class. Each of the pupils sat thinking intently; then, to the delight of the teacher, the youngest and smallest of them stood up, eager to give an answer. "Well, Tommy?" she asked. "Mash the potatoes!"

The Family Altar.

J. C. F. F.

Monday.

I heard a voice from heaven saying unto me, Write; blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them.—Rev. 14: 13.

"This word is true and sure: it is "from heaven." We should rejoice at the thought of our beloved dead; for they are "blessed," and rest from toil; and are enjoying the fruit of their labors of love.

Reading—Rev. 11: 9-20.

Tuesday.

And they sing the song of Moses, the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty.—Rev. 15: 3.

The song of Moses concerned the deliverance of Israel from Egyptian bondage. The song of the Lamb concerns the redemption of the human race from the curse and bondage of sin. The one typified the other.

Reading—Revelation 15.

Wednesday.

And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments.—Rev. 16: 7.

The "righteous judgments" of God on the persecutors of his people are reserved in the judgment day. Though long deferred, there will be no escape.

Reading—Rev. 16: 1-14.

Thursday.

Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments lest he walk naked, and they see his shame.—Rev. 16: 15.

The coming of Christ will be as a "thief in the night" to those who look not for him. We who believe should "watch" and "look" for his coming, lest he find us unprepared.

Reading—Rev. 16: 15-21.

Friday.

And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus.—Rev. 17: 6.

There seems no reason to doubt that the reformers were right in their view that this woman is the apostate church. She drank the blood of the saints of God, and became intoxicated thereby; and in drunken fury she shed their blood in a wholesale manner.

Reading—Rev. 17: 1-9.

Saturday.

And these shall make war with the Lamb; and the Lamb shall overcome them; for he is Lord of lords and King of kings.—Rev. 17: 14.

What a relief and joy it is to know that, however long and dreadful the conflict between good and evil may be, the end will be final and complete victory for Christ and his church.

Reading—Rev. 17: 10-18.

Sunday.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—Rev. 18: 4.

God has his own people even among the most apostate churches; but their danger is great. Their only sure safety is to "come out from among them."

Reading—Rev. 18: 1-13.

Prayer Meeting Topic.

December 25.

AND SO WE CAME TO ROME. (Acts 28: 14.)

W. Waterman.

"Paul purposed in the spirit . . . to go to Jerusalem, saying, After I have been there, I must also see Rome" (Acts 19: 21). How did Paul and his party get to Rome? First, they got to Rome

With Great Difficulty.

Paul's decision to go to Rome was made three years since—and although almost immediately after his decision he began his journey to Rome, via Jerusalem, he is only now arriving there. The three years had been full of threat of danger, of imprisonment, of shipwreck and hardship, and of making misgivings. Now with a certain relief Paul and his party disembark at Puteoli, the great seaport of Rome. They were relieved, because here they found an outpost of the church at Rome, because its brethren were friendly, and most of all because these brethren were able to get in touch with the Roman brethren and warn them of Paul's date of arrival. How relieved the party was can be seen in Luke's sigh of relief, "and so we came to [our towards] Rome"; which was as much as saying "Rome at last!" Secondly, they came

With Certain Misgivings.

Paul was as human as we. But when at length he saw that his entry into Rome was to be in a way congenial to his feelings, he "took courage." The words imply a previous tendency to anxiety and fear. Paul had undoubtedly been anxious about how would a many powerful Jewish synagogues receive him? would his innocence be any protection against the emperor to whom he had appealed for justice, and who, as he was told, was developing into a monster of cruelty? would his brethren, to whom he had written so tenderly, be ashamed of his bonds, or afraid to associate with him?

Thirdly, Paul, together with his party, came to Rome

With Thanksgiving.

Their journey lay through historically wonderful country, but Luke makes no mention of the scenery or the monuments around. He mentions, however, two sights that gladdened all their hearts: a band of Christians waiting to welcome them at the market of Appius, over forty miles out of Rome, and another party at the Three Tavernas, over thirty miles out, "whom when Paul saw he thanked God and took courage." Here were some who looked not on the bonds, but on the spiritual commission of the Lord, on the inner worth of the man, on his ability to give treasure unto life eternal. Paul's entry into Rome was a chance in the eyes of most who saw him on that road, but to this party of saints it was a mighty triumph that held all the bells and horns of heaven.

Last of all, Paul and his fellow-travellers enter

With Encouragement.

"When Paul saw the Christians he became a great lion again, full of courage, every fibre stirred, his whole soul toned to the noblest strain." In we use our knowledge of the power of human interest, of human appreciation, and of human dependence, to awaken the heart of man? "We need human associations, human offerings, and fellowships, kind speeches, terms of recognition, letters that make the house bright and warm."

"And so we came to Rome"—in chains, in keeping for judgment—yes, but with a hired house of our own in which we could preach the kind of message with at least one man for an audience all day and all night long—the soldier to whom we were chained. When Caesar tied us to his household guards, we saw to it that we tied them to Christ, and so, because of our chains, "they of Caesar's household salute you."

TOPIC FOR JANUARY 2.—THE BEATITUDES.
—Matt. 5: 1-11.

Our Young People.

Conducted by Leslie C. McCallum, M.A.

THE BIBLE AND THE SUNDAY SCHOOL.

Nothing can take the place of the Bible in the worship service of the Bible School. The opening exercises of our Bible Schools should be full of messages from God's word, just as the teaching period depends upon the written word.

In all our work the Bible must be kept central for there are so many ways in which it is vital to our well-being.

1. It **informs the Mind.** No matter what may be the mental ability of the seeker after truth, when he turns to the Bible he can say, "The entrance of thy word giveth light." Within its pages the searcher after truth finds satisfaction, for its information concerning God, man, and the eternal verities cannot be denied.

2. It **feeds the Soul.** Not only does the truth of the Bible grip the intellect, but it nurtures the soul. In both private and public devotions the soul's supreme desires are met by the Holy Scriptures, as by no other writings.

3. It **helps in Times of Temptation.** "Thy word have I hid in my heart that I might not sin against thee." It is wise to remind ourselves that Jesus, in his wilderness warfare, met every temptation with the sword of the Spirit. Often a verse or a phrase of the Bible in the church or Bible School service has been the light that brought into a soul the radiance divine.

4. It **comforts in Sorrow.** In times of deep distress and sorrow the heart instinctively turns for comfort and solace to the pages of God's word. Many a pain has been as balm to an aching heart. The assuring words of the great Shepherd of the sheep, "let not your hearts be troubled; ye believe in God, believe also in me," "My peace I leave with you," was as the balm of Gilead to the despondent, sorrowing disciples of the long ago. Earth has no sorrows that he can not heal.

5. It **strengthens Faith.** The "faith of our fathers living still in spite of dungeon, fire and sword," is the faith which draws its life from the unfailing fountains of God's word. Faith roots itself in the facts of God's eternal truth. The promises, like the Promiser, are the same yesterday, to-day and forever. Nothing else is able to satisfy the demands of a living faith.

6. It **brings Courage.** No part of a Bible School programme brings more courage than does great truth from the Bible. The living word of God in the human heart is the great, unexplainable dynamic in character and conduct. It drove John Bunyan from a life of carelessness to a life of faithful service to Jesus Christ even though it meant long years of hard imprisonment.

Johnson, Patterson, Paton, and scores of others, to the benighted races of far-away lands to live, and if need be, to die for Jesus Christ.

It is the same power that enables many an unknown sinner of Jesus Christ to face courageously the common round of daily duty and to achieve a life of holy living.

It guides to holy living. The Bible truths that reach our hearts, winning our love and loyalty to Jesus Christ, lead us into the holy of holies, where we may think his thoughts after him, and then, as our souls are purified by his holiness and power and presence, he leads us onwards and upwards. Not even a primary child can come out of a real helpful worship service without wanting to be better, to speak more kindly, and to live more unselfishly. That service is a failure which does not inspire a wish to be genuinely good.

It's a good safe rule to solemnly in every place as if you meant to spend your life there, never omitting an opportunity of doing a kindness, speaking a true word or making a friend.—Rushkin.

EAST IPSWICH BIBLE SCHOOL, QLD.

The Bible School anniversary of the East Ipswich church was followed by a concert and prize distribution. A big choir of children, under the leadership of Mr. T. S. Westwood, sang a number of special hymns, and musical numbers were given by others. Mr. R. R. Gerrard, the superintendent of the school, presided. Miss Myrtle Blisson presented the annual report, which showed that there were 121 scholars on the roll and 18 teachers. The average attendance was 80 per cent. The kindergarten with a membership of 57 was under the control of seven teachers. Four scholars had joined the teaching staff, and it was also found necessary to secure the help of three members of the church as teachers. As a result of a competition held in the school 13 names were added to the roll.

Mr. H. D. Priestley, the evangelist, expressed gratification at the school's progress. Mrs. T. Daek, who recently resigned from the leadership of the senior girls' Bible class, after five and a half years' service, was given tokens of esteem both by the officers and teachers of the school, and the members of the girls' class.

At the annual meeting Mr. Gerrard was elected to the position of superintendent, and Miss Blisson secretary. It has been decided to hold bi-monthly teachers' meetings at the school. At these functions tea will be taken and problems of the work discussed. Lectures of Bible School topics will also be arranged. The last Sunday in November saw a very fine attendance at Bible School.

VICTORIAN SUMMER CAMP CONFERENCE.

The Young People's Summer Camp Conference which is being arranged by the Victorian Bible School and Young People's Department promises well. Applications have been received both from country and suburban churches, and a fine body of young people will meet at Geelong on Wednesday, December 26.

The following are the names of those who will be helping as teachers in this year's camp—Mrs. D. Wakeley; Miss Perry; Mr. A. G. Saunders, B.A.; Mr. H. J. Patterson, M.A.; Mr. Geo. Hughes; Mr. D. Wakeley, and the secretary.

Miss Ada Jermyn and Miss Melzenthien, of the College of the Bible, has promised to look after the dining-room, and all who were present at Ballarat last year know just what this means.

Mr. Geo. Hughes, our genial song-leader and physical instructor, informs us that he has secured tunes for all the songs in our camp song book, and is quite prepared to teach them to all.

If you are coming to the conference kindly let us have your application form just as soon as possible that we may make adequate preparation for all.—Leslie C. McCallum, 10 Kyarra-rd., Glen Iris, S.E.

HOW ALCOHOL IS BORN.

Amid rotting grains and rotting fruits alcohol has birth. No wonder if his work always shows the traces of his origin.

Out of barley, rot of corn,
That's where alcohol is born.
To his rotten nature true
To rot is all that he can do,
Fotten men and rotting boys;
Fotten boys and rotten joys;
Fotten fame and reputation;
Fotten politics in the nation;
Fotten ballots, rotten laws;
Fartles with a rotten cause;
Nursed on Nature's rotting juices,
Hot is all that he produces!

—Selected.

Foreign Missions.

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

MISSIONARY JOTTINGS.

Bro. Willie Boy has decided to return to Oka by the next steamer, which leaves about Jan. 29, 1929. His visit has been a blessing to him and those who have met our first New Hebrides Christian to visit Australia.

Bro. Mackie reports that Willie Boy made his maiden speech at the Birlington, Vic. Christian Endeavor meeting. The Endeavorers were entertaining their Methodist friends, and Willie Boy thanked them for their welcome to him, and at the same time welcomed the Methodist young people. It was a surprise to all, and they cheered him heartily.

Dr. Kilmier is at present acting as locum tenens for Dr. Mallin, at Hamley Bridge, South Australia.

Bro. F. Mackie, who had to return home hurriedly from South Australia on account of the illness of his sister and father and sister-in-law, reports that his sister-in-law has died. We are sure that our brother has the sympathy of all in the bereavement that has come to his family, and we rejoice in renewed health of his father and sister.

Our Indian missionaries all report abundant rains on their stations. Their wells have been much benefited. At Sirigonda they will likely now have completed their pumping machinery conveying the water from the well to the buildings on the compound, which will mean a great saving of labor, especially to Miss Cameron and her staff.

The Tasmanian F.M. Secretary, Bro. J. C. D. Green, will be absent from Hobart from Dec. 11 to Jan. 2. For that period all correspondence usually addressed to Bro. Green should be sent to Bro. L. Johnston, the Tasmanian F.M. President, whose address is 69 Guilford-st., Hobart. Bro. Green is visiting Sydney, where his address will be 49 Simpson-st., Auburn.

CHILDREN'S DAY CONTRIBUTIONS, 1928.

We have received the following amounts for the Children's Day offering:

N.S.W.—Horby, 41; N. Manburra, 15; Wages J.C.E., 10.3; Mermon, 12.5; Lidcombe, 44.10; Balladoran, 10.6; Canley Vale, 13.6.6; Granville, 11.12; Gulgandra, 41; Tempe, 426; a total of 441.9.3. In addition to these amounts, New South Wales reports having received for 1927: Rockdale, 41.15.9; and Gulgandra, 42.13.1.

S.A.—Tandby Bay, 41.6.6; Cheltenham, 17.17; Owen, 43; York J.C.E., 10; P. Pirie, 8.9; a total of 112.2.3.

Qld.—Ma Ma Creek, 43.3; Bundamba, 43.16.6; Rosewood, 11.1; Silverdale, 18; Chinchilla, 8; Wombu Creek, 13.10; Sixten Mile, 16.2; Marburg, 41; Individuals, 41.10; a total of 412.16.5.

Tas.—Sulphur Creek, 12; Dromedary, 10; Greystown, 12.6; Relicville, 43.11.6; Sulphona, 15.1; Tunnel Bay, 43.16; Dover, 41.11.10; a total of 115.2.5.

VICTORIAN F.M. ACKNOWLEDGMENTS.

July 1 to Nov. 20, 1928.

Churches.—Basswater, 41; Bayswater Id. week, 15; Mont Albert, 43; Moreland, 14, week, 41.10.5.

Hospitals.—Footscray S.C.E.S., 43; Footscray K.S.P., 42; Church, Preston & Auxiliaries, 41.13.4; Oakleigh B.S., 45.5; Thornbury P.B.P., 45; Coburg B.S., 41.9; South Melbourne P.B.P., 45; Malvern K.S.P., 41.11.1; Footscray P.B.P., 45; Moreland Y.P.S.C.E., 45; North Richmond J.C.E., 42.12; Irgoon-st. Y.P., 41.10.5.

Dayles Envelopes.—Church, Lygon-st., 41.5.7; Church, Swanston-st., 45.15.3; Handa, 41, 10.7; Fitzroy, 6; Castlemaine, 41.8.4; Colac, 41.1; Kaniva, 41.12; St. Arnaud, 4.2; North Mel-

bourne, 16.3; Bendigo, 41.9.10; Boort, 19.7; Ascot Vale, 41.8.4; Parkdale, 43.3.8; South Richmond, 41.5.10; Pyramid Hill, 11.7; South Yarra, 42.7.11; North Williamstown, 41.11.6; Box Hill, 42.11.8; Newmarket, 42; Dandenong, 19.6; St. Kilda, 7.6.

Members.—Mr. R. Gelbick, 45; "A Friend of Indian Babies," 42; Mr. J. E. Shipway, 41; Mr. J. Hoovey, 45; Mr. Haun, 5; Mrs. Winch, 10; Mr. A. Couper, 9.6; Mr. Wigney, 10; Member of Ascot Vale, 41; Mr. and Mrs. Sampson, 42; Mr. F. Martin, 42.2; Mr. A. Burden, 6.6; Mr. Goodwill, 8; Mrs. Dawson, 2.6; Mrs. Brecht, 10; Mrs. Wambam, 5; Mrs. Boll, 10; Mrs. Vipond, 10; Mr. R. C. Edwards, 410; Mr. B. Clydesdale, 41.1; Miss Metzenhain, 41; Miss L. Barrett, 41; "Oakleigh," 45; Mr. Schultz, 45; Miss Jennings, 42; Mr. Basumussen, 42.10; Mr. G. Gollings, 41; Miss L. Bennis, 45; Mr. E. Parsons, 43.6.6; Women's Mission Band, 435.19.4.

Miscellaneous.—League of Joy (China Hospital), 41.11.9; Church, Brim and Wilbur, Exeter's Motor, 41; Doncaster Triangle Club, 41.5; Young Worshipers' League, 4.6; Northcote Y.P.S.C.E. (A.O.), 12.6; East New B.S. (C.C.), 43.13.7; Cheltenham J.C.E., 43; Moreland J.C.E., 5; Grosco Co's. Dividend, 45; Victorian Sisters, per Mrs. E. Zellus, for Bible-women, 425; Hawthorn P.B.P. (Christians' Treat), 11; Kaniva Boys' Kant Class, 13.6; Hampton Women's Mission Band, 41; "Friend of Indian Babies," 42; Maryborough U.S., 45.9.2; Girls' Class, Thornbury, 10; North Carlton, 10; Ballarat J.C.E., 5; Ballarat Y.P.S.C.E., 41.

Orphans.—North Carlton B.S., 46; Prahran P.B.P., 41; Prahran Girls' Bible Class, 41.10.7; Church, Brighton, 41; Bendigo U.S., 46; Drummondra Kinders, 41.8.6; Box Hill Kinders, 41; Little Kinder's Friend, 46; Ascot Vale Kinders, 41.19.5; Emerald B.S., 41.10.2; Camberwell Mission Band, 41.11; Miss Garland, 41.10.5; Prahran Girls' B.C., 41.10; Castlemaine U.S., 41.

THE PEOPLE OF NEW HEBRIDES.

The people of the New Hebrides are very honest. They sleep with their doors unlocked. A farmer after having sold his produce, will often leave the money on the doorstep, and when returning two or three hours later will find it still there. Should a native find a three-penny bit, he will put a stick in the ground and place the threepence on top for the owner to get it.

The natives of the islands know nothing of hygiene, although they are a clean people, and will not learn. A man is buried two hours after death. The body is wrapped in a burying cloth and covered with flowers, and even a small child when wrapped makes a big bundle.

Many traders look down on the natives, but in the missionary's view they are a superior people. Some are students of history; one was even reading Josephus' history of the Jews. When given a book they ask, "Is it true?" and the book they like best of all is the Bible. The people are longing for religion, but they want the Bible religion. When they become Christians they have something to live for.

Spanish influenza carried off 860 people, but only 20 of the Christians died. They have a hope and desire to live, but the heathen, having no hope, just lie down and die.

It is considered by the missionary good for the natives to work for make them responsible. Besides working on the plantations, they build bridges and make roads. Some of our roads now are wide enough for two or three carts to pass.

One great need is a doctor. The money and the motor car are ready, but no doctor has responded. The white residents have promised to help the natives support a medical mission-

ary. At present it is 70 miles to the nearest doctor, and he is French, with methods different from ours.

There are from 20 to 21 whites on the island. Mr. Purdie and his family are the only white members of the Church of Christ.

Surely it is our duty as lovers of the Lord Jesus to help forward this work as much as we possibly can.—F. Mackie in "Missionary Bulletin."

Offerings for Foreign Missions

from Victorian Churches and Members

will be thankfully received by

J. E. ALAN, Sec. 51 Watt-st., Box Hill.

Phone: Box Hill 452.

COMING EVENT.

DECEMBER 16.—Malvern-Caulfield Church. The Tenth Anniversary of the opening of this building. Morning, Mr. L. C. McCullum, organist; evening, Mr. A. Anderson. Special bright afternoon service. Elocutionist, Miss Elsie Preston; violinist, Mr. Roy Arnett; quartette, The Stonington Male Quartette Party; soloist, Mr. Val Wolf; speaker, Mr. T. Scambler. All old friends invited. Luncheon and tea provided.

SWANSTON ST. CHURCH OF CHRIST.

Geo. E. Moore, M.A., D.D., Minister.

CHRISTMAS SERVICE, SUNDAY, DEC. 16.

Selections from Handel's "Messiah"

— and —

Darby's "First Christmas."

Soloists:

Miss Bessie Martin, Soprano; Mrs. F. L. Mitchell, contralto; Mr. E. Middleton, tenor; Mr. T. Thompson, Bass.

Organist, Mr. J. Harold Barrett. Organist, Mr. G. H. Mitchell. Conductor, Mr. Ernest Tippitt.

LYGON ST. CAMLTON, CHURCH OF CHRIST.

Special Music on

CHRISTMAS SUNDAY, DECEMBER 23, at 7 p.m.

Sacred Cantata, "Bethlehem,"

by J. H. Maunder.

Conductor, Mr. N. A. Haldou. Organist, Miss M. E. Pittman, L.Mus.A.

Soloists:

Soprano, Miss Hilma Klekens; Tenor, Mr. Colin Dalby; Baritone, Mr. W. Arlaster; Bass, Mr. Muir Reid.

Precher, Mr. A. G. Saunders, B.A.

VICTORIAN DEPT. OF SOCIAL SERVICE.

Employment. Boys and domestics for city and country. Good women can be placed in the country. Woman wanted as cook and wash-up for seaside from end of this month for eight weeks. £2 weekly.

Unemployment.—Good men waiting, the odd job appreciated.

House (1 rooms and kitchen), with free electric light and milk, in return for board for respectable young man.

Christmas Relief (Special).—T.A.W.S. 41; W. & C.G. 107. Funds urgently needed.

Secretary, Will H. Clay, 49 Elizabeth-st., Melbourne, Ct.

The Women's Auxiliary gratefully acknowledges the receipt of parcels from Fitzroy, 1; Hawthorn, 1; General Dorcas Society, 2; J.C.E. Essendon, 1; Mrs. F. McDonald, 1; Ivanhoe, 1; Ormond, 1; Montrose, 1; Woorinen, 1; Somersville, 1; South Yarra, 1; Mentone, 1; E. Mackerrill, 1; Parkdale M.B., 1; Doncaster, 2; Cheltenham, 1; Gardiner, 1; Ararat, 1; Carnegie, 1. The Sunshine Committee of the Christian Endeavor United Societies forwarded groceries to the value of about £10. Many thanks to all.—Mrs. D. Allen, Secretary.

UPWEY, DANDENONG RANGES.

Spend a Holiday at this delightful spot. "Hillcrest," comfortable furnished cottage; electric light; large grounds. Miss Pittman, "Brentwood," Hampton-st., Hampton, N.6173.

Here and There.

Our next issue will be the closing one for the year. This follows our usual custom and permits the Austral staff to have the benefit of the holiday season.

On Monday morning we received the following telegram from Queensland: "Stormy weather, big meetings at Stockhampton; six further conversions—Arnold."

The sisters of the Victorian General Deacons Committee will hold their usual monthly meeting in the Swanston-st. lecture hall, on Wednesday next, Dec. 19, from 10.30 a.m. till 1 p.m. All sisters are invited to attend.

There were very fine meetings when Bro. Chas. H. Hunt commenced his ministry with Gottesloe church, W.A., on Dec. 2; 90 broke bread, and 117 were present at the gospel service. There were two confessions—a young man from the kappa Club, and a young woman. A welcome social was held on Dec. 3.

The Industrial Peace Conference is regarded as very successful. The representatives of employers and employees delivered "outspoken but friendly" speeches. Newspaper reports make it clear that there was a sincere desire for a better spirit and an understanding of one another's position. It will be a great day for Australia when a spirit of co-operation takes the place of distrust and suspicion. For the joyful signs we can all be thankful. Future gatherings will be watched with great interest.

A sister asks: "Is it unscriptural to use other than unleavened bread at the Lord's Supper?" We dare not say it is wrong to use leavened bread. It is, of course, certain that at Passover time the Jews did not use leavened bread, and so, at the original institution of the Supper, unleavened bread was partaken of. Most of our churches use unleavened bread. The Jewish passover cakes (matzohs) are easily procurable, and keep well. They seem to us to be the most suitable for use at the Lord's table.

All classes of the community have been profoundly affected by the news of the serious illness of His Majesty the King. The bold which King George and the royal family have on the affections of the people has been abundantly demonstrated in the eagerness for news and the interest displayed in the bulletins issued. Christians will continue to pray that the skill of the physicians and the care of the nurses may be blessed of God, and that King George may be spared for many years to rule over a peaceful Empire and a happy people.

At a meeting of the Council of the Victorian Prohibition League held recently, the resignation of the Hon. W. F. Binnyson as a member of the field staff was received. Mr. Finlayson, who is absent in New Zealand assisting in the poll over there, has recently undertaken an important staff appointment with the league in South Australia. The resignation was accepted with regret, and a resolution, placing on record the appreciation of the league for the many and valued services rendered to the cause in this State by Mr. Finlayson, was passed.

From a humble Christian reader we have received a letter urging us to keep to the "old path," and objecting to the "new-fangled ideas" regarding water-heaters for baptistries. He pleads for "pure cold water" and an administration of baptism "free from all modern inventions." Our brother, and indeed all of us, must remember that where the Lord has not bound us we can hardly bind one another. Some people object to baptistries altogether. Some have even so wished to imitate the Lord that they arranged for a baptism in the Jordan, or in water from the Jordan. When a pentecost has ever really obeyed the command to "be baptized" that must suffice for us. We may confidently have our opinions about other matters, but cannot legislate.

A film on prohibition is being prepared based upon Prof. Irving Fishers' book "Prohibition is its Worst." It will cost about £125,000, and will be in two versions, one for meetings where the time is limited to one hour. The film represents a story with a plot, love and an entertainment element with which prohibition education is mingled, a good clean story portraying the prohibition situation today. It will be produced by one of the largest motion-picture corporations in America. It is expected that this film will be the very best that has ever been screened on the temperance question, and the producers think that it will mark a new epoch in education through the film.

On the matter of liquor advertisements on railway bridges in Victoria, the "Clarion Call" speaks as follows: "In September a representative deputation was arranged by the league in connection with liquor advertisements on railway bridges. The Railways Commissioner, Mr. Clapp, then gave assurances that other types of advertising would be sought. It is gratifying to find that already the promise of the Commissioner is being fulfilled, and that other advertisers are securing space on these bridges. It is somewhat disappointing to hear of new liquor advertisements being placed on bridge advertisements. This may be explained by certain leases being still current. The league expects to find Mr. Clapp as good as his word once the existing leases have run out."

After four years of service, Bro. W. H. Allen has resigned his work at Whittier, California, U.S.A. He has accepted a call to labor with the Southern Pasadena church. In a private letter Bro. Allen writes: "You will note that we are moving to South Pasadena, only fourteen miles away from Whittier and nearer the city limits of Los Angeles. This will make it more convenient for our friends who may care to run out from Australia to visit us. Aren't you glad to see a difference in the difference between our churches as regards courtesy and culture, in political campaigns? Regards to the Australian brotherhood—especially to Dr. Burnham and wife for they belong now, do they not?"

The Melbourne City Mission is making a special Christmas appeal. The mission is desirous of meeting the Christmas need of 2,500 children, 1,000 women and 1,000 men during the approaching festive season, and gifts of toys, clothes, groceries, meat and fruit, etc., for distribution amongst them will be greatly appreciated. The Christmas follows an exceptionally hard winter and a year of overwork and industrial strikes. A year in which workers and leaders have been drawn upon to the point of exhaustion. The result is that the general account (from which all overhead expenses have to come), and the relief fund (from which no expenses are deducted), are both overdrawn, and will only urgent and extreme cases can be helped. Donations in goods may be forwarded to Mr. J. Dumatius, superintendent and general secretary, 280 Exhibition-st., G.I.

Perhaps the greatest difficulty pertaining to the Christian missionary to the Jews (says the "London Christian") is the one of retelling the "Ligion that the Jew has suffered mostly from a charge that the Jew who profess to be Christian. The Jew does not understand, neither will he be persuaded of the difference between various forms of Christianity. He only knows that the people who have treated him badly have called themselves "Christian." Very often the first kind word from an outsider ever heard by a Jew is the greeting of a missionary, and by a Jew who is amazed that the Christian is willing to show him a kindness. Until the Jew generally has obtained a more kindly opinion of Christianity, the results of missions to the Jews, and especially in foreign countries, must of

necessity be seriously hindered. These facts impressed more than ever the members of the recent Summer School of Church Missions to Jews, at Swanwick; a resolution was passed endorsing the finding of the International Missionary Conference, held at Warsaw in 1927, declaring the Jews a race of injustice and the usage of Jews on the part of professedly Christian people, and urging leaders in the Church of England to identify that church with such a protest against injustice to Jews.

Under the heading of "Sydney Topics" the Melbourne "Age" Dec. 7 contained the following interesting paragraph: "Rotarians, Y.M.C.A. committee men, and others, who keep an eye on humanity and endeavor to direct people into higher thought and good citizenship are not the only folk in the world engaged in uplift, though they get more publicity. The other day a well-known criminal lawyer astonished a judge sitting in the Equity Court with a casual remark, 'Oh, that £500 was a loan I made to the husband of a teacher at my Sunday School. They were pushed and I lent them the money,' he said. The judge leaned over the bench with his eyes wide open, the barister nearly dropped his brief, the judge's associate stopped muttering his nails. 'Do you mean when you used to go to Sunday School?' asked the judge softly, with a sort of longing for the far-off days in his eyes. 'No, your Honor. Up till a while ago I conducted a Sunday School at Durraner Bay. I was also the organist. I had a school of 150 children.' There was a sort of 'Well, well, one never knows' feeling in the atmosphere, but the lawyer, who is never seen without a cherubic smile on his fresh face, and a coronation in the lapel of his coat, intimated that time was now precious for the court to set out on a new study of psychology. Mr. Ernie Abigail is true to the traditions of a family noted for its piety, and as the name 'Abigail' means 'a father who rejoiceth' there is no need to wonder why, from the Lord's table of the city, he should find rebasation in doing good for little children. Another striking instance of a city man taking an interest in Sunday Schools was that of Mr. Wally Weekes, a well-known publican, and at one time a familiar figure in the boxing arena. In private life he is kind at heart in the best part of the seaside, where churches are at war. But he took an interest in the children of the place, and built and furnished a Sunday School, and then invited the church people to come and take charge of it, which they did gladly. In this community we could do with a few more Ernie Abigails and Wally Weekes's, with their Sunday Schools, Jimmy McGowan, our first Labor Premier, was a Sunday School superintendent for more than thirty years."

ADDRESSES.

R. A. Banks (preacher Drummond church, Vic.), 3 Drummond-avenue, West Geelong.

W. Dealy (secretary Gawler church, S.A.),—Gawler (S.A.).

C. H. Hunt (preacher Gottesloe church, W.A.),—9 Irvine-st., Gottesloe, W.A.

W. H. Nightingale (preacher Bassendun church, W.A.),—Dunholme-st., Bassendun.

E. J. Paterson (preacher Miffling East and Abigail, W.A.),—9 Jenkins-avenue, Myrtle Bank.

O. Sutton (preacher Auburn church, N.S.W.),—The Manse, 51 Park-st., Auburn. Phone UX 7777.

T. G. H. Westwood (preacher Lidcombe church),—11 Vaughan-st., Lidcombe, N.S.W.

WANTED.

Boys of Pralran church, 12 to 14 years of age, wish to play cricket with boys of other churches, and would be glad to arrange matches. Communicate with J. Thornton, 10 Fern-avenue, Windsor.

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In the M.C.I.O.E. competitions held in Manchester Unity Hall, Melbourne, Miss D. Wright, who last year won the L.L.C.M. with honors, obtained the gold medal for first place in the piano section, 17 years and under, against 26 competitors. Miss Wright rendered Liszt's Liebestraume, and was awarded the adjudicator 90 per cent.

The most rapid results I have ever had are those obtained by Miss W. Williams, who came with absolutely no knowledge of music on September 10, 1927, and commenced learning the notes. So swift was her progress that the following May, 1928, she passed University Grade VI with 76 per cent, and the following September Grade V, with credit, 78 per cent (receiving a very creditable report from the examiners), and Grade IV theory with honors—all this within twelve months' teaching.

Miss Williams last May obtained honors in the final grade of the University under Messrs. Homewood and Heinze. The examiners' report read as follows:—"Heaven.—Some excellent changes of mood and expression. Back.—Good part playing and phrase formation. Octave Study.—Some excellent work shown; there is still room for refinement of tone and detail in conjunction with your already acquired clarity of technical definition. Mendelssohn's Scherzo, E minor.—It marks out of 12. Ear tests full marks. Gaudin's has absolute pitch.

At the London College Annual Demonstration held in the Melbourne Town Hall, Miss Williams played the above Scherzo very successfully before a crowded hall. Miss Williams, who started with me six years ago as a beginner, has passed in that time nine exams—seven with honors, including Grade II, and I, University. Senior T.C.M., and A.L.C.M. with 90 per cent, (second highest in Victoria). She is now proceeding to study for the L. Mus. A. (University). For some time now Miss Williams has herself been teaching in the Ringwood district, and shows an admirable union of the academic and the practical.

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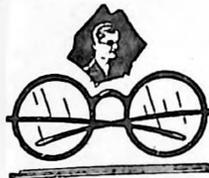


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6. Plans were authorised for the holding of a mission and the opening of a new school, Warracknabeal. On Nov. 16 the ladies held their annual fair. The visit of Bro. Gale has been an inspiration to the teachers' tea and conference on Nov. 27 he gave helpful addresses. In addition to the preacher, Bro. J. Earl and H. Jones have given interesting messages. On Sunday evening Bro. G. J. Andrews preached to a good congregation on "The Great Re-Maker." Sister Gwathney sang a solo. Two men decided for Christ.

St. Kilda.—The J.C.E. had a pleasant picnic on Dec. 1. Bro. Brown, a K.S.P. member, spoke at the morning meeting on Dec. 2, and Bro. Andrew at the evening service. All meetings are well attended. The K.S.P. held its annual meeting on Dec. 3, with election of officers. The club has had a very successful year. Bro. Chadwick, of Lygon-st., spoke on morning of Dec. 5. Bro. Andrew preached at night. Sister D. Brooks was soloist.

Warranahool.—Meetings are well attended. The church has enjoyed the fellowship of Bro. and Sister Duff, from Launceston, Tas. The S.S. recently paid a visit to the new children's ward in the district hospital. Fruit and flowers were taken to the patients. Last Sunday the prize and certificates won by scholars in the S.S. examinations were presented. At night Bro. Viney addressed a good meeting on "Is It Well?"

Geelong.—Meetings are well attended, but much sickness prevents many numbers. Bro. de la Rue (Clifton) spoke on "If Christ Came Today, What?" Last Sunday the subject was "Remove the Stumbling Block." A sister was welcomed into fellowship at the morning service. Mr. A. Sageman was the soloist at night. Good progress is being made with the tennis court. Bro. Mackay and Willie Hoy visited on Thursday, and many enjoyed the fellowship together.

Brim.—Five meetings have been held during the past two weeks. Bro. R. G. McPherson spoke on Sunday evening, Nov. 18; after a very able address one young man made the good confession; he was baptised on Dec. 2. The same Missionary Society occupied the pulpit on Nov. 25, in the evening, in the interests of his work. A good number of members were present. On Dec. 2 the Home Mission offering amounted to £21. Bro. Earl spoke in the afternoon and Bro. Searle at night.

Brighton.—Last Sunday evening a young man was baptised. This followed the evening service, at which Bro. Forbes spoke on "The Distinctive Policy of the Churches of Christ." On Saturday afternoon the senior and Junior societies of C.E. joined with other societies in the district and gave the children of the Melbourne Orphanage a picnic and concert in the evening. Our societies contributed a large part of the programme. The Bible School is doing well in the Haramat Hall (approx); nearly £100 has been subscribed to date.

Box Hill.—Splendid meetings and good attendance at all services on Sunday. Dr. Kemp spoke in the morning and J. E. Allan at night, when five were immersed. In the afternoon a large group of folk to scholars on his Foreign Mission work. Willie in was also present. The children's offering amounted to £8 8s. A thanksgiving service was held on Dec. 5, when suitable presents were made to the missionary, A. G. Saunders; choir-leader, E. Hammond, and organist, B. E. Ward, for services in the recent mission.

Swan Hill.—The triangle club has gone into recess for the next six months. The ladies' club handed £75 to the church treasurer as the result of the annual garden fete, making a total contribution of £100 for the current year. Presentations have been made by the sisters to Mr. Geo. Walker and Mrs. Judd as tokens of love and appreciation of special services. The three Sister Workers is commended to leave Swan Hill. She will be greatly missed in church work. Home Mission offering to date is over £11.

Windour.—The annual business meeting of the church on Nov. 21 was well attended. Be-

ports showed that progress had been made in all departments under the guidance of Bro. Ball, who was assisted by Bro. Sandell for three months. The church expressed thanks to Bro. and Sister Ball for their work, and asked them to continue for another year. Officers elected: Deacons, Iren, Elmer and Henry; stewards, Messrs. Sisters Hall and Gale; Treasurer, deacons, Bro. Buckingham; secretary, Bro. Swinson; asst. secretary, Bro. Smith; organist, Sister Bennett.

Carlton (Lygon-st.).—On morning of Dec. 9 A. G. Saunders spoke on Thess. 2, while at the same service questions sent in were answered. The questions were many and various in nature. Interest was shown in the answers. A good anthem was rendered by the choir, Bro. Colin Dalby taking the solo. During the week the Dorcas society farwelcomed Mrs. Bagley, presenting her with an umbrella. The Junior department of the Bible School held a successful "scrap party," the children making Christmas scrap-looks for the Social Service Department.

Horsham.—Meetings are splendidly attended. On Nov. 25 Bro. Iren, Emulis preached at both services, and also at Pimpulilo and Haven. Bro. Sockle's talk on Dec. 2 was greatly appreciated, and all received an inspiring impression of his New Hebrides work. Last Lord's day Bro. Bardwell, of Northcote, presided at the breaking of bread. In the evening Bro. Payne gave an interesting address on "My Favorite Bible Character," as chosen previously by the members on prepared slips. Sister Abernethy and Bro. Hugh Fulton each suffered the loss of a loved one through death. The sympathy of the church is extended.

North Richmond.—On morning of Dec. 2 Bro. Bird, of Collingwood, exhorted with power. In the evening the Phi Ieta Pi club celebrated its anniversary. The Phi Ieta Pi choir, under the leadership of Bro. C. Hall, rendered fine singing, and two members read the Scriptures. The meeting was presided over by Mrs. M. Killey. Bro. B. Bolduan gave a powerful address on "Womanhood" to a fine gathering. Bro. broke bread for the day. On Dec. 9 Bro. Wynn from India, gave a beautiful morning address at the Bible Class in the afternoon, and delivered a powerful message at the gospel service. All auxiliaries are progressing favorably. The recent sale of work will realise approximately £50 to the building fund. Thanks are due to the organisers, Miss D. Campbell and Bro. C. Hall.

New South Wales.

Chatswood.—On morning of Dec. 9 Bro. Viney, of the Presbyterian church, spoke. Bro. Whelan's message on "The Church of Christ" at gospel service was full of power. Bro. and Sister Beg. Hayward rendered a duet and Miss Nancy Marley sang a solo.

Tarre.—A happy time was spent on Thursday evening, Dec. 6, when the church welcomed Bro. V. C. Stafford. Bro. E. J. Saxby preached, and voiced the best wishes of the members. Bro. W. G. Hopper and P. G. Saxby also spoke on behalf of the church and school. Preacher and church look forward to happy services.

Rockdale.—There were splendid meetings all day on Dec. 9. "Fathers' Day" services were held. Bro. Alcorn addressed the church on "The Fatherhood of God." There were received "The Fatherhood of God." A gospel meeting Bro. Alcorn gave an appealing message on "The Father's Love." Bro. J. Clark and Sister Hilda Clark rendered a splendid duet, and Sister Clark a helpful solo.

Bankstown.—On Dec. 2 the Bible School anniversary proved a great success. Bro. Alcorn addressed the church on "Christian Service," and Sister Alcorn spoke in the afternoon on "A Brother's Love." The children sang beautifully under Sister Warren. Bro. Way addressed the night meeting on "Iron." The building was well filled afternoon and evening. The concert and distribution of prizes were held on the following Wednesday under direction of Bro. and Sister Egar.

Enmore.—On Sunday, Dec. 2, Bro. Martin was invited from Pittsburg, U.S.A. Visitors included Mrs. Hodgell, of Norwood, S.A.; Bro. and

Sister Beg. Hayward; and Bro. and Sister Knapp, of Nelson, N.Z. H.M. offering was over £164. £31 ahead of last year's final total. Great service at night, when Bro. Paternoster answered a number of questions. Mrs. Hindle and Dr. and Mrs. Saxby have left on a visit to England, and Mrs. Faraday has gone to Brisbane to reside. Bro. Chappell, Conference President, spoke on morning of Dec. 9. At night Bro. Paternoster preached on "Why Necessary for Jesus to Come?" H.M. offering reached £170. During the year the church has raised and spent over £113 in relief work, and has given out hundreds of garments. In this the Dorcas Society has greatly assisted.

DEATHS.

BEER.—On December 6, at Pinnacle-rd., Orange, N.S.W., suddenly, Donald, darling little son of Bert and Hazel Beer, and grandson of Arthur and P. E. Morphett, of S.A., aged 2 years and 10 months. Result of accident.

God needed one more angel child
Amidst his shining band,
And so he lent with loving smile
To clasp our darling's hand.

BIRD.—On Sept. 7, 1928, at 16 McLester-st., Victoria Park, V.A., Carrie, the beloved wife of Edwin Bird, devoted mother of Jean and Campbell; the beloved daughter of the late Mrs. S. Guthrie Campbell, W.A.; loved sister of Mrs. Edmondson, Billshook, W.A.; Lawson Campbell, U.S.A.; Kenneth Campbell, Mt. Lawley, W.A.; Laura Campbell, Subiaco, W.A.; and esteemed friend of Florence Johnson, Woolulara, Sydney, N.S.W. "Asleep in Jesus."

WHEEL.—On December 7, at Wallaroon, S.A., William, dearly beloved father of Clarence and David, aged 70 years.

You never miss the sunshine
Until the shadows fall,
—Inverted by his loving son David, Warracknabeal, Victoria.

IN MEMORIAM.

HUNTER.—In loving memory of Elizabeth Agnes, loving wife of William and mother of Begs. Stan, Vye, and Agnes, who fell asleep December 11, 1927.

"We loved thee well, but Jesus loved thee best.
Good night!"

—Inverted by her loving husband and family.

MARTIN.—In loving memory of mother, who died Dec. 16, 1927. Parted but not forgotten.
—Inverted by her loving daughter and son-in-law, Black Rock.

PENNY.—In loving memory of my husband, E. T. Penny, J.P., died December 9, 1916; also our loved son, S.Q.M.S. Robert Penny, 13th Light Horse, A Squadron, died in Belgium, December 26, 1918. Deeply mourned.
—Mother and Les., "Abermarle," Nepcan-rd., Cheltenham.

STEVENS.—In abidingly fragrant memory of our dear mother, Elizabeth Stevens, who fell asleep in Jesus, December 19, 1921. "She being dead yet speaketh."

"Asleep In Jesus! oh, how sweet
To be for such a slumber meet!
With holy confidence to sing
That death has lost its venom'd sting."
—Inverted by her daughters, Mabel and Elsie, and son-in-law, P. C. Bennett.

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A. Nightingale, Nurseryman, Emerald, Vic.

OBITUARY.

(Continued from page 798.)

WILLIAMS.—The church at Dawson-st., Ballarat, Vic., was called upon to part with one of its most-loved and loyal workers when the Lord called Mrs. A. J. Williams home. The call was sudden, and came as a great shock to all. Sister Williams, with her husband, had been associated with the church for some years, first at Kinniva, and during the last few years at Ballarat. She had the joy of seeing her family of boys and girls grow up and come into the church. She was elected leader of the ladies' guild, where she served with zeal and love, and so endeared herself to us all. To our dear Bro. Williams the sympathy of all was extended in his great loss. Sister Williams leaves behind a beloved husband (a deacon of the church) and sons and daughters to mourn their loss and remember with abiding influence the sweet fragrance a wife and mother true.—G.F.

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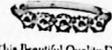
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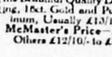
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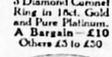
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