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Where the Cross Stands.

Ethelbert Davis.

NEARLY two thousand years ago there stood, for a short while only, on that little hill called Calvary, a cross which was destined for all time and for all eternity to be designated the Cross. Never in all the long ages that had preceded that scene on Calvary had anything like it been known. Never again in the countless aeons of eternity will men or angels witness such a thing. There is to be but one Calvary, one Cross, and one Christ hanging on a Cross.

The Cross is the dividing line of all human history. All past time looked forward to the Cross, while all eyes in the present age are turned back to that point in time.

The Cross, too, is the keystone in the great archway of human redemption, and if it were possible to remove the keystone, the whole of that grand structure that bridges the gulf between God and man would fall in ruins.

With the everlasting fact of the Cross before us, let us get it firmly fixed in our minds that "the Cross was not a mere tragic incident in the eventful life of Jesus Christ, neither was it a sudden or unexpected happening." It had an integral place in the divine plan for human redemption, and its message comes to us with a new meaning when we understand its place and purpose.

Stands as a necessity.

When we turn to John's Gospel, 3rd chapter, 14th verse, we hear Jesus saying to Nicodemus, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." In this statement we meet that word "must," that imperative which fell so often from the lips of Jesus. "Must be lifted up."

One of the unchanging principles operating since God's first dealings with man is that without the shedding of blood there is no remission of sins. There are heights in the purpose of God to which we can never reach; there are depths in it which we can

never fathom; there are lengths that we can never measure, there are breadths we cannot span; and, yet, there is a simplicity in that purpose that enables the child to understand it. In the mind of God, inscribed on the page of divine revelation, and written for generations in the consciences of men, is this truth, "Without the shedding of blood is no remission." Over against that as the answer to its requirements stands the Cross of Christ.

As we stand before the Cross with the open Bible in our hands, seeking to discover its meaning, we read statements like these: "None of them can by any means redeem his brother, nor give to God a ransom for him." "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." "But God commendeth his love toward us, in that while we were yet sinners Christ died for us." "This is my blood of the new testament, which was shed for many for the remission of sins." That writes the Cross down as a necessity. "He must be lifted up."

Stands as witness to Christ's Deity.

Turning to John 8: 28, we read: "When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself." Jesus had been teaching

the Pharisees in the Temple about his relationship to God; they in turn had been denying his deity. In answer Jesus said, "When ye have lifted up the Son of man, then shall ye know that I am he." The Cross was to demonstrate his deity. It is a most significant fact that everybody and everything associated with the crucifixion confessed Christ to be divine.

The civil populace, represented by the crowd around the Cross, knew that Jesus was the Christ, when "all the people that came together to that sight, beholding the things which were done, smote their breasts and returned." The official world, represented by the Roman soldiers, knew that he was the Christ, when the centurion and they that were with him said, "Truly this was the Son of God." The criminals recognised him as the Christ when one of those crucified with him said, "Lord, remember me when thou comest into thy kingdom." The physical world knew Jesus hanging on the Cross was the Son of God when "the earth quaked and the rocks were rent asunder." The solar system registered its conviction that Jesus was divine when the sun hid his face, and darkness as black as Egypt's night enveloped the land for a space of three hours. The spirit world knew that the Nazarene on the Cross was the Son of God when "many bodies of the saints which slept arose." The angels knew it when two of them assured the affrighted women at the tomb, "He is not here, but is risen." The world of religion and philosophy, represented by the Temple, knew that Jesus was the Christ when the veil of the holy Temple was rent in twain from top to bottom.

"As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up," and "when ye have lifted up the Son of man then ye shall know that I am he." From age to age, amid lengthening vision and broadening outlook and deepening insight, the Cross of Calvary is bearing

BEATITUDES.

Blessed the eyes that look upon the Earth
In love, and find in every blade of common
straw

Remembrance of a Kingdom's birth;
And in the gaze of solemn ox and ass, the awe
Of Bethlehem's manger with its Baby cries
From Paradise.

But blessed beyond all are they
Whose souls have learned to penetrate and see
Beneath all cloak of blindness or of sin,
A child of God, unwitting still perhaps, within
Each prodigal, yet certainly to be
Brought home some day.

—J.M.B.

its eloquent testimony to the deity of Jesus Christ."

Stands as the centre of attraction.

If we would learn still more of what the Cross is, and where it stands in divine purpose, and in human experience, we must turn to John 12: 32, where Jesus makes this significant statement, "And I, if I be lifted up from the earth, will draw all men unto me."

That statement from the lips of Jesus was prophetic. We are living two thousand years this side of the Cross, and the world has written in its literature a thrilling history of the attractiveness of the Cross. Christ and him crucified is the beginning and the ending of the Christian evangel. The attraction of the Cross lies in the fact that it is the eternal symbol of a matchless and immeasurable love. On the Cross an inscription was written in Greek and Latin and Hebrew. It read, "Jesus of Nazareth, the King of the Jews." When the Jews saw it, they went to Pilate and asked him to write, "not King of the Jews, but that he said, I am King of the Jews." Pilate refused to make the alteration. There the inscription remained, but it made no appeal. A crucified king no Jew would accept. But Jew and Gentile alike were drawn to the Cross when it was understood that the crucified was a Saviour-King.

Stands as the object of man's glory.

The truth we are considering is progressive in divine purpose, and in human experience.

First, the Son of man must be lifted up; second, that when he is lifted up men may be convinced of his deity; third, that being convinced that he is the Son of God, they may be drawn to him. Its necessity; its witness; its appeal.

Now, over against that, and as a result of the belief of these facts, stands Paul's amazing statement of Galatians 6: 14, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Paul was not glorying in the physical cross. What he gloried in was the atoning death of Christ. It was this, and not the cross in itself, that was so abhorrent to the Jew, and that was so foolish to the Greek. It was Christ's atoning death that released him from the chafing burden of the law, that freed him from the guilt of sin, from the evil that was ever present with him, and that left him free to enjoy the liberty of the sons of God.

Between the uplifted Christ and Paul's glorying in that cross there stood the conviction of his sin; the acceptance of Christ as his Saviour and Lord; his renunciation of his past life, and his baptism into Christ by Ananias.

Between the cross of Christ and the possibility of our glorying in that cross must come our belief in Christ, repentance of sin, baptism into Christ in full acceptance of him as Saviour and Lord, and a reliance upon his power and his love.

Capital Letters in the Scriptures.

T.J.—"There are a few sentences in the Holy Scriptures printed in larger type than others. They are but few, but I would like to know why they are so printed. For instance:—Exod. 28: 36: HOLY TO THE LORD. Jer. 23: 6: THE LORD OUR RIGHTEOUSNESS. Zech. 14: 20: HOLY UNTO THE LORD. Matt. 27: 37 (also Mark 15: 26; Luke 23: 28; John 19: 19): THIS IS JESUS THE KING OF THE JEWS. Acts 17: 23: TO AN UNKNOWN GOD. Rev. 17: 5: MYSTERY, BABYLON THE GREAT THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. Rev. 19: 16: KING OF KINGS AND LORD OF LORDS. I believe these are about all printed so."

Ancient books, Hebrew, Greek, and Latin, were written continuously. Not only was there no division into chapters and paragraphs and sentences but the words were all run together with neither break nor punctuation; and the oldest Greek manuscripts were written in uncial or capital letters. It was as though our English Version were printed thus (St. John 1: 1): INTHEBEGINNINGWASTHEWORD ANDTHEWORDWASWITHGODAND THEWORDWASGOD. Since the ancient languages were highly inflected and the construction was as a rule sufficiently determined by the case-endings, such running script was easily decipherable; yet even so difficulties arose, involving occasionally vital questions of doctrine. For example, according to our English Bible, following the great Fathers and the earliest Versions, Paul wrote (Rom. 9: 5): "Of whom is the Christ (the Messiah) as concerning the flesh, who is over all, God blessed for ever"—an express affirmation of the deity of our Lord; but by reason of its lack of punctuation the original text is susceptible of no fewer than three other constructions which have commended themselves to various interpreters according to their doctrinal predilections: (1) "of whom is the Christ as concerning the flesh. He who is over all, even God, he (or "is") blessed for ever"; (2) "He who is over all is God blessed for ever"; (3) "the Christ as concerning the flesh, who is over all. God he (or "is") blessed for ever." In the unpunctuated text of the original the construction of the passage was an open question, and our translators have adopted the construction which commended itself to their judgment and which probably most scholars would approve.

It would indeed have been no small benefit to English readers had our translators introduced not only punctuation but all the various devices which modern writers employ for the elucidation of their meaning;

but had they done so, they would frequently have trespassed illegitimately on the province of the interpreter. Thus, it is the fashion nowadays to spell with an initial capital pronouns referring to deity; but it is written, for example (Exod. 34: 31), that "Moses wist not that the skin of his face shone while he talked with him," and where should the capital stand here? "While He (the Lord) talked with him (Moses)" or "while he (Moses) talked with Him (the Lord)"? Again the use of inverted commas in quoting direct speech would have been generally helpful to the English reader; but in not a few instances it is doubtful where the quotation ends. For example, in the Epistle to the Galatians (chap. 2) there is no doubt where Paul's remonstrance with Peter begins (ver. 14), but it is a question where it ends—whether the ensuing verses are a continuation of it or rather the Apostle's impassioned comment on the situation.

Our translators have thus evinced a wise discretion in eschewing such literary devices and presenting the sacred text as nearly as possible as they found it in the original; nevertheless they were in no wise regardless of their readers' profit, and their use of capitals in the passages which you adduce exemplifies their solicitude to elucidate the text where they legitimately might. All those phrases are inscriptional or titular, and in ancient days even as in our own inscriptions and titles were emblazoned in capital letters. How is a city's motto inscribed on her charter or a University's over her gateway? NISI DOMINUS FRUSTRA. THEY SAYE: QUIAT SAYE THEY? LAT THEM SAYE. And so King James's translators put those phrases in capitals to mark that they were inscriptions. And what a thought it was of the prophet when in his dream of a redeemed Jerusalem he saw HOLINESS UNTO THE LORD inscribed on the bells of the horses and on the pots not alone in the Temple but in every home! This is consecration. It was said of that man of God, Robert Murray McCheyne, that when he visited a house, it seemed a holier place after his departure; his presence sanctified it, and it was as though HOLINESS UNTO THE LORD were inscribed on the very walls.—Prof. David Smith in "British Weekly."

WHAT MAKES FOR SUCCESS.

A right understanding of life and its purpose
Putting first things first.
Undeafened by failure.
Thrift without miserliness.
Character wealth before money wealth.
Willingness to work.
Having a goal, and bending all efforts towards it.
Taking God into partnership.—Selected.

"This Same Jesus."

5. A Priest who Always Intercedes.

A. J. Fisher.

In religious as in other organisations, there is a continual change in human ministrations. Among our churches we note the frequent changes in the diaconates, in the preachers, in the Bible School teachers, etc. It is very exceptional for even a Conference President to hold office for more than one year. And even if, because of unusual ability and character, one does hold any office for a lengthy period, at last the earthly ministry is ended by that one's translation to higher service. All of these changes are brought about in one way or another because of the imperfect, limited nature of the life that now is. In striking contrast thereto we have the endless ministry of the Lord Jesus Christ, anointed unto an eternal priesthood, and ever living to make intercession for his people.

Human priesthood is noted by its changefulness. The old Jewish priesthood may have had a long succession of worthy priests, but "they truly were many priests, because they were not suffered to continue by reason of death" (Heb. 7: 23). A writer in "The British Weekly" says, "One of the defects of that dispensation was that it was worked by mortal men. The souls that found congenial leaders and guides might any day have to listen to new voices and resign themselves to less sympathetic hearts and hands. So there was something about the whole scheme which was unstable: it testified to its own impermanence; it was ready to vanish." In Christ Jesus, however, all this is altered. Of him it is said, "This man, because he continueth ever, hath an unchangeable priesthood" (Heb. 7: 24). No longer, as the priest waxes older and older, need some younger priest be found to take up the ministry when the aged hands can no more be lifted to bless the people. Now the ever-living Christ is our great High Priest. The type is changed to the anti-type. The changing order becomes an abiding order. The imperfect becomes perfect. The temporal becomes eternal, for Christ is "a priest forever."

The eternal priesthood involves a continuity of person, and so Hebrews 7: 28 speaks of "the Son, who is consecrated for evermore." We can now say that until Jesus dies he can have no successor, and since he has conquered death, and lives in the power of a resurrected life, he merits the title of "our eternal priest."

In this connection it is no digression to consider the Papal Priesthood, especially as embodied in the Pope, the so-called "vicar of Christ." It is true that Christ is not bodily present on earth, but this does not necessitate the appointment of a vicar. Consider the Old Covenant Tabernacle, where the high priest entered into the Holy of Holies, to make intercession for the sins of the people. When he thus withdrew

from the presence of the people, he did not appoint a substitute. While he was absent the people reverently waited for his return, listening for the tinkling of the golden bells. And so for us, Jesus has now gone into heaven, the anti-type of the Holy of Holies. He needs no substitute here. He is still ministering for us, doing what no vicar can possibly do, while we patiently wait for him to finish his intercession and then, in his own good time, to return to his people again, even as he said, "Behold, I come quickly." No succession of Popes, no chain of "vicars," can ever take the place of our high priest who ever liveth to make intercession, and who is the same yesterday, to-day and forever.

The eternal priesthood also involves a continuity of ministration. So, where the high priest of old made atonement for the sins of the people, Jesus, our all-sufficient Saviour, makes atonement once for all. The ancient high priest offered a daily sacrifice, but of Jesus it is said that he "needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's; for this he did once, when he offered up himself" (Heb. 7: 27). How appropriate is the verse which we sing:

Jesus, my great high priest,
Offered his blood and died;
My guilty conscience seeks
No sacrifice beside:
His powerful blood did once atone,
And now it pleads before the throne.

As the high priest also received the confessions of the people, so Jesus receives ours. He accepted Peter's noble confession, and has promised us that our confession will also be acknowledged in his confession of us before his Father's throne. The like continuity of ministration is seen in the offering of intercessions, for as the high priest interceded between man and Jehovah, so Christ, our high priest, is always ready to intercede for us.

Thus he is a priest who is always at work, ministering for his people. He died for us nineteen hundred years ago. But in the long ages since then there has never arisen a substitute for him. He has no priestly successor. Others pass away; he continues. Others die; he died once, but now lives for ever. Well does the Hebrew Epistle emphasise the practical import of this fact as it says, "Wherefore HE IS ABLE to save them unto the uttermost that come into God by him, seeing that he ever liveth to make intercession for them" (Heb. 7: 25). To the uttermost time, to the uttermost place, to the uttermost need, to the uttermost sin, HE IS ABLE. Through all the far-flung experiences of sinful mankind, as a priest who is always interceding, HE IS ABLE to save us. Praise be to

his name! Let us worship and adore him and say, "Worthy is the Lamb that was slain."

THE FUJIYAMA OF THE BIBLE.

Thank God for the Greathearts and noble souls of those who have lived among men and whose lives of sacrifice have been crowned with halos of glory. Never can the world repay the debt it owes to its heroes who have spent and have been spent in unselfish service.

If the highest type of earth's love is but a faint and shadowy symbol of the love divine, how delicately attuned must be the heart of the Infinite to the needs and yearnings of his children. More sensitive than the Aeolian harp to the evening zephyrs is the Father's heart to the cry of his beloved.

The glory of the Japanese Empire is its towering and majestic Fujiyama, rising in an almost perfect cone, and exquisite in its symmetry and beauty. The Fujiyama of the Bible is John 3: 16. The words, "God so loved the world that he gave," yes, gave himself in the person of his Son: the Son of God became the Son of man that the sons of men might become the sons of God. The Prince of Life tasted death that the creatures of death might have life,—even life eternal. Heaven's diadem he exchanged for Judea's thorns; the hallelujahs of angels for curses of men; the monarch of heaven became the poor man of Nazareth with nowhere to lay his head. Then came Gethsemane, Calvary and Olivet. Truly could he, and he alone, exclaim, "It is finished!" In him was God's plan of redemption completed. Gethsemane was God's rose garden; Calvary, "God's eternal heartache manifest in time"; Olivet, the sunburst of God's love victorious.—Lewis Robeson Akers, D.D., LL.D.

OPTIMISM.

Who will say the world is dying?
Who will say our prime is past?
Sparks from heaven within us lying
Flash, and will flash to the last.
Fools, who fancy Christ mistaken;
Man a tool to buy and sell;
Earth a failure, God-forsaken,
Ante-room of hell.

Still the race of hero spirits
Pass the lamp from hand to hand;
Age from age the words inherits,—
Wife and child and fatherland.
Still the youthful hunter gathers
Fiery joy from wold and wood;
He will dare as dared his fathers,
Give 'him cause as good.

While a slave bewails his fetters;
While an orphan pleads in vain;
While an infant lisps his letters,
Heir of all the ages' gain;
While a lip grows ripe for kissing;
While a moan from man is wrung;
Know, by every want and blessing,
That the world is young.

--C. Kingsley.

The Church and Literature.

John L. Brandt.

We are indebted to the church for the greatest part of the intellectual life of the world. Most of the world's educated men have been nurtured in the bosom of the church. Even during the dark ages, when religion was so corrupt, the church preserved learning, and the chief men of the Renaissance were nurtured by the church. If we were to eliminate the writings of Christian men, we would dispossess literature of nearly all the world's great historians, poets, and the majority of its scientists as well as its greatest painters and musicians.

Christ was the greatest of all teachers. He spake as one having authority. He gave the world no regular system of psychology, neither did he exalt intellectual genius above spiritual growth, because the world was already prone to that idolatry. It was needless to stimulate the intellect. He therefore emphasised wisdom, not knowledge; goodness, not genius; the regeneration of the multitudes, and not the education of the few. He recognised in intellect a talent to be used, and in wisdom a blessing to be sought; he did not encourage the knowledge that gratifies curiosity, flatters vanity, and is ambitious for precedence; but he encouraged that knowledge which is the sister of humility, the counsellor of virtue, the champion of truth and the handmaid of religion. He saved the intellect from being paralysed by selfishness and intoxicated by conceit; he inspired it with the enthusiasm of universal love; he enthused it with the brotherhood of man and the kindness of beautiful service.

The Word of God cannot be studied without conferring the highest intellectual benefits; whether the student seeks to examine its literary merits, or to comprehend its doctrines, or to explore its mysteries, or to read its histories and biographies, his mental powers will be strengthened. If the study of the natural sciences are capable of developing and strengthening the mind, why should not the study of the greatest of all sciences, that which relates to God and the government of his creatures? The word of God assigns the highest place to truth. It is an intellectual as well as a moral luminary, pouring its rays into all the regions of thought and every department of knowledge. It gives success to scientific research and philosophical investigations. Its lights shine in the halls of learning as well as in the temples of religion. It guides the footsteps of the explorer in all the departments of science as well as the humble pilgrim on his way to the celestial city. To enjoy the best authors one must have a knowledge of the Bible, for the best productions abound in Scriptural quotations. Gladstone declared that all the wonders of the Greek civilisation, heaped together, are less wonderful than the Book of Psalms. Coleridge called the Book of Proverbs the best statesman's manual ever written. Wordsworth was inspired to write his Ode to Immortality by reading the fifteenth chapter of First Corinthians. Nearly every great literary light, since the days of the Renaissance, has declared the Bible to be the greatest and best of all literary books.

The influence of the clergy on literature and influence of literature on the clergy is about equal. Someone asked Dickens if clergymen should write books and for periodicals. To which he replied, "Certainly, if they can." Again it is claimed the questioner asked, "Should they earn money in literature?" To which he replied, "Certainly, if they can." Why should not a clergyman be a writer if he can, as well as a physician a surgeon, or a lawyer a business man, or an editor a lecturer? Not every clergyman is a good writer. The writer to be successful must have a special literary talent. This gift

is not possessed by all clergymen, which is manifested in their efforts to sermonise popular literature.

Every good writer is a sermon writer, and every good article, no matter who is its author, even though like the Book of Esther it does not contain the name of one person of the Trinity, is a sermon.

Again, I think that all will admit that every up-to-date preacher is competent to deliver a discourse that requires as much ability to prepare and will suggest as much inquiry as the average magazine article. The constant study and incessant writing on the part of the clergy have made many of them famous in literature. It would require a volume to contain the names of the clergy who have contributed from the rich stores of their accumulated learning to literature, and while the misgivings of ministers' sons are proverbial, yet history shows that no profession or calling in proportion to number has given more sons to the literary and scientific world than the clergy. Among notable sons of the clergy who are prominent in the literary world may be mentioned Tennyson, Lowell, Emerson, Bancroft, Parkman, Holmes, Everett, Cowper, Addison, the Beechers, Woodrow Wilson. Ten of fifty in the Hall of Fame are sons or daughters of preachers.

And while the life and the labors of the clergy are filled with the sorrows and burdens of humanity, they feel so greatly the need of recreation that wit and humor supply as an offset to profound and serious thought and feeling that many of them have become eminent as wits and humorists, and have made the world ring with their laughter and glisten with their sunshine. The literary world abounds with anecdotes from clergymen, both Catholic and Protestant. It is said on an occasion that the devil came to Luther and said to him, "Thou art a great sinner." To which the great reformer replied, "Canst thou not tell me something new, Satan?" Erasmus wrote a book on the "Praise of Folly," full of wit and humor. 20,000 copies of the book were sold in one month—an enormous sale for that age.

John Skelton, Poet Laureate in the reign of Henry the Eighth, was a clergyman possessed of reckless wit and satire, and lashed the vices of his age with a stinging severity. Dr. Joseph Hall published his satires under the title of "Toothless Satires." Thos. Fuller's voluminous writings are luminous with the best of wit and humor. Jonathan Swift, another clergyman, was master of all the weapons of satire, irony, sarcasm and ridicule. He gave forth a prophecy as to the time of the death of a man, Partridge, a celebrated almanac-maker and quack. Having prophesied that this man would die upon a certain day, Swift published a grave and serious account of his death. Partridge was unwilling to be thus despatched, and replied affirming his own existence and denouncing the prophet in indignant terms. Swift rejoined in the most ludicrous paper, in which he gave a number of reasons to prove that the quack was dead, and contended with an air of deepest sincerity that Partridge's own testimony to the contrary could not be admitted, for he was too notorious a liar to be entitled to belief on so important a point as his own death; which reminds me of the editor of the "New York Sun" who published an account of the death of a business man. The next day the deceased appeared in fighting humor in the editor's office, and asked that space be allotted to rectify the mistake. "But," said the editor, "it is the policy of this paper never to rectify any mistakes. But as you seem to take it so hard, we will fix the whole matter up by putting you down in the birth column."

Robert Hall's sermons abounded in good humor. A friend one day said to him, "And so, Mr. Hall, they say that you are about to marry Miss Blank?" To which Hall exclaimed, "Marry Miss Blank? I should as soon think of marrying Beelzebub's eldest daughter and going home and living with the old folks."

One day a complaining parishioner met Dr. Hall and said to him, "Doctor, I have been very ill—in fact I have been at death's door." "Well," responded the doctor, "why didn't you step in?" A theological student once preached before Mr. Hall, and afterwards, being very anxious to obtain the learned doctor's opinion of the sermon, begged him to name the passage that he liked the most. To which the doctor replied, "It was your passage from the pulpit to the vestry."

Bishop Wheateley's jokes were original and timely. He was the author of a book on logic, and on an occasion an Irishman was anxious to sell a horse to him, and in the praise bestowed upon the equine, the Irishman said, "And faith, he can draw anything." To which the bishop queried, "Can he draw an inference?"

A young artillery officer at one of the Dublin Castle levees asked the bishop the difference between a donkey and a bishop. When Wheateley gave it up, the officer said, "The one carries his cross on his back and the other on his chest." "Good," said Wheateley, "and can you tell me the difference between a donkey and an officer of the artillery?" "No, no," replied the officer. "Neither can I," rejoined Wheateley.

Spurgeon, the celebrated London preacher, was noted for his keen mother wit. It is claimed that he stated at a convention that some of his brethren were dry enough to burn. It is reported that on going from London to Edinburgh he took a sleeper while some of his brethren rode in an ordinary coach, and at the end of the journey they twitted him by saying, "Sec, we have saved a pound for the support of missions." "Ah," rejoined Spurgeon, "see what good care I have taken of the Lord's servant."

Nathaniel Emmons, of Williams College, published a sermon on some doctrine of theology which was read by a personal friend, Dr. Griffin, and enlisted from him the following curt letter to Mr. Emmons:—

"Dear Sir,—I have read your sermon on the atonement and wept over it.—Truly yours, E. D. Griffin."

Dr. Emmons at once replied, "Dear Friend Griffin,—I have read your letter relative to my sermon and have laughed over it.—Yours truly, Nathaniel Emmons."

Henry Ward Beecher delivered a great discourse on the eve of a presidential election that sent a tide of influence over the country in favor of one of the candidates. One of his parishioners read his sermon in the morning and wrote to his pastor saying, "I have just read your sermon, and am constrained to say that you have made an ass out of yourself." To which Beecher replied, "My Dear Parishioner,—I have just read your letter in reference to my sermon, and am constrained to say the Lord saved you from making an ass out of yourself by making you one at the beginning."

It was a clergyman who originated the idea that the only difference between a man and a monkey was a matter of detail, and though many centuries were required to develop a monkey into a man and then the proof be lacking, yet it requires only a minute or two for most men to develop into monkeys. I was taught when young to seize opportunities, so I will seize this opportunity to close my article.

"In olden times when people heard
Some swindler huge had come to grief,
They used a good old Saxon word,
And called that man a 'thief.'
But language such as that to-day
Upon men's tender feelings grates;
So people smile and simply say
He—"rehypothecates."

The Bankruptcy of Rationalism.

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

No. 6.

The foregoing articles were written in response to the interest aroused in the subject by the debate in the Temperance Hall, Melbourne, on December 7, 1927, between Mr. J. S. Langley and the writer. The subject of debate was "Is Christianity True?" In my opening address that night this statement was made: "Since I accepted the challenge to debate this question, I have had occasion to be much in the houses where sickness and death had come. I have stood with children by the death-bed of their dying father. I have stood with a grief-stricken mother by the casket in which lay her babe. I was glad in those moments that I was not a Rationalist, that I had the word of comfort to speak to those who mourned—the word of him who came to comfort those who mourned."

In reply Mr. Langley stated that he also had recently been in close contact with bereaved people, and described a tragic instance that had come under his personal notice, and he declared that he was glad he was not a Christian, and that he did not have to try to speak about a God of love in such circumstances as that. He did not, however, give any kind of indication of what Rationalism had to offer in the house of the bereaved, and in my next address I asked, "What did Mr. Langley say in the way of comfort to those broken-hearted people?" He would not tell in the course of the discussion, but said if anyone particularly wished to know, he would on receipt of a letter requesting the information, send the word he had to speak to people bereaved. "I shall certainly send it to Mr. Scambler," he added.

At least two people informed me afterwards that they had written and had received a copy of a Rationalist burial service, but not the promised word of comfort. Nor did it come to me.

In the first week of the New Year I received a letter from Mr. Langley saying that my question was to be answered on Sunday afternoon, January 8. The letter reached me at Portland, where I was spending a holiday, and thus I could not attend the meeting.

On January 27, 1928, I wrote to Mr. Langley as follows:—"Be that word of comfort which Rationalism has to offer in the presence of death. Those who have written for it have not, so far as I have heard, received anything but a funeral service. A gentleman who attended your meeting when the subject was dealt with could give me nothing definite that you had said. And I have not received the promised statement from you. I refer to the matter again because I wish to deal with it in 'The Bankruptcy of Rationalism.' The articles are to be printed in pamphlet form, and I wish to give you the opportunity to make your best statement on behalf of Rationalism."

Mr. Langley replied on January 31: "I must remind you that you asked me to meet and discuss the subject 'The Bankruptcy of Rationalism.' Re death: Editorial space will not permit of printing until the March issue. If you desire to know before then what I said, I will repeat my remarks at any of my lectures or at your church. Just notify me what date will suit you and if you will come to my lecture or desire me to come to your church."

My reply, dated February 1, read: "It seems to me hardly worth while to discuss the next debate until we have finished the first. You will remember that in the debate on December 7 you promised to send in writing to anyone who wrote for the information what comfort you as a Rationalist were able to give a bereaved family in the presence of death. You further said: 'I shall certainly send it to Mr. Scambler.' I want it for publication purposes. For the sake of definiteness I would much prefer you to honor

your promise than that I should go to another of your lectures to hear it, or that you should come to my church to say it. Surely it is not asking too much to request that you take a few moments to dictate to your stenographer the substance of this message of comfort in order that we may be assured that in this particular matter, at least, Rationalism is not bankrupt. I really want it before the first of March."

The return mail brought the following from Mr. Langley: "When you were at the Empire, I announced the date I would speak on the subject of death. You then showed no great interest in the matter, and merely stated that you would not be able to be present. You then expressed a desire to discuss the subject, 'The Bankruptcy of Rationalism.' I accepted, and, significant to note, you now revert to the subject of death. Since you have revived your interest in this subject I have offered to oblige you by repeating my words and even offering to come to you. You ignore this offer. You appear to want a statement which you can comment upon through the publication sources which are not open for full and free discussion. Now if you are prepared to discuss my statement in an open manner I will set aside all other work and attend to the matter at once. If not—then you must wait. I shall be glad if you are prepared to discuss my statement where I can reply."

And so, perforce, we wait. When the question was presented in public debate before a crowded audience, when Mr. Langley had his opportunity and his opponent, he said, "I'll write it afterwards, and send it to you." When, afterwards, we demand that he fulfill his pledge, he says: "Meet me in public discussion, where I have a chance to reply, and I'll say it."

I do not need to discuss the matter further. The correspondence itself is sufficiently eloquent on the subject of these papers to require no comment of mine.

I have before me two funeral services, the one used by Mr. Langley and the one I use myself. Let me give, again without comment, two quotations from each, first from the Rationalist, then from the Christian service at the open grave. They will bear their own testimony on the bankruptcy of Rationalism.

At a Rationalist graveside: "I had rather think of those I have loved and lost as having returned to earth, as having become a part of the elemental wealth of the world; I would rather think of them as unconscious dust; I would rather dream of them as gurgling in the stream, floating in the clouds, bursting in light upon the shores of other worlds; I would rather think of them as the lost visions of a forgotten night. But as for me, I will leave the dead where Nature leaves them. Whatever flower of hope springs in my heart I will cherish; I will give it breath of sighs and rain of tears.

"And now we leave our dead to rest. We give back to that great mother who bears and destroys, evolves and recalls, builds up and pulls down—to Nature, the One and All, the Eternal Life and Death. For us, we turn back to our work, while conscious life remains to us, to do our best until our turn to sleep shall come. Hope and work belong to the living; sleep and rest to the dead. We leave ——— to eternal rest, and bid ——— tenderly our last Farewell."

At a Christian graveside: "And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And 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: for the former things are passed away."

"Behold I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump (for the trumpet shall sound) and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. Thanks be to God, which giveth us the victory, through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

Modern Parables.

FELIX.

And, behold, it was holiday time. And the North Coast called again. And I took my wife and two children, and we set forth. And we travelled in that modern conveyance, even a motor car, for the space of two days. And we came unto the great Garden of the Manning River.

And a certain man bade us lodge with him. And we stayed with him for two days. And his goodness exceeded his good looks, albeit there was nothing wrong with the latter. And his good wife did all within her power to make us comfortable. And we lacked nothing.

Now, there chanced to live at the same house as part and parcel thereof a certain domestic animal, even a cat. And he was black, with a little white around the collar. And his name was Felix. And he was a pet.

And Felix was comfortable in his quarters. And he was like unto us in this respect, that he lacked nothing.

And it came to pass that in the morning Felix was taking his constitutional. And he was walking with his tail in the air as if pleased with himself and his surroundings. And in this attitude he passed close unto the baby. And the baby, not being accustomed to animals with handles, forthwith grasped the elevated tail. The cat immediately began to emit a series of squeals and to struggle violently. But the little fingers were well buried into the fur of the tail, and the baby held on. Then followed a fit of fizzing and spitting and spluttering that presaged an immediate attack upon the offender. And it was only the timely interference of mother that saved the baby from a painful injury.

And as I consider this matter I think there are many folk that are like unto the baby in this respect, that they grasp all that cometh within their reach. And these generally regard their possession of the power and the opportunity to get or do certain things to be sufficient justification for action. And they see not results, either immediate or ultimate. And verily it happeneth oft that they grasp that which containeth the germ of trouble. And, indeed, I have known men to receive warning to let go, but in spite thereof they have held on, only to be badly mauled in consequence. They have realised then, but too late, that they should have let go at first—or yea, rather, should not have touched at all.

And I remember that folk have died with septicemia occasioned by the scratch of a cat.

And this do I say unto all men in general, and unto young men in particular:—Grasp not a cat by the tail, especially if it be a figurative cat of a bad habit or a moral evil, lest peradventure it turn and rend thee, and thou diest of moral and spiritual septicemia.

Let him who readeth understand.—X.



THE LIGHT.

O Word of God incarnate!
O Wisdom from on high!
O Truth unchanged, unchanging!
O Light of our dark sky!
We praise thee for the radiance
That from the hallowed page,
A lantern to our footsteps,
Shines on from age to age.

The church from her dear Master
Received the gift divine,
And still that light she lifteth
O'er all the earth to shine;
It is the golden casket
Where gems of truth are stored;
It is the heaven-drawn picture
Of Christ, the living Word.

It floateth like a banner
Before God's host unfurled;
It shineth like a beacon
Above the darkling world;
It is the chart and compass
That o'er life's surging sea,
Mid mists and rocks and quicksands,
Still guides, O Christ, to thee.

O make thy church, dear Saviour,
A lamp of purest gold
To bear before the nations
Thy true light, as of old.
O teach thy wandering pilgrims
By this their path to trace,
Till, clouds and darkness ended,
They see thee face to face.

SHORT SERMONS A WASTE OF TIME!

"Robert Wallace: Life and Last Leaves." is a most interesting book, and in it the author gives some entertaining remarks concerning Scotch sermons. He says:

"I am told that sermons of from twenty to thirty minutes in length are now in vogue in Scottish Presbyterian churches, but that would not have passed muster in the days when I was a church-going boy. Brevity in a preacher was always suspected by 'good judges of a sermon' as a sign that he 'hadna muckle in him.' It would have required Paul and Apollos combined to make twenty-five minutes succeed.

"I recollect being much impressed with this tendency of the popular judgment shortly after I was settled in my first parish. A new man had also recently come to the neighboring parish who was a votary of brevity. We 'exchanged pulpits,' and my beadle told me that 'the folk were real angry at bein' 'pit aff wi' Maister Blank, and nae wun'r. He just gied us a quarter, and knockit the haill thing clean oot inside the 'oor!'—meaning that my congregation were offended by having Mr. Blank imposed upon them, and that it was not surprising, as his sermon was only fifteen minutes long, and he finished the entire service within the hour.

"My brother's terseness became quite a scandal. As I myself gave full measure, and occasionally overflowing, some of his parishioners came to me proposing membership.

"I advised them, of course, to attend their own parish church, but they said they 'really couldna. It wis a mere waste o' claes gaun to hear Maister Blank. Ye were nae shuner comfortable doon i' yer seat than ye had to get oot o't again.'

"And certainly, to spend perhaps three-quarters of an hour getting one's self up in one's Sunday best for only one quarter's preaching did seem an excess of expenditure over income, and disappointing to hearers accustomed to a more liberal supply of pulpit oratory."

LIFE.

"Life is a sheet of paper white,
Whereon each one of us may write
His word or two; then comes night.
"Greatly begin!
Though thou have time
But for one line,
Be that sublime,
Not failure, but low aim, is crime."

JOHNNY REECE'S PIECE.

Once there was a little boy, whose name was
Johnny Reece,
And every Friday afternoon he had to say a
piece;
So many poems thus he learned that soon he had
a store
Of recitations in his head, and still kept learning
more.
He was called upon one week,
And totally forgot the piece he was about to
speak.
His brain he cudgelled; not a word remained
within his head;
And so he spake at random, and this is what he
said:

"My beautiful, my beautiful, who standeth proudly
by:

It was the schooner Hesperus—the breaking
waves dashed high.
Why is the Forum crowded? What means this
stir in Rome?

Under a spreading chestnut tree there is no
place like home!

When freedom from her mountain height cried,
"Twinkle, little star,"

Shoot, if you must, this old grey head, King
Henry of Navarre!

Roll on thou deep and dark blue castle crag
of Drachenfels;

My name is Norval, on the Grampian Hills ring
out, wild bells!

If you're waking, call me early, to be or not to be:
The curfew must not ring to-night; O, woodman,
spare that tree.

Charge, Chester, charge; On, Stanley, on! And
let who will be clever

The boy stood on the burning deck, but I go on
forever!"

His schoolmates all applauded as he finished the
last line,

"I see it doesn't matter," Johnny thought, "what
words I say,

So long as I declaim with oratorical display."
—Selected.

SAME PLACE.

Although a lot of things have changed,
This fact young folks should face—
The broad road to destruction still
Leads to the same old place.

A motor bus stopped and the conductor looked
up the steps expectantly. But no one descended,
and at length he ran up impatiently. "Here,
you," he said to a man on the top, "don't you
want the Houses of Parliament?" "Yes," was
the reply. "Well," retorted the conductor, "come
down for them. I can't bring them up to you."

"Here, boy," exclaimed the excited little man
as he rushed up to the page in a big hotel. "Run
up to my room, and see if my umbrella is there.
Hurry now, because I've just got five minutes to
catch a train."

Three minutes later the boy came tripping
down the stairs empty-handed. "Yes, sir," he
said. "It's there all right."

The Family Altar.

— J. C. F. P. —

Monday.

From within, out of the heart of man, evil
thoughts proceed.—Mark 7: 21.

"Transient fleeting thoughts, whether of one
kind or another, do not alter the temper of
the soul. Neither poison kills nor food nourishes,
unless they stay in the body; nor does good or
evil benefit or harm the mind, unless they abide
in it."

Reading—Mark 7: 1-23.

Tuesday.

Ephphatha, that is, Be opened.—Mark 7: 34.

"In the robing-room of Trinity Church, Bos-
ton, is a window given by Phillip Brooks in 1884.
He wrote to a friend who admired it: 'I am glad
you like the little window, because it was my
own thought entirely. . . . I hope that it
will help a long line of the future Rectors of
Trinity to speak with free and wise tongues.'
The motto is 'Ephphatha—be opened.'"

Reading—Mark 7: 24-37.

Wednesday.

Whosoever shall lose his life for my sake and
the gospel's shall save it.—Mark 8: 35.

"Bishop E. H. Bickersteth took this text as
the motto of a hymn now sung in all churches:—

"For my sake and the gospel's go,
And tell redemption's story."

Reading—Mark 8.

Thursday.

And his garments became exceeding white, so
as no fuller on earth can whiten them.—Mark
9: 3.

Dora Greenwell wrote: "No passage in Holy
Scripture has ever seemed to me more affecting
than these words. The simplicity of the allu-
sion seems to bring that majestic, unearthly
scene, with all its overwhelming associations,
into unity with our daily life; it knits and
weaves together the everyday and the ever-
lasting."

Reading—Mark 9: 1-29.

Friday.

He took a little child, and set him in the midst.
—Mark 9: 36.

"John McLeod Campbell tells us that when he
went to Edinburgh to meet Edward Irving, he
found him sitting alone—'at least no one was
with him but a child of his host playing on the
rug. I introduced myself to him, and told him
that I had come to see him, to state to him what
my experience in personal dealing with my peo-
ple had brought me to see on the subject of
assurance. He said that assurance was a sub-
ject on which he needed more light, and that
God might teach him by me; and turning to the
child, he added, 'He might teach me by that
child.'"

Reading—Mark 9.

Saturday.

Suffer the little children to come unto me.—
Mark 10: 14.

"Danneker, the German sculptor, spent eight
years upon a marble statue of Christ. After
two years' labor the work seemed finished, and,
calling a little child into his studio, he asked
her, 'Who is that?' 'A great man,' she replied;
and the artist turned away disappointed. Be-
ginning afresh, he worked for some years longer,
and then again invited a child into his studio
and repeated the inquiry, 'Who is that?' After
gazing in silence for a while, her eyes filled with
tears, and she answered, 'Suffer the little chil-
dren to come unto me.'"

Sunday.

How hardly shall they that have riches enter
into the kingdom.—Mark 10: 23.

"Dr. Johnson said to Gerrick, when the latter
was making a display of his wealth at Hampton
Court, 'Ah, David, David! these are the things'
that make a death-bed terrible."

Reading—Mark 10: 1-31.

Prayer Meeting Topic.

February 22.

CHRIST AND THE WILL OF GOD.
(John 4: 34.)

F. J. SIVVER, B.A.

"Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work." Jesus was on his way from Judaea to Galilee. And he must needs pass through Samaria. Journeying on foot beneath a broiling sun, he came wearied and fatigued to Sychar's well at noon-tide. While he rested on the well-side, his disciples hurried off to buy food at a neighboring village. When they returned, to their surprise they found him strangely refreshed, so much so, that he declined the food they brought, and in explanation said, "My meat is to do the will of him that sent me, and to finish his work." Here we have one of the guiding principles of the Master's wonderful life. To do the will of God, that was his meat and drink. In doing God's will he lost his weariness and fatigue and found rest, reinvigoration, happiness.

What is God's Will?

God's will does not come to us in the form of a finished plan. All that is revealed to us is the first duty. We must learn to take one step at a time. For Jesus, God's will was for him to speak to that woman of Samaria who came to draw water from the well at which he rested. He might have found many excuses. The woman did not belong to the lost sheep of the house of Israel, and she was a flippant irresponsible person. He was weary, fatigued, needing rest and refreshment. Besides, he was merely passing through. His work lay in Galilee of the nations. But no, he must be about his Father's business. The will of God was that none should perish, not even one of the other sheep. It was God's will for him to speak to this needy soul about the living water.

God's will for us is just as obvious. The sick child, the needy neighbor, that irresponsible youth who needs a hand on the shoulder and a word for the heart, the aged saint nearing the valley, the casual acquaintance met on the journey—each case provides the open door of opportunity, and that for us is the will of God. Henry Clay Trumbull's noble vow is a challenge for every Christian to take up: "Whenever I am justified in choosing my subject of conversation with another, the theme of themes shall have pre-eminence between us, so that I may learn his need, and if possible, meet it."

How to do God's Will.

The doing of God's will was not easy for Jesus, but he had from childhood so schooled himself that it became his chief delight. We, too, may learn the secret and come to find in His will our rest and our refreshment. When the Civil War was on in America, Abraham Lincoln said to his wife one day that she ought to go and visit the wounded in the hospital. She declined. She declared she could not stand the sight of physical suffering; she would faint and make a fool of herself. And so she said, "I cannot and I will not." Her husband replied, "Very well. If you cannot you cannot, but your 'will not' robs your 'cannot' of all effect." However, at last she determined to put her foot on her feelings and go. And go she did. And she found out what multitudes of others have found out, that "cannot" often depends upon "will not." Self-will often has to be crushed in order to do our duty and the will of God. But in his will is our peace.

TOPIC FOR FEBRUARY 29.—THE REWARD OF OBEDIENCE.—John 4: 50.

Our Young People.

Conducted by Leslie C. McCallum, M.A.

RALLYING THE FORCES.

The summer vacation is over, and nearly all our schools and colleges have settled down for another year's work. This means that most of our young people are back home again, and the opportunity of the Bible School has come.

During that Christmas vacation there is always a tendency for some scholars to lose interest in the Bible School and to become irregular in their attendance. The day school finds that it is necessary to follow up every boy or girl who absents himself or herself from school: find out the reason that keeps them away, and use every means to bring them back again. The late Marion Lawrence, of Sunday School fame, declared, "It ought to be the rule of every Sunday School that no member, from officer to scholar, could be absent a single Sunday without that fact being noted. There should be so much system in this matter that if the teacher does not look up the absentee somebody else will. Our greatest leakage is at this point. We lose more scholars because they are not looked up than from all other causes combined. A scholar who can absent himself from the school repeatedly without having any attention paid to the fact is justified in the conclusion that they do not care much for him." More scholars are won for Christ by personal invitation than by class work. While the responsibility for this work lies upon the teacher, the school should help the teacher in every possible way by looking up absentee scholars when the teacher cannot or does not do it.

Other plans of rallying our forces for a great advance suggest themselves. A helpful scheme is to arrange a contest in which the school is asked to better its record of the previous year. Suppose, for instance, that you find for the three months from March to May of last year your average attendance over the whole school was 65 per cent. If you set as your goal for the same months this year an average attendance of 75 per cent. or 80 per cent. as the choice may decide, and work toward that aim, trying each Sunday to beat the Sunday's record of a year ago, much interest should be aroused and permanent good brought to the school.

All the States in the Commonwealth are drawing up programmes of work to cover the months from now to Easter, 1930. These programmes will set aims that can only be reached by sincere and concerted effort. For instance, New South Wales has set out on a campaign which among other aims includes the securing of 5,000 scholars by Easter, 1930. Victoria is aiming at having 15,000 scholars in her Bible Schools by the same date. The figures mean big advances, and yet, when we consider the hand of workers that we have in our schools, and the number of members in our churches, these aims should be well within our reach. If we will all get busy at the job, Easter, 1930, will see in every State our aims more than realised.

VICTORIAN C.E. NEWS.

On Saturday, Feb. 4, a special train conveyed 400 members of the Victorian Christian Endeavor Union and friends to Altona beach for the annual picnic. The outing celebrated the forty-seventh anniversary of the movement. The day was spent in beach games and swimming. At tea a large birthday cake was cut by the Australasian president (Mr. G. F. Dyson). There was community singing, led by Mr. C. H. Dyer, at an open-air gathering near the pier after tea. The birthday celebrations were continued on Monday, Feb. 6, when a rally was held in the Independent Church, Collins-st. The State

President (Mr. T. B. Reed) presided, and the address was given by Mr. W. Gale, a former president of the Victorian Union.

"Thy will to do, thy work to make
More forceful on this fallen earth;
Thy love in some lone heart to leave;
Thy word to give where spirits grieve;
To teach a downcast soul its worth;
Into some fettered soul to take
Thy freeing power; for some one's sake
To give of self as thou didst give—
For such a mission led, me live."

OUR PICTURE.

The picture in our columns this week gives some idea of the strength of the Kindergarten Department of the Bible School at Gilgandra, New South Wales. About a year and a half ago the department was formed. On that day one teacher and eight scholars were present. The work, under the leadership of Mrs. Burrell, assisted by Misses Alderman and M. Butler, and Mrs. Brynes, has made steady progress, so that at present there is an enrolment of twenty-five scholars. The superintendent, Mrs. Burrell, can be seen on the extreme right of the picture.



Kinder Dept., Gilgandra, N.S.W.

TO BE A PAL.

'Tis a wonderful thing to be a pal
To the boy of your flesh and bone;
To make him feel, in woe or weal,
He need not be alone;
To make him know that he must grow
Stalwart and strong and tall
In body, in soul, towards life's great goal,
To answer the final call.

But finer still, so it seems to me,
To keep one's conscience free,
To be the man that in God's own plan
Your boy was meant to be.
Be good and true, be clean all through,
In body and mind and soul!
No other way can ever pay
The debt of the ages' toll.

For men have lived, and do to-day,
Who walk the downward way,
Your boy or mine though true and fine,
The selfsame path might stray.
So, pause and think. The chasm's brink
Your feet may not ensnare,
Yet slay the son whom you've led on—
You must choose your path with care!

'Tis a wonderful thing to be a pal
To your own or another's son;
To help him plan, in life's brief span,
The task that must be done,
A wonderful thing to see him cling
To the cross that made us free.
What pride and joy to find your boy
Is the man you meant to be!

— J. E. Barnes.

Foreign Missions.

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

QUAAN YOUNG MANN FAREWELLED.

After two years' service as Chinese evangelist in Australia, Bro. Quaan Young Mann is leaving to assist in the recently-formed mission at Hong-Kong. He was accorded a farewell at the Queensberry-st. chapel, Melbourne, on Tuesday, Feb. 7. After an excellent tea had been enjoyed, Bro. Daniel Gow presided over the public meeting. Several representative Chinese speakers in their own language testified to Bro. Young Mann's faithfulness, his success in raising funds for the mission to his own people, and their joy in sending him abroad to preach the Word. A wallet containing notes was presented to him. The Victorian F.M. Committee was represented



Bro. Quaan Young Mann.

by Bro. J. I. Mudford. The departing evangelist gave a lengthy address to his brethren, and in concluding led them to the throne of grace. There was no mistaking the earnestness of all the speakers. It was not the first occasion on which some who listened wished that they knew the language sufficiently to understand the messages of Chinese Christians, who appear to be eloquent in speaking words of encouragement, commendation and advice.

MISSIONS AND THE RACE PROBLEM.

Wherever white and coloured races meet in any considerable numbers to-day, there is to be found a state of ferment and unrest, a sense of strained relations and latent or open antagonism. It is this that our social thinkers have come to designate "the race problem." Egypt, India, the Philippines, and Indo-China are asserting their right to the full control of their own affairs; China is chafing under "unequal treaties," which subject her largely to European influence; Negroes and Hindus of South Africa and Kenya are demanding enfranchisement and the abolition of restrictions; Syrians and Berbers have been in open revolt. These are the symptoms. The questions of cause and cure are puzzling the best brains of all peoples, for they are among the most vital problems of our times. And there is one aspect which concerns us very nearly: What have Christian Missions to do with it all?

A Cause of Unrest.

In one sense, and to some degree, Christianity is a cause of the unrest. In the forefront of Christian ideals stands the doctrine of the Brotherhood of Man. This explosive notion has permeated far beyond the missionary com-

pounds. It has got into the brains and into the hearts of millions whose bodies have never been touched by the waters of Christian baptism. It is the tenet of the Christian faith which makes the quickest appeal to the human conscience. And it is quickening the spiritual life of the East. The minds of India, China, and Africa are awakening to see a new right and a new wrong. It is only natural that those things that they see first by the light of the new principle are their own rights and others wrongs.

For the white man in the East has committed wrongs in abundance against his darker brethren; while, in his cocksure assertion of race-superiority and exclusiveness, he has been slow indeed to recognise their rights. Until these rights are granted and these wrongs atoned we cannot wonder that these people should fail to see what they owe this new principle of brotherhood, or that it needs to be applied in their relationships among themselves as well as in the actions of the foreigner. The very ferment of the present is an evidence of the partial success of Christian missions. But the further progress of the gospel among them is very largely dependent on the Christening of our national and personal relationships with them. This is not a simple task. The fingers of the Western peoples have got so mixed up in the affairs of the East that it will be no easy matter to withdraw them without, not merely hurting those fingers, but allowing the affairs they are withdrawn from to collapse. It is the task of the church at home to insist that, with courage and good-will, this withdrawal shall go on, and that a new spirit should be infused into our relationship with the peoples we have both befriended and offended.

The Missionary Task.

Meantime our missionary task, though exceedingly difficult, is plain. Far from being allowed to slacken it should be increased. The race problem is a terrible danger to the peace and prosperity of the world, and Christian missions have a part in the solution of that problem which nothing else can perform. In four important ways is the missionary helping to meet the difficulties of the situation. His medical work and educational and social work is winning the goodwill of the native problem, and thus helping to stem the tide of bitterness. His personal attitude toward the native is a more brotherly one than the native is accustomed to find in the white man; it is less marked by that galling assumption of race superiority and manifests instead a kindly interest in his welfare; it thus wins his friendship toward at least these few individuals of a race toward whom he is accustomed to feel bitterly. The missionary understands the native best, is genuinely interested in his welfare, and therefore is able to represent the interests of the native to the foreign official and secure the improvement of relationships between them. Lastly, the missionary is doing the only thing that can fundamentally solve the problem. He is levelling differences. He is banishing superstition and raising the standards of the coloured man, physically, economically, socially, morally, and spiritually. If the perils that lurk in the race problem are to be finally averted, the work of Christian missions must needs go on.—A. C. Garnett, M.A., Litt.D., in "The Christian Advocate."

HORSHAM CHURCH OF CHRIST DEBENTURES. ANNUAL DRAW.

£10.—Nos. 8, 9, 17, 30, 39, 46, 68. £5.—Nos. 20, 26, 30, 38, 39, 50, 53.—G. Miller, secretary.

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.

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.

Envelopes for distribution are being sent to secretaries this week.

A. E. Kemp, Secty.

Robert Lynam, Treas.

WANTED.

The Burnley Church of Christ is holding a Jumble Sale in March, and would be glad to receive gifts of clothing, etc. These will be called for if Mr. Conry, 62 Bendigo-st., Burnley, is notified.

BIRTHS.

ROBERTS (nee Bayliss).—On 5th Feb., to Mr. and Mrs. J. H. Roberts, of 116 Glenlyon-rd., Brunswick, a daughter (Marjorie Eunice).

WARD.—On 21st January, at Nurse Major's private hospital, "Ardrossan," Dandenong-rd., East Malvern, to Mr. and Mrs. J. L. Ward—a son (Clive Langridge).

MARRIAGES.

JOLLY—COOK.—On Dec. 6, 1927, at Church of Christ, ex. Coppin and Murphy-sts., Richmond, David Joseph, eldest son of the late Mr. A. A. and Mrs. Jolly of Toorak, Adelaide, to Gladys Elizabeth, second daughter of the late Mr. J. E. A. and Mrs. Cook, of Richmond, Victoria.

BUCKMASTER—MICHAU.—At Church of Christ, Glenferrie, Victoria, by Mr. Scambler, Stanley, second son of Mr. and Mrs. H. Buckmaster, 105 Robinson's-rd., Auburn, to Edna Eva, younger daughter of Mrs. E. Michau, 19 Carnarvon-st., Auburn, Vic.

IN MEMORIAM.

JOHNSON.—In loving memory of my dear father, Oliver Johnson, who died Feb. 19th, 1916; also my dear mother, who died Nov. 19th, 1919; also my dear brother Frank, who died on active service, Aug. 10th, 1915.

Over the border faces I see,
Loved ones in glory waiting for me.

—Inserted by loving daughter and sister, H. Thorne, Benalla.

SILVESTER.—In memory of John, my beloved son, brother of Edgar and uncle of Vera, Jean and Eva Burt, who passed away Feb. 6, 1923, at Ballarat. Waiting the appearing of his Lord and Master, Jesus Christ. To memory still dear.—Inserted by his loving mother, brother and nieces. Mt. Lawley, Western Australia.

Here and There.

A. W. Ladbroke has accepted an engagement to labor with the church at South Yarra, Vic.

The net proceeds from the Brandt-Langley debates amounted to £20/7/6. This amount was divided equally between the Melbourne and Children's Hospitals.

Bro. A. E. Illingworth will close his ministry at City Temple, Sydney, on February 19, and Bro. Ethelbert Davis, who has accepted an engagement with the church, will commence his work on March 1.

We learn that Bro. R. H. Lampshire has accepted an engagement with the church at York, S.A., and is expected to begin work there on Feb. 26, in succession to Bro. A. C. Killmier, who goes to Murray Bridge.

Bro. Reg. Enniss delivered a most interesting "Travel Talk" in Gardiner chapel, Vic., on Feb. 8. There was a very large attendance, and all who came greatly appreciated the speaker's account of his recent travels.

Some time ago we printed an interesting article entitled "Unused Communion Cups." This has been reissued by the Austral Co. as a neat four-page leaflet. Its wide distribution should do much to impress members with the value of regular attendance at the Lord's table. Price per dozen, 4d.; 50, 1/3; 100, 2/-.

The church at Cheltenham, Vic., is having a great uplift through the Hinrichsen-Brooker tent mission. The addresses of Bro. Hinrichsen are making people talk and think. The fine leading and inspiring singing of Bro. Brooker help to make the services most enjoyable. Up to Monday there had been 28 confessions.

Last week a number of our Victorian preachers spent some happy days in camp at Mornington. Their house was beautifully situated, and all enjoyed the time of fellowship. Bro. A. G. Saunders, preacher of Lygon-st. church, conducted a series of studies in Paul's letter to the Ephesians. It was a time of spiritual refreshment.

College Opening Demonstration will be held next Monday, 20th inst., at Lygon-st. at 8 p.m. Members of the Melbourne metropolitan churches maintain close fellowship with the College of the Bible, and will appreciate the opportunity to mark the Coming-of-Age anniversary of 20th February. The presence of the President of the Federal Conference, who is coming from Adelaide for the occasion, adds to the attraction. We should be glad to see Lygon-st., chapel filled.

At Kaniva, Vic., on Jan. 31, Bro. and Sister Benn were given a wonderful farewell social when the church made a presentation of an illuminated address and cheque for a tangible amount. The chapel was full on Feb. 4, when Bro. Methven commenced his ministry, and spoke morning and evening to appreciative and inspiring meetings. At the morning meeting three brethren received the right hand of fellowship, having been baptised by Bro. Benn on Feb. 1. A welcome social was tendered to Bro. and Sister Methven and family on Feb. 7.

Bro. Ethelbert Davis writes:—The first service at Canberra was held in the Capital on Dec. 6th, 1925, but owing to removals from the city meetings were abandoned later. After a lapse of eighteen months meetings were resumed at Ainslie on Jan. 29th, and the church permanently organised. Owing to the fact that no building could be procured, the meeting was held in the home of Bro. and Sister Eldridge. Meetings will be held once a month for the present, but no work can be done and no advance made until the church building is erected and a preacher located.

The Jackel-Elliott mission at South Richmond, Vic., had excellent meetings and six confessions last week.

It is with deep regret that we report the death of Bro. L. Graham of Coppin-st., Richmond, Vic., on Monday, Feb. 13. Bro. Graham, who had reached the age of 55 years, was a foundation member of North Richmond church. His was a singularly attractive character. He had a quiet, unassuming disposition, and was a sincere lover of the Lord Jesus. He exercised a great influence for good. Bro. Graham for many years served most faithfully as agent for the "Australian Christian." We express sincere sympathy with the bereaved ones.

At Ivanhoe, Vic., two men from England, introduced by the Social Service Dept. to the church, were baptised on Jan. 29. A social evening was tendered to Bro. V. C. Stafford, the student preacher, last Wednesday and also to Mrs. E. Smedley and the Misses Smedley. Presentations were made indicative of the church's respect and appreciation. Miss Ena Smedley has been associated with Ivanhoe school since its inauguration, and has been a loyal helper in every activity of the church. Her services at the organ will especially be remembered. The Smedleys have removed to Doncaster.

At Norwood, S.A., good attendances and great interest are recorded. On Sunday Feb. 5, 197 met to break bread in the morning, and many attended the after meeting at night. On Sunday, Feb. 12, despite a very wet morning, there were 130 present. The gospel meetings are also well attended, when a brother was restored. He was accompanied by his wife who made the good confession. Mid-week meetings have an average attendance of over 50. The Endeavor Society has been re-organised and is full of life. A visit was paid to the Minda Home for Children on Saturday, when gifts of money and sweets, etc., were made to the inmates.

In connection with the South Australian Sisters' Auxiliary, on Thursday, Feb. 2, a Home Mission rally was held in the Grote-st. hall, when about 100 sisters were present, 50 being delegates. Miss Norman, Home Mission superintendent, presided and led a short devotional service. A welcome was tendered to Mrs. Woolens, of Sydney. Two very fine addresses were given by Miss Whitfield and Mr. Roy Raymond, which were much appreciated by the sisters. The amounts received during the afternoon were: 1 penny per week offering, £12/1/10; Christmas Mite Boxes, £2/4/10; and offering for Home Missions, £3/3/8. At the close of the meeting Miss Norman spoke a few words of farewell to Miss Whitfield, who with her sister is leaving for a trip to Ireland; also to Mrs. S. Harding and Mrs. R. Burns, who are leaving for England.—M. Mauger.

Under the heading "Australian Visitors Coming," the "Christian Evangelist" (U.S.A.), writes as follows:—"Mr. and Mrs. Robert Lyall, prominent disciples of Australia, who will represent the churches of that land in the International Convention to be held at Columbus, Ohio, in April, plan to start from their home, Melbourne, on their journey, March 6. They will take the steamer, 'Niagara' at Sydney on the 8th. At Honolulu, on March 26, they will take the steamer 'City of Honolulu' for Los Angeles, at which place they will find their fellow countryman S. J. Matheson, pastor of Hollywood Christian church, and other friends including W. H. Allen of Whittier. Their next stop will be San Francisco. On their way eastward they will visit at Kansas City and St. Louis. At Hopkinsville, Ky., they will be the guests of the manse, over which

their daughter, Mrs. Horace Kingsbury, presides. At Lexington, they will meet their long-time friend, Mark Collis, pastor of Broadway church, and at Winchester, Ky., Hugh McLellan, and at Indianapolis their fellow-townsmen Gifford Gordon. These are only a few of those whom they hope to see. Brother Lyall says it will be quite an inspiration to see these brethren and others whose acquaintance he hopes to make."

SOUTH AUSTRALIAN HOME MISSIONS.

The annual Home Mission offering is to be taken up in all South Australian churches on Lord's day, March 4. The aim is for £2,000. Envelopes and literature are being forwarded to church secretaries for careful distribution to the members.

We hope that every preacher and church officer will plan wisely and encourage the members of the churches for a great Home Mission day on March 4. We all must be of one mind if success is to be achieved and our goal reached. Nehemiah was able to rebuild the walls of Jerusalem because of faithful people employed in the task. They had a mind to work. The undertaking was a difficult one, yet prudence and prayer and devoted perseverance brought it to a satisfactory conclusion.

To raise an offering of £2,000 may appear a stupendous task and beyond our ability. We admit that is a great undertaking; but if all have a mind to work for it, and enthusiasm takes hold of each one of us in a determination for a forward movement in this State, we shall be surprised and rejoice at the measure of success attained. The need was never greater and more urgent. Everyone can make some sacrifice if he or she has a mind to do so. "Let the same mind be in you which was in Christ Jesus." "If any man have not the spirit of Christ he is none of his." "I must work the work that thou hast given me to do." The work which our Master has entrusted to every disciple is to win our fellows through the gospel. We must help save our country. This is our duty. It is our privilege. It can be our joy and crown.

"Our Father, touch our hearts with thy great love that our offering may become a token of our appreciation of all the good things thou dost shower upon us, for thy love never faileth. In Jesus' name. Amen."—H. J. Horsell.

THE COLLEGE OF THE BIBLE.

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

Churches.—Annual Offering—Victoria: French Island, £3; Fitzroy, 8/10. New South Wales: South Kensington, £2/14/11; Wagga Wagga, £3/6/9; Canby Vale, £1/10/3; Epping, £1/9/2. South Australia: Forestville, £1/13/4; North Croydon, £3/2/2. Tasmania: Southport, 5/-.

Budget Dividends and Duplex Envelopes.—Sth. Aus.: North Adelaide, 4/-; Port Pirie, £1/7/11; Colonel Light Gardens, 7/-; Individual Contributions.—Victoria: Mrs. Cavenagh, £1; Anonymous, Colac, 5/-; Miss E. M. Hunter, £5. New South Wales: Bro. Picton, £1; T. E. Rofe, £35; J. E. Bardsley, £26/1/-; Sth. Aus.: Mrs. W. H. Pearl, 10/-; J. Samels, 2/11; Mrs. J. Samels, 2/6. Western Australia: W. Skerman, 10/-; Mrs. W. Skerman, 10/-; J.W.J., £10; Mr. and Mrs. D. M. Wilson, £2/10/-. Queensland: Mr. and Mrs. J. Lowien, 10/-; J. A. Browne, £1. Endowment Fund.—J. E. Bardsley, N.S.W., £26. Scholarship.—Mr. and Mrs. T. E. Rofe Settlement Trust, £27/19/10. Radiator Fund.—Mount Compass Y.P.S.C.E., S.A., 10/-; Fremantle, W.A., P.B.P., £1/7/-.

W. C. Craigie, Hon. Treas.
Fred. T. Saunders, Org. Secty.

Religious Notes and News.

DR. CAMPBELL'S "LIFE OF CHRIST."

Dr. R. J. Campbell has written a 77-page "Life of Christ" for the little series called Benn's Sixpenny Library. In this small compass Dr. Campbell provides the "man in the street" with a summary of the Messianic idea in Jewish history, of the earthly life of Jesus, and of the spirit of his teaching.

MR. W. R. MOODY.

Mr. W. R. Moody, of Northfield, Mass., has been granted a year's leave of absence by the trustees of the Northfield and Mount Hermon Schools in order that he may devote himself entirely to what will be the authorised Life of his father, the great evangelist. We learn that already Mr. Moody has made great progress, and is now engaged with Dwight Moody's work in England.

METHODISTS IN GERMANY.

How many Methodists are there in Germany? According to "Das Evangelische Deutschland" for December 11, the total number of full members is 31,863, with 8,978 members on probation, 9,221 children of Methodist families, 230 pastors and probationers and 141 local preachers. Chapels and halls number 908, and there are 2,843 scholars receiving religious instruction.

ABOUT THOSE REPORTS.

The following from the "Christian Advocate" (England) is not inappropriate for Australia:—
I want just a frank word with church secretaries.

When I assumed the editorship I asked for your co-operation and help: I acknowledge, very gratefully, your response. Please keep it up.

But there are a few secretaries, here and there, who are disgruntled because their reports have suffered somewhat under my blue pencil. I have received a few letters about this matter.

I just want to make my position clear. Some weeks if I published in their completeness all the matter sent, it would require nearly all the entire issue. Not only so, but some relatively unimportant gatherings would get a column, whilst other important ones would get a quarter. So I try to strike a fair balance between these many claims on the space.

EXIT: THE ADJECTIVES.

I try to leave a little to the imagination of the readers, continues the editor of the "Christian Advocate." We all know that every tea is "served by the sisters," and is "a sumptuous repast"; every address is "helpful," and we all trust that every new convert "will remain faithful to the end." So these and other well-worn and rather obvious observations come out of the reports, and make room for a bit of encouraging news from another church.

This note is not written for the ninety-nine per cent. of church secretaries; but for the one per cent. who will insist in writing for an explanation as to why his adjectives were left out—and threatening not to send any more reports.

We are getting along very nicely in the matter of news; I do hope no one is going to spoil it by a policy of "passive resistance."

And lest I forget: I always give current news preference over stale.

"CHRIST'S KINGDOM ON EARTH."

What exactly is meant by "Christ's Kingdom on earth"? and what are the kind of forces which are effective in the "advancement" of that kingdom? In America a lady, Mrs. Mary Durbrow, in her will, devised a large sum to be distributed according to the best judgment

of the executors of the will, where it would be "most effective" for "the advancement of Christ's kingdom on earth." A dispute arose; the case was heard in one Court after another till it reached the Court of Appeals and a final decision was reached. The judges found themselves required to settle the question of "What is 'Christ's kingdom on earth'?"—a subject on which learned theologians for centuries have quarrelled. Then came the other question of "What is the most effective for the 'advancement of Christ's kingdom'?" "Christ's kingdom on earth is," the Judges decided, "the community or whole body of Christ's faithful people collectively; all those who are spiritually united to Christ as the head of the church, without regard to differences of creed and doctrine. Its cause is advanced in divers manners, conspicuously through the work of religious associations, and educational and charitable institutions of a religious character." "Such work," the Judges decided, "is in its nature charitable and uncommercial. It is identified not only with the dissemination of Christian doctrine but also with the teaching of the young and the care of the sick under church auspices. Charity and education have thus ever been the handmaids of religion."

Now as a definition of the aims of the Christian faith, that is admirable; and what a plain—and authoritative—justification of the purposes of that faith, given by a body of experts—with the Judge's wig on their brow—we are offered! The "opinion" goes further and finds that "by the terminology of evangelical Christianity" this particular bequest is one in aid of general Christian work: "To carry Christ's message throughout the world; to care for the sick and to bring up the young under religious teaching; to promote the principles and practice of the Christian religion." And the expressed purpose of the bequest is declared to be "to promote the cause of the Christian religion in the most general sense," and the Court rules that it must be carried into effect accordingly. These Judges are more practical than a good many divines are.—"Southern Cross."

THREE MILLION BIBLES.

The New York Bible Society has arranged for the delivery of 1,000,000 Bibles at its building, 5 East Forty-eighth Street, New York, to be circulated in New York.

This is the largest order ever placed by the society, and includes Bibles in twenty-two languages.

The society has always available Bibles in sixty-seven languages and in raised type for the blind.

WHERE WIRELESS DOES NOT HELP.

Dr. Henry Howard, of Fifth-avenue Presbyterian Church, New York, instituted an evening service in his church last winter—the custom having been to have a morning and afternoon service. The attendance reached a thousand at the new service, but after it began to be broadcast the numbers diminished so seriously that the question of resuming it this winter has been left in abeyance.

A DISASTROUS MISINTERPRETATION.

"Never did the misinterpretation of a text have more disastrous consequences," said Dr. Charles Gore, in the fourth Halley-Stewart Lecture in the series of six he is delivering at St. Botolph's, Bishopgate, on "Christ and Society," "than St. Augustine's application of the words 'Compel them to come in' to the compulsion and persecution of heretics." The church threw over Christ's fundamental principle of the total abolition of the use of force, and came to regard the Empire or State as existing to support the church, and to look to the State to use the sword on behalf of the kingdom of God. It was amazing how little attention was paid to the magnitude of the change thereby involved.

VICTORIAN WOMEN'S EXECUTIVE.

The monthly meeting was held on February 3. Mrs. Shipway, president, occupied the chair, and there was a good attendance. Devotions were led by Miss Ellis, who spoke from 1 Cor. 13. A New Year's message was the subject of a very nice paper by Mrs. Trehearne. Apologies were received from Mrs. Gill, Mrs. Cameron, and Miss P. Ellis. A letter of thanks was read from Mrs. Oldfield (India).

Additions from Bible Schools: South Yarra, 5; North Richmond, 1; Carnegie, 2; North Melbourne, 2; Thornbury, 3; North Fitzroy, 1; Footscray, 12; Box Hill, 2; Gardiner, 4; Malvern, 1; Bamba-rd., 4.

Home Mission Committee visited Coburg. There was a good attendance, several sisters taking part. The meeting was very sympathetic with the work of the Committee. We trust that all will be filled with zeal for Home Missions.—G. Lee, Superintendent.

General Deoras Committee have been very busy. Several needy cases received assistance; in all 124 garments distributed. Christmas cheer to the amount of £17/15/- was sent out and grate-

CHURCHES OF CHRIST COLLEGIATE SCHOOL.

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GEO. F. EMERY, General Manager

fully acknowledged. Parcels received from Mrs. Owens and Essendon class, and 14/- donation.—E. E. Hunter, Supt.

Women's Mission Bands Committee visited Gardiner. There was a splendid meeting. A very happy time of fellowship was enjoyed.—B. Scambler, Supt.

Burnley Benevolent Committee have helped 36 families. 90 mothers and children sat down to tea at the Christmas treat, each receiving a gift. An appeal is being made for groceries. The committee would be grateful to receive same for distribution amongst needy families.—F. Gill, Supt.

Isolated Sisters.—67 letters sent out, and 9 replies received.—P. Ellis, Supt.

Hospital Visitation Committee.—53 visits were paid to the various hospitals and all kinds of cheer distributed to the inmates. A band of young people did their part to cheer by singing in the various wards. We desire to thank all those who helped. Gifts were too numerous to mention here. Cash: Brighton Sisters, £3/10/-; Boronia Sisters, £1; Women's Executive, £2; Individual Gifts, 18/-; Brighton S.S., £1. Total, £8/8/-.—S. Meyer, Supt.

Next meeting of Executive will be held on March 2. Conference business will be dealt with.—Miss Rometch, Sec., 13 Florence-ave., Kew.

SPEND A HOLIDAY AT UPWEY.
(First Station past Upper Fern Tree Gully.)
"Hillcrest," beautifully situated, large grounds, £2/10/- week (including electric light), except Christmas and Easter.—Miss Pittman, "Brentwood," Willis-st., Hampton, Vic.

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CASH WITH ORDER.

66 SINGER, latest drophead, &c., was £24 now £12/10/-
25 WERTHEIM, late high arm, now £5/10/-
15 SINGERS, New Family, drawer, cover, &c., now £3/15/-

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Sunday School Rewards—New and clean stock of the latest productions of the best publishers. We select for country buyers.
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News of the Churches.

New Zealand.

Nelson.—The work is going along steadily; two confessions recently. Bro. Bolton continues to give fine addresses at evening services, which have been very well attended. The Bible School superintendent, Bro. Knapp, has resigned after 35 years' creditable service. Bro. Inglis has been appointed his successor. Bro. F. J. Sivyver, of Essendon, Vic., has accepted an engagement as preacher, and hopes to take up the work early in April. The Bren. Manning, of S.A., who are touring the Dominion, were at midweek prayer service.

Tasmania.

West Ulverstone.—The church enjoyed fellowship with Bro. and Sister W. Bolduan, of Shepparton, Vic., and Bro. L. Stevens and mother, of Gardiner, Vic.; also Bro. A. Simpson, returned from Victoria. Bro. Bolduan spoke to the J.C.E. Society, and presided at the Lord's table.

Sulphur Creek.—After a splendid meeting conducted by Bro. Nightingale, the members decided to hold weekly instead of fortnightly services for worship, and gospel proclamation. The Bible School decided to affiliate with the Bible School Union; to grade the school, and start an Adult Bible Class. Bro. and Sister N. J. Warmbrunn will help at Sulphur Creek.

Launceston.—On Feb. 2 a large number of Margaret-st. members much enjoyed Bro. A. R. Main's special rally address on "The Churches of Christ," at Invermay. Under the superintendent, Bro. N. G. Noble, the growing Bible School was graded for the new year, on the 5th. The Sisters' Guild has also resumed. Large congregations last Lord's day. Bro. Harold W. Street spoke well at morning service, and at Prospect, 3 p.m. service, and received an earnest farewell on Feb. 6 from a special meeting of the church and auxiliaries. On their behalf Bro. Noble, the chairman, presented Bro. Street with a cheque, and sincere wishes for success when preparing for the ministry of the Word. Bro. M. Crombie also presented a useful gift on behalf of the Prospect church. Sister Miss Elsie Annear was married to Bro. Arthur Griffiths, of Coburg, Vic. Bro. Noble officiated. The church has appreciated the fellowship and varied service from Bro. L. R. H. Beaumont, during vacation.

Queensland.

Toowoomba.—Recently two young men and a lad from the Sunday School decided for Christ. Two more have joined the teaching staff of the school.

Gympie.—Fifty-three broke bread on Feb. 5. Bro. C. Barrett exhorted on "Christian Certainty." The Bible School is growing. At night Bro. C. Trudgian preached on "The Resurrection of the Dead."

Roma.—On Jan. 15, after an address by Bro. Cooke, three scholars from the Bible School made the good confession. All church work is in a healthy condition. The Bible School has started practice for the anniversary.

Annerley.—Services for two weeks were conducted by Bren. W. E. Reeve and J. Paradine, Bro. Young being on holidays. Meetings have been well attended. The Women's Guild entertained Miss Callinan, of Bundaberg, who is proceeding to the College, at a farewell luncheon party. Mrs. W. V. Mills expressed the good wishes of the Guild. Small tokens of esteem were presented to Miss Callinan and Mr. Lassig, who is also enroute to the College.

Wynnum.—The work responds to the faithful ministry of Bro. J. R. Martin. On Feb. 5 Bro. Trudgian spoke at both services. Attendances each Sunday show a marked increase. Wednes-

day night prayer meetings are well supported, and auxiliaries are in a very healthy condition. Bro. Machin is superintendent of the growing school. A Ladies' Guild has been formed. The Sunday School is organising a book club.

Maryborough.—Bro. Alan Price, B.A., spoke at the gospel meeting on Jan. 2. Sister Mrs. Rankin passed away during the week. Missionary John Thompson (Pialba), assisted by Bro. Price, held the funeral services. On Feb. 5 an in memoriam service was held, there being a fine attendance. Our late sister had been an active member of the church for at least 36 years. Bro. E. Snow exhorted in the morning. The Bible School came second in the State Banner competition; the church secretary, Bro. A. J. Payne, is the superintendent.

Western Australia.

Claremont.—The Bible School picnic was held on Jan. 30 at Point Walter. A happy time was spent.

Maylands.—On morning of Feb. 5 Bro. Albany Bell exhorted. At the gospel service Bro. Wakefield spoke on "Three Estimates of a Man"; attendance, 54.

Inglewood.—On Feb. 1 a welcome home after holidays was extended to seven members. Bro. and Sister D. M. Wilson were also present. Sister Wilson was organist before leaving. Bro. Wilson gave some details of the churches in America. Our aged Bro. Bevis was present, an accident being the cause of his absence for many weeks. The school is getting ready for an aeroplane rally and for anniversary. A successful picnic was held at Bassendean on Jan. 30.

Perth.—Lake-st. auxiliaries are in full swing after holidays. The church is delighted to welcome back Bro. and Sister D. M. Wilson after their long trip abroad. A great delegation met them at the boat late at night, and a State welcome meeting was tendered at Lake-st. on Friday, Jan. 28. Their impressions were both interesting and informative to all. Bro. and Sister C. A. G. Payne and Sister Gosling were also welcomed back by the same boat from the Eastern States. The Junior Endeavor had a picnic at Cottesloe Beach on Jan. 30.

Victoria.

Collingwood.—On Jan. 15 Bro. A. W. Connor gave an address on "The Church." There have been two additions. Bro. Hughes has resigned as preacher. The church regret the removal of Bro. and Sister Lightowers from the district.

Glentferrie.—The Ladies' Guild held their inaugural gathering at the Botanical Gardens on 9th inst., with a good muster of members. On Sunday Bro. H. Watson (India) spoke in the morning, and Bro. T. H. Scambler preached in the evening.

Melbourne (Swanston-st.).—Very enjoyable meetings last Lord's day, and excellent sermons from Dr. Brandt. One received into membership, a young man, baptised the previous Lord's day. Evening attendance was very good considering the heavy rain.

Carlton (Lygon-st.).—A. G. Saunders, B.A., is away on his annual holiday. The veteran preacher, Joseph Pittman, was the speaker in the morning, and his son Randall presided. At night A. L. Gibson gave the gospel message. The rain affected attendances.

Rochester.—The church had a splendid address from Bro. Payne, of Echuca, on Feb. 12. The evening meeting had to be put off through the heavy rain. The church regrets the departure of Bro. Woolnough from the district. His earnest messages were much appreciated.

Footscray.—Friday evening open-air meetings at Seddon are increasing in interest. Owing to illness Bro. Stitt was unable to speak on morning of Feb. 12. Bro. R. Storey conducted the gospel service, and Bro. Stitt gave an address on "Mephibosheth." A husband and wife responded to the invitation.

North Essendon.—On Feb. 5 two were received by letter. The Bible School had a record attendance, with nearly 80 children. Shortage of accommodation and teachers presents a problem. Feb. 12 was the last day of Bro. L. Viney's labor in the district. Two members from a sister church were welcomed. During Bro. Viney's term of 12 weeks with the church there were five additions by transfer. Bro. R. Williams is to take up the work from Feb. 19.

Brim.—Meetings continue to be splendidly attended. Bro. Searle has commenced his fourth year of labor with the church. His services and messages are greatly appreciated. A Wayside Pulpit has been erected, and a Young Worshipers' League has been started. Gospel meetings continue to increase. The Bible School is entering enthusiastically into its "Efficiency Increase Campaign." Bro. White has been laid aside for some weeks in the Warracknabeal Hospital, but is recovering.

Balwyn.—There were fine meetings on Feb. 5. David Thorpe, of Fullarton, S.A., who with his wife and son visited Balwyn, presided helpfully. Jas. E. Thomas commenced a series of morning addresses on "The Christian Life." There was a good gathering at the early prayer meeting at 7.30 a.m. About 190 broke bread. Ernest Tippet has consented to lead the choir, and has made a good start. There was a splendid gathering at the Junior Endeavor social arranged by the leader, Miss Lily Chandler.

Brunswick.—Gospel meetings are being held on Wednesday nights in connection with the special gospel services for February. Good attendance on Feb. 8. On morning of Feb. 12, to a good audience, Bro. Arthur Baker, from Middle Park, spoke on "Some of the Signs of the Coming of Christ." In the evening Bro. A. Harvey conducted the singing, and sang a solo. Bro. A. McNeilly preached on "Five Minutes After I Die." He baptised four boys and four girls. Despite the rain, there was a fine attendance.

Oakleigh.—The church has been encouraged with good attendances recently. Every service a song service has been included, also special singing by the choir and soloists. Two Bible School scholars made their decision, and have been received in. Last Thursday some 50 members visited Cheltenham mission. The choir and soloists rendered an anthem and two solos. Auxiliaries have resumed activities, with promising prospects. The church manse is being pushed forward by the builder, Bro. W. Elder, to the satisfaction of all interested.

Yarrowonga.—At the annual business meeting on Feb. 7 excellent reports were given from all departments, showing good progress. The elders, deacons and Bible School officers were all re-elected. On Thursday night the Y.P.S. re-opened, holding a meeting in Mulwala. The meeting took the form of a question night, a gospel service being conducted by Bro. Pratt. Services on the Lord's day were up to usual good standard. Mrs. Burns was welcomed after a long absence through illness. Another new scholar was enrolled at Yarrowonga Bible School.

Warracknabeal.—Services have been well attended both morning and evening. Anniversary services were held on Feb. 5. Bro. G. J. Andrews gave splendid addresses both morning and evening. Special singing was much appreciated at the gospel service. Bro. White, of Brim, at present in a private hospital, received a warm welcome. We regret to report the death of Mrs. Hupfield, wife of Bro. Arthur Hupfield, a deacon of the church. The church sympathises deeply with all the bereaved. Many members who have been absent through illness were able to be present at the anniversary services.

St. Kilda.—Bro. Stan. Flatman spoke on morning of Feb. 5. The P.B.P. and K.S.P. installation was held on 6th. A banquet followed, at which was held on 6th. A banquet followed, at which the K.S.P. charter was presented by Bro. Bray, of State Chapter.

Drumcondra.—There were good meetings on Feb. 12. The Young Worshippers' League adds interest to the morning meetings; the 20 or 30 children who attend are given an address by Bro. Banks. Band of Hope society secured first place in competition for the best conducted society in Geelong.

Wangaratta.—Meetings are very well attended. A young lady was baptised after the gospel service on Sunday. The young people are enjoying their Monday night gatherings. Bro. Jackel led the team and Bro. Campbell another in a debate. Bro. Hinrichsen, as adjudicator, declared the latter team the winners.

Geelong.—In the interests of the College of the Bible, Bro. F. T. Saunders visited the church on Feb. 5. The sixth year of his pastorate at Geelong was entered upon by Bro. Stuart Stevens last Lord's day. To Sister Mrs. Stead and family, the church has conveyed sympathy in the passing of Bro. Stead, after severe illness.

Fairfield.—Good interest is being taken in both morning and evening services. The church has enjoyed exhortations from Bro. S. J. Northeast, J. W. Baker and G. Hughes. On A.N.A. day the church and Bible School spent a very enjoyable day at Eltham. The J.C.E. are having good meetings, and are practising for the anniversary.

Ballarat (Dawson-st.)—Work is getting back to normal after holidays. The Guild and C.E. have resumed meetings. The latter has been divided into two sections. The Bible Class held a social on the 9th, about 35 being present. An enjoyable evening was spent. Mr. Fitzgerald resumed his labors on Jan. 22, after a short holiday.

Middle Park.—Last Sunday night a K.S.P. installation service was held. Bro. Bray, Saiberg and Trott, from the State Chapter, were present. Bro. Trott delivered a splendid address. There was special singing by the young men. Bro. McNeilly's address at the morning meeting was appreciated. The officers of the church have granted Bro. Baker five weeks' leave for the purpose of conducting a tent mission in Western Australia, beginning in April.

South Yarra.—Bro. A. W. Ladbroke has accepted an invitation from the church, and will commence as full-time preacher on Feb. 19. Since Bro. Griffin's departure Bro. Allen Searle has occupied the platform very acceptably. Meetings are improving. The auxiliaries are in full working order. Attendance at the C.E. Society's meeting is very fine. A number of members have visited South Richmond and Cheltenham missions. Last Lord's day the K.S.P. took part in the evening service. Bro. Searle's topic was "Play the Game." There was a baptismal service.

North Richmond.—Bro. R. Bolduan commenced his ministry with the church on Feb. 5, and was welcomed into fellowship. Three sisters (one by faith and baptism, and two by letter) were also welcomed. The meetings were very well attended, and the messages inspiring and helpful. On Feb. 8 a welcome social was tendered to Bro. Bolduan. Bro. S. Chipperfield presided. Bro. Argo gave Bro. Bolduan a welcome on behalf of the church. Representatives from the auxiliaries also spoke. On Feb. 12 two were received into fellowship by letter.

Preston.—Good meetings and interest. Bro. Dawson's messages are uplifting. During the past three weeks there have been four confessions. The Bible School held a record picnic at Eltham on A.N.A. day. On Monday, Feb. 6, a working bee improved the interior of the chapel. Bro. A. J. Fisher is to commence at Preston on Easter Sunday. The K.S.P. started the year's work, and the young ladies are inaugurating a P.B.P. Congratulations are extended to Bro. O. Walker, a foundation and respected member at Preston, who has been appointed a Justice of the Peace.

South Australia.

Croydon.—There were excellent meetings on Sunday. Bro. Graham is delivering addresses on "The Early Church," and in the evening had the joy of receiving two confessions. The Bible School had an attendance of 237. The picnic at Belair on the holiday proved a huge success.

Semaphore.—On Feb. 8, the Ladies' Guild held their opening session for the year. A splendid start was made. On Sunday several new scholars came to the Bible School. To a splendid gathering in the evening Bro. Beiler preached on "The One Lord." A lad confessed Christ.

Queenstown.—On Sunday, Feb. 12, Bro. Brooker spoke to the church on "Unlimited Possession." The Sunday School had two new members from Semaphore. At 6.45, four people were immersed. At the gospel service, Bro. Brooker spoke to a fine audience on "What are You Waiting for?"

Strathalbyn.—The three weeks' tent mission, with Bro. Raymond as missionary, and Bro. Ira Durdin as song leader, proved a great blessing. 14 confessed their Lord. 9 were received into the church at Strathalbyn, 2 at Milang, and 2 at Point Sturt. The Bible School picnic was held at Milang Beach on Feb. 4. Several new scholars have been enrolled. All auxiliaries are healthy.

Crystal Brook.—Meetings have been on the upgrade. On Jan. 22 Bro. Alan Garland, from Wallaroo, delivered two fine addresses. On Jan. 29 good services; splendid address by Bro. Bridgman at night. On Feb. 5 Bro. Bridgman addressed the church. At night at the close of an address by Bro. Bain a young lady confessed Christ. A Bible Study Improvement Class held every Tuesday evening in Bro. Bain's home is well attended.

St. Morris.—Bible School attendances since the holidays have been excellent. A sisters' sewing class has been formed. On Feb. 12, Mr. A. Trudinger, of the C.I.M., addressed the morning meeting, and at the gospel service Mrs. Trudinger gave a telling message on victories of the gospel in China. At the latter service the choir consisted entirely of ladies, the Scripture lesson was read by Miss Mabel Howard, and Miss Battams rendered an appropriate solo. The attendance was excellent.

New South Wales.

Paddington.—On Feb. 5 a very good day was spent. Bro. Chapple gave two very helpful messages. Attendance is improving at both Sunday and midweek services. Bro. G. Atkins, from Subiaco, W.A., was received into fellowship.

Railway Town.—Morning meeting keeps up its average attendance. This is still a sisters' church. The only man who attends is the preacher. The building is in a sad state of disrepair. There are ten sisters, and several are widows. Financial help is needed to renovate the chapel. Bro. John Cremer, E. G. Warren and A. Clark have been recent speakers (all from Broken Hill).

Rockdale.—Splendid meetings all day on Feb. 5. Bro. G. T. Walden gave an interesting talk on work in the New Hebrides. The Bible School had 125 scholars present. Bro. P. J. Pond, B.S. Organiser, gave a word to the scholars. The gospel service was a special young men's night. Special music was rendered, with two enjoyable solos by Sister Miss Hilda Clark. Bro. Alcorn gave a powerful message on "True Manhood." There was a large attendance of men.

North Sydney.—The Bible School picnic was held at Balmoral on Saturday, Feb. 11. The function was a complete success. On Feb. 12, Bro. G. Saxby's exhortation to the church was greatly appreciated. One married sister was welcomed into fellowship after decision at the Naremburn mission. At the close of Bro. Sutton's gospel address made the decision for Christ. The main scholars made the decision for Christ. The main brickwork of the new building is almost complete.

Broken Hill.—A number of social evenings have been held at the home of Bro. and Sister E. G. Warren. Tennis Club is doing well. Bro. John Cremer delivered a very helpful address on

Feb. 5. Four new scholars were received on Jan. 29. Gospel services have wonderfully improved. On Sunday night, Feb. 5, there was a splendid congregation. Bro. E. G. Warren preached on Luke 12: 20. Buildings here and at Railway Town are in a bad state of disrepair. Money is needed to help put them in order.

Wagga.—All meetings are well attended. The Sunshine Club held an enjoyable picnic on Jan. 26. On 29th the visitors were Bro. Rivetts, from Mildura, and Sister Edwards, an isolated sister from Tarcutta. On the 31st a social evening was held to say good-bye to Bro. and Sister Turnbull and family, who are leaving the district, and also to welcome Bro. and Sister Orford amongst us. During the evening Bro. Wenk presented Bro. Brown with a wallet of notes as a token of appreciation from the church for carrying on the work during the illness of Bro. Stitt and until the arrival of Bro. Orford. Sister Scott, of Cheltenham, Vic., was present last Lord's day.

Enmore.—On Sunday morning Bro. Paternoster baptised Jeff Day, and Bro. A. E. Illingworth delighted all with his message. In the afternoon an adult Bible Class was started, and at night a good audience was present, when Bro. Paternoster spoke on "The Sign of Jonah." Two men confessed Jesus as Lord. On Wednesday, the Dorcas Society held their annual meeting. Bro. Paternoster presided, and Mrs. T. Hagger gave a splendid message. Other items were given by Sisters Mrs. Lewis, Mrs. Jeffrey and Miss Blanch Hall. The report of the secretary, Miss Simmons, showed good work, while the treasurer's report, presented by Mrs. C. A. Verco, showed about £80 had been raised for the past year. About 75 were present, including many from sister churches.

South Kensington.—On Feb. 1 the annual business meeting was well attended. Most satisfactory reports were presented. The meeting decided unanimously to increase the preacher's salary. The membership is now 115. Average attendance at "the supper" has been 60 per week, and at the gospel service 111. At present the figures are even higher. The treasurer reported that most of the promises made at the consecration services, which totalled £8/10/- per week, are being redeemed. The P.B.P. has increased from 18 to 36, and the K.S.P. also has a membership of about 30. The Dorcas Society has done fine work, and at a sale of work raised £85. The Bible School has made exceptional progress in all departments. The enrolment has increased from 170 to 393, and growth is still taking place. At the meeting the church wholeheartedly adopted the "Pentecostal Plans" presented by Bro. Southgate.

ADDRESSES.

A. Anderson (preacher Malvern-Caulfield church, Vic.)—25 Dandenong-rd., Malvern, S.E. 3. 'Phone U 6934.

W. H. Baird.—Heath-st., Pascoe Vale.
R. Bolduan (preacher North Richmond church, Vic.)—37 Davison-st., Richmond. 'Phone J2767.

W. J. Thomson (preacher Cottesloe church, W.A.)—113 Ocean-rd., Cottesloe.

H. Watson (missionary)—31 Clive-rd., Hawthorn E. E. 3.

J. W. Wissmann (secretary Bundaberg church, Qld.)—Elliott Horse Mail, Bundaberg.

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OBITUARY.

WEST.—Lygon-st. church mourns the death of Lily Valerie West, cousin of Bro. H. F. Swain. She was only in her seventeenth year, and was a beautiful girl, full of good spirits and abounding health. After a recent Christmas holiday she began to complain of pains in her head. The trouble proved to be tubercular meningitis, and after a period of coma, she passed away on Tuesday afternoon, January 31. Two days later the funeral services were held at Lygon-st. and the Melbourne General Cemetery. There was a large gathering of mourners and sympathisers and a wealth of floral tributes. Just two years before, Lily made the good confession at the close of a sermon by Bro. J. McG. Abercrombie. The parents and other dear ones have the heartfelt sympathy and prayers of the whole Lygon-st. fellowship.—A.G.S.

DANIEL.—On Jan. 30. Sister Mrs. Robert Daniel, of Long Plains church, S.A., was suddenly called home in her 77th year. Although her health had not been good for some time, and she was unable to attend church services, she retained her interest until the last. Our sister was baptised by Bro. Warren at Two Wells in the early days of the church there. Upon removing to Mallala she became one of the foundation members of the church at that place, and met there for some time. Coming with her husband to Long Plains, they were foundation members of the cause here. Her husband, four sons and four daughters survive her, one son being Bro. G. J. Daniel, preacher of the church at Worthington, Indiana, U.S.A. All the family are valued members of the church. The memory of a godly wife and mother will be a comfort to her family. Sincere sympathy is extended to the loved ones who mourn her loss. We laid her mortal remains to rest on Feb. 1 at Shannon Cemetery in sure and certain hope

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