

THE AUSTRALIAN CHRISTIAN

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

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

Vol. XXXII., No. 8.

THURSDAY, FEBRUARY 23, 1928.

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

Complimenting the Converts.

WE approve of the desire to say nice things. Words of appreciation and encouragement help us all. Within reasonable limits of truth and good taste it is legitimate to pay compliments both to converts and to others. Very frequently, however, compliments are misplaced, and the limits of good taste overstepped.

It is exceedingly common in reports of church accessions to make such remarks as "A fine young man confessed Christ," "A splendid young woman made the decision"; or some persons "nobly" or "boldly" came to the front and made the good confession. We confess that such words grate on our ears, and that we wish reporters would refrain from remarks of this kind.

A kindred fault is sometimes made in platform announcements, especially with those relating to prayer. Instead of a simple statement by the chairman that Brother So-and-so will lead in prayer, we may have an enumeration of his offices, and even of his university degrees. We cannot think that even the most obsequious of chairmen would wish it to be inferred that the Lord God Almighty would be more powerfully entreated by a member of parliament, a councillor, a master of arts or a bachelor of divinity, than by a Spirit-filled Christian without such privileges or impedimenta: but the manner of announcement often suggests the possibility.

If we would but keep in mind the honor and majesty of Almighty God and the glory of our Saviour and Redeemer, we should not be guilty of the fault of derogating from the divine glory by praising the creature.

Of course the Christian decision appears a noble thing when contrasted with the choice of self-interest or worldly pleasure. The confession of Christ by a penitent believer is one of the most beautiful and impressive things which earth can show. How

many readers of this have first been led to think seriously of Christ or to yield to his claims by the witnessing of what Paul calls "the good" or "the noble" confession!

It is very much more appropriate to speak of "the noble confession" than of the "fineness" of the penitent who makes it. When a person with a true sense of his sin turns to God and accepts the offer of his mercy in Christ, he is by the very act proclaiming that there is no merit in himself—he finds all merit and worthiness in the

tion has been so stressed as to call attention to the very fine thing which the responding convert is about to do. We are aware that in timidity many shrink from a public confession, and that some boldness and resolution of character are required. But these should not be unduly stressed. They are, indeed, as nothing when thought of in connection with the need of the individual or the greatness of the favor being shown to him. A man who realises his danger of losing his life neither requires a vast amount of entreaty to grasp the life-line or climb the ladder, nor does he think it takes a remarkable amount of boldness to be willing to use the certain and only means of safety. The person in danger gladly avails himself of the opportunity of saving his life. So it is with the greater concern of eternal life. Where there is an adequate sense of sin, and a proper appreciation of the love of God and of his provision for our redemption through the atoning death of our Lord (and the preaching of us all should be directed towards this end), there will be an eager acceptance of God's mercy, probably without the need of prolonged entreaty and certainly without the thought that there is anything very wonderful or praiseworthy about the act of acceptance. The really penitent sinner will realise that the condescension and the conferring of honor are on the part of God, and that there is no special merit or nobility on our part to evoke the praise of our fellows. We would ascribe the glory to our adorable Lord, and say: "Worthy is the Lamb that hath been slain to receive the power, and riches, and wisdom, and might, and honor, and glory, and blessing."

"To the only wise God our Saviour be glory and majesty, dominion and power, both now and forever."

"If only we strive to be pure and true,

To each of us there will come an hour,
When the tree of life shall burst into flower,
And rain at our feet a glorious dower
Of something grander than ever we knew."

THE BUILDERS.

Like one who builds a stairway as he climbs,
We fashion with the years our upward way,
Building on the truth of vanished times,
Building from the dark into the day.

Behind the toilers on the areas high
The million follow through the countless years,
Sensing the beauty of a nobler sky,
A day of brotherhood that ever nears.

Though now and then in darkened centuries
The hammers seem to cease their steady ring,
Far up the Dreamer toils whose vision sees
Beyond the night truth's holy morning spring.

With every level reached, a fairer view,
World-spread the earnest toilers see,
And far above in God's unfathomed blue,
The shining towers of eternity!

—Arthur Wallace Peach.

Lord to whom he turns for salvation. So may we who rejoice in his action look upon the transaction. If we do so, we shall not naturally speak of "a fine young woman" or "a noble young man" who has "boldly" done anything; but we shall with glad thanksgiving speak of a sinner who has accepted the grace and salvation of our God. In such sublime circumstances, we may reasonably reserve our praise and adoration for our Lord and Saviour.

Sometimes, in our public appeals to men and women to accept Christ we manifest a similar failing to that indicated in the foregoing. Occasionally, the nobility of the ac-

The Acid Test of Christ.

"What do ye more than others?"—Matt. 5: 47.

That is the fair and honest test to which the world submits the disciples of Christ, and its method is valid. The higher the form of life the greater is the obligation it has to discharge. The higher the type of life, the greater is the demand that it shall do more than others. Civilisation must do more than barbarism, knowledge must do more than ignorance, the moral must do more than the immoral. The world believes that. The man of the world recognises that the Christian lays claim to higher ideals than he himself does. Naturally he desires to know what the Christian does more than others in the ordinary relationships of life, and in spheres where a comparison is possible. The world's method of testing is perfectly legitimate.

In our more serious moments this is the very best we apply to ourselves. We believe that as Christians we have greater light than others and in theory at least we recognise that the greater the light the clearer ought to be the shining. But when we place ourselves by the side of the man who makes no such claims as we do, the comparison is not always to our advantage. We have found ourselves asking, "What do we more than others?"

That is the test to which Christ submits us. He expects us to do more than others. The moral law commands respect whether or not men call themselves Christians. Christianity does not supersede that law, Christ came not to destroy the law, but to fulfil it, to complete it, to realise it. And while he expects from his followers adherence to the moral law, he also expects extra of the Christian. Even in the observance of the law, Christ's disciples must do more than others.

Take, for example, the teaching of the Sermon on the Mount. "Others" say, "Thou shalt not kill," and to obey that prohibition in the letter is to avoid being guilty of murder. Christ says his followers are not only to refrain from killing, but from hating a brother. "Others" avoid adultery by avoiding the concrete act; Christians must banish the abstract thought. "Others" swear by the heavens or the earth; the Christian's communication is to be yea or nay. "Others" require an eye for an eye; the Christian is to turn the other cheek, to give to the man who sues for his coat, his cloak also, to go two miles with the man who compels him to go one. "Others" love their neighbors and hate their enemies; the Christian must love both, blessing those who curse him, doing good to those who hate him, praying for those who persecute him. If the Christian will not do these things he is only doing what others do. This is Christ's test of the

worth of our Christian profession. What do we look like when we submit to it?

Let us apply this test to the whole of life and conduct. Politically, socially, religiously, in business, in the home, in all our conduct, in our speech, in the thought that lies behind our conduct, what do we more than others? How do our lives stand the scrutiny? Have we any right to speak of ourselves as Christians?

If the Christian must have attained that standard, not one of us is a Christian. But I am certain Christ demands not actual attainment, but an honest attempt to attain. Not for failure to attain shall we be judged, but for failure to attempt. The touchstone is not "What have ye actually done more than others?" but "What have ye tried to do more than others?" Yet even such a judgment must search us and leave us ashamed. This self-examination will not have been in vain if it leads us to more strenuous effort and to greater dependence on Christ. Let all our life and conduct be shaped under the impulse of this acid test. "What do ye more than others?"—R. Guy Ramsay, M.A.

What Difference does Reading the Bible Make?

It makes a great deal of difference whether one reads the Bible or not. One who does not read the Bible is not really educated, so says Professor William Lyon Phelps of Yale.

Reading the Bible will help to make one full and around, well developed and symmetrical in personality. There is nothing worse than being tremendously lopsided in one's development. The aim of all should be to make life as beautiful as possible.

The Bible is a book of spiritual revelation. In it we find the dealings of God with humanity. Its pages show the gradual development of God's will toward mankind. We find in our study of its contents the flowering of God's thoughts through Jesus Christ, who became for us the revelation of the Father. Christ says, "He that hath seen me, hath seen the Father."

If you want variety in your reading, you will find it in these sixty-six books. All forms of literary expression are to be found in this great library which expresses eternal truths. Its spiritual atmosphere should charm and hold us because of its mystic spell.

If you like romance read the story of Rebecca coming from her far-away home to become the wife of Isaac. Perchance you would like something more thrilling than a novel; then read the life story of Joseph, which has been called one of the best dramatic-value stories to be found anywhere.

IT ISN'T THE CHURCH—IT'S YOU.

If you want to have the kind of a church
Like the kind of a church you like,
You needn't slip your clothes in a grip
And start on a long, long hike.
You'll only find what you left behind,
For there's nothing really new.
It's a knock at yourself when you knock your
It isn't the church—it's YOU.

When everything seems to be going wrong,
And trouble seems everywhere brewing;
When prayer meeting, young people's meeting,
and all,

Seem simmering slowly—stewing,
Just take a look at yourself and say,
"What's the use of being blue?"
Are you doing your "bit" to make things "bit"?
It isn't the church—it's YOU.

It's really strange sometimes, don't you know,
That things go as well as they do,
When we think of the little—the very small mite—
We add to the work of the few.
We sit, and stand around, and complain of what's
done,

And do very little but fuss.
Are we bearing our share of the burdens to bear?
It isn't the church, it's US.

So, if you want to have the kind of a church
Like the kind of a church you like,
Put off your guile and put on your best smile,
And hike, my brother, just hike,
To the work in hand that has to be done—
The work of saving a few.
It isn't the church that is wrong, my boy;
It isn't the church—it's YOU.

Do you like to read something cast into dramatic form? Then take your Bible and study—not read—the book of Job. There you will find splendid characterisation. Each person is made to stand out with clearness, and distinction, and distinctiveness. Note the denouement and you will find that a great master hand must have written this book, which deals with the age-long problem of human suffering.

May be your particular fancy is poetry. If it is you can find great poems in this library. Read the book of Psalms. Read particularly the first, the nineteenth, the twenty-second, the twenty-third—yes, I would advise you to read all of them. Take time to read the book of Proverbs and you come away from this reading with a loftier conception of your Bible.

Within this great collection of books are to be found splendid scintillating biographies. Study again, I say study, not simply read—these absorbing presentations of the life of lives. Turn to Matthew, which is "the most important book ever written," and you will be held spellbound. The Gospel of Mark has been called the most authentic Gospel. Read it for its lively dramatic and moving action. Perchance your sense of beauty will respond to the Gospel of Luke, which is the most beautiful book ever written. Meditate upon the Gospel of John, and you will discover the most spiritual book ever written.—A. S. Baillie, in "Christian Evangelist."

"This Same Jesus."

6. A Prophet who is Always Authoritative. A. J. Fisher.

In the old dispensation there existed a line of prophets of Israel, who, inspired by God, swayed the people by their eloquence. Authorised by Jehovah, these prophets awed the people by their thunderous denunciations of sin, and led the nation nearer to God. We remember the oratory of Moses, the visions of Ezekiel, and the lament of Jeremiah, and realise that these men had power because their lips were touched by live coals from the altar of eternity. Running through all of their messages was the promise of a still greater Prophet, mighty in word and deed, a wonderful counsellor, to whom the ends of the earth would give heed, whose word would endure to all generations. Then, when Malachi ceased, there was silence. The voice of prophecy no longer rang through the land. The prophetic writings were treasured by the Jews and eventually were recognised as a closed body of Scriptures, next to the five books of the Law in importance and authority.

Then, at the dawn of a new dispensation, there arose a new prophet, whose message sounded forth, "Prepare ye the way of the Lord." They asked him, "Art thou that long expected prophet?" but he replied, "No, I am but a voice, and he that cometh after me is mightier than I." Then, when Jesus drew nigh, John proclaimed him as the promised one of God, and Philip said unto Nathaniel, "We have found him, of whom Moses and the prophets did write." Thus was announced the advent of the new Rabbi, the great Teacher, of whom the contemporary testimony was given that he taught "as one having authority, and not as the scribes." Deliberately endorsing Jesus, God exalted him above Moses and Elijah, and declared, "This is my beloved Son, hear ye him." As men listened, enraptured, to this Rabbi, they heard him speak with an unusual authority centring his teaching, not as the prophets of old did in "the voice of the Lord," but in his own person, saying, "I am the Truth. Come, learn of me. The words that I speak unto you, they are spirit and they are life." No wonder the common people heard him gladly. As W. A. Curtis says, "Christ took a place among their teachers and claimed a worthy share of their time. It was everywhere acknowledged that no man spake like him and that if ever the voice of God was heard in this world it was articulated in him."

The prophetic function was distinguished by three features. The Prophet was (1) *authorised by God*, and so he spoke on God's behalf and in God's name. As one who was a *forth-teller* of divine truths, the Prophet was (2) *declaring God's mind*, teaching the people the way of the Lord more perfectly. But the most unique part

of the Prophet's influence was the *fore-telling* of future events, whereby he was (3) *revealing God's purposes*. False prophets failed in one or more of these features. Balaam did not seek the authority of God. Jonah for a time refused to declare the mind of God. But when a Prophet surrendered more and more to the divine authority, obtained a deeper knowledge of the mind of God, and had a keener insight into the plan and purpose of Jehovah, then his message became more powerful, vital and enduring, until the climax of all prophetic authority, knowledge and revelation is found in the utterances of Jesus, of whom the people spontaneously said, "This is of a truth the Prophet" (John 7: 40), and his enemies declared, "Never man spake like this man."

Reverently then do we acknowledge Jesus as the supreme Prophet. He is supreme in his authority, supreme in his declaration of God's will, supreme in his revelation of God's unfolding purposes. Think, now, of the implications of this supremacy.

Jesus is supreme in Authority. His very sincerity of purpose added to his authority. He never chose the secondary instead of the primary. He never chose the lower in preference to the higher. He never allowed the good to take the place of the best. His close union with God added to his authority. He could say, "The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works." It is true that every teacher can speak with a measure of authority. What, then, for instance, is the difference between Plato's Dialogues and Christ's Parables? Chiefly this, that Plato was the son of Aristotle, while Jesus is the Son of God. Thus, also, his eternity added to his authority. Others could declare the word of the Lord. John tells us that in Jesus "the Word became flesh and dwelt among us," and we know that the Word of the Lord endureth for ever.

Jesus is supreme in his declaration of God's will. Knowing the whole counsel of God, he could declare it to man. In the Sermon on the Mount, by his own inherent supremacy he rises above the law of Moses and the traditions of the elders and frequently uses the phrase, "I say unto you." Dr. Dale says, "The impression of authority, and of an authority of an altogether unique kind, produced by his earlier ministry is deepened as his teaching becomes fuller and more explicit. There are passages in his discourses in which he assumes prerogatives and powers such as no prophet ever claimed before. He forgives sins. He calls to himself all that are heavy laden, and promises them rest. He declares that where two or three are gathered together in his name, he is in the midst of them: re-

mindung us of the Jewish saying, that where two of the devout sons of Abraham are studying the divine law together, there is the Shechinah, the glory which is an assurance of the presence of the God of Israel."

Jesus is supreme in Revelation. The last book of the Bible is a prophecy entitled "The Revelation of Jesus Christ," in the opening chapter of which are the statements that Jesus is the Alpha and the Omega, the beginning and the ending, the first and the last, the one who lived, and died and is alive for evermore. The scribes could only give their opinions, or quote famous Rabbis, or recite what was contained in the Law. Jesus declared the truth, not as a seeker like Socrates, but as one who was the Truth, as the very author of things past, present and to come.

Devout souls in ancient Israel would go to the School of the Prophets for learning and inspiration. Greater is our privilege to-day, in that we can sit at the feet of the greatest of all prophets. Through his promised Spirit we can receive the gift of prophecy. So we are able to interpret aright the problems of the past, of sin, sorrow, suffering and service; we receive inspiration for the present service and strife; by faith also we obtain an insight into the glory of the future. As we grow in grace and in the knowledge of our Lord Jesus Christ, as we have more of the mind of Christ, so does the prophetic vision of the new Jerusalem become more precious to us, and we await the coming of him who said, "Behold I come quickly: blessed is he that keepeth the sayings of the prophecy of this book" (Rev. 22: 7).

Martha, anxious and worried with much service, had to learn that the one thing needful was to learn of the Master. We profess to bow to his authority, yet how many of us can truly say:

At the feet of Jesus, listening to his word:
Learning wisdom's lesson from her loving Lord:
Mary, led by heavenly grace.

Choose the meek disciple's place.
At the feet of Jesus is the place for me:
There a humble learner would I choose to be.

If we really yield to the authority of Jesus, then we shall show it in all things, even as the waters of the ocean answer the summons of the moon, and through the ebb and flow of the tides proclaim with what authority the mistress of the night speaks. Iron filings respond to the call of the magnet, and reveal the subtle influence of the electric current. The bursting bud and the opening flower tell us how the whisper of spring is obeyed." So, too, shall our hearts respond to the authority, the call, the command of our Master, Jesus Christ, the supreme Prophet who declared, "All authority hath been given unto me."

"So let our lips and lives express
The holy gospel we profess:
So let our works and virtues shine
To prove the doctrine all divine."

—Isaac Watts.

Church Extension Committee.

Churches of Christ in Victoria.

Annual Offering: March 4, 1928.

All churches and members in Victoria are cordially asked to take part in the great work the Conference has placed in the hands of the Church Extension Committee, in assisting churches throughout our State to build or acquire suitable buildings in which to worship and to work. An adequate and convenient plant wonderfully helps to secure success.

The Committee is very anxious to augment capital funds now on hand so that eventually a large amount will be available to enable the committee to help churches on the most liberal terms possible. A fund of £10,000 or more would enable the committee to credit borrowing churches a large portion of the interest now paid on loans, so that debts contracted would be more rapidly reduced.

If the amounts now paid as interest could be allowed as payments off the loans made, or portions of such interest amounts, the churches would be greatly helped and encouraged. With the generous assistance of our churches and members the objective of the committee will some day be realised.

Regular offerings from churches and members have already helped the committee to build up a capital fund of some £2800. All of this is used to lighten the burden of borrowers.

At present all other money used is borrowed by the committee at current rates of interest. Many members have been most generous in making loans to the committee, and to them the best thanks of the committee are tendered.

The Church Extension Committee was appointed by Conference in 1910. Its work is best described by the following particulars of churches helped and amounts of money provided:—

Year.	Church.	Amount.
1910	Colac	£616
1912	Preston (land)	341
1913	Boort	100
1914	Gardiner (land)	294
1914	Northcote	1452
1915	Emerald	80
1916	Woorinen	50
1916	Surrey Hills	50
1918	Horsham	1228
1919	St. Arnaud	366
	Forward	£4577

Year.	Church.	Amount.
	Forward	£4577
1919	Collingwood	2000
1920	Rochester	250
1920	Caulfield, Bambra-rd.	1250
1920	Red Hill	24
1920	South Melbourne	100
1921	Ararat	2158
1921	Ringwood	738
1922	East Kew	1427
1923	Red Cliffs	656
1923	Shepparton	1363
1924	Chelsea	1785
1925	Ormond	1782
1925	Yarrawonga	918
1925	Drumcondra (Nth. Geelong)	1566
1925	Hartwell (formerly Burwood), land	240
1926	Pyramid Hill	520
1926	Echuca	885
1926	Bendigo	2336
1926 & 1927	Wangaratta	1906
1927	Newmarket (land)	550
1927	North Essendon (land)	180
1927	Red Cliffs (additional)	395
1928	Kyneton	480
		£28,086

The committee also assisted in making banking arrangements to provide cost of buildings for churches at Oakleigh, Coburg, Gardiner, Brighton, Hampton, Geelong, Essendon, Hartwell (formerly Burwood), Doncaster East, Thornbury and Box Hill. The amount involved was close on £21,000.

Robert Lyall, Chairman.
A. E. Kemp, Secretary.
Alfred Millis.
W. C. Craigie.
Chas. Hardie.
R. Enniss.

Members Church Extension Committee, Churches of Christ in Victoria.

Will churches please enter heartily into this great venture, and assist the Church Extension Committee by making known to all their members what work has been done and what is proposed? Please be careful to supply a special envelope to each member as far as possible. Let all be informed, so that all may take a share. Please make the fullest announcement from the platform at all meetings of the church.

Please send offerings as soon as possible after Sunday, 3rd March, to the Secretary, Mr. A. E. Kemp, 11 Power-st., Hawthorn, or care of Mr. Wm. Gale, Secretary Home Mission Department, McEwan House, Fourth Floor, Little Collins-st., Melbourne, and prompt acknowledgment will be made.

Offering for Victorian Church Extension:
Sunday, March 4.

A Season in Simla.

G. Percy Pittman.

We could hardly be more mobile, as all our worldly goods, including the remains of our library, were taken up the 7500 feet to Simla in half-a-dozen trunks of average size. The railway is a triumph of engineering skill, with its 105 tunnels, dizzy viaducts, and hairpin bends. At Simla station you take a rickshaw to your lodgings, and your luggage is carried up by unkempt hillmen, who could pick up a piano and run up the mountain side with it.

We took furnished rooms in a house where four families lived. It was within ten minutes of the bazaar, where most of our work was done, and the rent was only sixteen shillings per week.

There was a glorious view of a vast valley with deodar, mountain oak, rhododendron and chestnut trees, and beyond the purple ranges towered the peaks of the highest mountains in the world, covered with eternal snows.

The house was on the high road to Tibet, which is a hundred miles away by aeroplane, and two hundred by road. Scores of these mystery men from the still-closed land came past our doors, and many of them could speak a little Hindi. We could have bought many Tibetan art antiques of great value for a song, but being rather short of songs, we had to let them go.

In the bazaar a motley crew throng the narrow lanes,—the huge Pathan, the stocky Gurkha, the sleek Bengali, the long-haired Sikh, the red-fuzzed Muslim, the cone-capped hillman, and the round-faced Baniya. One drawback to evangelistic work is the narrowness of the streets, and many a time we were moved on by the police as soon as we had begun to attract a crowd.

We found more Christian union in Simla than anywhere else in India. Missionaries of all denominations mix freely, and even the Bishop and clergy of the Church of England exchange pulpits with Free Churchmen, and attend the monthly ministers' fraternal.

There are some hundreds of Indian Christians, belonging mainly to the Anglicans, Baptists, and Salvation Army. The Baptist Christians, on the retirement of their missionaries, became an independent church, with an honorary pastor, a clerk in Government employ. The church closed down at the end of the season, as the pastor and most of the members go down to the plains. The Church of England has an Indian vicar, a lovable fellow, with high-church leanings. A number of his parishioners are agitating to become self-governing, like the Baptists, but the Anglican organisation is adamant against such changes. An interesting development is a Prem Sabha, or Society of Love, consisting of Indian Christians of all three congregations. They meet twice a week at ten o'clock at night, to suit the servants

CHURCH EXTENSION OFFERING SUNDAY, 4th MARCH, 1928

All Churches and Members in Victoria are cordially asked to co-operate with the CHURCH EXTENSION COMMITTEE in the great work of helping CHURCHES to erect suitable buildings on easiest possible terms.

To Conference, Easter 1928, the CHURCH EXTENSION COMMITTEE will have helped Victorian CHURCHES by providing about £28,000 for BUILDINGS and arranging loans for other CHURCHES for about £21,000, a total of about £49,350.

During present Conference Year NEW BUILDINGS have been erected at WANGARATTA and KYNETON. Application has been made for BUILDING at NORTH ESSENDON.

Your liberal support is invited. Please place contribution in special envelope on Sunday, 4th March, or if unable, kindly send to Secretary, A. E. Kemp, 11 Power Street, Hawthorn, or Treasurer, Robert Lyall, 39 Leveson Street, North Melbourne.

MEMBERS CHURCH EXTENSION COMMITTEE

W. C. CRAIGIE
CHAS. HARDIE
ALFRED MILLIS
REG. ENNISS
A. E. KEMP
ROBERT LYALL

who cannot be there earlier, and the meetings are held alternately at the Anglican, Salvationist, and Baptist places of worship. I have heard the opinion expressed, long years ago, that if it were not for the ministers and the organisations which they represent, the Christian people, or, lally, as they are called, would flow together like water when the barriers are removed. This is certainly true in Simla.

As we had no Indian workers, and no money to support them, we felt that we were providentially supplied with an assistant in the person of the elderly colporteur who, since the retirement of the Baptists, was working alone, and was glad of our company, as we were of his. He had a benign and venerable appearance, in spite of the rather dilapidated clothing which he had inherited from his late missionary. He could preach well, and was a past-master at selling Scriptures. We went out together twice a day, and had about a dozen places in Simla itself where we could get an audience, without going to the villages. The inhabitants of the district come in from far distant places, and thousands come up from the plains. In the season over 50,000 are living there. We sold large numbers of books, and had many interesting encounters and interviews with all descriptions of people. I have only space to tell of a few of our experiences.

On one occasion a Tibetan, employed as cook to an English architect, listened to the preaching for a long time, and at the close asked for a Bible in the Tibetan language. We had none, as so few Tibetans can read, but I remembered that the Secretary of the B. & F.B.S. was in Simla on holiday, so took the man to his apartments. He had only one copy of Mark's Gospel, which the Tibetan took, and arranged for the whole Bible to be posted to him. When we came away he told me he was troubled about his past life, and wished to know how he could have his sins forgiven. I told him. As I was speaking, an Indian Christian came up, whose acquaintance I had made, an educated Brahmin who had suffered much persecution on becoming a Christian, and was now doing honorary evangelistic work on Sundays in the jail at Lahore,—just the man to deal with a case like this. He spoke beautifully to him about the Saviour, and invited him to his rooms. The next day the man had to leave for Delhi, but we trust the truth he has learned, and especially the Bible in his own tongue, will lead him to Christ, and as he has many relations in Tibet, the gospel would in that ease spread among them also.

One morning I was going from door to door selling Gospels, when a young Sikh with handsome bearded face called me in, bought several Scriptures, and talked eagerly for a long time on Christianity and Christian civilisation. A few days later he called on us, stayed a long while, and bought more books. He repeated these visits till he left for the Punjab, and then began a correspondence which continues still. Once he sent us a copy of a pamphlet which he had written in Urdu, condemning his own religion and extolling Christ. He also sent a basket of pomegranates from his own garden. He is a wealthy educated Zemindar, and has a most attractive personality. I am still sending him literature. If he became a Christian he would be a power among his own people.

On one Sunday evening when we were preaching to a crowd on the Ridge, a man interrupted, and rebuked us sternly for preaching to uneducated people who could not answer our arguments. He told us he was a Rajput and an atheist. Among other things, he challenged us to produce a copy of an original Hebrew manuscript of the Old Testament. There happened to be a young Jew in the crowd, who took this to mean that we had no Hebrew copies, and he invited the Rajput to his lodging at the Y.M.C.A., where he would show him a Hebrew Bible. This led to interviews with both these men. The Rajput came to our rooms, and we found that he was a man with a sore heart on account of the death of his only son from consumption. He

apologised for having spoken rudely on the Ridge. We had a long talk, and I lent him some evidential literature. He came a number of times after this. He is a rich man, the contractor for the Government canteen. Education has robbed him of his old faith, and left him stranded on the bleak shores of unbelief. But we trust the books he has read may help him to undermine the walls of prejudice which keep him from the Saviour. He has left now for Amballa, but will return to Simla next season.

I came across the young Jew again, and invited him to our house. His people are prosperous Syrian Jews in Basra, with a branch establishment in Bombay. He was in Simla for his health. At Dr. Stanley Jones' evangelistic services he acted as one of the janitors, and attended all the missionary gatherings and lectures. He told me he was thinking seriously of embracing Christianity, and asked how to become a Christian. If he was baptised his people would cast him off, and he could not see how he could get a living. I gave him tracts and books, and had a talk with the Secretary of the Y.M.C.A. about him. The secretary felt sure that he had a strong drawing to Christianity, but hardly knew his own mind. Shortly after he left for Bombay, and we have not heard of him since.

As we were arguing with a shopkeeper in the bazaar one evening, a crowd gathered in front of us, and a Bengali Brahmin joined in the discussion, and afterwards asked me to his house. I visited him several times. He is a Government clerk, drawing good pay, but having a crowd of poor relations dependent upon him, he supplements his income by private practice as a doctor. He told me he had been under conviction of sin for years, and had left his situation and wandered all over India from one pilgrimage place to another seeking salvation, and at last he had discovered it, at the feet of a Guru, who had taught him that as soon as he could realise that he himself was God, he would find peace, and he had found it. If some Christian could have presented Christ to him before this happened he might have become a Christian, but now the door was shut and bolted. He was eager to make a convert of me, and lent me books to read. He was a most likable man, and my heart yearned over him, but nothing short of a miracle will change him now.

We left Simla at the close of the season, as the winter set in, but we are convinced that it is a great field for evangelistic work, to which we would willingly return, if our steps should be so directed.

Amongst the New Zealand Churches.

B. W. Manning.

Arriving at Wellington on Tuesday, January 10, imagine the delight of a complete stranger to a new country to find seven stalwart, faithful brethren ready to give a hearty welcome to the sea-sick wanderer. This happy fellowship and greeting was only indicative of what was to be extended at every city and township where the brethren assembled. Tuesday evening at South Wellington, and Thursday evening at Vivian-st., Wellington, were very happy seasons of prayer and Bible study together. Friday, on the way to Auckland by train, the journey was broken that fellowship might be enjoyed with the brethren at Palmerston North. This, too, was a very happy season, both of reunion with old friends, and the making of new ones. Saturday morning, in Auckland again, we were conscious of a warm-hearted brotherhood. A very fine social gathering of young people in the afternoon in connection with the work of Dominion-road, and the inaugural meeting of a C.E. Society at night, made a very happy and profitable experience.

The first Sunday in the Dominion was spent by having fellowship with the church at Ponsonby-road, Auckland. We having come in the midst of the holiday season, all the meetings in each centre were smaller than usual, but the fellowship was none the less sweet.

At night the smaller building at Dominion-road, Auckland, was almost full, and a very enthusiastic gospel service was much appreciated. At all meetings mentioned the privilege of addressing the good friends was extended, so that I could enjoy a typical preacher's holiday.

Monday, my brother, Ross Manning, elder and superintendent of the Grote-st., Adelaide, church and Sunday School respectively, arrived by boat from Sydney; so now together we enjoyed the good things provided.

About eighteen brethren had lunch together, and afterwards enjoyed a short meeting and social chat. This was most enjoyable, and enabled us to meet some that we otherwise would have missed.

Fellowship was enjoyed in hosts of other ways that space allows not to mention—meeting brethren in office, workshop, by the wayside, as well as in motor car, from which we saw magnificent scenery in every place we visited.

Impressions of New Zealand's scenery and weird wonders must come some other time. We speak now only of the joys of fellowship with

those we love for Christ's sake, and in whose happy service we labor for the one glorious end.

Leaving Auckland on Tuesday morning, I commenced my second week in the Dominion. We journeyed down the North Island, an entirely new route, taking in Rotorua, Wairaki, Taupo, Napier, Masterton, until by Saturday we arrived at Wellington. This journey was something entirely new, and it is hard to pass these strange and wonderful experiences in the thermal regions so lightly. Suffice it to say that while not having any organised service, we called to see a few isolated members along the track, and were thankful that names and addresses had been supplied at Auckland.

The second Sunday was spent amongst the Wellington churches. Vivian-st. worship was enjoyed in the morning, and South Wellington provided the scope for a gospel address at night. A young people's service was organised at Lower Hutt during the afternoon, to which many of the Petone young people came. This was a very fine gathering of young people. The South Wellington picnic on the holiday (Monday) gave opportunity for social intercourse, more especially as Petone brethren also had their picnic at Belmont.

The following day saw the third week commenced. How quickly time passed, but in passing what a wealth of fellowship it brought, and how much memory was storing up for future satisfaction and enjoyment.

On the Tuesday evening we left Wellington by boat for Nelson. It was most interesting to see the three Nelson brethren trying to locate the two Manning brothers. Although complete strangers, unaided by photos or description, both parties had guessed correctly, and no mistakes were made. The time at Nelson passed all too quickly, but the time most enjoyed and best remembered was the week-night service of prayer, when nearly one hundred assembled together. The brethren had made good announcement of this service, and as a Sunday could not be spent here, we had the next best possible. The kindnesses bestowed, the hospitality extended, both here and at all other centres, will never be forgotten. From Nelson we motored down the famous Buller Gorge, till we came on to Greymouth. This experience was brief, but bright, and in the home and company of church

(Continued on page 122.)

The Home Circle.

Conducted by J. C. F. PITTMAN

SOMETIME.

Sometime, when all life's lessons have been learned,
And sun and stars for evermore have set;
The things which our weak judgment here has spun,
The things o'er which we grieve with lashes wet,
Will flash before us out of life's dark night,
As stars shine most in deeper tints of blue,
And we shall see, how all God's plans were right,
And how, what seemed reproof, was love most true.

And you shall shortly know that lengthened breath

Is not the sweetest gift God sends his friend,
And that sometimes the sable pall of death
Conceals the fairest boon that love could send.
If we could push aside the gates of life,
And stand within, and all God's workings see,
We could interpret all this doubt and strife,
And for each mystery could find a key.

But not to-day, then be content, poor heart,
God's plans, like lilies, pure and white unfold,
We must not tear the close-shut leaves apart;
Time will reveal the calyxes of gold,
And if through patient toil we reach the land
Where tired feet, with sandals loose, may rest;
When we shall clearly know and understand,
I think that we will say—God knew the best.

A PARSON'S BUDGET OF STORIES.

There is probably no one who moves about amongst the people in the rural districts who has greater opportunities of extracting humor from his parishioners than the parson. Sometimes the humor is unintentional; but, as a rule, the dwellers in Aready love a joke.

A short time ago cottage cookery classes were held in the village, and the parson, on his rounds, encountered old Mary Gaunt, and asked her if she had been attending the classes. "Not I," she replied. "They tell yer to take a handful of this, and a tablespoonful o' that, and a pinch o' summat else, and when you've mixed it all up and cooked it, there's a nice tasty dinner for you. But they don't tell yer how to mak' a dinner when you've nowt but a kipper in 't house, and no coals; and that's how I'm fixed mony a time."

Humor may be looked for on all occasions in Aready, and it even flaunts itself on the verge of the grave. The churchyard was getting full, and it was difficult to find space for the bodies of those who died. The old sexton, who had done duty for the past half-century, had to be consulted before a grave was dug. On one occasion the parson asked him about a certain space. He replied: "Ye can't hev that, because old Tommy Wilson lies there; and he made me promise, before he died, to bury him as near the top as possible, so that at the resurrection he would find no trouble in getting out when the last trump sounded, and he lies very near the top."

Another instance of humor of a funereal kind was provided by the widow of an innkeeper in the village. She was telling the parson about her husband's last illness, when he said to her: "Elizabeth, when I die, you must bury me with coffee." She was greatly upset at this request, and said to her husband: "Henry, we haven't made our money out of coffee. When you die I shall bury you with port." Then, turning to the parson, she said: "And I did bury him with port, and good port, none of your cheap stuff!" Perhaps there is a connection, after all, between port (and other intoxicants) and a funeral!

On another occasion the parson told a prospective bride to remind her fiancé to bring a certificate of the banns having been published in

the parish where he resided. She thanked the parson for his kindness, and said: "It's all so new that I hardly know where I am; but it will be easier another time."

Jack Bond was one of the most eccentric characters in our village. He had recently bought a litter of pigs, and they were not thriving very well. He had, too, an ailing wife. The parson met him in the street one day, and commiserated with him on the illness of his wife, and asked him if he had sought medical advice for Mary. Jack was looking troubled—but at last he said: "I'm not thinking about her; it's my pigs I'm thinking about."—Selected.

THE ATHEIST'S QUESTION.

The story is told of a professing Christian who, except for special occasions, made only one appearance at worship on the Lord's day. One Sunday morning, as he stood in his doorway in his shirt sleeves, a man whose boast was that he was an atheist came down the village street. The church bells were ringing, and people were going to church and chapel. The atheist, seeing the professing Christian standing in his doorway, and knowing his profession, went straight to him. "Good morning," he said. "Good morning," returned the other. The atheist then came to the point. "Do you believe," he began, calling the other by name, "that your God comes down every Sunday to meet you when you go to your chapel to worship?" "Aye, I do," was the instant reply. "You believe that?" again queried the atheist. "Of course I believe that," was the answer. The atheist looked the professing Christian in the face, and answered, "If I believed what you profess to believe, that my God came down to meet me when I went to worship, do you think I would be absent on such occasions? Assuredly not. If I believed what you profess to believe, I'd be the first to be there." The atheist continued his way, while the other took note of the remark, and was rarely absent from the services afterwards.—Selected.

ALL DRESS.

The new guest at the not too exclusive boarding-house was being shown to his room.

"I presume—ah—everyone heah dresses for dinner?" he enquired of the maid who was taking him up.

"Oh, yes, sir," replied the little woman seriously. "Any meals in bed are extra."

GOOD BUSINESS.

Three little boys were boasting about their fathers. The first, the son of an author, said:—"My father writes a few words on a piece of paper and gets five pounds for it." "Oh," said the solicitor's son, "my daddy just sits in a room and tells people what to do, and they give him ten pounds for it." "My dad," said the parson's son, "gets up in the pulpit, preaches for a few minutes, and then it takes eight men to carry the money to the vestry."

LUCKY GEORGE.

George and Harry had each been married six months, and were comparing notes. George was still very much in love with his wife, and soon began sounding her praises. "She's a perfect angel!" he raved. "Why, man, I don't believe she could tell a lie to save her life." His friend eyed him sadly. "You're lucky." His friend sighed. "My wife can tell a lie the instant I get it out of my mouth."

The Family Altar.

J. C. F. P.

Monday.

But he shall receive a hundredfold now in this time... with persecutions.—Mark 10: 30.

"Two days after the Sorbonne had pronounced its censure on his writings, Antoine Arnold wrote to his niece Angelique de Saint Jean: 'I am in very close hiding, and by God's grace without trouble or disquiet. I experience the truth of the promise of Christ in the gospel, that he will give us, as a reward for having followed him, fathers, mothers, brothers, houses, lands, 'cum persecutionibus'; that is to say, that with the persecutions which he will send to try if we are really his, he will also give us the consolation of finding those who will have a father's and a mother's love for us.'"

Reading—Mark 10: 32-52.

Tuesday.

And they bring the colt unto Jesus, and cast on him their garments; and he sat upon him.—Mark 10: 7.

"Ride on! ride on in majesty!

In lowly pomp ride on to die;

O Christ, Thy triumphs now begin

O'er captive death and conquered sin."

Reading—Mark 11: 1-18.

Wednesday.

All things whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them.—Mark 11: 24.

"Prayer is the key of heaven, and faith is the hand that turns it."

Reading—Mark 11: 19-33.

Thursday.

And there come unto him Sadducees, who say that there is no resurrection.—Mark 12: 18.

"Let us not be like them without faith, that think the bodies are lost for ever that are cast into the grave; like children seeing the silver cast into the furnace, think it utterly cast away, till they see it come out again a pure vessel."

Reading—Mark 12: 1-27.

Friday.

And there came a poor widow, and she cast in two mites.—Mark 12: 42.

"Two mites, two drops, yet all her house and land Falls from a steady heart though trembling hand;

The others' wanton wealth foams high and brave;

The others cast away, she only gave."

Reading—Mark 12: 28-44.

Saturday.

He that endureth to the end, the same shall be saved.—Mark 13: 13.

"Men that have not depth of grace, they are like comets. They blaze for a time. But fixed stars are always in the firmament; they never vary. So a Christian is as a fixed star—he is fixed in the firmament, in his desire. 'One thing have I desired.'"

Reading—Mark 13.

Sunday.

That also which this woman hath done shall be spoken of for a memorial of her.—Mark 14: 9.

"They who have much received will love the more;

Seest thou this woman's deed? on record fair

Of love that gave its all, nor sought with care,

To tell its treasures duly o'er and o'er,

Or count the cost! well knowing that its store

Might spend its fulness and rest debtor there!

Of Penitence that dried with unbound hair

The holy feet its tears had washed before;

Of Faith that read within that eye benign

The mild approval of its sacrifice,

That heard the meek upbraiding 'kiss of thine

Or tear I found not' greet the worldly wise;

That met the gracious sentence, 'Mary, rise!

Thy name shall linked for ever, linked with Mine.'"

Reading—Mark 14: 1-26.

Prayer Meeting Topic.

February 29.

THE REWARD OF OBEDIENCE.

(John 4: 50).

F. J. SIVVER, B.A.

"Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way." This second miracle at Cana is in marked contrast to the first. The one took place in a home of happiness and feasting, the other in a house of sorrow and mourning. The same Jesus who turned water into wine also turned sorrow into gladness. The evident purpose of the way in which Christ worked this second miracle was to draw out the faith of the father and those about him.

Signs and Wonders.

Christ's reply to the agonised appeal of the nobleman seems at first glance to be almost hard and irrelevant: "Except ye see signs and wonders ye will not believe." What had that to do with the healing of the sick lad? It reveals, however, the calm confidence of Jesus. The father was in an agony of haste to get Jesus down to Capernaum, but Jesus could bide his time, for he was sure of his own resources and knew what he could do. Further, Jesus knew the Galilean temperament, and human nature in general. We are all easily moved by the sensational. We like to see signs and wonders even connected with the most sacred things. His words were more in the nature of an appeal than a rebuke. He wanted the father's faith, as he wants ours, to repose in him, not because of the miracles but because of what he is in himself.

"Thy Son Liveth."

The nobleman was so concerned about having his son healed that he scarcely noticed the strange words of Jesus. His only reply was, "Sir, come down ere my son die." To such earnestness and down-right trust Jesus could not turn a deaf ear, but he answered the petition very much in the same way as he sometimes answers our prayers. He granted the request but not in the way the father asked. The nobleman cried "Come ere my child die," feeling that the bodily presence of Jesus was necessary. The answer came, "Go, your son liveth."

It was a severe testing, but the nobleman never hesitated. Upon hearing the command he instantly started homeward, not in a frenzy of hope and fear, but in quiet assurance that his prayer was answered. It was well on in the next day when the servants met the father with the good news, "Thy son liveth." Evidently the father had proceeded homeward quietly and leisurely, for Capernaum is only a few miles distant from Cana. Truly, "He that believeth shall not make haste."

We all need to come to that point in our faith when we are satisfied to rest ourselves entirely upon the bare word of Christ. "Heaven and earth shall pass away, but my words shall not pass away."

The Happy Ending.

Jesus did more than even the father's faith led him to hope. His enquiry as to when his son "began to amend" shows that he expected the recovery to be gradual, as recovery from fever generally is. Instead, the cure was absolute. The fever had entirely left the child precisely at the moment when Jesus had spoken the word. The great joy of the father is suggested by the closing words of the narrative. "And himself believed, and his whole house." He had gone from faith to faith—from the faith that merely trusts and clings to the faith that ventures all in cheerful obedience to Christ's command.

TOPIC FOR MARCH 7.—BETHESDA.—John 5: 2.

Our Young People.

Conducted by Leslie C. McCallum, M.A.

A TEACHER'S PRAYER.

God give me wisdom; let me understand,
That I may teach the needful thing;
Help me to see the hidden, stranger child,
That I life's rightful messages may bring.

God give me patience for the endless task,
The daily repetitions, the slow years
Of moulding, line by line, a human mind
Until at length 'tis free from sordid fears.

God let me care for those whom I must teach;
Like the great Teacher, let me ever love
With tender, brooding, understanding heart;
Eyes wise, far-seeing as the stars above.

God give me faith to see beyond to-day,
To sow the seed and cultivate the soil;
Then wait serenely, trusting in Thy power
To bless and multiply my humble toil.

—Mildred Pestell Czoek, in the Church School Journal.

THE GREATEST NEED IN THE BIBLE SCHOOL.

Recently one of our religious periodicals in the United States of America sent out a questionnaire to one hundred and twenty-four Bible School superintendents, asking this significant question: "What is the greatest need in your local school?" The question assumed, of course, that every superintendent has to face needs, and that in every case there is one need that is greater than all the others.

The replies that were received showed that every superintendent was faced with difficulties, some of which were very pressing, while others were not so much so. Out of the replies that were received no less than sixty voiced the same need—a larger band of trained and consecrated teachers and leaders.

What is true of our Bible schools in America is true of our schools in Australia. Everywhere the cry is for more leaders and teachers. In every workers' conference the same question is asked, "How can we secure more teachers?"

Leadership training is the only thing that will answer this pressing need. Not only will such work make our present workers more capable; it will also result in the discovery and preparation of new leaders who will thus be equipped to take the places of those who are forced to lay down the work.

The question naturally arises, What are we doing to train and equip our workers for the great task of teaching the Word of God? During the past year the Bible School Departments in the several States have done what they could to stimulate interest in the work by organising central conferences and conferences in schools. But the work is such that the need can only be adequately met by each school organising its own leadership class. It is no use bemoaning the shortage of workers if we do not do something to try and supply the need.

Every superintendent is quite alive to the needs of his school, and the great difficulty that faces them all is to find a way by which the great body of men and women in our churches who are not at present interested in the work of religious education may be induced to take up the work. The present need is a challenge to every Christian man and woman. Why is it that men and women can be found to take up the work of Christ in the far-away fields of the world, when so often the work at home languishes for want of volunteers? Years ago we remember seeing in one of our Bible Schools a seat that was set aside for those who would like to teach a class in the Bible School. It was no uncommon sight to see young men and

women take their place in that seat. In how many schools would such a seat be occupied to-day? Have our young people lost the zeal and courage which characterised the youth of other generations? We know that many of our young people are just as ready for service as were the young folk of any previous generation. But we believe that there is an increasing number of men and women who feel no responsibility where active service for Christ is concerned. These think that they have performed their duty when they attend church once or twice on the Lord's day. Thus many are keenly interested in tennis and football, cricket and baseball, but for the children for whom Christ died they have no time nor interest. The great need of the moment in the field of the church school is a definite challenge to every Christian man and woman. Christ is saying to you as he said to Peter in the long ago, "Feed my lambs." Will you not help in the great work of influencing this generation for Christ and his church?

SOME CHARACTERISTICS OF A GOOD TEACHER.

One of the first things in a good Bible school teacher is that he should be a real sincere Christian. Training and culture may do much to help one in the work of teaching, but there is nothing that can take the place of real Christ-likeness.

Further, a good teacher is one who seeks continually to improve his knowledge of God's Word. For how can he expect to teach something he does not know? The really good teacher takes what education or special training he may have, and seeks to build upon that foundation. A good teacher seeks to learn from Christ, who was and is the great master Teacher for all time.

A good teacher will always be sympathetic, and one who obeys the admonition of the apostle Paul, when he said, "Rejoice with those that do rejoice, and weep with those that weep."

Further a good teacher is one who understands his pupils. He will find time to visit his scholars in their homes; he will make the parents of the children his allies, and he will do all within his power to lead his boys and girls to a fuller knowledge of the Christ.

A good teacher is the one who puts himself in the pupil's place and asks himself the question: If I were a member of this class would this method that I am using appeal to me? The good teacher will not be an extremist in anything, but will seek by every possible means to bring out the best that is in his class. He will always be unselfish. In a word, the good teacher is the one who seeks to do the Master's will rather than his own.

IT DOESN'T COST A CENT.

The thing that goes the farthest toward making life worth while,

That costs the least and does the most, is just a pleasant smile;

The smile that bubbles from a heart that loves its fellow-men,

Will drive away the clouds of gloom and coax sunshine again.

It's full of worth and goodness too, with manly kindness blent—

It's worth a million dollars and it doesn't cost a cent.

—Wilbur D. Nesbit.

"The law of the soul is eternal endeavor, And bears the man onward and upward for ever."

Foreign Missions.

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

DR. KILLMIER.

Dr. Ray Killmier, wife and children, are resting in South Australia with Dr. Killmier's parents.

BRO. AND SISTER MacKIE.

Bro. and Sister MacKie and Melville expect to leave Oba Island shortly on their furlough.

MR. FRED. PURDY.

Mr. and Mrs. Fred. Purdy leave in April for Ndindui, Oba Island. They expect to remain there till next Christmas. Mr. and Mrs. Purdy founded our Oba Mission, and labored there with great success for many years. The presence of Mr. and Mrs. Purdy will be a great help and encouragement to our native Christians on Oba during the absence on furlough of Bro. and Sister MacKie.

MISS MARY THOMPSON.

Miss Mary Thompson is very appreciative of gifts sent from Australia. She says some unknown friends sent her "such a nice supply of fruit that she was able to make a good many happy by sharing it."

She writes: "Our hearts are overflowing with gratitude to our heavenly Father and to the friends who have enabled us to give happiness to such a number of the people."

PENTECOST AND MAEWO NEWS.

Bro. MacKie writes: "This month I have been visiting Pentecost and Maevo. We had very bad weather, both wind and rain, which somewhat handicapped my work. We found a great deal of sickness on both islands—heavy colds, fever and dysentery. Pentecost reports four deaths. The urgent need of a doctor is very apparent. Present number of members:—Oba, 467; Pentecost, 320; Maevo, 58. During the month we had 60 patients."

GOVERNMENT OFFICER'S VISIT TO OBA.

"You will be glad to hear the Condominium Government is moving at last on behalf of the natives. It is such good news that sometimes I think I am dreaming. We believe that Bro. Walden must have spoken to the Government when in Vila, hence this unusual movement. Mr. Persyn, Native Advocate, has been with us several days. He is looking into all our complaints, and on Wednesday last we called the people together. About 800 people congregated, and he spoke to them very concisely and to the point on many matters vital to the interest of the mission and spiritual life generally."

OBA MISSION PRAISED BY GOVERNMENT OFFICIAL.

"Although he is a Roman Catholic, he spoke in the most glowing terms of our work here. He said that never had mission work impressed him more, especially in the advancement of the Christians towards cleanliness and civilisation generally. He said Oba was easily far ahead of any other island in the New Hebrides."

GOVERNMENT OFFICER'S HELPFUL RECOMMENDATIONS.

- "He recommends:
- "(1) That at least one Government Agent be placed on Oba, preferably two,
 - "(2) He also will recommend that a doctor and hospital be put here under control of the Government.
 - "(3) That the roads be widened and made possible for vehicular traffic.

- "(4) That all pigs be enclosed in styes or shot.
 - "(5) That the Government bring in a regulation prohibiting kava (this is the plant from which the Northern natives get strong drink).
 - "(6) That all cases of illegal recruiting be tried in the courts at Vila.
 - "(7) That courts be established in each island under the control of two District Agents, French and British, to deal with local questions.
 - "(8) That Ndindui be the site of the Oba Hospital and Oba Agent."
- This is good news. If these recommendations of Mr. Persyn are adopted Oba will be greatly benefited.

EAST CAMBERWELL BIBLE SCHOOL'S F.M. ENTERPRISE.

Miss Lila Brown, of East Camberwell Church of Christ Bible School, recently organised a sale of work in aid of the Dhond Hospital equipment fund. We are glad to announce that the sale was entirely successful, and a cheque for £19, proceeds of the sale of work and offering from the school children, has been received by Mr. Allen. We congratulate Miss Lila on the success of the sale. This £19 will be a great help to Dr. Oldfield's work, and will be much appreciated by him.

TASMANIA'S RECORD OFFERING.

Tasmania has raised this Conference year £206/5/2, breaking all previous records.

CHILDREN'S DAY OFFERING FROM QUEENSLAND.

Albion, £7/17/6 (£2 more to come); Annerley, £1/10/6; Bundamba, £2/10/-; Bundaberg, £1/13/-; Burncluith, £1; Charters Towers, £1/5/-; Harlaxton, 11/-; Ma Ma Creek, £1/14/3; Marburg, 15/-; Mt. Walker, 7/6; New Veteran, 12/6; Roma, £1/12/6; Rosevale, 12/0/-; Rosewood, £1/4/-; Silverdale, 9/-; Sunnybank, 8/-; Tannymorel, 14/8; Toowoomba, £1/2/6; Sixteen Mile, 13/9; Wombu Creek, 8/5; Individuals for C.D., £1/3/-, Total, £28/4/2.

ADDRESSES.

A. W. Ladbroke (preacher South Yarra church, Vic.)—25 Davis-av., South Yarra. SE 1.
 H. Bullen (secretary East Doncaster church, Vic.)—P.O., Mitcham.

WANTED.

Brother, recently from Glasgow, wishes situation. Experienced cost-accounting and general office routine. Will go anywhere.—J. W. Lindsay, c/o Mrs. Montgomery, 80 Oxford-st., Newport, Vic.

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.

CHURCH OF CHRIST, SWANSTON STREET, MELBOURNE.

Thursday Evening, March 1, at 8 o'clock.

ILLUSTRATED LECTURE

"THE PASSION PLAY AT OBERAMMERGAU"

Over 100 Beautiful Views will be shown.

DR. J. L. BRANDT

will deliver a lecture on this interesting and wonderful event.

This will be Dr. Brandt's Farewell Address in Melbourne.

All are Cordially Invited.

IN MEMORIAM.

AUSTIN.—In loving memory of Albert Austin, who died suddenly on Feb. 24, 1927; devoted husband of Minnie, and loving father of little Bonnie.

Sudden was the call.

At early morn, when all was still,
 God gave his great command;
 In silent peace he passed away
 Into the better land.

Until we meet again.

—Inserted by his loving wife and little son, Minnie and Albert (Bonnie) Austin, East Brunswick.

CURTIS.—In sweet and sacred memory of our beloved husband, and father, John Curtis, who passed away at Semaphore on Feb. 24, 1922.

His voice keeps whispering,

Be loving, brave, and true;

At the end of the lane of shadows

I'll be waiting for all of you.

—Inserted by his loved ones.

MOORE.—In loving memory of our little darling, Emmett Lee Moore, who went to heaven February 21st, 1926.

Safely, safely gathered in,

Free from sorrow, free from sin;

God has saved from weary strife,

In its dawn, our darling's life,

Which awaits us now above,

Resting in the Saviour's love.

Jesus, grant that we shall meet

There, adoring at thy feet.

—Inserted by his sorrowing father and mother, Emmett and Laura Moore, Lutwyche, Queensland.

WALDRON.—In loving memory of my dear husband, Joseph, who was called home from "Glen Austin," Powell-st., Preston, on Feb. 22, 1919, in his 80th year; formerly of Nott-st., Port Melbourne. Sadly missed. 1 John 3: 1, 2.
 —M.J.W.W.

DEATH.

GREEN.—On the 3rd January, at 33 Wellington road, Whalley Range, Manchester, Charles Green, youngest brother of the late Matthew W. Green, of Cheltenham, in his 78th year.

Passed peacefully away, leaving a happy memory and example to follow.

COMING EVENTS.

MARCH 4.—Preston Bible School Anniversary. Speakers, 11 a.m. and 7 p.m., Mr. Dawson, B.A. (last Sunday); 3 p.m., Miss "Kookaburra," of 310. Special singing by the scholars. Tuesday, March 6, Demonstration and Presentation of Prizes. Collection at all services. All welcome. March 25, Church Anniversary and Annual Thankoffering. Speaker, 11 a.m., Mr. A. R. Main, M.A. All former members and scholars are invited to all services.

MARCH 5 (Monday, 7.45 p.m.)—City Temple, Sydney. Dr. John L. Brandt will deliver an address. Subject, "Prohibition in America." Bright musical programme. Sydney brethren should not fail to hear Dr. Brandt. All welcome.

MARCH 7 (2 p.m.)—Boronia Women's Mission Band Anniversary. Speaker, Mrs. Main. Sisters cordially invited.

MARCH 15 (Thursday)—Newmarket Church invites old members and friends to attend a Farewell Social to be held in honor of Bro. J. I. Mudford and also to welcome Bro. Black, his successor, in the chapel, Finsbury-st., at 8 p.m.

HONEY.

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

Here and There.

Bro. A. R. Benn expects to commence work as preacher for the church at Naracoorte, S.A., on the first Sunday in March.

January number of the "World Call" contained a full-page illustrated article dealing with the work of the College of the Bible, Glen Iris.

S.A. Home Mission annual offering, and the Victorian Church Extension offering, will be received on March 4. Brethren are asked to make a liberal response.

Sometimes news items have to be held over because they come too late, or because they are too long. Will reporters please be punctual and brief—especially brief?

On Thursday, Feb. 16, the faculty and students of the College of the Bible were entertained at a social evening by the officers and young people of Gardiner church, Vic. A very happy time was spent.

Bro. Frank T. Carter, M.A., who recently returned from America, was the preacher at Essendon, Vic., last Sunday night. Bro. Carter is desirous of locating with some church near Melbourne.

During the College vacation the students, who have now returned to their classes, report having had 45 people confess faith in Christ in meetings they conducted. Of this number 26 were in the mission at South Richmond, Vic.

The books of the Victorian Home Mission Department close on Feb. 29. Church secretaries and treasurers are requested to forward statistics to the office immediately after that date, also any Home Mission money in hand.

Dr. John L. Brandt left Melbourne on Monday for a short visit to Adelaide, where at the request of the brethren he will deliver two addresses in the Town Hall. He will probably also give a third address on Thursday before returning to Melbourne.

Bren. Ross and B. W. Manning, of South Australia, returned from a tour of New Zealand last week. They had a most cordial reception by the churches, whom their visit greatly cheered. In this issue Bro. B. W. Manning gives some impressions of the visit.

We regret to report that Bro. F. M. Worden, treasurer of the Foreign Missions Committee of South Australia, died after an operation on Wednesday, Feb. 15. He was highly esteemed as a member of the Mallala and Maylands churches, and as a Conference delegate and worker for some years past.

The Swanston-st. church is combining with the Conference Executive in extending to Bro. and Sister R. Lyall a brotherhood farewell on the eve of their departure for America and Great Britain. This function will be held in the Swanston-st. chapel on Monday, March 5. Brethren are asked to keep this date free.

The tent mission meetings are creating a wonderful amount of interest in the town of Cheltenham, Vic. Another great meeting for worship was held on Sunday, and at night the tent was packed, with quite a large number standing or sitting outside. Bro. Hinrichsen spoke in a masterly manner on the Second Coming of Christ. A feature of the meeting was the splendid song-service conducted by Bro. Brooker. To date there have been 35 confessions.

As Conference is early this year secretaries of Victorian Dorcas and Church Aid Societies are asked to send, not later than Feb. 29, a brief report to Mrs. Hunter, 10 Peverill-st., Canterbury; Women's Mission Bands, to Mrs. Scambler, Manningtree-road, Hawthorn; Girls' Circles to Miss Smith, 8 Lorne-st., Carnegie. Superintendents of Committees are asked to send all reports (which must be brief) to the Secretary of Victorian Women's Conference, Miss Rometch, 13 Florence Avenue, Kew, not later than March 2.

Work at the College of the Bible began on Wednesday morning, Feb. 15, when 54 students were enrolled, State representation being as follows: Victoria, 18; South Australia, 10; Western Australia, 9; Queensland, 6; New Zealand, 6; Tasmania, 3; New South Wales, 2. There are six lady students this year, five of them being in residence at the hostel. Thirteen new students were enrolled.

On Thursday, March 1, in Swanston-st. chapel, Dr. John L. Brandt will make his final public appearance in Melbourne before returning to America. On the evening of that day he will deliver an illustrated lecture on the famous Passion Play at Oberammergau. The presence of brethren would be appreciated. Dr. and Mrs. Brandt and family are due to leave Melbourne on their homeward journey on Saturday, March 3, by the "Katoomba" to Sydney.

Mr. P. G. Cook, of Halston, Leongatha, Vic., after study of the New Testament and Churches of Christ literature, and conversation with an isolated member, became convinced that it was his duty to be immersed. He journeyed to Hampton, where a baptismal service was conducted during the school session last Sunday, Bro. R. L. Arnold explaining Scriptural baptism to the scholars. The sister of Mr. Cook expects to come for baptism next Sunday. Mr. and Miss Cook, and a friend who is an immersed believer, wish to be enrolled as members of the church at Hampton.

Our Kalgoorlie reporter writes as follows:—"Since last report Kalgoorlie has been again visited by a terrific cyclone. The kindergarten room at the rear of the chapel was lifted bodily and dropped eighteen inches from its original position without the slightest damage to the room or its contents. The recently enlarged chapel was not affected in the least. For this the brethren are deeply thankful, in view of the tremendous havoc that has been caused. Many of the brethren and sisters have had their homes severely damaged. In some cases their homes were swept clean away. It is a miracle that many lives were not lost."

The tent mission at South Richmond, Vic., conducted by W. E. Jackel and F. Elliott, was brought to a successful conclusion. Throughout the mission great interest was maintained, and the question box was freely used. Included in the 26 confessions was a family conversion, also a conversion of a young man, an ex-boxer from the Melbourne Stadium, who made his decision in the face of great opposition. The church is thankful to Bro. Jackel for his clear, forceful addresses, and to Bro. Elliot, who conducted the singing in a splendid manner. On the last night a thankoffering amounting to £56 was received. The church has received a great spiritual uplift.

Mr. and Mrs. Alex. Macneil, of "Roystead," Balwyn, Vic., have notified Miss Collett, the Organising Secretary of the Nurses' Christian Movement, of their intention to transfer to the Movement their charming mountain home, "Kisimul," situated on the Warburton Road, between Lilydale and Evelyn, to be used as a Convalescent and Holiday Home for Nurses. The property consists of a bungalow and 26 acres of land. The situation is ideal for the purpose—encompassed by the strength of the hills, and commanding open views of the most delightful character. The Movement has long felt the need of such a home as an adjunct to its work, and the announcement of this generous gift will be received by a very large circle of friends with the deepest gratitude. The transfer of the property will be effected very shortly.

Bro. Illingworth closed his ministry at City Temple, Sydney, on Feb. 19, speaking at both services. There was a particularly large meeting at night. The Sisters' Missionary Society on Feb. 15 presented Mrs. Illingworth with a hand-bag and floral tribute. Bro. John Crawford is now out of hospital, and Mrs. J. Stimson is progressing satisfactorily after her illness.

On Feb. 12 Bro. Whelan gave two helpful messages at Chatswood, N.S.W. Bro. Mitchell, from Malvern, Vic., presided in the morning. On morning of Feb. 19 Bro. Sutton, from North Sydney, spoke concerning the young people's rally. At night Bro. Whelan gave a helpful gospel message. Kenneth Murray, a Bible School scholar, and Percy Clarke, a young man of the Bible Class, gave themselves to Christ.

A business meeting at which over 150 members were present was held at Mile End, S.A., on Feb. 15, Bro. W. L. Ewers being chairman. Three deacons (Bren. Lampshire, Taylor and Ackland) were elected to fill vacancies caused by the retirement of Bren. F. and G. Clarke and J. Ellis. It was decided to fittingly celebrate the 21st anniversary of the church in June, 1929, by seeking to raise £1000 by a year of sacrifice, and have special services during that week. Committees were appointed for the Hinrichsen tent mission in April, and the following programme was decided upon for the Pentecostal campaign in 1930: 200 decisions for Christ, £1000 off church debt, 100 new Bible School scholars, 100 tithers. Bro. C. E. Wyett occupied the chair, while the members discussed the re-engagement of the evangelist, Bro. W. L. Ewers. The following recommendation by the officers was carried: "That Bro. W. L. Ewers be re-engaged as evangelist for an indefinite period, with three months' notice on either side." It was unanimously carried. Reports by evangelist, treasurer and secretary showed that the work was progressing satisfactorily. An enjoyable basket social followed the meeting.

Twenty-one years ago, on Feb. 19, 1907, the opening session of the College of the Bible was held. The event was commemorated by a special inaugural meeting for 1928 session held in Lygon-st. chapel on Monday last. Prior to the public meeting, the Board of Management, Faculty, present students, and past students who are now preaching for churches in the metropolitan area, were entertained at tea by the Lygon-st. officers and sisters. At this function the Hon. Wm. Morrow (our Federal Conference President) and Mrs. Morrow, Bro. G. T. Walden, M.A. (Vice-President), and Bro. Ross Manning, of Grote-st., Adelaide, were also present. The preacher of Lygon-st. church (Bro. A. G. Saunders, B.A.) presided and welcomed the guests, and a number of short speeches were made appreciative of the Lygon-st. sisters' constant interest and kindness. The public meeting, presided over by the Chairman of the College Board of Management (Bro. R. Lyall), was very largely attended. Addresses were given by the chairman, and by Bren. Wm. Morrow, A. R. Main, and F. J. Sivy, B.A. Greetings were given by Mrs. Shipway (President of Victorian Women's Conference), J. E. Shipway (President of Old Boys' Association), and Frank Carter, M.A., just returned from U.S.A. Choruses by past and present students, and a delightful recitation by Miss Preston, were enjoyed. A collection for the piano fund realised £15. During the evening it was announced that the following scholarships had been awarded to 1927 students for work done during that year: Old Boys' Scholarship, R. J. Manning, S.A.; Morton Noble Scholarship, E. L. Williams, Vic.; F. G. Dunn Memorial Scholarship, A. N. Hinrichsen, Q.; F. M. Ludbrook Memorial Scholarship, T. W. Sistrason, N.Z.; Eliza F. Winter Scholarship, Miss D. B. Wangman, Vic.; Emma C. Hovey Scholarship, Miss L. M. Foreman, Vic.; William Grindrod Memorial Scholarship, R. L. Arnold, S.A.; Glen Iris Girls' Association Prize, Miss D. B. Wangman.

FOR SALE.—Secondhand Piano. Apply Principal, College of the Bible, Glen Iris.

AMONGST THE NEW ZEALAND CHURCHES.

(Continued from page 117.)

members we had a profitable time. The little building, which is a good beginning, is certainly a triumph for such a few. The next day we took train and crossed the great mountains of the Southern Island. The snow at the top on a hot day in February looked more like Australian white sand to us, but we were assured it was snow. We went through Arthur's Pass and the Otira tunnel, five miles long. Christchurch was reached by tea-time, and eager eyes watching from both train and platform were soon rewarded. This city reminded us more of Adelaide than any other in the Dominion. The parks and gardens, with the city well laid out, and the whole city and immediate suburbs free from hills. Again we were surrounded by kindred souls and happy hearts extending the same warm welcome.

The next day was the third Sunday in the Dominion. In the morning we enjoyed the fellowship at Moorehouse Avenue, and entered into the work of the Bible School in the afternoon. At night the gospel was preached at St. Albans, where a warm-hearted band of young people gave both heed and encouragement.

We were fortunate again to meet with that band of young Christian workers I have learned to dearly love, the Christian Endeavor band. On Monday evening there was a social, and one of the happiest and best I have ever attended. The next day while journeying south to Oamaru we commenced our fourth week on the islands. We met a representative of Ashburton and Dunedin on the way.

One night and part of two days were enjoyed with the brethren of Oamaru. While no meeting was held, we did a lot of meeting on the way-side and in the shops. As in many other centres, the chapel building was inspected and admired. Dunedin was our last place of call, except the places revisited in retracing our steps to Wellington. We would have much preferred taking boat from the Bluff, and thus visiting the churches and beauty spots of the extreme South, but as no boat was leaving at the required time, we had to return via Wellington and Sydney.

The chapel buildings in and around Dunedin were a credit to the brotherhood. The greatest disappointment was found in the fact that the well equipped and nicely furnished buildings were not more nearly filled. Fellowship was enjoyed at South Dunedin, St. Andrew's (the fine new building in the heart of the city), and N.E. Valley. Brethren were met associated with Roslyn, Mornington, Burnside and Kaitangata.

It was here we found what we believe will prove the hope of the future for the work in New Zealand. The Bible College was visited, inspected, and thoroughly enjoyed. Though only functioning in a comparatively small degree at present, the future is bright with promise, and we look with utmost confidence to this institution for the future of the work in the Dominion. If the Lord tarry, we are spared, and the New Zealand churches rise to the opportunity of supplying money, men and prayer, the whole aspect of the work will brighten and succeed in a few years' time. The prospects are good, the College home is commendable, the brethren in charge competent, and the brotherhood is responsive.

Leaving Dunedin on Wednesday by train, we met brethren from Oamaru and Ashburton, on the stations as we passed through. Christchurch was passed through during prayer-meeting time. Boarding the boat at Lyttelton, we found ourselves next morning at Wellington. A little more fellowship with these friends of the first meeting place, and our happy stay was ended.

A very fine prayer meeting at Vivian-st., attended by a few representative brethren from other centres, was a fitting close to a perfect change. This was a preacher's holiday, kindly given by a member of one of our suburban churches.

May our God supply every need of those who so kindly ministered to our comfort and enjoyment while in the Dominion.

Religious Notes and News.

AN APPRECIATED GIFT.

The British and Foreign Bible Society, Victoria, has received advice from the Perpetual Executors and Trustees Association of Australia, Ltd., to the effect that £500 has been placed in their hands by an anonymous donor, with instructions to invest the sum in Government Stock, and to pay the interest arising therefrom to the Bible Society at half-yearly intervals in perpetuity.

UNITED CHRISTIAN SOCIAL QUESTIONS COUNCIL.

We have received the following letter, and cordially commend it to our readers—

"Dear Sir,—The matter of films and plays that do violence to Christian sentiment and morals has been before the United Christian Social Questions Council, and it has decided to ask all editors of religious papers, and the heads of young people's societies connected with the various churches to urge their members not to allow offensive plays or pictures to pass without a protest. Unelean plays and pictures that outrage Christian and national sentiment have been placed before the public, and there appears a danger of their increase.

"It is necessary, therefore, that church men and women should take steps to let the promoters know that they object to them.

"By letters to the press, to the management of theatres, etc., and, if need be, by walking out of places wherein there are offensive representations, and above all by urging your people to avoid attendance at such places, and in any other way felt desirable, the promoters of such plays or pictures may be made to realise that they are seriously offensive to a large section of the public.—Yours faithfully,

A. Gifford, Chairman.
Geo. Gilder, Hon Sec.
U.C.S.Q.C."

ZENANA BIBLE AND MEDICAL MISSION.

Realising that the Australian Girlhood of today had an important contribution to make towards the work amongst the girls and women in India, the Zenana Girls' Prayer Union was formed early last year.

An outstanding event in the life of the Union has been the recent camp, held at Providence House, Cockatoo (by kind permission of Deaconess Young, Presbyterian Settlement, Napier-st., Fitzroy). One of the most encouraging features of the camp was the way in which girls from the Presbyterian, Church of England, Methodist, Church of Christ, and Baptist Churches united together to give of their best in the study circles and conferences, making them the success that they were.

Any girls wishing to join with others in praying for the work amongst the girls of India may obtain further information from Miss D. Hughes, 56 FitzWilliam-st., Kew. E. 4.

LAYS CRIME TO KIND OF EDUCATION.

Speaking before the Wisconsin Teachers' Association, Oswald Ryan, a candidate for the United States Senate from Indiana in 1926, said that failure of American education to train for American citizenship was responsible for the political corruption such as Indiana had experienced.

"If Indiana to-day is exhibited as a glaring example of the breakdown of popular government," he said, "the fact merely testifies to the nation-wide failure of American education to train for American citizenship.

"Being born in America did not save Indiana leaders from the false philosophy of a political adventurer who became the 'Louis the XIV. of our State' and would to-day be the boss of Indiana politics if he were not restrained in a murderer's cell."

Education that will prevent crime must be Christian. It is futile to talk about putting people above crime by severe training. Education must consider that human beings have souls, and must treat them accordingly. The fault in public education is its lack of religion.

TEN GREATEST HYMNS FOR CHILDREN.

Ten hymns which combine worth-while art with dignified inspirational qualities, yet are suitable for children and young people, were enumerated by Prof. T. Augustine Smith, director of sacred music and pageantry at Boston University, at the recent Missouri Sunday School Convention.

The Protestant church, Prof. Smith says, has become drab and colorless because good music and the fine arts are lacking. Hymns have been jizzed, he declared, and no moments of sublimity in worship remain.

He lists the ten greatest hymns as follows:—"America, the Beautiful"; "Faith of Our

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Fathers"; "I Would Be True"; "Lead On, O King Eternal"; "Little Town of Bethlehem"; "Just As I Am, Thine Own to Be"; "My Father's World"; "Dear Lord and Father of Mankind"; "Day is Dying in the West," and "Day of Resurrection."
 "Romance, biography and history, manifest in these old songs, make them great," Prof. Smith has asserted. "The Day of Resurrection" has been sung one thousand years unchanged."—"Christian Evangelist," U.S.A.

LEADERS—WHAT WILL YOU DO THIS YEAR?

As the time draws near for the leaders of the various Church of Christ organisations to make up their syllabus for 1928, the question which presents itself is "What shall we do this year to enlarge the outlook of our members?" Would not an illustrated story, with picturesque views of India, and slides depicting the work amongst her winsome women and children, be an item worthy of inclusion in the programme? The Zenana Bible and Medical Mission is an interdenominational society, taking the story of the gospel to the women of India. Write re an Indian evening to Miss W. M. Archer, Org. Sec., 430 Bourke-st., Melbourne. C1. Phone C. 10301.

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(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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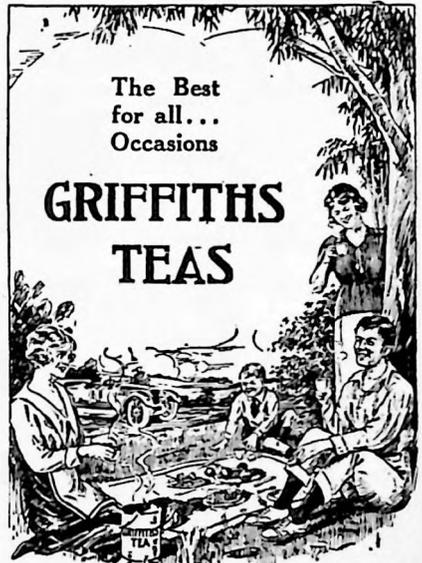
"What Christ means to Me" (Grenfell) 2/6

"Christian Fellowship in Thought and Prayer" (Basil Matthews) - - 2/-

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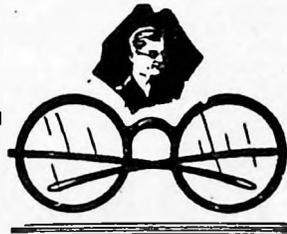
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News of the Churches.

Tasmania.

Launceston.—Meetings are rapidly improving after the holidays; 106 at Lord's table on Feb. 5. On 12th Bro. N. G. Noble spoke to good meetings both morning and evening. A young man confessed Christ. Bible School is preparing for Scripture examinations. Sisters Wilson and Jensen, from Victoria, and Bro. Crawford, from Burnie, were visitors. Sisters Mrs. Weymouth and Mrs. Hill are improving from serious illness. Bro. and Sister Lyne, isolated at Loira, West Tamar, have now a Bible School of 40, including 6 teachers, who use Austral Graded Lessons. Deep sympathy is expressed to Bro. Duff and Bro. Crabtree and families, at recent bereavements.

Queensland.

Gympie.—On Feb. 10 the Training for Service Class discussed the subject of "Annihilation." On Feb. 12 Bro. S. Vanham preached on "Did Christ Teach Transubstantiation or Not?"

New Veteran.—A Bible School has been opened at a point midway between New Veteran and Gympie. A gospel service was held at New Veteran, when Bro. C. S. Trudgian preached on "Israel at the Red Sea."

Brisbane.—There were good meetings on Feb. 12; 150 at the Lord's table. Bro. Bassard spoke at both services. Bro. and Sister Schultz and Bro. and Sister Woss were received into fellowship. At night Bro. S. P. Suchting rendered an invitation solo.

Zillmere.—Meetings have been well attended. On Feb. 12 Bro. T. Martin, of Brisbane, exhorted, and Bro. Willis gave a stirring gospel address. A friend outside the church presented the church with a horse, and the church bought a sulky and harness; so the preacher is able to get round the circuit better. Two sisters presented to the church a beautiful cedar reading desk and organ stool. The Boondall Sunday School held their annual picnic at Brighton on Feb. 11; a happy time was spent. Zillmere Sunday School is in good form.

Western Australia.

Bassendean.—On Feb. 12 Bro. L. Peacock addressed the church, and in the evening Bro. Rodler preached. Bro. Jacques conducts Wednesday night meetings, and his services are much appreciated. The Phi Beta Pi Club have been in camp at Swanbourne under the able leadership of Sister E. Berry, an enjoyable time being spent.

Harvey.—The meetings are well attended. The Bible School is settling down after the holidays. Harvey will be for some time without an evangelist, owing to the departure of Bro. and Sister MacMillen for Perth on Jan. 30. The general picnic on Jan. 30 was most enjoyable. The brethren met on Feb. 2 to bid farewell to Bro. A. Maloney, who has left for Victoria. He has given twelve years' splendid service at Harvey. Services on Feb. 5 were conducted by Bro. D. Fryer and A. Maloney.

Norham.—On Feb. 5 Bro. Paine addressed the morning meeting. At the gospel service Bro. Buckingham preached to a good attendance. The prayer meeting on 8th inst. was the largest Bro. Buckingham has conducted since he has been at Norham. Bro. W. Martin spoke at the morning service on 12th inst., and Bro. Buckingham in the evening, when the attendance was particularly good. On 12th inst. when the Bible School increase and attendance campaign commenced, the school attendance reached 171, 24 new scholars being enrolled.

Kalgoorlie.—A linen evening was tendered to Sister Ivy Polkinghorne, secretary of the C.E. Society, and for several years a teacher in the Bible School, on the eve of her marriage to Bro.

Will Tonkin on Jan. 21. During February Bro. Hunt is giving a series of Sunday evening addresses on various phases of Christian Union. On Feb. 12 a married woman confessed her faith after Bro. Hunt's message on "Should Creeds be Mended or Ended?" Sister Mary Wharrie passed to her reward on Feb. 10, after a few weeks' illness. Our sister was a very active worker in the cause of temperance, in association with the Boulder church for many years. She continued to hold a Juvenile Templars' lodge almost to her death at the age of 70 years.

Victoria.

Bayswater.—Bro. Chivell is preaching to fair audiences. Last Sunday night a young man confessed Christ. All auxiliaries are doing good work.

Melbourne (Swanston-st.).—Excellent meetings were held last Lord's day, with very fine sermons from Dr. Brandt. Several visitors were present.

Croydon.—The preacher, Mr. A. G. Ammon, had charge of the morning meeting. In the evening Mr. Geake, of Mont Albert, preached a fine sermon on "The Precious Blood of Jesus."

South Richmond.—Good meetings on Sunday, and one confession at the gospel service, Bro. C. Jackel preaching. A solo by Bro. Jenner was enjoyed. Two were baptised.

Glenferrie.—The church had very good attendances on Sunday. Bro. T. H. Scambler preached, the evening subject being "Jesus, the Light of the World." Miss Bessie Tucker sang a beautiful gospel message.

Benalla.—The church regrets the departure of Bro. and Sister P. Thompson and family, and Bro. Price for Box Hill. Bro. Arthur Thompson, church organist and Bible School superintendent, has also left. Other members have come to reside.

Pyramid Hill.—All enjoyed the services on Feb. 12. Bro. Woolnough, on his way from Rochester to Woorinen, was the preacher for the day. The brethren are pleased to have secured Bro. R. G. Cameron as preacher from Feb. 19 until the end of April.

Warranboool.—The annual church meeting elected Bro. R. T. Petterd, J. Straughen, W. Drewett, J. Best, M. Readhead, G. R. Pittock and J. J. Peel as deacons. Encouraging reports were received from auxiliaries. Meetings on Feb. 12 were small, owing to rain.

Yarrowonga.—Harvest thanksgiving services were held on Feb. 19. Bro. and Sister Pratt sang a duet. Bro. A. R. Chappell visited Mulwala Bible School in the afternoon, and gave a very interesting address to the children. Two new scholars were enrolled at Yarrowonga school.

Carlton (Lygon-st.).—Improved meetings on Sunday, Feb. 19. F. R. Raisbeck gave the morning exhortation, and F. T. Saunders the gospel message at night. Miss F. Haines and Mr. C. Haines sang solos in the anthem. A. G. Saunders resumes his work on the 26th inst.

Oakleigh.—The members were encouraged by specially good attendances last Sunday, when Bro. Mudge spoke splendidly at both services, and the choir under Bro. Booth ably assisted in song. Bro. Arthur Moloney, from W.A., was a welcome visitor, and gave a message to the Bible School.

Warragul.—There were good meetings on Sunday. Bro. Wigney's addresses were very helpful. On Feb. 9 a social evening was held to give the members an opportunity of saying good-bye to Bro. Ted Waters, who has entered the College of the Bible. A pleasant evening was spent, during which Bro. Waters was presented with a travelling-rug as a mark of appreciation of services rendered to the church.

Maryborough.—Six new members have been received by letter—Bro. and Sister Trainor and Sister Miss Trainor, from Colac, and Bro. Blair, McGrath and Nimmon, from Horsham. Splendid messages were given by Bro. Withers to good congregations on Sunday. Keener interest is being taken in the work.

Geelong.—Bro. A. P. A. Burden exhorted on 19th inst. Two young men recently immersed were welcomed to fellowship. After an absence due to sickness and an accident respectively, Bro. and Sister Richardson were also welcomed. With regret we record the passing on Saturday last of the aged Bro. Tingate, senr.

Fitzroy.—Good meetings are being enjoyed. Bro. Arbuckle, Hughes and Myers have helped the church by their messages. The preacher, Bro. Boettcher, has returned from holidays. On Sunday, Feb. 19, attendances were splendid. Bro. Brown exhorted, and Bro. Boettcher spoke at night. The illness of Bro. R. Lewis is regretted.

Brunswick.—Bro. H. Hunt, of North Melbourne, spoke to a good audience last Sunday morning on "Christian Living." At night Bro. A. McNelly preached on "The Haven of Rest." Bro. A. Harvey and F. Lydiard sang solos. The building was full. On Feb. 12 Bro. Ross Pearl commenced teaching the scholars the hymns for anniversary. Horace Mann, son of the church secretary, is in Fairfield hospital.

Drummond.—Bro. Saunders held farewell services on Sunday, Feb. 19, giving a fine morning exhortation on "A Contrast in Churches." Sister I. McKay was welcomed, also Sister McClure, who has been unable to attend for a time, through illness. The church is thankful to Bro. Saunders for the way in which he planned and carried out the work of putting in a baptistery, and reconstructions. Bro. Beer gave the bricks, sand and gravel, and he, with other members, gave several days' labor.

Ballarat East.—The church gave a farewell to Bro. A. W. Ladbroke on Feb. 18. There was a fine attendance of members and friends, also representatives from Dawson-st. and York-st. churches. After several of the brethren had spoken of Bro. Ladbroke's good qualities, and of the fine work he had done, he was presented with a Rolex watch and ribbon-guard by the church, and a pair of hair brushes in leather case by the Young People's Society. The occasion was taken to extend a welcome to Bro. Geo. Mathieson.

South Melbourne.—Meetings last Sunday were bright and well attended. In the morning Bro. Waterman delivered an address featuring the character of Simeon. Bro. and Sister Richards and friend, of Claremont, W.A., were visitors. The Bible School had an attendance of 226. At the annual business meeting of the church the secretary's report showed progress. Much good work was performed in visitation to the sick, the aged, and other needy cases. Bro. and Sister G. Newman are enjoying a vacation at Daylesford.

East Kew.—On Feb. 12 one was received into fellowship. Bro. Youens spoke at both meetings. On Feb. 13 a combined social was given to Miss I. Kelly, who has entered the College of the Bible. The church and Bible School presented her with a roll of notes, and the Phi Beta Pi Club with a nice fountain pen and ink. On Feb. 19 Bro. Youens preached to a crowded building, and two were baptised. Bro. McDowell gave the church £58 toward the £100 scheme for the building fund. The sisters handed the sum of £70 to the officers. The Ladies' Sewing Circle have reconmenced their work.

Footscray.—The girls' club invited the boys' club to a social, when a pleasant time was spent. Four new members joined the Y.P.S.C.E. last meeting. On the 19th inst. 29 members of the recently formed Young Worshipers' League were present. Bro. Stitt gives a short talk to them each Lord's day morning. A sister recently baptised was welcomed. Gospel meetings are well attended. On Sunday evening two candidates were baptised. Bro. Stitt has launched a "Jubilee Soul-Saving Campaign" preparatory to celebrations to be held during week of April 15.

Newmarket.—Bro. Black has been appointed as successor to Bro. J. I. Mudford, with whom the church reluctantly parted after his second term of over five years of valuable service. Bro. Black commenced his work on 12th inst., and his addresses have been appreciated. Bro. Warne, his addresses have been absent through the illness of his wife and himself, is going to the country for a few weeks.

Carnegie.—Enjoyable meetings were held last Sunday. Bro. George McDowell, junior, was received into fellowship in the morning. A harvest festival was held in the evening, at which Bro. Shipway gave an excellent address to a large congregation. Three were baptised who recently confessed Christ. The prayer meeting last Wednesday was very well attended, and the pre-Easter campaign of the church is the subject of much prayer. Regret is felt that Bro. Walter Organ, who has given yeoman service as leader of the choir, is leaving the district.

Bambra-road.—Eight confessions have been taken. Reorganised women's work resulted in the Women's Social Circle. The J.C.E. picnic at Kalista was a great success. A basketball social was held on Feb. 11, and a men's jumble stall on Jan. 28. On Feb. 13 was held a women's rally, first meeting to put into effect a church efficiency scheme; Bro. J. E. Thomas, speaker. The church has accepted plans for a new chapel. Good progress is being made towards building. Mrs. Tease has been elected president of Women's Social Circle, and vice-chaplain of P.B.P.

Bendigo.—Meetings are keeping up well, and interest is maintained. Bro. Hurren is doing a fine work, big audiences being attracted by his gospel messages. Home Mission offering, taken on Jan. 29, amounted to about £19. The annual meeting of the Bible School was held last Tuesday. Appointments:—Superintendent, Bro. A. E. Streader; asst. supt., Bro. E. Dines; supt. kindergarten, Sister A. Pollock; secretary and treasurer, Bro. D. H. Kenley; auditor, Bro. H. Sims; morning school supt., Bro. Reg. Streader; secretary, Sister G. Renault; school organist, Sister Eunice Streader.

Doncaster.—Splendid meetings are being held. Bro. Hargreaves is giving a series of addresses on the Second Coming of Christ. Many children are attending the morning service as a result of the formation of the Young Worshippers' League. The Bible School picnic at Rickett's Point was well attended. The young people spent a social evening at the home of Mrs. Henry Clay, and decided to form a club under the leadership of Bro. Hargreaves. This was followed by a successful social on the 16th inst. Bro. Robt. Moffat, who has been seriously ill, is recovering. The sisters' sewing class has purchased linoleum for the Bible School classrooms.

Camberwell.—Bro. J. I. Mudford commenced his ministry with the church on Lord's day, Feb. 12, and his messages were much appreciated. On Thursday, 16th inst., a church public welcome was extended. Greetings and good wishes were expressed by F. T. Saunders, W. Clay, J. E. Thomas and Bro. Stephenson, the late evangelist, and Mr. Fredericks, of the Methodist Church and chairman of the Camberwell Preachers' Fraternal. Musical items were given by Sisters Mrs. Williams, Misses Lila and Dorothy Brown, and Bro. Whittington and Barbour. Bro. Hall, on behalf of the church, presented Bro. Stephenson with a token of appreciation of his labors during the past year. He also handed to Miss Jean Dickens two volumes as a tribute of esteem for faithful services as assistant organist to the church and superintendent of the kinders.

Surrey Hills.—At the half-yearly business meeting on Feb. 15, the business was put through promptly, allowing the church social to begin at 9 o'clock. The treasurer's report urged the necessity for increased revenue. Gratifying reports were received from the Sunday School and other church auxiliaries. Bro. Combridge, Clewett and Screen were appointed Conference delegates. A welcome was tendered to Bro. and Sister Carter, recent arrivals from America. Bro. Carter gave a delightful talk. Last Lord's day

morning an exhortation on the meaning and purpose of Calvary was given by Bro. C. Dawson, of Preston. In the evening Bro. Combridge preached to a good attendance, a young lady confessing Christ. The sisters have elected Mrs. Combridge and Mrs. Newham delegates to the Sisters' Conference.

South Australia.

Long Plains.—Bro. H. J. Horsell paid a visit on Feb. 12 in interests of Home Missions. There were enjoyable services. Two were baptised and received the right hand of fellowship.

Kadina.—Bro. and Sister Bowes and family have returned after a rest in the hills. Meetings on the 19th were well attended, Bro. Bowes giving a beautiful exhortation at the morning service from 2 Cor. 2: 11.

Croydon.—At a baptismal service five candidates were baptised. On morning of Feb. 12, three of these were welcomed into fellowship. Bro. Graham spoke to a large congregation on "Apostolic Succession" and "Apostolic Authority."

Semaphore.—Bro. Horsell advanced the claims of Home Missions on Sunday morning to a good attendance. Two new scholars came to Bible School. Good meeting at night. Bro. Beiler spoke on "The One Faith." A man responded to the appeal.

Norwood.—Splendid meetings on Feb. 19. Bro. W. L. Ewers, from Mile End, gave a powerful address in the morning, when 182 met to break bread. The evening meeting was largely attended, and after an inspiring address by Bro. Baker a lady made the good confession.

Queenstown.—On Sunday, Feb. 19, Bro. W. Beiler spoke to the church. Two who were immersed the previous Sunday were welcomed into fellowship. In the evening Bro. Brooker spoke, and two young ladies confessed Christ. During the week one of the Sunday School scholars has been called home; sympathy is extended to the bereaved.

Henley Beach.—On Feb. 5 a special service was conducted by Bro. H. Manning, when the young men of the church assisted all through the service. A lad from the Bible School was baptised. The gospel is faithfully preached, and good congregations are maintained. The young folk are starting tennis. Sisters of the Guild resumed duties on Feb. 8.

St. Morris.—Attendances were good on Feb. 19. Bro. M. Pascoe gave an interesting address in the morning. At the close of Bro. Rootes' gospel address a young lady confessed Christ. The anthem by the choir was splendidly given. There were 148 scholars at the Bible School. The J.C.E., under the newly-appointed leader, Miss B. Crowhurst, is making good progress.

Forestville.—Two young men who have enrolled at Glen Iris were farewelled on Feb. 9. After the leaders of the Y.P.S.C.E., J.C.E., Bible School, K.S.P., and P.B.P. Clubs had said farewell, and the church had bidden them good-bye, they were presented with the following mementoes: C.E. pin from Y.P.; diary from J.C.E., and a Bible each from the church. On Lord's day evening both young men gave their farewell message to a large congregation.

Gawler.—The church has had happy fellowship with Dr. Killmier, who, with his wife and boys, is at the home of Bro. and Sister Killmier, senr. Bro. Nitschke was given the right hand of fellowship on the 19th; he was baptised at Queenstown on the 12th. The church regrets the early departure of Bro. and Sister Killmier, senr., and family, the former having been transferred to Adelaide. Another railway officer and his wife, Bro. and Sister Jarrett, also anticipate a transfer.

Fullarton.—Meetings are steadily growing, with a deepening of spiritual life. Bro. Garnett and Harkness have delivered thoughtful and inspiring addresses. On the holiday a happy party of about 70 spent the day at Sealiff. The tennis club is serving a good purpose. The Bible School is getting ready for the anniversary. On Sunday Bro. May was received into fellowship by letter

from Strathalbyn. A visit from Bro. S. Stevens, of Geelong, was enjoyed recently. 98 broke bread on Feb. 19, and 156 were present at night. Sister Miss Edna Brown, immersed by Bro. Graham, was given the right hand of fellowship.

Balaklava.—On morning of Feb. 12 about sixty were present. A fine message was given by W. G. Graham on "The Survival of the Fittest." B. W. Manning has returned from a trip to New Zealand. During his six weeks' absence the following brethren helped with good addresses: H. P. Manning, Henley Beach; I. Eckerman, Saddleworth; R. Butler, Melbourne; W. Green, Torrens-ville; H. J. Horsell, Home Mission Organiser for S.A., and W. G. Graham, of Fullarton. During the holiday season attendances kept up well. The J.C.E. recommenced meetings on Feb. 5, and the young men have resumed club work.

Cottonville.—At a business meeting Bro. F. Harding, L. Bawden and L. H. Walters were elected deacons to fill vacancies on the board. The C.E. meeting on the 14th was well attended. Mr. T. C. Woodham, of the Protestant Federation, gave an inspiring message. On Feb. 19 Bro. H. R. Taylor, of Unley, delivered an eloquent message on Home Mission work, over 100 breaking bread. The gospel meeting was a record, Bro. Hughes' subject being "Barabbas." About 30 young Bible School boys and girls were present to hear the children's story. The Bible School shows an increase of 20 scholars in the past two months; two more on Sunday, 19th.

Glenelg.—Good meetings on Feb. 12; building almost full for gospel service. The church new carpets are down, and members spoke highly of the fine efforts of the Senior C.E. Society in beautifying the building. All other departments are in a healthy condition. At the half-yearly business meeting, attended by a large number of members, it was decided to support the recommendation of the officers, that a pledge be made for a substantial general increase to celebrate the 1900th anniversary of Pentecost. Last Sunday's attendances at services indicate the church is in earnest about it. Bro. W. Morrow gave a fine exhortation. There was an increase at Bible School. To a full attendance at the gospel service Bro. Edwards spoke on "Church Unity."

New South Wales.

North Sydney.—On Feb. 19 a scholar from the Bible School was received into fellowship after her baptism at Chatswood, also two sisters by letter. Bro. Whelan's address was greatly appreciated.

Petersham.—On Feb. 12 G. T. Walden addressed the church on the work in the New Hebrides. On Feb. 19 Bro. Arnott spoke both morning and evening. Miss Gerlach, from S.A., was a visitor. Bible School has started the Pentecost rally.

Enmore.—At the C.E. meeting on Feb. 14 Bro. Bart Manning's address was greatly appreciated. Sunday's visitors included the Misses Whitfield, of Adelaide, and Bro. D. Main, of Gardiner, Vic. Good meetings were held all day, and at night three were baptised.

Erskineville.—Bro. W. J. Crossman, Organiser Social Service Department, is devoting a portion of his time to the work. Bro. Carter having recently closed his labors. Sister McQueen, visiting sister, is doing good work. On Feb. 19 Bro. P. J. Pond exhorted. Six new scholars in the Bible School. Bro. Crossman conducted the gospel service, and two young men confessed Christ.

Dumblenton.—On Jan. 29 Bro. Gowans exhorted on Neh. 2: 17. At night he gave a helpful message on "Seeking Jesus." On Feb. 5 Bro. Aeland exhorted on Matt. 18: 21, 22, while Bro. J. Saville preached from John 4: 10. Feb. 12 was the combined J.C.E. and Y.P.S. anniversary. Bro. Childs, from Hornsby, gave three fine addresses. His services were highly appreciated. On Feb. 13 Mr. Aeland presided, and Mr. W. Brown gave the address to a crowded house. A beautiful banner was made by the superintendent of the J.C.E. and Bro. Brown presented it to the J.C.E. Two prizes were given to two of the J.C.E. members for full attendance during the year.

WESTERN AUSTRALIAN WOMEN'S AUXILIARY.

The monthly meeting was held in Lake-st. hall on Tuesday, Feb. 6. There was an attendance of 44 sisters. The devotional was led by Mrs. G. Elliott (vice-president). After opening exercises Mrs. J. Ewers sang a beautiful solo, entitled "Prayer is the Soul's Sincere Desire." Mrs. Elliott gave helpful thoughts on "Hope." The business session was presided over by Mrs. Robinson (president), who extended a welcome home to Mrs. D. M. Wilson and Miss Clark, who had been away on holidays. A letter of appreciation was received from Mrs. Hedley Wright, thanking the sisters for their gift of £8/10/-, this being one-third of the amount raised by the "vanishing tea" scheme. Mrs. Wright spoke of the money arriving when funds were low, and how acceptable it was. Letters were received from Conference Secretary re Conference meals entering. Committees were appointed to arrange these matters. The financial statement was received. The collection amounted to 12/7. Mrs. Schwab will be the devotional leader for March meeting. —M. Wilson, Secretary.

SHADOWS.

I love to watch the shadows pass
Like troops across the meadow grass;
Brave horse and horsemen riding free,
And sweeping on to victory.
I love to watch the shadows take
Their course across a placid lake;
Like flocks of phantom birds they fly,
And rise exultant toward the sky.
Oh, surely as these phantoms pass,
Across the lake—across the grass—
One day shall all life's shadows flee—
Mount up, O soul, to victory!

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Burwood Boys' Home

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All Correspondence to be addressed to the Secretary, **Burwood Boys' Home, Boundary Rd., Burwood, Victoria.**