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At School With Christ.

Learn of me.—Matt. 11: 29.

Leaving us an example that ye should follow his steps.—1 Pet. 2: 21.

MANY of us have painful memories of our school-days—too painful for us to desire them to return.

What a bad time the school-master must have had with the backward pupils! What a bad time we also had in our vain efforts to gain knowledge, and to acquire facility in writing! We recall sadly our struggles with grammar, arithmetic and geography, and a host of other things associated with our school-days. And yet it was those very struggles and strivings which have made us of any use in the world to-day. We longed to lay aside book or pen for cricket bat or football. We thought that such close application to study was unnecessary, and we could see no real purpose in it all. Perhaps we are wiser now. We remember with what fervor we sang the hymn:—

Childhood's years are passing o'er us,
Soon our school-days will be done.

But, truth to tell, our school-days never will be over. In a real sense we are still at school, and must remain there until the end of life; and it may be in the hereafter we shall require to attend school, for we cannot conceive of a time when we shall not be learning something. It is foolish therefore to talk of "having finished one's education"; for he who ceases to learn ceases to grow.

Jesus himself had a school of grown-ups. The three years in which the disciples followed him were their school-days. "Learn of me," the Master said (far more correctly, "Learn from me"). In the Greek the words are "Mathete ap' emou," suggesting the idea of a school. Perhaps the word "Mathematics" comes from the same root. At any rate, the phrase implies teacher and taught, master and pupil. How much those pupils of Jesus had to learn! Peter was impulsive and wayward, John and James were passionate, Thomas was incredulous, and Judas suspicious. What

a recalcitrant band of scholars! How dull they were, and slow of understanding! How they must have tried the patience and forbearance of the Master!

Was Peter musing of his school-days, I wonder, when he penned the words: "Leaving us an example that ye should follow his steps"? (1 Peter 2: 21). It would seem like it: for the word for "example" in the original is "hypogrammos"—a writing-copy such as was set for children, and which was to be exactly reproduced by the pupils. Now in these days of typewriting and script not much attention is given to handwriting. But time was when school-masters devoted much time and care to the subject, and were eager to turn out pupils who could "write a good hand." Copy-books with copper-plate texts at the top were used in the schools. The child began well by following with great care the outline set for him at the top of the page; but as he got down to about the middle line his hand-writing had but small resemblance to the original; and by the time the last line was reached practically all likeness had gone.

The reason was obvious. The scholar, after the first line, had copied his own poor imitation of the original, instead of going back every time to the "hypogrammos" or model. Little wonder the quality of the writing deteriorated all the way down the page. For the same reason we bear little or no resemblance to Jesus, because we do not look to him as our example, but follow some poor copy of him.

Older people tell me that when they were at school they were provided with a movable headline, so that as they wrote they covered up their imperfect copy and had ever before them the perfect one. Can that be the reason our fathers were better writers than we are? It may well be they kept their eyes always on their example or model. And the author of the Epistle to the Hebrews suggests the idea of concentration when he says: "Let us run (the

Christian race) with patience . . . , looking unto Jesus!" He means a steady, fixed gaze.

Herkomer was once asked the secret of his success as a painter, and his reply was: "I look, I look, I look, I look!" And the secret of becoming like Christ is to look, and keep on looking at Christ. In the second phrase which Peter uses—"that ye should follow his steps"—another metaphor is suggested, namely, that of a guide. We are to follow Jesus as if we trod exactly behind him, and place our feet precisely where his had been. The figure the apostle uses is that of a guide along a difficult route, so difficult that those who follow must put their feet in his footprints. There is danger in getting away from the guide, as every traveller in a mountainous region knows. I can recall the peremptory command of a Swiss guide to a party of which I was a member. He sternly rebuked one foolish man who had not heeded his warning, and had strayed from the track. There were hidden dangers which could be avoided only by keeping close to the guide. Perhaps Peter was conscious of having once followed the Master "afar off," and was now exhorting others "to follow his steps." At first sight it looks as if the apostle had mixed his metaphors and had lost sight of the idea of being at school with Christ. But a closer study shows that no violence is done to the "hypogrammos" (model or example) figure of speech. The meaning is clear that there should be the closest imitation or resemblance. Our aim should be "Imitatio Christi"—an imitation of Christ. In other words, we should strive to be good scholars in the school of Christ. We have a good Master, and he will help us to be good scholars. Let us copy one by one the features of that divine loveliness; fill up the portrait, little by little, touch by touch, looking with fixed attention on the Great Original. One day we shall have to pass up our copybooks to be examined. In that day we shall not be ashamed if we have been diligent scholars.—Joseph Reavley.

"This Same Jesus."

4. The Physician Who Always Heals.

A. J. Fisher.

Jesus is often spoken of as "the Great Physician," and we think of the many miracles of healing which he performed. It is a beautiful picture which is brought before us when we sing,

At even, ere the sun was set,
The sick, O Lord, around thee lay!
Oh, in what divers pains they met!
O, with what joy they went away."

We do not, however, speak of Jesus as a miracle-monger. He was no "faith-healer" in the present day acceptance of the term, and never conducted a spectacular, organised "healing mission" similar to some which have stirred the community in our own days. Have we, then, any justification for calling him the "Great Physician," and is there any reason in asserting that he is "the Physician who always heals?"

Jesus specialises in the worst diseases.

When men brought to him one who was sick of the palsy, he apparently first overlooked his physical ailment. He saw that there was a worse disease needing attention first, and so he said, "Thy sins be forgiven thee." That he could heal the body was shown by the sequel of the story in Matthew 9, but it is significant that his deliberate choice was first to ignore the body and to heal the spirit. Is there not room for thought in this fact?

That he could heal the body was shown readily when the leper challenged his power, saying, "If thou wilt, thou canst make me clean" (Matt. 8: 2). It was in harmony with his will, and therefore he did it. But perhaps the healing of our own body is, for some divine reason, not in harmony with his will, and so our continued sickness does not show any lack of power, but it reveals a divine over-ruling will. Jesus could heal all of our petty and trivial ailments, and when we think of the wonders of modern medical skill, when we read of the triumphs of the healing art, our faith hears the question, "Is anything too hard for God?" and the reply comes that according to his will he doeth all things well.

Healing is in many respects a matter of proportion. I do not go to Collins-st. specialists when I have a bilious attack. The chemist supplies me with all the remedies I need. When, after a late night, one awakens in the morning with sleepy, weary eyes, one does not go to the optician but to the tap, and there one washes all the sleepiness away. So it is with the Great Physician. We go to Jesus, not with a bleeding finger but with a bleeding heart. We do not go with blind eyes, but we go for spiritual vision. We do not consult him for the leprosy of the flesh but for the leprosy of sin. Our broken limbs we take to the hospital, but a contrite and a broken spirit we take to the Lord. And then, having our physical and spiritual ailments in

their right perspective, we are able to say with the Psalmist, "Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases" (Psalm 103: 3).

Jesus diagnoses the real causes.

Have you noticed how Jesus always used the X-ray of realism as he sought out the underlying sin in those who came to him? The paralytic, already referred to, illustrates this. So also, when men brought a sinful woman to him, Jesus soon saw that she was not the only one thus afflicted by sin, and he told her accusers of their own sickness, for he looked beneath the surface and saw through the veneer of self-righteousness that there was a festering sore of sinfulness. So, when David sinned grievously, he prayed for healing, his words being, "That the bones which thou hast broken may rejoice" (Psa. 51: 8). Sin is referred to in terms which seem to suggest physical suffering, and indeed in the case of Jesus himself, when he died because of sin, do we not beautifully say, "He died of a broken heart"? Beneath the surface of all physical sickness there is sin. It may not be the immediate result of personal sin, but somewhere or other in the chain of human experience our suffering is linked on to sin. We may suffer because of our own sin, as does the drunkard or debauchee. We may suffer vicariously for the sin of others, as did our Lord himself. Or it may only be through the fact that "the wages of sin is death" and all sickness is, as it were, an onslaught of the powers of death, and if it is neglected by science or nature, it will lead to death. Without sin there would be no sickness. We cannot conceive of Adam suffering from gout or rheumatism in the Garden of Eden. We do not imagine that there will be any dentists or first aid depots in the Eternal City. The Bible often teaches that sin results in sickness. Remember the leprosy of Miriam, Gehazi and Uzziah. Remember how Jesus spoke of a woman whom he healed as being bound by Satan (Luke 13: 16).

Sometimes the Great Physician must probe our souls with the lancet of pain and suffering. Thus it was with Job, who by faith could say, "When I am tried I shall come out as gold." Paul suffered a thorn in the flesh, but he received such a compensating blessing that he said, "Most gladly therefore will I glory in mine infirmities, that the power of Christ may rest upon me." The lancet cuts away the diseased flesh, it removes the festering sore, and renews health and strength. So, by suffering, God often moulds our lives. We think of the contrast between a pugilist and a bedridden invalid. The former represents what some would call perfectly developed

manhood, while the latter is the embodiment of weakness. Yet when these two lives are submitted to the X-ray of the Word of God, a remarkable change is noted, for that spiritual X-ray "is piercing even to the dividing asunder of the soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart" (Heb. 4: 12). That one, then, whom the world applauds as strong, is revealed as spiritually diseased, with evil thoughts, defiled language, and brutal habits, whereas the invalid is known to us as one of strong faith, clear vision, beautiful spirit, one whose heart is right with God.

Jesus offers a universal prescription.

Men have long searched for the elixir of life. Scientists try to prolong life by grafting on to the body some "monkey glands." Auto-suggestion seeks to minimise our ailments. The various schools of medical science all have their prescribed cures. We thank God for the wonderful progress of the healing art of man, and think of the noble work of a great army of Christian doctors, nurses, scientists and others who have done so much to alleviate pain. But at its best their work is only an alleviation. It is only when we come to the Great Physician that we can obtain a universal prescription, suited to the universal needs of sinful man, for he is the only one who is the embodiment of life, and of whom it is said, "In him was life: and the life was the light of men." Scripture teaches that his universal prescription has three features.

Firstly, we must accept him. If we do this, then he can "be touched with the feeling of our infirmities," and we shall be able to say that "with his stripes we are healed." The acceptance of faith is more important in healing spiritual sickness than even it is in healing physical disease.

Secondly, we must entirely surrender to him. This means telling him all our weaknesses and needs. He must know our symptoms by our confession. It also means obeying his will, even if we cannot understand it. We must take the medicine which our doctor prescribes, even if we cannot read his prescription, else how can we expect a cure? Have we really surrendered to him? Have we actually "cast all our care upon him," or are we trying to carry all of our own troubles? Of him the prophet has said, "Himself took our infirmities and bare our sicknesses." As we meet so many worried, anxious Christians, we believe they have not yet completely surrendered to the Lord, and they still need to respond to that beautiful appeal,

The great Physician now is near,
The sympathising Jesus;
He speaks, the drooping heart to cheer,
Oh, hear the voice of Jesus!

Thirdly, we must hold communion with him. The doctor wishes to have frequent consultation with his patient. Do we frequently consult with the Lord? We have probably heard of the Medical Conference

in London which affirmed the value of prayer as an auxiliary aid to the healing ministrations. A great nerve specialist in America was interviewed by a patient, and his only advice was, "Madam, I want you to go home and study your Bible an hour a day," saying which he bowed her out of his room without further ceremony. Are these only curious incidents, or do they not rather suggest the deep underlying need for communion with God as a vital factor both in physical and spiritual health? Perhaps Paul had this in mind when, seeking to lead the Corinthians from their irreverence to a true communion, he upbraided them upon their unworthy conduct at the Lord's Table, and said, "For this cause many are weak and sickly among you and many sleep" (1 Cor. 11: 30).

If we observe our Physician's prescription, we shall obtain a guarantee for eternal health. Science and experience teach that perfect life and perfect health go together, and right life makes for long life. And when this mortal shall have put on immortality, it will find that as a guarantee of eternal health there is in the Eternal City that wondrous tree of life, the leaves of which are for the healing of the nations.

Jesus effects a permanent cure.

We go to the human doctor again and again. He heals this sickness. He cures that trouble. But the best he can do is to prolong life just a little. In the end every doctor is helpless. One disease may be checked, but another comes. Then he shakes his head and says, "I can do no more." Humanity is seriously limited. Lazarus was raised from the dead, but only for a while; he soon died again. Jairus' daughter eventually died. The lepers who were healed may no longer have been ceremonially dead, but they soon became physically dead. Blind eyes received sight only to be later closed in death, and the deaf ears were finally stopped by the last long sleep of death.

When Kipling once lay dangerously ill in New York, a trained nurse, watching at the most critical stage of the illness, noticed his lips moving. Thinking he wanted something, she bent down to listen, and heard him utter the familiar prayer,

"Now I lay me down to sleep,
I pray the Lord my soul to keep."

Realising that he did not need her services, she apologetically whispered, "I beg your pardon, Mr. Kipling; I thought you wanted something." "I do," he faintly replied. "I want my heavenly Father. He only can care for me now."

That simple incident beautifully reminds us that when other helpers fail and comforts flee, we can all turn by faith to One and say, "Help of the helpless, O abide with me." Then it is that Christ triumphs as the Physician who always heals, for we obtain abundant eternal life in him. He says to mortal, suffering humanity, "I am come that they might have life, and that they might have it more abundantly" (John

10: 10). So we realise the fulness and reality of life in him who is "the Way, the Truth and the Life." In him we have the way to eternal life. In him death, with all its train of sickness, weakness and suffering, is swallowed up in victory, and this corruptible shall put on incorruption, and this mortal shall put on immortality. Then shall we go, through Christ, the Way, into the Eternal City, where, it is said, "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain" (Rev. 21: 4).

What matter it then, if we do have aches and pains, so long as life remains? Jesus guarantees life to us, and when the last great enemy is vanquished, we shall conquer death through Christ, the great Healer. Therefore, "we faint not; but though our

outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" (2 Cor. 4: 16, 17). So, through a long eternity, when all of our rheumatism, headache, influenza and other ailments are forgotten, we shall remember that "the gift of God is eternal life through our Lord Jesus Christ," and he really is "the Physician who always heals." Well may our prayer be,

Once more 'tis eventide; and we,
Oppressed by various ills, draw near:
What if thy form we cannot see!
We know and feel that thou art here.

Thy touch has still its ancient power;
No word from thee can fruitless fall:
Hear in this solemn evening hour,
And in thy mercy heal us all.

Neither Protestant Nor Catholic.

Most of the difficulties which have beset the progress of our movement have been due to a misapprehension of its true genius and programme. In the early days when the Campbells and Scott first began their work they were roundly attacked as covert defenders of Roman Catholicism and as traitors to the Protestant position. Not so long ago we ran across a copy of Phillip's *Strictures* in a second-hand bookstore, and found the volume quite entertaining reading. It was published at Cincinnati in the early thirties of the 19th century just after Walter Scott had completed his historic campaign on the Western Reserve. The Rev. Mr. Phillips, who was a Methodist preacher and editorial writer, attacks Scott and the Campbells vigorously for their Roman Catholic teaching. He says, and we think he makes his point, that these innovators undermine the whole basis of Protestant theology as held by Luther, Calvin, and Wesley, and that, therefore, Protestants should have nothing to do with them.

Over against this excommunication by orthodox Protestantism we have perhaps an even more vigorous opposition on the part of the Roman Catholic authorities. Ever since the debate of Alexander Campbell with Bishop Purcell the Roman Catholics have regarded the Disciples of Christ as their most outspoken and clear-cut antagonists. It is probably true even at the present time, that no religious group is looked upon with greater disfavor at the Vatican than our own brotherhood. In all fairness it should be said that there is considerable historical justification for this state of mind. It can hardly be claimed that our ministers and church leaders have kept entirely aloof from anti-catholic agitation. Moreover, this agitation has not abated. Moreover, this agitation has not abated. It should not surprise us, therefore, when a Roman Catholic Cardinal displays some heat even in dealing with a song which owed its inception to our religious movement.

What is the justification for the opposition of both Protestants and Catholics to our historic programme? Are the attitudes to which we have referred matters of mistaken prejudice, or do they have a substantial foundation? In our own judgment it would be unfair to refer them to blind and unthinking prejudice. The very strength of our position consists in the fact that it cuts under both the Roman Catholic and the modern Protestant points of view. It runs counter to Catholicism because the essence of the Catholic position recognises the evolving church as the only authority, while we recognise

the teaching and personality of the historical Jesus as the one authoritative standard. Between these two points of view there is a clear-cut line of demarcation. On the other hand, modern Protestantism as expressed in the basic theology of Luther, Calvin, and Wesley, never went back to the historic Jesus as the only ultimate standard for our faith. All the reformers insisted upon the acceptance of the so-called ecumenical creeds, the Apostles', the Nicene, and the Athanasian, as fundamental to the Christian gospel. Luther and Calvin went farther, and adopted the Augustinian doctrine of election or predestination as a necessary interpretation of the Christian dogma. Erasmus was the one thinker of the Reformation period who foreshadowed the position of the Campbells, but Erasmus did not make a dent on the situation because he was at least three hundred years ahead of his time.

In view of the above facts it is easy to see why we have our troubles with current Protestantism. Whatever well-intentioned apologists may say, we are not a Protestant denomination. We are not, in the essential structure and genius of our whole historic movement, simply one out of a number of Protestant groups. If our plea means anything at all, it means more than is involved in the orthodox Protestant programme. The sooner we recognise this fact, the less confusion will be manifested in our thinking and practice. We have a message which, if properly presented, will make an unanswerable appeal not only to the unchurched masses of our modern age but also to the awakening Orient which cannot understand and will not accept the dogmatic theology of the Western churches. The tragedy of the situation is that so few of our own exponents understand the genius and power of our real position. Not understanding it, they stumble and compromise, and eventually lose confidence in their own message. We have had training enough, and to spare, in sundry technicalities of our plea, but we have never had enough of thoroughgoing and statesmanlike presentation of the principles which underlie the heart of our programme.—F. D. Kershner in "Christian Evangelist."

As on we pass from day to day,
Our Father bids us strew the way
With tender words and deeds of love,
Guided and helped by One above;
So may his gracious Spirit lead,
Making us pure in word and deed.

—Nellie Talbot.

A Preacher on Holiday.

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

No. 3.

Books new and old, books of fiction, theology, philosophy and science helped to give relish to the holiday. What would a holiday be without books! The book which took the chief place this time was a large volume on "The Nature of the World and of Man," recently off the press, and written by sixteen members of the faculty of the University of Chicago. Someone said this was the only occasion on which they were able to put their heads together without bumping them. The plan of the work made it possible to secure unity and continuity of treatment to an unusual degree in this class of book. During four months the authors spent an evening a week in conference on their complete manuscripts. While each writer is responsible for the article he has written, the co-operation of the authors, each an expert in his subject, has produced a volume that well represents the latest developments of scientific thought.

The subjects dealt with include, among others (there are seventeen altogether), Astronomy, The Origin and Early Stages of the Earth, Geological Processes and the Earth's History, The Nature and Origin of Life, The Bacteria, The Coming of Man, Mind in Evolution. If that brief list does not whet the appetite of my reader, and make him yearn for a chance at the book, his mind is different from mine.

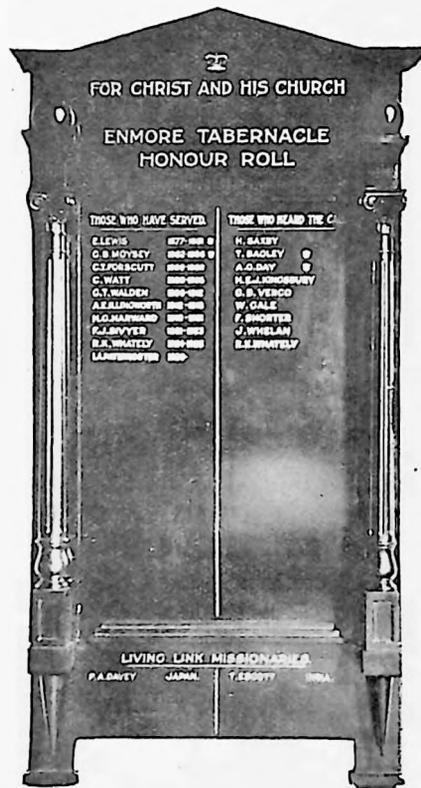
Probably the most thrilling chapter is the first one that tells the latest story of astronomy. We read it twice before proceeding with the rest of the book. Other chapters in this book of wonders, when their opportunity came, by no means failed to maintain the interest the first had aroused, though probably to the individual reader the appeal of any would depend on the amount of thought he had previously given to the subject discussed.

We always enjoy the writings of men of science, because of the candour with which they deal with their facts. We sometimes wish theological writers could as successfully detach themselves from the bias of their individual opinions. The scientist usually is content to present facts even though they seem to controvert his theories, content to wait until further facts come to the support of his hypothesis, or compel him to change it. Once in a while you detect the presence of chagrin because facts won't conform as readily as they might. For instance, the author of the chapter on The Nature and Origin of Life, says: "The fact that man has not succeeded in making a new living organism nor observed the spontaneous generation of life in nature, does not drive us to a supernatural origin of life. We are frank to admit that as yet we do not know just how, when, and where life began on the earth, but we are not yet ready to abandon hope of the ultimate scientific solution of the problem. . . . While some of the theories are interesting, logically sound, and at least suggestive, it seems hardly appropriate to introduce here material so highly speculative. In all frankness it must be admitted that the problem of the origin of life has not been solved. At best we have nothing more than a series of preliminary hypotheses." Thus far, good. Unfortunately, he went on to say, "In making these admissions we realise that we are offering a vulnerable point of attack to the obscurantist." That spoils it. That remark, with its ugly name, belongs to prejudice rather than science. Not often, however, does your true scientist display so much of his feelings.

Very interesting too, is the story of changes in scientific hypotheses that research work makes necessary. The origin and early stages of the earth is a subject on which scientific opinion has greatly changed in the course of the few years that have passed in the twentieth century. "Throughout the nineteenth century the nebular

hypothesis, launched by the French mathematician, Laplace, held almost universal sway, and was confidently believed to be the true story of the development of the solar system. Laplace naturally enough did not go back to the beginning of things but, as a starting point, supposed the matter of the present solar system to be a mass of hot gas, spheroidal in shape, and rotating. As the gas gradually cooled, it shrank and consequently whirled faster and faster. With increasing speed, at various stages rings of gas were left behind in its equatorial region." These

HONOR ROLL OF PREACHERS.



An honor roll of preachers (probably the first of the kind in our Australian brotherhood) was unveiled at Enmore church, N.S.W., by Bro. I. A. Paternoster on Dec. 11, 1927. It contains the names of preachers who have served Enmore church, and also of members of Enmore who became preachers and served elsewhere. The names of the church's living-link missionaries are also shown. The Honor Board is a beautiful piece of work, and was the gift of Bro. R. E. Jeffrey. The example set is a worthy one for other churches to follow.

rings were thrown off by the centrifugal force of the sun's rotation, and as they left the parent mass, they collapsed upon themselves, and became independent bodies which we know as planets. Sometimes these new spheroids detached secondary rings, which in turn, became the satellites of the planets—our moon for instance. In this very regular and simple manner the solar system was supposed to have developed into its present form.

In recent years certain facts have come to

light which have made this theory, so long accepted and taught in our schools and universities, no longer tenable. According to the theory of Laplace, each new planet and satellite must rotate in the same direction, and until recently it was supposed that all did. The conception of the nebular hypothesis was so regular and beautifully harmonious that scientists believed it must necessarily be true. It used to be said that if a single satellite of any of the planets moved in the direction opposite to that of the others, that that alone would be sufficient to wreck the hypothesis. But now it is found that these bodies do not all conform to rule. Uranus, and perhaps others, do not move in the right direction. Because of this and other facts another story of the origin of the earth became necessary. The theory that is now establishing itself is called the Planetesimal hypothesis, and was developed by two scientists, Chamberlin and Moulton, in 1900 and the following years.

The new theory, like the old, regards the sun as the parent of the earth and her sister planets, but the process of originating them is different.

It is well known that even to this day the sun has great eruptive possibilities. Good photographs of the sun, in many cases, reveal impressive fountains of matter spouting tens and even hundreds of thousands of miles above the solar surface. "Ordinarily masses erupted from the sun fall back into it, because they are subject to no force except the sun's attraction. So far as this material returns to the sun, it, of course, does not form permanent bodies outside the sun, such as planets. Some other competent force must have come into action in addition to the ordinary and repellent forces of the sun." In the course of its journey through space the sun (for the sun, like all the stars, is in rapid motion) came into the proximity, it is supposed, of another star—near enough for its gravitation pull to dislodge the materials ejected by the sun. Thus an immense number of planetesimals was scattered through space. These were gathered together by the operation of forces we need not now discuss, into planets, and thus the various bodies that constitute the solar system were, according to this hypothesis, called into being.

The new theory explains a number of facts which made the older theory impossible. The direction of rotation, for instance, of any particular body, needed no longer to be determined by the original spin it received as it left the sun, but the majority of impacts it received from flying planetesimals, and the balance of momentum, determined whether the planet had a backward or a forward spin.

It is interesting to note that in addition to the seven planets with which we have long been familiar, there have recently been discovered many other small planets belonging to our system. A thousand of these planets are now known. They are of various sizes, and all circulate between the orbits of Mars and Jupiter, except one which is nearer to the earth than Mars. These little planets escaped the collisions which were the fate of their myriads of sisters which were incorporated in the major planets.

We cannot follow the story further. "In the beginning God created the heavens and the earth." How he did it, he does not tell us, and the human mind never set out on a more interesting quest than in this attempt to discover from the universe as it is, the process by which God did his great creative work. The story as men of science seek to tell it, is as interesting as any fiction, and makes good holiday reading.

MY LIFE.

"My life is but a weaving
Between my God and me;
I see the seams, the tangles—
The fair design sees he.

"Then let me wait in patience
And blindness, satisfied
To make the pattern lovely
Upon the upper side."

Religious Notes and News.

AN INDIAN ENDEAVOR SOCIETY.

The Sunday School committee of the Christian Endeavor Society in Coimbatore, India, conducts seven Sunday Schools for nearly 500 children of Hindu parents every Sunday morning, and also two schools for Christian children in the afternoon. The missionary committee conducts a service every Sunday afternoon for prisoners in the central jail. They also conduct sing-song services and deliver stereopticon lectures at the jail. The junior committee has charge of three junior societies and supports an orphan boy in the local boys' home.

WHAT CAN WE DO?

Speaking on Church Union, Dr. Norman Macleod, of Scotland, said: "Let us forget about our miserable little 'isms' and remember only the will of the Lord, and there will be no more difficulty." An infallible way, we should say, but, alas, the will of the Lord is the very thing we argue about. Try to follow his words closely and some cry "literalist," "legalist"; try to follow them in spirit and kind, and others say, "liberalist," "latitudinarian," "obscurantist." What shall we do then? Take the New Testament as "the last will and testament of our Lord and Saviour Jesus Christ" and follow it as closely as possible in letter and in spirit. What else can we do?

GOOD NEWS FROM RUMANIA.

A better era has opened for the persecuted Baptists of Rumania. The new Cabinet has by formal decision acknowledged their legal status and has granted them all the rights they formerly enjoyed under Hungarian rule. The chief credit for this wise decision belongs to M. Titulescu, who recently came into office as Foreign Minister. He was formerly Rumanian representative in London, and is a man of generous sympathies. He has already distinguished himself in debate at Geneva. On three occasions he discussed with Dr. Rushbrooke at Bukarest the position of the Baptists in the State, and "a long and irreversible first step is taken."

Baptists throughout the world will congratulate their Rumanian brethren on the brighter prospects now opening. Dr. Rushbrooke, to whose unresting toil the adoption of the new policy is chiefly due, believes there can be no going back on the recent decision.

DEATH OF ROBERT MOFFAT'S DAUGHTER.

In the "British Weekly" of Nov. 26 appeared the following interesting article:

"If it had not been that she was knocked down by a cyclist two years ago, I see no reason why Miss Jane Moffat should not have lived to over 100," a friend of hers said to me to-day, referring to the passing of the last surviving child of Dr. Robert Moffat, at the age of eighty-seven. She had lived for many years in South London, mostly at Brixton, but death took place at a nursing home at Sydenham on Sunday morning.

Practically up to the end of her life Miss Moffat retained her wonderful energy and her interest in missionary matters and personalities, although since her accident she was debarred from her busy fittings—such a word may best describe her spirited comings and goings—around London, and also from her frequent visits to friends and relations in Glasgow and Edinburgh. She was the only one of the Moffats' nine children to be born in England. She spent some of her early childhood with her parents at Kuruman, but it was not till she was eighteen that she went back to this historic spot to help her sister Bessie in running the school there. Before she left London, however, she acted for a time as housekeeper to her eldest sister, Mary, and her brother-in-law, David Livingstone, while

the latter was engaged in writing one of his volumes of travel. It was with intense delight that nearly forty-five years later she was able personally to visit the Victoria Falls.

She returned to England with her parents in 1870 and devotedly nursed her father, after the death of her mother, until he passed away in 1883. She then equally devotedly looked after the children of her sister Elizabeth, while the latter and her husband, the Rev. Roger Price, were in Africa.

For many years Miss Moffat has been a member of the Clapham-rd. Presbyterian Church, where the first part of the funeral service will take place at 10.45 a.m. on Saturday, November 26. The remains are being cremated, and will be interred immediately after this service in the grave of Robert Moffat in Norwood Cemetery.

POPULARISING THE GOSPEL.

In the decadent days of Athens its citizens and foreign visitors used to devote their whole lei-

Safed the Sage and the Great Convention.

Dr. W. E. Barton ("Safed the Sage") was one of the American Congregationalist representatives at the World Conference of Faith and Order held at Lausanne, Switzerland, last year. Apparently, he was not so favorably impressed as were some of the representatives. In one of his latest "Parables," Safed tells the following story of the Great Convention:—

"Once upon a time there was a Great Convention, and I crossed the Ocean that I might be there. And I hearkened unto much that was said for the space of Three Weeks.

"And a Delegate spake unto me, saying, What dost thou think of all this?

"And I said, There was once a Convention of Representatives of all the tribes on earth that belong to the Cat Family. And the Lion was there, and the Tiger, and the Panther, and the Leopard, and the Wild Cat and the Bob Cat and the Black Cat and the Yellow Cat and the Maltese Cat and the Manx Cat and the rest.

"And the Leopard spake and he said:—

"It is well known and recognised that all members of the Cat Family were Originally One, and modestly preventeth my saying which one it probably was. But we are in an evil case because we are Divided. If all the Cats were of One Kind, we could face the Wolves and the Bears Undismayed. Wherefore, we must first consider whether it be true or not that there was but one kind of Cat in the Garden of Eden, and, if so, what Cats beside the Leopard may have been there, and secondly, under what conditions the Cats that can trace their Pedigree from the Original Leopard but have lost their spots can be admitted to the Cat family. But the Manx Cat answered, I am the Original Cat, and all others have disfiguring Accretions, and I insist that all members of the Reorganised Cat Family cut off their Useless and Unsightly Tails.

"And he said, That is surely a bad place to stop.

"And I answered, That is precisely where all such Conventions do stop.

"And he said, Did the Cat Convention break up in a Fight?

"And I answered, Nay, they all went home saying what a good time they had had, and that they hoped to have Another Convention a Few

sure to telling and hearing about something new. It is a sign of the decadent faith when people run after things that are new because they are new. Moving away from the old paths should be a very cautious process. None but a Christ can know when the new divine form should replace the old one. Polishing brass does not make it gold, nor does cutting glass make diamonds. "The Sunday School Times" asks the question, "Can the gospel be popularised?" and proceeds:

"It cannot be done without discarding the Bible as the rule and exponent of life. The Lord Jesus said that the way to life is through a narrow gate and along a contracted road. Either that statement is obsolete, or there is something wrong with the popular interpretation of Christianity. The parable of the sower shows how Jesus judged the attitude of the common crowd. The Holy Spirit formed the church of the 'called out ones,' and the whole doctrinal and ethical basis of the Epistles of Paul and of the other apostles, is on that assumption. Any attempt to popularise the gospel will demand a change in its authority, and will take away its rebuke, which so many lives need. Conviction is the shadow which the gospel casts on the soul. Conviction and repentance and obedience cannot be made popular."

Years hence, and that there ought to be a Fund for the payment of Delegates' Expenses.

"And the man said, Wast thou a delegate to the Cat Convention?

"And I said, I sat beside the Owl who was an Unofficial Observer, and I listened unto his Wise Comment. And he inquired, What did the Owl say?

"And I replied, The Owl said, I lead, on the whole, a rather Solemn Life. But when I see a Convention like this, I Store Up Smiles to last me a Long Time.

"And he said, Which dost thou think was the Original Cat?

"And I said, The one that ate the Canary."

Professor F. D. Kershner writing recently in the "Christian Evangelist" comments as follows on Dr. Barton's position. "Our old friend Safed the Sage (Dr. William E. Barton) has been writing parables about the Lausanne Conference ever since he returned from Switzerland. In substance, Dr. Barton thinks that the practical outcome of Lausanne should be closer co-operative efforts on the part of the free Protestant churches without attempting anything very serious in the way of union with the more distinctly Catholic group for at least some time to come. Dr. Barton formulates a brief covenant which he believes most of the free evangelical churches would accept. His statement bears rather striking similarity to the official programme of the National Congregational Council, and would undoubtedly be accepted by all communions which adhere to that document. Others might find difficulty in giving it creedal sanction. As Safed himself puts it in his parable of the cats, each cat wants to unite with the others provided it can write the basis of union. Safed himself is just like the rest of us in this particular. He wants us all to become substantially Congregationalists, in which case we admit union would be easy. We like his suggestion as to working together, and we agree with him that it is quite useless at present for Protestantism as a whole to worry over any immediate dream of union with the Greek Orthodox churches or with Roman Catholicism. We should not place any obstacles in the way of such union, but the most idealistic optimism cannot envision any practical programme for any permanent harmony which must include such diverse elements."

The Home Circle.

Conducted by J. C. F. PITTMAN

HIS AWAKENING.

A summer morn. An old farmhouse,
The sunbeams peep through apple-boughs,
And in the garden, fresh and fair,
The scent of roses fills the air,
Around about the orchard trees
The song of birds, the hum of bees:
The waving wheat and bending corn.
Are calling me this summer morn.

Long years I've lived 'mid cities' din;
I've sought the haunts of vilest sin,
Without a thought, without a care,
For home and kin-folk living there.
Now all is changed. In dreams last night
I left the city's glaring light;
I saw the moonlight softly fall
On ivied eot through pear-trees tall.

Within that eot a form I see;
My mother, kneeling, prays for me.
The vision vanished. Morn has come,
But still there linger thoughts of home,
The song of birds, the hum of bees,
The soft wind whispering through the trees,
The fragrance of the flowers fair,
And through it all my mother's prayer.

Although a man grown old in sin,
Life's truest pleasure yet I'll win;
Peace, golden peace, without alloy,
As when I left the farm, a boy.
My mother's love, almost divine,
Will purify this life of mine;
Her calm, sweet face again I'll see,
And thus her prayer shall answered be.

—Selected.

WHAT LOVE DID.

There was a cathedral in Northern Europe, famed for a beautiful piece of carving. This was an angel's face, on an arch supporting the roof. But it was so high up that no one noticed it until, one day, as a sunbeam slanted through the stained-glass windows, a visitor saw the face lighted up with a wondrous radiance. He was impressed with its beauty, and asked who had carved that particular piece of work. Then the story came out, and thousands flocked to see what love had done. It seems that, while the cathedral was being built, many years before, an old man, bent and withered, asked the foreman for work. But the foreman was busy, and, besides, the other looked past being able to do anything, so the old man was roughly told there was nothing for him. The architect happened to be passing, and seeing the downcast face of the old fellow, and being like you, always kind and considerate to those who are getting on in life, he stopped and enquired what was the matter. "Work?" the architect said, "but what can you do?" "Well, sir," replied the old man, "I used to be a sculptor—once." The other said nothing, but he was thinking to himself; "Yes—once; but your eyes are dim and your hand shaky now. You are more likely to spoil what we are doing than beautify it." All that was, of course, to himself; but he turned and said, "I wonder if we could find you something to do." "Ah," the old man said, "Sir, I'd love it!" With his plans before him, the architect pointed out to the foreman that there was to be an angel's face at the base of each arch. Now, being so high up, among the shadows of the roof, it seemed just the thing the old craftsman might do, for, said the architect, "even if he should not do it very well, it will not be noticed, and it would give him a share in the work. Let him try."

With his face beaming with delight, the sculptor laid aside his coat, and mounting the ladder rather shakily, climbed up to the scaffolding

where other men were busy. Day after day he toiled on. If there had not been so much noise, the chink, chink, of his chisel might have been heard, for while he was slow, he was very industrious, and was determined to do his very best, whether it showed or not. So the weeks passed. Then one day, during the dinner-hour, something happened. The workmen returning to their tasks saw the old sculptor sitting at the foot of the ladder, evidently fast asleep. They knew the foreman would have something to say—something not very kind—if he found one of his men there when he ought to be busy. So they tried to waken him. But his work was done! The old sculptor had gone to look on the angel faces which he had been striving to carve in stone. Some of them, going back to the scaffold, saw that he had laid his tools there, all in order, and that the piece of work on which he had been engaged was complete. The architect also came to look at it, and as he gazed on the magnificent piece of carving which the craftsman's hand had fashioned, he was amazed. "This is the finest bit of work I've ever seen," he said. "I wish it were nearer the ground. Anyone can see that love made this."

So whether you are at lessons or doing something for mother, remember that the best work is always what love gives. What is more, when we try to be faithful in that which is least—in that which does not show—we are proving our love to Jesus Christ, and whether people notice or not, when we do our best for his sake, we may be sure, one day, of his "Well done!"—Dr. J. W. G. Ward.

DEFINING THE EXPERT.

At a convention of coal technicians, chemists, professors and business men at Pittsburgh, Pa., says the "Nation's Business," the best laugh came from a speaker's definition of an expert as: "A man who knows more and more about less and less."

This may be compared with another definition of an expert: "A man who is away from home."

We may joke about the expert, but we ought not to treat his work jocosely. Often he does painstaking labor and points the way for those who do not have time to experiment.—Selected.

IGNORANCE IS BLISS.

It was Father Bull's first visit to the city. As he stood on the pavement, his sides shaking with laughter, he was asked, "What's the joke?"

"Joke!" he replied, "can't you see it? Just look how that thing leaks" (pointing to a watering-cart). "Why, the idiot won't have a drop left when he gets home."

CHANGED COLOR.

On his crossed heart young Patrick had denied his father's accusation of wrong-doing. Old Patrick was unconvinced.

"Don't I know ye?" he said. "Ye look innocent enough, ye young scallywag. Looks is deceivin'. You're that brazen that ye could stand there an' lie till ye was black in the face without ever changin' color."

MOONSHINE.

An old Highland sergeant in one of the Scottish regiments was going his round one night to see that all the lamps were out in the barrack rooms. Coming to a room where he thought he saw a light shining, he roared out, "Put oot that licht there!" One man shouted back, "Man, it's the mune, sergeant." Not hearing very well, the sergeant cried in return, "I dinna care a tacket what it is—put it oot!"

The Family Altar.

— J. C. F. P. —

Monday.

And he appointed twelve, that they might be with him, and that he might send them forth to preach.—Mark 3: 14.

"The reason why twelve were chosen was, probably, that such a number would be deemed competent witnesses of what they saw—that so many could not be supposed to be imposed upon; that they could not be easily charged with being excited by sympathy, or being deluded by a multitude might; and that, being destined to go into the world, a considerable number seemed indispensable. Perhaps, also, there was some reference to the fact that twelve was the number of the tribes of Israel."

Reading—Mark 3: 1-19.

Tuesday.

But no man can enter into the house of the strong man, and spoil his goods, except he first bind the strong man.—Mark 3: 27.

"He whose path no records tell,

Who descended into hell,

Who the strong man armed hath bound,

Now in highest heaven is crowned,

Hallelujah."

Reading—Mark 3: 20-35.

Wednesday.

The deceitfulness of riches, and the lust of other things entering in, choke the word.—Mark 3: 19.

"It is the bright day that brings forth the adder, and that craves wary walking"—Shakespeare.

Reading—Mark 4: 1-20.

Thursday.

The seed should spring up and grow, he knoweth not how.—Mark 4: 27.

"Every man is to himself what Plato calls the great year. He has his sowing time and his growing time, his weeding, his irrigating, and his harvest. The principles and ideas he puts into his mind in youth lie there, it may be, for many years apparently unprolific. But nothing dies. There is a process going on unseen, and by the touch of circumstances the man springs forth into strength, he knows not why, as if by a miracle."

Reading—Mark 4: 21-41.

Friday.

If I touch but his garments, I shall be made whole.—Mark 5: 28.

"If you have faith, though but in its infancy, be not discouraged; for (1) A little faith is faith as a spark of fire is fire. (2) A weak faith may lay hold on a strong Christ. (3) The promises are not made to strong faith, but to true. (4) A weak faith may be fruitful, and (5) The weakest believer is a member of Christ as well as the strongest."

Reading—Mark 5.

Saturday.

Come ye yourself apart unto a desert place, and rest awhile.—Mark 6: 31.

"I am always struck," wrote Dean Burgon, "with our Saviour's invitation to his disciples to come apart with himself and to 'rest awhile.' We have also to learn that intellectual work is not the only work we can do, and to swell the merriment of a family party is an admirable way of passing a few days at Christmas. The snare is when levity and laughter become the habit, amusement, the business of life."

Reading—Mark 6: 1-33.

Sunday.

And he went up unto them into the boat, and the wind ceased.—Mark 6: 51.

"O Saviour! whose almighty word

The winds and waves submissive heard,

Who walkest on the foaming deep,

And calm amid its rage didst sleep:

O hear us when we cry to thee

For those in peril on the sea."

Reading—Mark 6: 34-56.

Prayer Meeting Topic.

February 15.

JOHN'S SELF-EFFACEMENT.
(John 3: 30.)

F. J. SIVVER, B.A.

"He must increase, but I must decrease." John's task was an exceedingly difficult one. He was to awaken the slumbering conscience of the nation, to call all classes to repentance, and to point men beyond himself to the coming One. The Gospel writers bear ample witness to the unqualified success of the Baptist's ministry. Then came Jesus and the crucial testing for John. Was he able to suffer an eclipse? Was he noble enough to stand aside and give place to another? There is no greater test for a highly successful public man than that. The verse before us indicates how graciously and joyously John was able to do this.

The Testing.

After his first brief ministry in Jerusalem, during which he was interviewed by Nicodemus, Jesus started northward with his disciples, preaching and baptising in similar fashion to John, only with greater success. Eventually the two parties met at Enon, John's disciples in a splendid spirit of loyalty but in a very human spirit of piqued pride came to their leader with the complaint: "Rabbi, he that was with thee beyond Jordan, to whom thou hearest witness, behold, the same baptiseth, and all men come to him." Their very manner of referring to Jesus shows how deeply they had taken the matter to heart. We may be sure that many sinister suggestions were made to John by the Evil One. Was this quite fair of him, his cousin after the flesh, to come into the same district and draw away the crowds? What was to be the end of it all? Was his (John's) ministry to come to nothing? But John stood splendidly calm and solid as a rock, and would not be swayed by the storm of his disciples' passions, nor by the evil machinations of the Enemy.

John's Apology.

"A man can receive nothing except it be given him from heaven"—that was John's starting-point, and it took him to the source of all spiritual gifts. From that vantage ground, what to others seemed discord and confusion, to John was inevitable but welcome, harmonious.

Very simply but very beautifully, John then went on to put into language that which his followers could appreciate, the real relationship between Jesus and himself. Christ was the bridegroom seeking his bride. John was the friend, introducing and attending the bridegroom, and then standing aside and finding his joy in the joy of the bridegroom. We may be sure that the dark thoughts of John's followers quickly vanished before such a beautiful presentation. There is no better way of dispersing the ugly things of life than to throw upon the screen a vision of the pure and beautiful.

"He must increase, but I must decrease"—there we have the climax and peroration of John's apology. There is something touching as well as sublime about such humility.

The Sequel.

"When therefore the Lord knew how the Pharisees had heard that Jesus made and baptised more disciples than John, he left Judea, and departed again into Galilee." Jesus met John's noble self-effacement with courtesy and consideration, and we may be sure with profound admiration.

"He shall be great in the sight of the Lord," foretold the angel, and when his public career had ended, Jesus declared, "There hath not arisen a greater than John the Baptist." Courage, loyalty, humility—these three, and the greatest of these was the humility that expressed itself in such sublime self-effacement.

TOPIC FOR FEBRUARY 22.—CHRIST AND THE WILL OF GOD.—John 4: 34.

Our Young People.

Conducted by Leslie C. McCallum, M.A.

NEWS AND NOTES.

Kadina K.S.P.

The K.S.P. club at Kadina, South Australia, since its organisation some five months ago has proved a great help to its members. Many helpful meetings have been held, and club life has helped to strengthen the ties of brotherhood among its members.

During Christmas week some sixteen Kappas under the leadership of their chaplain, Bro. Bowes, held a camp at the seaside. Camp life was quite a new experience to many of the boys, but under the capable leadership of the chaplain, everything passed off splendidly. One outstanding feature of the camp was the number of Bibles and New Testaments that were read and studied by their owners.

Those privileged to enjoy the experience go out into the year, 1928, with a stronger desire to serve their divine Master, because of the camp.



Miss Muriel Pettard, of the Warrnambool Bible School, Vic., who, on Dec. 4, 1927, completed ten years' unbroken attendance at Bible School, thus securing the gold medal awarded by the Bible School and Young People's Department.

New South Wales.

The organising secretary for New South Wales, Bro. P. J. Pond, reports that he has written to isolated members throughout the State inviting them to enrol in the Home Department of the Bible School. The response has been gratifying, and from every direction groups are being linked up for Bible study.

The annual C.E. day in New South Wales is to be observed on Feb. 11. A united harbor excursion has been arranged, and addresses are to be given by representative speakers at Neilsen Park. Bro. Pond has been chosen as one of these speakers.

Greetings from America.

Owing to the Christmas holidays and the absence from home of the Victorian organiser, the following cablegram did not reach us until after the Summer Camp Conference at Ballarat was over:—

"Thirty-four Summer Conferences of America send greetings. May the fellowship of the conference bring you many new joys.—Roy Ross."

Bro. Ross is one of the directors of our young people's work in America, and we appreciate very much the greetings from our American cousins. The conference did prove a real blessing to those who were present at Ballarat, and from it has come many a new joy.

C.E. IN NEW ZEALAND.

Very successful gatherings attended the Annual Convention of the Auckland Provincial Christian Endeavor Union recently.

The annual report showed a membership of 800 Endeavorers in Auckland, in 40 affiliated societies. This is a very great advance when compared with 125 members five years ago. Four new societies are now being formed.

The meeting by resolution affirmed the desirability of resuscitating the New Zealand C.E. Union, and the following executive was elected:—President, Mr. Lionel B. Fletcher; joint secretaries, Mr. N. Carless and Miss E. Wilkie; committee, Messrs. F. E. Leadley, E. Nicholls, A. S. Wilson, F. E. Harry, T. Wickes, Howard Earl, A. L. Haddon, M.A. (ex-president N.S.W. C.E. Union), now at Dunedin, Miss E. Walters and Mr. H. B. Bristow.

Word has been received that Dr. W. C. Poole, president of the British C.E. Union, will arrive in New Zealand during the first week in June, 1928.

Another matter of importance is the fact that the Auckland president, Mr. Lionel Fletcher, has been set free by his church from May to November, 1928, to conduct missions. During his tour he will be able to advance the Endeavor cause immensely. Thus C.E. prospects for next year are bright indeed.

WHAT JESUS KNEW.

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

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

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

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

—"Lookout."

A PRAYER.

So may I live that when I'm old

I shall be loved;

That when I reach the end of days,
No one may wish his voice to raise
Except in words of honest praise.

May no man say I did him wrong
When he was weak and I was strong;
But let me sing this daily song:
"Be my estate not lands or gold,
But to be loved."

I ask no military blare

When I am dead.

I wish no royal folk to strew
My couch because I tried to do
Something to make me royal too.
But if some little child there be
Come from the lanes of poverty
To whisper: "He was kind to me!"
For higher pomp I shall not care,

When I am dead. —W. C. Sayers

Foreign Missions.

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

DEFINITE PRAYER FOR MISSIONARY NEEDS.

Bro. E. Palgrave, of Loftus Park church, N.S.W., wrote asking for the most pressing needs of our mission fields, that definite prayer might be made at their monthly missionary prayer meeting. I sent him a list. In his reply he writes: "I thank you for the prayer needs of missionaries. We had the first meeting of members of Canley Vale and Loftus Park for Foreign Mission prayer on Wednesday night. There was a good attendance, and definite, earnest prayer was offered for each missionary and his or her needs. We are to meet once a month alternately in each church, and I hope these meetings will continue till Jesus comes."

As there are other churches and mission bands and young people's societies that hold similar meetings to pray for our missionaries, the following are urgent needs of our mission fields for which prayers are asked:—

Let us therefore pray:

1. That God's presence and power and shepherd care may be realised by our little band of Christians at Hueilichow, China.

2. That the churches in Shanghai may be kept faithful and steadfast amid all the unsettling influences in their city; that Bro. and Sister Cameron may have daily endowment of power for their work in Shanghai.

3. That Bro. Au Kwong Hon and Dr. Jau Hawk in Hong Kong may be able to witness so powerfully for Jesus that many Chinese may be added to the church.

4. That Bro. Chin Bik Fung may have the joy of seeing those whom he visits so faithfully, week by week in the city and suburbs of Sydney, confess Christ and continue faithful in the apostles' doctrine.

5. That the five Hindus at Diksal who recently confessed Christ and were baptised by Bro. Escott may grow in grace and knowledge of Jesus Christ.

6. That Bro. and Sister G. P. Pittman may, as they minister to the over 4,000 Bhamptas of Sholapur, India, find as their day so shall their strength be.

7. That the 33 enquirers in Shrigonda, India, who have left their idolatry and sin, may soon accept Jesus as their Saviour.

8. That the orphan girls and boys who are in training institutions fitting themselves for their life work may continue firm in their faith in the Lord Jesus. (The young girls, some training for nurses for Dhond Hospital, and others for Bible-women; the boys, some training for teachers, and others learning a trade, need our prayers as they are away from the care and help of their homes since infancy.)

9. That our native teachers on Oba, Maewo and Pentecost may be kept faithful and be successful in winning many heathen for Jesus.

10. That Dr. and Mrs. Oldfield may be divinely helped in their ministry of healing at Dhond, India.

CRIMINAL TRIBES SETTLEMENT, BARAMATI.

The Indian Government Criminal Tribes Settlement Officer has recently visited our C.T. Settlement Station which is superintended by Bro. H. B. Coventry. He expressed himself as well pleased with the condition of the settlement.

Bro. Coventry writes: "We are pushing ahead with the poultry business, and distributing pure bred roosters and settings of eggs. One of our hens was sent to the Ahmednagar Agricultural Show and won the first prize cup." Bro. Coventry is trying to teach the C.T. people how to raise poultry, and thus put them into the way of earning an honest living.

TEACHER TALI (CHARLIE) WALLARIKI, OBA ISLAND.

Bro. Charlie, whose headquarters are at Wallariki, Oba, New Hebrides, sends Christmas greetings to his Australian brothers and sisters. He says: "I pray for you all brothers and sisters in Australia. God be with you all till we meet again." Charlie has five mission churches in his circuit. There are 137 members. Of these, 126 are adults and 11 children. His two honorary co-workers are Arulobani and Pilate. The people at Wallariki say Charlie is "strong for God." Tali says he is sending me some cocoa-nut leaf bags to sell in Australia. Since I was there they have had two deaths—Milarinaldo and Woikani.

DAVID BULLAKASSO, RANWADI, PENTECOST.

David is the teacher of our pioneer church in New Hebrides. There Bro. John Thompson preached the gospel, and there Frank Filmer built a fine stone church on the beach. Afterwards the members built a new church on the hill-top. Willie Tabymancon is buried in front of the old church building, which is now in ruins. David writes: "We are very thankful to the Christian brothers and sisters there in Australia for paying for our missionaries afore time. I remember your wife and your daughters and Foreign Mission Board and all Australian Christian brothers and sisters in my prayers." David and Tali are splendid young men, and like Timothy, well reported of by the churches of Oba and Pentecost. One of the most encouraging features of our New Hebrides work is the number of young men who are in labors abundant.

MEDICAL WORK IN INDIA.

Bro. Escott has been kept very busy with patients at the dispensary and in the homes of the people. Many operations have had to be performed. One case necessitating a motor journey of sixteen miles and four miles on foot was dropsy of the abdomen, and by tapping the patient he was enabled to extract five quarts of water.

A man came to see Mr. Escott with his eyelid so large that it prevented him using the eye. Bro. Escott says, "We operated by removing part of the skin on the eyelid and stitching up the wound, thus drawing up the eyelid to its natural position."

Bro. Escott is also called on to operate on animals. A bullock was brought to him with a tumor above the eye. All these operations were quite successful.

When one reads of Bro. Escott's work, we thank God for his wonderful ministry.

FOR SALE.

Six cylinder closed automobile, Jewett-Paige Coach, late model, 1926, splendid condition, cost new, £460, for immediate sale by owner for £240. Leaving for America. Phone, Brunswick 1325, or call 100 Park-st. West, Brunswick, N 10. Also standing parlor electric lamp, £4, and Underwood typewriter, £9.

CHURCH EXTENSION COMMITTEE.

Churches of Christ in Victoria.

WILL CHURCHES KINDLY NOTE?

Annual Offering will be taken on Sunday, March 4. All are asked to help this great enterprise.

A. E. Kemp, Secty.
Robert Lyall, Treas.

COMING EVENTS.

BLACKBURN.—Second week of Gospel Mission in Blackburn Chapel. Sunday, 12th, 7 p.m.; Monday, Tues., Wed., 7.45 p.m. Mr. J. Mortimer, Missioner; Mr. B. Harvey, Song-leader. Pray for this effort. Visitors from sister churches welcome.

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.

SOUTHERN CONFERENCE, SOUTH AUSTRALIA.

Tuesday, February 14.

Devotional Service, 10.45 a.m.; Business Session, 11 a.m.; Luncheon, 12.30 p.m.; Afternoon Session, 2 p.m.; Public Tea, 5.30 p.m.; Public Meeting, 7.30 p.m. Speakers, Hon. W. Morrow, L. A. Bowes.—W. S. Yelland, Secty.

Monday, February 20.

LYGON STREET CHAPEL.

OPENING DEMONSTRATION AND

21st ANNIVERSARY COLLEGE OF THE BIBLE.

Speakers.—Hon. W. Morrow, M.L.C., President Federal Conference; A. R. Main, M.A., Principal; F. J. Sivyler, B.A.

Musical and elocutionary items.

Members are asked to make this a memorable as well as inspiring occasion.

MARRIAGE.

FUNSTON—WATSON.—On Dec. 28, 1927, at Church of Christ, Shepparton, by Mr. L. Larsen, Frank James, only son of Mr. and Mrs. Geo. Funston, "Oakbanks," Clyde, to Ivy Isabel, eldest daughter of Mr. and Mrs. S. R. Watson, Orr-st., Shepparton. Present address, 57 Hopetoun-st., Bendigo.

IN MEMORIAM.

RUSSELL.—In loving memory of Rose Ann Russell, my beloved wife, who departed this life Feb. 4, 1927.

Some time my eyes shall see more clearly

The thing I know not now nor understand.

Shall know through the night of darkest sorrow

My trembling hand was held in God's right hand.

"And God shall wipe away all tears, and there shall be no more death." 2 Sam. 12: 23.

WANTED.

Will the churches and brethren who have helped so splendidly in the great tent mission at Cheltenham accept our best thanks, and with others keep on coming, right on till the end of mission?

TO LET.

Two unfurnished front-rooms, E.L. and gas stove, with all conveniences, near Bridge-road tram and train. Apply Miss Darnley, 19 Cameron-st., Richmond, E 1.

TO LET OR FOR SALE.

Belgrave District.—Furnished cottage, main road, vacant until Feb. 28; magnificent fern gullies, mountain scenery; 25/- week.—Jackel, Selby, Victoria.

HONEY.

60 lb. tin, first quality, sent any station, freight prepaid, 26/6; 8 7-lb. pails packed and prepaid, 33/6. Please add exchange to cheque. A. D. Campbell, "Allambee Apiaries," Wangaratta.

Here and There.

We hear that Bro. A. J. Fisher, of Warrnambool, has accepted an engagement with the church at Preston, Vic., as successor to Bro. C. C. Dawson, M.A.

The church at Naremburn, N.S.W., is engaged in a brief series of special services with Thos. Hagger as preacher. For the first five nights there were six confessions.

The Victorian Sisters' General Deacons will hold its monthly meeting on Wednesday next, Feb. 15, from 10.30 a.m. till 4.30 p.m., in the Swanton-st. lecture hall. All sisters welcome.

Bro. P. E. Thomas, B.A., commenced his sixth year with the Belmore church, N.S.W., on Feb. 5. During his five years' work 114 have been added to the church by faith and baptism.

Mr. and Mrs. H. H. Strutton, missionaries from India, arrived in Melbourne on Monday by the "Cathay." They spent but a short time in Melbourne before passing on to Sydney and New Zealand. They were the guests of Mr. and Mrs. R. Lyall while here.

There have been splendid meetings at the mission conducted by W. E. Jackel and H. Elliot at South Richmond, Vic. Five confessions during the week. On Sunday night, after the address on "Should Protestants Unite?" there were two decisions, making a total of 20 for two weeks.

Next week we expect to publish another article by Bro. T. H. Scambler on "The Bankruptcy of Rationalism." This will be followed by a short article in reply by Mr. J. S. Langley. A rejoinder by Mr. Scambler will close the discussion.

We are informed that Bro. Frank Carter, M.A., LL.B., and wife, with their two children, were passengers by the "Aorangi" which was due in Sydney on Feb. 4. Bro. Carter is desirous of engaging with a church in Australia, Victoria preferred. His address for the next month or so will be that of his mother, 8 Redvers-st., Chatham, Vic.

At Moreland, Vic., on Feb. 5 Bro. Webb launched a campaign with 5 ideals for 1928:—220 members at breaking of bread; 300 at gospel meeting; 50 at prayer meeting; 50 additions to church; £350 off debt on church building. Good meetings and splendid addresses. Bro. Bartlett, of Unley, S.A., who is entering the College of the Bible, took part at night.

The Southern Conference of S.A., to be held at Strathalbyn on Tuesday next, Feb. 14, shows promise of a most successful gathering. Addresses will be given by the Hon. W. Morrow, F. Collins, Theo. Edwards, L. A. Bowes, and others. Matters concerning the extension of the work in the south will be discussed. A full attendance of members is especially asked for.

Mr. and Mrs. Percy Pittman are taking the place of Mr. and Mrs. Strutton at Sholapur while the latter are on furlough. Until September their address will be Sholapur, Bombay Presidency, India. They desire to express their hearty thanks for all the loving gifts sent to them at Christmas in the boxes. These gifts gave pleasure to many poor people, old and young, in the Settlement at Sholapur. Some personal gifts also were received, for which they are very grateful.

Reports presented to the half-yearly business meeting at Footscray, Vic., held on 1st inst., revealed very satisfactory progress. Bro. Pearce exhorted the church with acceptance on the 5th. A sister who obeyed the gospel was welcomed into membership. Bren. A. J. Green (Sydney) and S. Harding (Hobart) were visitors. The attendances at gospel service was inspiring, many strangers being present. Bro. Stitt spoke on "The Heroic Christ." A young woman made the good confession.

Victorian churches are reminded that according to the constitution "five weeks' notice in writing shall be given to the executive committee of all business to be brought before the annual meeting of conference, such to be signed by the proposer."

Warrnambool, Vic., had good services on Feb. 5. On Feb. 2 the Ladies' Church Aid Society met for the first time this year, and at night the P.B.P. held their first session as a devotional meeting. Bro. A. J. Fisher's resignation was announced to the church, he having accepted an invitation to labor at Preston.

At Woorinen, Vic., on Sunday, Jan. 29, Bro. G. Mathieson, College of the Bible, concluded his brief ministry with the church, and delivered farewell messages to a full house. His work during the nine weeks has been much appreciated. Bro. Westwood is serving as part-time preacher for three months.

The 1928 College year will commence on Wednesday, Feb. 15, and it is expected that there will be a large number of new students. The opening demonstration will be held at Lygon-st. chapel on Monday, 20th inst., and will mark the 21st anniversary of the College. The Board of Management has arranged for the President of the Federal Conference, Hon. W. Morrow, to come from Adelaide to address the meeting. Other speakers will be the Principal, Bro. A. R. Main, and Bro. F. J. Sivyer. Members are asked to make this a notable function.

T. J. Johnston, Launceston, writes: "In the 'Australian Christian' of January 12, a writer by name Bishop Ludvig Ihmels expressed the view 'that it is nothing but self-deception to suppose that the kingdom of God will reach its perfect development in this age.' If this is correct, dear brother, where do we stand, as a people, pleading for a return to our Saviour's prayer for union 'that they all may be one'? Was it not, so to speak, the very burden of the souls of pioneers of the movement with which we are identified, that the world through their (the apostles') word might believe?" It is good to note that readers closely peruse the "Christian," and read with discrimination.

Bro. R. J. Kent, acting secretary of the church at Canberra, writes: "Owing to the visit of Bro. Ethelbert Davis to Canberra, there are signs of renewed activity. He has done much in the way of visiting, and on Sunday, Jan. 29, he held a meeting at the home of Bro. and Sister Eldridge. This was a good meeting, the first for some time, and Bro. Davis gave a helpful and instructive message. Numbers have grown since last meeting, and membership is now close on twenty. Transport is still a problem for some. A short business session followed the meeting, and a new committee of five was appointed. The brethren greatly appreciate the work of Bro. Davis here, and trust that, now the start is made, the little church will rapidly progress."

At Malvern-Caulfield, Vic., on Feb. 1 a meeting was held to welcome Bro. Anderson, the new preacher, and Sister Anderson and family. Representatives of the official board and the various auxiliaries extended welcomes, to which suitable responses were made. Musical items, supper, and conversation were also enjoyed. On Sunday, Feb. 5, Bro. Anderson began his ministry. Prior to the morning service Bro. Eric Smith, who came forward during Bro. Griffin's ministry, was immersed. He was welcomed into fellowship at the morning meeting, which was well attended. Bro. Anderson's subject being, "The Urge of Faith." In the evening the building was filled, and Bro. Anderson, after a short talk on his experiences in China, gave a splendid address on "What is Your Answer?"

Good meetings at Auburn, N.S.W., on Jan. 29. Bro. Aderman addressed the church on "The Persuasive Christian." In the evening the gospel service was broadcast from 2BL. Bro. Aderman delivering a great address on "The New Self." Special musical items by the orchestra and choir and a solo by Miss Thoroughgood greatly helped.

Grafton mission (N.S.W.), is in its second week, and to date seven confessions have been taken. These include a lady who has been immersed, and wishes to link up with the church. The Bible School has increased. A building fund has been started. For church finance the duplex envelopes are being used. Members at Darrigo recently sent £5 towards the expenses of the church.

The short mission at Parkdale, Vic., conducted by Bren. Hinrichsen and Brooker, came to a close on Thursday, Jan. 26, with a delightful service. Throughout the effort the weather was unusually bad, and on two occasions the tent had to be abandoned. The attendances were most encouraging; non-members coming in large numbers, while many of the members did not miss a service. The baptismal services in the tent were most impressive, and many witnessing the ordinance administered in this manner were led to consider more seriously the Lord's requirement. During the brief effort (not quite three weeks) 21 confessed Christ. A happy spirit prevailed in the thanksgiving service, when more than £100 was contributed, being about £30 above expenses. On Sunday morning, Jan. 29, nine were received into the church, and one was baptised at night. The mission has been a great spiritual uplift to the church, and an opportunity of witnessing to the truths for which we stand.

Bro. and Sister J. Fox, of the City Temple, Sydney, celebrated their golden wedding on Jan. 31. At the function held that evening the two bridesmaids and the best man of fifty years ago were present. The following evening the City Temple church entertained our brother and sister at a very happy social gathering. A beautiful crystal bowl was presented to them, and Sister Fox was also the recipient of lovely flowers. Our brother and sister, who are worthy in every way, have been active Christian workers all their lives. They became concerned about believers' baptism, and during the work of the late Thos. Bagley at Paddington they were both baptised and came into fellowship with the Churches of Christ. They have been splendid workers ever since. The flourishing South Kensington church was really founded by them. They have the esteem of all the Sydney brethren, and the hope is continually expressed that they may be spared for many more years to each other and to the church of God on earth.

At the annual meeting of the church at Albion, Queensland, reports showed an increase of 35 members for the year, losses by transfer and revision of roll amounted to 10, leaving a nett gain of 25; in addition 5 had been immersed but had not taken membership. The present enrolment is 129. Financial statement showed receipts £398, and building fund (including a loan of £30), £109. Total sum donated, not including loan, £577. This does not include money raised by the S.S. and other organisations, amounting to another £60. The school gained 37 scholars and 6 teachers, and donated to missions and charities the sum of £37. During the three years of the ministry of H. G. Payne, the church has increased from 85 to 129, and the S.S. from 62 to 116. The total income of the church has amounted to £1,749, which does not include building fund loan. To this may be added £175 raised by the S.S. and other societies, making a total of £1,925 in offerings and donations. Mr. A. L. R. Taylor was again unanimously elected financial secretary, and complimented on the excellent work done by him.

If Thou Shouldst Go Away.

A TALE OF THE WIMMERA PIONEERS.

A. R. Benn.

CHAPTER XIX.

"I saw a new heaven and a new earth."—
Rev. 21: 1.

Yes, I had been ill for over a week when I woke up that morning, and poor mother, in her own terrible bereavement, had had to do a large share in nursing me through those days. I was at my worst when they took our darling sister to her last resting-place. No, that is wrong; they only took the house in which she lived, and Nelly herself had gone to be with Jesus whom she knew and loved so well. From that day on life was a different thing to me. God was real and heaven was as much of a certainty as the earth. The real things were now real to me. Alan and Colin, poor fellows, came in to see me. They were very sad, and a good deal changed. In fact, I think neither of them was ever quite the same after Nelly's going. To say that they were never the same again does not, in this case at any rate, mean deterioration. I have always liked Alan better since then, and Colin, dear old boy, has been more earnest and more serious since the day that Nelly asked him to meet her in heaven.

A little later on, when I was almost myself again, mother and I had another heart-to-heart talk. She asked me if I had come to believe yet, believe enough to become a Christian, and my reply was, "I think I do." I knew that I wanted to meet mother and Nelly in heaven more than I wanted anything else in the world. And mother told me that she had very wonderfully recovered from the unbelief of many years. She couldn't explain how it all came about, but from the moment Nelly passed away, there had also passed away from her all the dark shadow of doubt. "I do thank God for the wonderful way he has answered our prayers, though I don't seem to be able to help grieving that my little darling was taken in order to make me a believer; I should have believed sooner, and Nelly might have been spared." There was a silence for a few minutes, and mother was crying, and I plucked up courage to say, "But Nelly is so much better off now, that even your unbelief was good for her." "Thank you for that comfort, Jack. How wonderfully God brings good out of evil!"

That night Mr. Smith called on us. We had now come to call him "Brother" Smith. It was his first visit since Nelly's funeral. He and I had a talk together in which I told him of my dreams (I don't know whether I should call them dreams, but I do for lack of a better word). "I think we are justified in seeing God's hand in this," he said. "In any case, it is a reminder of what we owe to Christ, and of the terrible conditions which would have obtained had Christ never come. Take away from your late mother's life all that she owed to Jesus, and how much poorer you would all have been. The same would apply to every Christian life, and even to lives that are not Christian. Think, too, of what it would mean if, when we lost our dear ones, we knew they were lost to us for ever." Before Brother Smith left us he performed two baptismal ceremonies, and since that day mother and I have been members of the body of Christ. I have a letter in my possession which bears a comparatively recent date; it explains itself.

"Dear Jack,—Perhaps I ought to say 'Mr. Bennett,' but then we went to school together, and that seems to take away all thoughts of Mr. or Mrs. I am so glad you are writing a story descriptive of the olden days at K—. I know that I won't figure very well in it, and I don't deserve to. But I am thankful to be a back-

ground that will show to best advantage the pure white life of our darling Nelly. I was cruel to her and Colin, but God worked it out for the best, as he so often does. Nelly returned good for evil. First she got me into the Sunday School when most people in her circumstances would never have wished to see me; then she pleaded for me to be admitted to the school after I had been expelled. Nothing could have been done that would have made me so sorry and ashamed as this loving treatment; and I don't think I gave any more trouble in the school, and to-day I am in a far-away land teaching the heathen about Nelly's Saviour, and feeling that I am in some measure Nelly's representative, doing her work in this dark land. I was the 'little beast' in the days of old, and I might have been the 'big beast' now if I had never been happy enough to meet a little angel. God bless you and the hook you are writing. Yours truly, Sarah Jones."

EPILOGUE

There are times, when the curtain goes down and the players are seen no more, that the audience demand another and a last look at the ones in whom they are so interested. And so the actors must come in front of the curtain that this last look may be obtained, and the actors almost invariably comply with the request, and at least bow their acknowledgment of the compliment done them. It may be that some of my readers, interested in some of the characters of our simple story, may, like Oliver Twist, wish for "more." Should that be so I will bring them out. Mother, stepmother, father and Nelly are all beyond, infinitely happier than any of us. Please do not cry about them, except it be for joy. The "little beast" is still faithfully toiling as a missionary in the dark continent of Africa, where she is doing much to brighten the lives of some of the dark children of that land. "May her tribe increase." Here is a fine-looking elderly man; you don't know him? Let me introduce him:—Mr. Alan Bennett, a retired farmer, and this dear motherly woman is his wife. You cannot be expected to remember her; but she is the very same blue-eyed girl of bygone years whom Colin chose as a girl friend for his own little Nelly. Alan could not have had a better wife. She is probably the best woman now living in the world next to my own wife. Alan and his second-best-of-a-wife-in-the-world have a lot of children, too many to bring out on the stage, especially as they were not there before the curtain fell. I am sure you know this handsome dark-eyed kindly-looking man, dear old Colin; truly he is getting old now; but if possible he is dearer than ever. In spite of his good looks and good life, Colin remains a bachelor, true to the promise that he made to a little girl years ago when he said at the table, "I won't ever ask anyone else, anyhow." And here is good old Fred, one of our district's prosperous men, married to an old K— girl. Fred has meant a good deal in our lives, and we thank God we ever knew him.

Here we take our leave of our friends, rejoicing in the love and eternity of One who will never go away.

(The End.)

OPENING OF KYNETON CHAPEL.

On Saturday, Jan. 21, the new chapel, built by the Kyneton Church of Christ (Vic.), was opened in an impressive manner. Much admiration was voiced by the interested congregation, which included visitors from Melbourne, Drummond, Elphinstone and Macedon, at the neatness and beauty of the grounds and building.

The service, conducted by Bro. Robert Lyall, of Melbourne, commenced with a prayer offered by Bro. A. Hinrichsen, who is in charge of the work. Sister Mrs. Goudie turned the key in the lock. On entering the chapel, the doxology was sung, Sister Jessie Goudie presiding at the organ.

Fine speeches were delivered by Bren. R. Lyall, A. E. Kemp, T. H. Scambler, B.A., A. Hinrichsen and E. Goudie. The secretary read greetings from former preachers and members. The 84th Psalm was read by Bro. Hinrichsen, and a quartette rendered by Bren. and Sister Miss Goudie. At the conclusion of the service tea was served.

Gifts to the church included a church clock and three dozen hymn books from Bro. and Sister Lyall; all the paint required for the building from Bro. T. Price; the loan of the church seats belonging to the Taradale Church of Christ; payment for the blocks used in the chapel from Bro. H. A. Potts, of Elphinstone; besides money donated by past and present members. Much money was saved by holding a long series of working bees which attended to the painting, construction of fences and outbuildings, and grading and gravelling the grounds. Special services were conducted by Bro. A. Hinrichsen on Sunday, Jan. 22. Powerful addresses were delivered on "Cities of Refuge," "The Value of the Bible School," and "Did Christ Conquer Death?" In the afternoon session, the Sunday School rendered special musical items, while at night a quartette was sung. At the close of the evening service there was one confession, making two since Bro. Hinrichsen commenced to labor here. There has since been a baptismal service. Bro. Pettigrove brought a car load of members from Bendigo on the Sunday. Meetings on Feb. 5 were very well attended; over 100 present at night.

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N.S.W. HOME MISSION NOTES.

Thos. Hagger.

The work at Grafton has opened up splendidly. Bro. R. Greenhalgh had his Sunday evening attendances grow from eleven the first night to thirty-three the fourth. The tent mission with Bro. P. C. Bennett as preacher and Bro. R. Greenhalgh as song-leader has attracted good and increasing audiences.

Erskineville church recently had ten confessions. Bro. A. Carter preaching. Bro. J. R. Leach, B.A., is preaching to increasing audiences at Burwood.

W. J. Way is to take up the work at Bankstown at the beginning of April.

The work at Canley Vale and Loftus Park is responding well to the efforts of Bro. J. Clydesdale and the faithful local brethren.

Bro. C. Byrnes and the Gilgandra church have reached out to Balladoran, where a gospel service and Sunday School have been started. They are now looking for other likely places.

North Sydney church prospers with Bro. R. O. Sutton as preacher. The walls of the new chapel are rising.

The organiser is conducting two weeks' special services at Naremburn. One confession at the time of writing.

Over £780 has been received in response to the annual offering appeal. This has exceeded the amount asked for, and constitutes a record for the State. As there are about nine churches yet to send in the offering it should reach £800.

The N.S.W. Home Missionary programme is the largest in the history of our work in the State, and larger things are being planned. Every member in the State should be a regular contributor to this important work. Send offerings to Thos. Hagger, 242 Pitt-st., Sydney.

The Home Missionary and Bible School Committee are moving into a more commodious office on the sixth floor of the Bible House. Here also will be found the N.S.W. Book Depot.

Since last Conference Home Missions have been responsible for the organising of one church and two schools, besides which quite a number of converts have been made and baptised.

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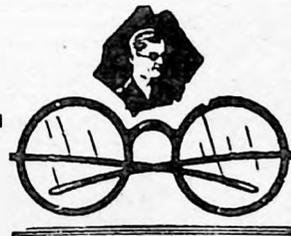
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News of the Churches.

Queensland.

Bundaberg.—Good meetings were held on Jan. 29, with one confession at night. Two young people are leaving for the College of the Bible. Others intend to go later.

Brisbane.—Bro. Bassard addressed both services on Jan. 29, several visitors being present. At the prayer and Bible study meeting, Bro. Bassard is giving a series of addresses on the book of Revelation. Interest is shown, and numbers are increasing.

Gympie.—On Jan. 29 Bro. S. Vanham exhorted in the morning, and preached at night on "In Christ or Not?" At the Training for Service Class, Bro. S. Vanham (negative) and Bro. C. S. Trudgian (affirmative) debated the question, "Is Baptism Essential unto Salvation?" The C.E. picnic held on Jan. 26 was largely attended.

Western Australia.

Maylands.—The Sunday School annual picnic was held on Foundation Day at Bassendean. Bro. C. Schwab spoke at the prayer meeting on Feb. 2. There was an audience of 35.

Northam.—On Jan. 28 the foundation members of the local Phi Beta Pi club were initiated by members of the Bassendean club. Attendances were very good on Lord's day, Jan. 29, Bro. Payne speaking in the morning, and Bro. Buckingham at night.

Bassendean.—In the absence of an evangelist, visiting and local brethren have conducted services. Bren. Jacques, Evers, Fortune and Beck have been the speakers. On Jan. 24 a farewell social was held in honor of Mr. and Mrs. Marsh, who are leaving for the east. Bro. J. Forsyth presided, and various musical items were rendered. Bro. L. Peacock, on behalf of the church, presented the guests of honor with a silver cake-dish and fountain-pen respectively. The Bible School picnic held on Monday, Jan. 30, was an enjoyable event.

South Australia.

Long Plains.—Good meetings were held on Feb. 5. After Bro. Mason's evening address a married lady confessed Christ.

Wampoony.—On Jan. 29 Bro. Daniel Hamilton, of Scotland, was welcomed into the church. Bro. Hamilton, sen., was also coming, but owing to a sunstroke on board ship, was detained at Fremantle in a weak state of health.

Williamstown.—Meetings are fairly well attended, a nice lot of young people coming to the gospel services. Bro. Talbot's addresses are good. The sale of gifts in aid of building fund was successful. On Dec. 27 the Bible School picnic was held; this was a very pleasant outing.

Gawler.—A young man, baptised on Jan. 29, was received in on Feb. 5 at a good meeting. Bro. Colin Diekering gave a good address. In the evening it was the young people's monthly meeting, Bro. Oram's subject being "Young Men from the Country." The Bible School had promotion day on Feb. 5. The loss of Sisters Griffiths and Sister Ern Curtis and family from the town is regretted.

Semaphore.—Bible School teachers' recognition service was conducted by Bro. Beiler last Sunday morning. 105 broke bread for the day, a record. Bro. Beiler preached to a great meeting at night. The annual B.S. teachers' and friends' picnic on the holiday at Clarendon had about 70 present. Excellent meetings on Feb. 5, Bro. Beiler speaking. The Bible School had new scholars, and attendance showed a record for some time. Plans are being made for a tent mission to commence on April 15.

Queenstown.—On Sunday, Jan. 29, Bro. Brooker spoke to the church on "The Triumph of Continuance." At the evening meeting his subject was, "A Great Reward." At the conclusion one young lady and two men confessed Christ, making a total of four for the month. On Feb. 5 Bro. W. C. Brooker spoke morning and evening. At Sunday School certificates were presented to scholars who won them in the Scripture examinations. The Dorcas Society has recommenced activities.

North Adelaide.—On Jan. 22 two were received into fellowship. Bro. W. Eagle addressed the church. In the evening the husband of a lady received in the morning made the confession, and was baptised on Jan. 29. Mrs. N. Shill was able to meet for the first time after several months' suffering. At the Bible School seven scholars received prizes for memorising Isaiah 53. Edna Hill and Jessie Brissenden sharing equally for first honors. Bro. W. Eagle has entered into business at Beverley, between three and four miles from Adelaide.

Adelaide (Grote-st.).—At the church business meeting, held on Feb. 1, it was unanimously decided that Bro. Wiltshire be re-engaged as evangelist for an indefinite period. Sister M. Leedham was appointed visiting sister in the place of Miss Whitfield, who is leaving with her sister for a trip to Ireland. There was a large attendance at the evening service on Feb. 5, when Bro. Wiltshire spoke on "The Needed Saviour." Two confessed Christ. After the service the choir rendered the cantata, "Bethlehem." The service and the cantata were broadcast by 5CL.

Cottonville.—Meetings on Jan. 22 and 29 were excellent, the attendance being over 100 at all meetings. The Endeavorers, with the Glenelg society, held an open-air meeting on Jan. 24, on the beach. The Bible School picnic was held at Belair on Jan. 28. The school has commenced practice for anniversary. On Jan. 29, there were five new scholars; 132 present. Bro. Hughes has created a splendid impression, and the church is making rapid progress. Splendid meetings on Feb. 5. Thursday night prayer meeting has improved. Bro. and Sister Len. Bowden have returned from Tasmania. Bible School attendance, 139. The new class rooms are a great asset. The C.E. held its annual business meeting on Jan. 31.

Unley.—At the half-yearly business meeting of the church on Jan. 25 church and auxiliaries showed satisfactory progress. Three new officers—S. J. Payne, A. B. Chappell and T. A. James—were elected, and T. E. Yelland, W. E. Orchard, F. W. Bennett and J. H. Smith re-elected. Regret was expressed that the church secretary, E. E. Patrick, was leaving the district; a resolution recorded his splendid services. The following Sunday morning 207 broke bread. R. Burns addressed the church. H. R. Taylor conducted an introductory service for the new deacons. Last Sunday morning 208 members were present, and H. R. Taylor gave the address, including a short talk to the Young Worshipers' League recently formed. T. Craddock, who has faithfully and cheerfully filled the office of deacon for 26 years, and was for some time assistant secretary, has retired. His long and willing services are much appreciated by the church. The tennis club and friends, about 60 in number, had an enjoyable picnic on the holiday at Cudlee Creek.

Tasmania.

Devonport.—Fairly good audiences are being addressed by Bro. W. H. Nightingale. Mrs. W. Reynolds has been ordered complete rest for a while. One new C.E. member.

West Ulverstone.—The Bible School celebrated its seventh anniversary on Jan. 29 and 30. Bro. A. R. Main delivered helpful messages to good audiences. The Sisters' Class presented the church with a pulpit Bible. The teachers presented Bro. N. J. Warmbrunn with a fountain-pen after five years' service as superintendent. The children sang "Banner" hymns nicely. The primary, kindergarten and special prizes were distributed during the afternoon. On Jan. 30 a happy picnic was followed by a good tea meeting, and a successful demonstration with prize distribution at night.

Launceston.—On Jan. 22 Bro. and Sister Noble were home again, and good meetings were enjoyed. A largely attended memorial service to Sister Thelma Tiffen was held on the 29th. Bro. Noble's message was "Tabitha, Arise." Sisters Miss Ruby Parker, Miss Elsie Annear and Bro. L. R. H. Beaumont, from Coburg church, Vic., have been welcome visitors. The many kindly services of Bro. Beaumont are much appreciated. The Y.P.S.C.E. picnic at Perth was a success. The two C.E. Societies have resumed work. The Bible School reached £8 towards "Children's Day." The church officers conducted the services at the Old People's Home on Jan. 29.

Victoria.

Geelong.—Two new converts, having been previously immersed, were recently received into membership by Bro. Stuart Stevens.

Glenferrie.—Very good attendances morning and evening. Bro. T. H. Scambler was welcomed home from his holidays, and spoke at both services.

Cheltenham.—The Hinrichsen-Brooker mission is drawing large audiences, and creating much interest in the district. There have been a number of confessions.

Croydon.—Last Sunday morning Bro. E. Smith, of Wonga Park, gave a fine address. In the evening Bro. A. G. Ammon spoke on "Christ Jesus a Priest of a Higher Order."

Warragul.—There were good meetings on Sunday, Jan. 29. Bro. Wigney was the speaker at both services. During his holidays, work was carried on by Bren. A. Jones and E. Waters.

Middle Park.—Last Sunday Bro. Baker's addresses were much appreciated. Among visitors was a young lady from Bunbury, W.A. The annual Sunday School picnic, held on A.N.A. Day at Edward's Lake, was a happy outing.

Boronia.—Good meetings and fine addresses from Bro. E. L. Williams. Last Lord's day Bro. Harold Treharne, of the Welsh Baptist church, was welcomed into fellowship. Bible School attendance was good. Interest in C.E. well maintained.

Parkdale.—At the morning meeting on Sunday a sister was welcomed to fellowship who, during last week, at Cheltenham mission, made confession and was baptised. Bro. Stewart preached at night, and took the confession of two young men.

Drummond.—There were record meetings on Jan. 29. Bro. H. Saunders spoke both morning and night. Forty-four were at Sunday School. Bro. Saunders' messages are enjoyed. The church was glad to welcome back Sister Muddford, who has been ill for some time.

Castlemaine.—During Bro. Clipstone's holidays services have been conducted by Bren. Bauer, Brammer and Peeler, of Castlemaine, and Bro. Grafham, of Box Hill. The church is grateful for their service. The church extends to Bro. Peeler deepest sympathy in the loss of his father.

Wangaratta.—Good attendances are reported. At the conclusion of Bro. Hinrichsen's message last Sunday evening, a young lady made the good confession. The Young People's Society has organised a tennis club, and the laying down of a court is to be proceeded with. 35 men members of the church and their friends went for a day's outing by motor bus to Murray River on Foundation Day, and spent a most enjoyable time.

OBITUARY.

GARDINER.—As the result of an accident, Bro. David Gardiner, of the Ascot Vale church (Vic.), was summoned home on the night of Dec. 23. It was a very sad Christmas for many of our folk, for we laid all that was mortal of him to rest in the Fawcner Cemetery on Christmas morning, Sunday, Dec. 25. He was in the prime of life, and engaged on his work when the call came, but he was well prepared, for he was a good man, a splendid father, one of the Lord's own disciples. For many years he was a member of the church, having made the great decision under the preaching of Dr. W. A. Kemp in 1909. At one time a member of the choir, he has gone to join the angelic band who praise his Name through all eternity. Three children, two of whom are members of the church, and a wife are left to mourn the loss. A largely-attended memorial service was held on Sunday evening, Jan. 29, at Ascot Vale. "Till the day dawn and the shadows flee away."—H. J. Patterson.

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