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The Religion of Abraham Lincoln, and Others.

GREAT men are frequently misunderstood in their lifetime and not infrequently labelled after their death. The recent vilification of the name of William Ewart Gladstone, with the complete discrediting of his defamer, is a recent illustration. Probably no name has been more discussed than that of Abraham Lincoln, who would doubtless be regarded by everybody as one of the very greatest of Americans. The name of Lincoln has been revered by many; but his character has also been frequently traduced. Particularly, Lincoln's attitude to religion has been discussed. When he has been cited in favor of the theistic or Christian position, objection has been taken by some sceptics.

In the February number of "The American Magazine" an article on Lincoln by Mrs. Honoré Willis Morrow has pride of place. The article has the striking title, "Lincoln—The Most Lied About Man in the World." It deals with popular fallacies about Lincoln.

"In the course of my eight-year study of the life of Abraham Lincoln," says Mrs. Morrow, "I discovered that many of our pet beliefs about him are unfounded in fact. Probably the eight commonest Lincoln fallacies are these: That he was a great rail splitter, that he knew but one poem, that he had no religion, that he had no love of nature, that he never lost his temper, that he was always wrinkled and shabby in dress, wearing only an ancient broadcloth frock coat, that he told obscene stories, that he was unhappily married."

What Mrs. Morrow says about Abraham Lincoln's attitude to religion is worth passing on. It furnishes a fairly cogent reply to much that is being circulated to-day:

"In the same category with his lack of love of poetry must go his lack of religion. This rag-tag must have been based on the fact that Lincoln professed no particular creed, although he attended the Presbyterian Church. But if by religion one means a faith in an overruling Providence

to whom individuals and nations alike are accountable, Lincoln possessed religion of a high order. One has only to go to his own public utterances to prove that:

"As Jefferson said, "I tremble for my country when I remember that God is just."

"It is the duty of nations, as well as of men, to own their dependence upon the overruling power of God; to confess their sins and transgressions in humble sorrow, yet with the assured hope that genuine repentance will lead to mercy and pardon, and to recognise the sublime truth announced in the Holy Scriptures and proven by all history that those nations only are blessed whose God is the Lord."

"And, inasmuch as we know that by his divine law, nations, like individuals, are subjected to punishments and chastisements in this world, may we not justly fear that the awful calamity of civil war which now desolates the land may be but a punishment inflicted upon us for our presumptuous sins, to the needful end of our national reformation as a whole people? We have been the recipients of the choicest bounties of heaven. We have been preserved these many years in peace and prosperity. We

have grown in numbers, wealth, and power, as no other nation has ever grown; but we have forgotten God."

"We have forgotten the gracious hand which preserved us in peace, and multiplied and enriched and strengthened us; and we have vainly imagined, in the deceitfulness of our hearts, that all these blessings were produced by some superior wisdom and virtue of our own. Intoxicated with unbroken success, we have become too self-sufficient to feel the necessity of redeeming and preserving grace, too proud to pray to the God that made us."

"He then designated April 30, 1863, as a day of fasting and prayer: 'All this being done in sincerity and truth, let us then rest humbly in the hope authorised by divine teaching, that the united cry of the nation will be heard on high.'

"From his first inaugural: 'Intelligence, patriotism, Christianity, and a firm reliance on him who has never yet forsaken this favored land.'

"Thanksgiving Proclamation, 1862: 'It is meet and right to recognise and confess the presence of the Almighty Father and the power of his hand equally in these triumphs and in these sorrows.'

"If Abraham Lincoln had no religion, then he was a deep hypocrite!"



PAST, PRESENT, FUTURE.

Past grace, that brought salvation,
Past love, that cheered the way,
Past strength, for all the burdens,
Past songs, for every day.

Present—a Father's blessing,
Present—a Saviour blest,
Present—a Spirit's guiding,
Present—a perfect rest.

Future—a clearer knowledge,
Future—a brighter way,
Future—far sweeter service,
Future—the "perfect day."

Till then—the "patient waiting,"
Till then—a life of praise,
Till then—a glad surrender
To God of all my days.

—E.M.S.

Scientists and religion.

Sometimes very daring and unsupported statements are made regarding the attitude of distinguished scientists to religion. It is at times confidently declared that these are generally not favorable to Christianity, and even the monstrous sceptical declaration has been hazarded that "it is extremely doubtful whether any scientist or philosopher really holds the doctrine of a personal God." The unlearned listener or reader may be impressed with the confident platform statement of an irreligious lecturer which would merely be laughed at by a man of knowledge. But the astute propagandist has made his point, and is doubtless satisfied to have reached the man he

was aiming at. Very frequently opponents of our faith, when it is proven that the leading scientists are favorable to religion, call attention to some departure or other from what is commonly regarded as orthodoxy on the part of a distinguished scholar or scientist, and triumphantly announce that as an evidence that Christianity does not appeal to the educated or scientific mind! Such appeal is simply absurd, for the scientists who are thus dealt with would completely disown the negative or sceptical attitude of the man who claims their company. There may be some lines of cleavage between the beliefs of some scientists and orthodoxy, while at the same time there is a great gulf fixed between their attitude to religion, to God and Christ, and the position of the rationalist who misuses their authority. The finest of scientific minds have paid their tribute to religion and to Christ.

Sir George Stokes, a famous president of the Royal Society, whom Lord Kelvin described as for sixty years his "teacher, guide and friend," wrote: "As to the statements that 'recent scientific research has shown the Bible and Religion to be untrue,' the answer I should give is simply that the statement is altogether untrue. I know of no sound conclusions of Science that are opposed to the Christian religion."

Lord Kelvin is equally well known as one who was a leading scientist and a devout believer. In reply to an inquiry he wrote: "You are quite right . . . in your opinion that true religion and true science harmonise perfectly."

Sir William Crookes declared: "I see no conflict between the established facts of science and the essential teachings of the Scriptures, between scientific truth and the religion of Jesus Christ."

Professor J. Arthur Thomson is a believer and has written both on science and religion. "My own conviction," he says, "is that the so-called opposition between science and religion is wholly due to a confusion of thought."

Professor C. Lloyd Morgan declared: "I do not myself regard science and religion as antagonistic. Sweeping assertions are of little value in the absence of statistical evidence. For what it is worth my own opinion is that a decreasing number of men of science are materialists—that is to say, accept materialism as a philosophy, or substitute for a philosophy."

In his book on "Religious Beliefs of Scientists," from which we have quoted, Mr. Arthur H. Tabrum cites scores of testimonies in disproof of the view that scientists are against religion. Large numbers of these men, who are not orthodox believers in every point, are believers in Christ and Christianity, and would scorn the suggestion that they are to be counted on the rationalistic side merely because they would not subscribe to all that is in the church creeds. We close with a striking quotation from Professor G. Sims Woodhead, the

eminent anatomist and pathologist: "As regards the statement that 'recent scientific research has shown the Bible and religion to be untrue,' nothing is further from the real fact; the more the Bible is tested the more it is found to be made up of historical documents. Moreover, it is recognised that the Bible, as a record of truths, never falls foul of science in its search after truth, and scientific men are too true to themselves to take the stand that they will not accept truth of any kind. I agree with you that

certain theories put forward in the name of science may be opposed to certain theological dogmas; but men are certainly coming to see that between the facts of science and the essential teachings of the Christian religion there is never any real opposition; and by the 'Christian religion' I mean the religion of Christ, not what some people have wished to read into it, and by 'science' I mean a search for truth and knowledge, and by 'men of science' I mean men engaged in that search."

"This Same Jesus."

7. A Captain Who is Ever Leading.

A. J. Fisher.

Only once in the Authorised Version is the title "Captain" applied to Jesus. This is in Hebrews 2: 10. The Companion Bible points out that the same Greek word "*archegos*," meaning "leader, one who stands at the head or beginning (*arche*) of a list or rank," also appears in Acts 3: 15; 5: 31 and Heb. 12: 2, where it is variously translated "prince" or "author." Various modern translations give the additional renderings of "pioneer" (Moffatt), "guide" (20th Cent.), or "leader" (Weymouth); while Rotherham translates the word each time as "princely leader." The dictionary tells us that the word means "chief officer or commander," being derived from the Latin "*Caput*—the head." Various interesting shades of meaning are indicated by the above, but, although the name is only once applied to Jesus, whatever be the meaning there is a wonderful amplification of it in the character and life of our Lord, the Captain of our Salvation, who was made perfect through suffering.

Our Captain is Ahead of All.

In ancient days, the king, as Commander-in-Chief, led his army in person. He was indeed a "princely leader." We think of Gideon leading his men. We remember Harold leading at Hastings. It was no misnomer to term the soldiers "followers," for wherever they went their captain was ahead of them. We must acknowledge that in this way Christ, both in person and as represented by the Faith, is well ahead of all. Have we any trials? Do we pass through tribulations? Is there any temptation? In all such experiences we see his foot-marks ahead of us, and we can follow him who is "the Way." Think, too, how the Christian Faith is ever in the lead. The pioneers of the gospel precede the pioneers of commerce. Livingstone opens Africa primarily as a messenger of the Cross. The Bible penetrates to places where civilisation alone cannot go. Missionary advance has opened up the Congo by the establishment of Bolenge. It has led the way to the South Sea Islands. In medical, charitable and reform movements Christ is the leader. The Christian consciousness of America led the way for Prohibition, while the atheism of Russia has brought a reversion to vodka.

In the leadership of mankind, Christ and the heralds of the Cross are far ahead of commercial travellers, politicians and mere humanitarian reformers.

And still our Leader calls, "Come, follow me." Along the pathway of self-denial and burden bearing he would have us follow him. Pizarro confronted his home-sick followers, and, drawing a line in the sand, he said, "Comrades, on this side" (pointing south) "are toil, hunger, nakedness, storms, battle and death. On that side" (pointing north) "are ease and safety. Choose, each man, what best becomes a brave Castilian. I go south." Similarly, Garibaldi rallied his soldiers in his heroic way. "Soldiers, all I have to offer you is hunger, thirst, fatigue, alarms and forced marches. Let those who love glory and do not despair of duty, follow me." Such heroic calls were nobly responded to. Will the call of the Captain of our Salvation pass unheeded? Will the difficulties and dangers deter us? In his last book, Dr. Shelton closed with an appeal for more missionary recruits, saying, "Come on, young men," and when the news of his death reached the home-land there were many who offered to follow. Do we mean these words we sometimes sing?

If by a small, still voice he calls
To paths which I do not know,
I'll answer, "Oh, Lord, with my hand in thine,
"I'll go where thou would'st I should go."

Our Captain is at the Helm.

The word "Captain" suggests the ocean liner. The chief responsibility of the whole liner, freight, seamen, stewards and passengers, rests with the captain. He makes time among all of his duties to inspect the ship periodically, and to see that all are cared for and contented. And in the time of storm he takes his place at the helm, and, if need be, does not leave it till the storm is over. How like this is to the work of Jesus, our Captain. He knows all about us. He has time to consider our smallest needs, and yet, if we commit our way to him, he takes full responsibility. He may place some duties upon us, as the skipper allocates tasks to the crew, but the final authority rests with the captain. So, if the worker does his duty, he has no need for anxiety. Is not that what Jesus teaches us? We must

be faithful in every matter, however small, but no amount of anxious thought or worry will avail. And in the storms of life we can say with Job, "He knoweth the way I take." The Psalmist gives us a wonderful picture of the tempest-tossed sinners, who are at their wits' ends. "Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses . . . So he bringeth them to their desired haven" (Psa. 107). How this portrays the work of our Saviour! He has fitted himself to pilot us over the storms of life. How true it is of him we sing—

A Pilot who knoweth the dangers at hand,
A Pilot who bringeth all vessels to land;
Yes, this is the Pilot, the Pilot we need,
And He is a Pilot indeed.
Is He yours?
Is this Saviour, who loves you, yours?

Our Captain Controls Us.

Modern conditions have developed another class of captain, known as "captains of commerce," or "captains of industry." The world's business is controlled by them. They decide and ratify the big vital transaction. Accounts are paid and cheques are signed by their authority. They are the leaders of the commercial world. And when we consider the biggest transaction which the world has ever known, again we see how appropriate is the title of "Captain" for our Lord. He it was who paid the price of our redemption. He it was who ratified the prophetic transaction which God foretold and which enabled Job to say, "I know that my Redeemer liveth." By his own act of sacrifice he paid the price. By his own life's blood he signed the cheque. What a debt we owe to our "Captain of Commerce," seeing that we are not redeemed with corruptible things as silver and gold, but with the precious blood of Christ! Truly we are not our own, we have been bought with a price. Let us therefore glorify God in our bodies and our spirits, which are his, remembering that

Jesus paid it all,
All to him we owe.

Our Captain Directs Us.

A cricket team without a captain becomes a leaderless gang. An army without a leader is a rabble. Israel turned to idolatry when Moses left them for forty days. Each victorious army achieves victory because of the direction which the captain provides. He plans the campaign. He decides the moves. His is the master mind in the game of life, directing each move on the chequered board of experience. So, if in all our ways we acknowledge him, he will direct our paths. Thus life is no mere blind chance. It may be difficult for the players to see the game, but

God moves in a mysterious way
His wonders to perform.

That was why Livingstone went to Africa, instead of to China. That was why Carey went to India; why Shelton died in Tibet; why Paul had to go into Macedonia, why Jesus had to suffer death. That is why Paul could say, "He gave some to

be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers" (Eph. 4: 11). That is why you are passing through your trial just now. That is why your heart's desire is not fulfilled, or your brightest hopes are disappointed. It is not just "Kismet" or fate. It is not a matter of "luck." It is all part of the plan of our Captain who is directing each submissive life, and in whose behalf we have the promise that "all things work together for good to them that love God, who are called according to his purpose" (Rom. 8: 28). Then, when the game is over, when the battle is won, when the victory is achieved, then, some time, we shall understand. For now we know in part, but then shall we know fully, even as we are fully known.

The Old Testament tells us that when Israel wanted a king, God chose Saul. He was anointed by Samuel, who said, "The Lord hath anointed thee to be *captain*" (1 Sam. 10: 1). May we not likewise speak of Jesus as our anointed captain? May we not identify him with that divine Man whom Joshua worshipped as "The Captain of the Host of the Lord" (Joshua 5: 14)?

"Impossible," said Napoleon, "is the adjective of fools." In his case it was the adjective of an autocrat. It might be more exact to say that a fool does not know when a thing is or is not impossible. He is a man who deals mostly in negatives, giving up before he begins, and failing to see an opportunity when it is offered, whereas the wise man fairly well estimates the limits of the possible, and never stops this side of what may be done. Not all things are practicable, and many things are there which are not worth doing at all. Discrimination, then, in one's plans and purposes is necessary in order to employ time and energies without wasting them.

It is only fair to say, however, that the impossible is a relative matter, and the prospects of doing a difficult deed should always be estimated in terms of the environment which surrounds the adventurer. It is nothing nowadays for a torpedo-boat destroyer to dash across the Atlantic from England to the West Indies, but it seemed to the men of Christopher Columbus' day next to impossible for him to cross that dragon-infested Western Ocean. As history advances, the same amount of daring goes farther because of the added appliances which by science and invention are put at the service of men.

Ideas progress, too, and various superstitions and mistakes are outgrown as the light of truth breaks more widely through the benighted or belated regions of the earth. So the trammels of ignorance or

We believe in the eternity of Christ, and is it too much to believe that even thus early in human history Jesus was exerting divine leadership over God's people?

But our captain, we are told, was made perfect through suffering ere he became our King. This thought need not be dwelt upon, for we know how wonderfully, how sadly, it is true. Yet in the Old Testament there is an interesting parallel in the life of David, ere he became king. He was hunted, hated, exiled. Suffering for no crime but for his faithfulness. Then God used him to be the means of salvation to many, for we are told that all the distressed, troubled ones, all who were in debt, all came to him, and "he became a captain over them" (1 Sam. 22: 2). Thus was he fitted for kingship, "made perfect through suffering" and became "the captain of salvation." We, too, can go to David's greater Son, and take all our troubles, needs, distresses, knowing that he will lead us through the conflict, he will pilot us through the storm, he will direct us every moment.

Plainly, then, his footsteps tracing,
Follow him without delay;
Gladly his command embracing,
Lo! your Captain leads the way.

Doing the Impossible.

the dissuasions of fear cease in time to deter from the essaying of great enterprises as the mind of man rises to fulfil its God-given task to subdue the earth. By studying the laws of "nature," which are the laws of God, men find the limits of the "impossible" to shrink, as with more and more insight and success they adjust adequate means to highly important ends. It becomes hazardous, then, to say that this or that thing cannot be done. What we mean is that it has not been done yet.

There are things, of course, which are intrinsically impossible—as to be happy while leading an utterly selfish life, or to attain great knowledge without paying the price in hard, concentrated work for years. But most of us are far too modest in our programmes, grubbing in dark places like moles instead of building high aeries among the mountains. It would be well, then, for each one of us to look over the ground of his own circumstances and, with due regard to his resources and peculiar aptitudes, to resolve to convert more of the "impossible" into possible situations, remembering that a thing dared is half done, and that it is better to fail after having tried than never to have tried at all.—From "Zion's Herald."

On with toil of heart and knees and hands,
Through the long gorge to the far light has won
His path upward and prevailed.
Shall find the toppling crags of Duty scaled
Are close upon the shining table-lands
To which our God himself is Moon and Sun."
—Alfred Tennyson

The Alleged Bankruptcy of Rationalism.

While it is no part of the aim of the "Australian Christian" to furnish opportunity for rationalistic advertisement or propaganda, however desirable that might be to some of our opponents, we have granted Mr. Langley's request for space for a two-column reply to Mr. Scambler. As previously announced, a short rejoinder by Mr. Scambler will close the series of articles on Rationalism.—[Ed.]

Why does Mr. Scambler come to me and ask me to discuss "The Bankruptcy of Rationalism" and when I accept and offer to meet him at any time and any place, drop his challenge and present his case where I can make no full reply?

I have offered him full use of our platform and the pages of our paper from which to present any evidence for religion. Why then does he write: "Men of limited culture and strong prejudice become determined protagonists of unbelief"?

Why does he allege "child-like simplicity" concerning those who attend my lectures?

If Rationalism were bankrupt, ministers would prefer open discussion and would not employ the weapon of calumny.

Rationalism bankrupt! Why then do the larger churches of Victoria cry "The Alarming growth of Rationalism"?

Rationalism is triumphant. Surely every one knows that it has invaded even the realm of Christian scholarship. Many ministers no longer believe in the Virgin Birth, in the Physical Resurrection, and miracles. They dismiss the Old Testament God as a tribal god of the Jews.

At a recent conference of modern churchmen it was stated: "As for the Agnostic attitude towards religious truths, the Modernist, like his Broad Church predecessor, would be inclined to base the distrust of theological dogmatism displayed by the School of Huxley." "The Modernist to-day stands midway between the positions of the medieval dogmatist and the Victorian Agnostic."

At another conference of modern clergymen held last year, this pathetic prayer was offered:—

"O God of all Truth . . . The times are difficult for us, because a flood of knowledge has turned in on all sides, and many of the old landmarks are submerged, which we must surely believe, and which we cannot surrender, are entangled with things which we cannot believe, and which we know we should surrender."

Such is the confusion caused by the invasion of Rationalism!

But what of Mr. Scambler's articles. No. 1 alleges "Rationalism is bankrupt in that it cannot meet the needs of the heart." Does not such a statement ignore the facts? The decline in church-going, admitted by all religious bodies, surely testifies that it is religion which fails to meet the needs of the heart. Otherwise, why is it that men and women in increasing numbers are turning from religion? The drift is from religion to Rationalism.

In the matter of peace of mind and interest in life, Rationalists do not fall below the highest religious standards. Whereas a reminder of the sad cases of religious mania so common in our asylums ought to have a chastening effect on any one who wishes to boast of the consoling power of religion. Moreover, the tendency of modernist Christians is to find religious satisfaction in human avenues. In regard to an after life, they say "a fundamental confidence" must be combined with a "chastened reticence." They now interpret the "Gospel's evangel" as an appeal to "all that is manly in manhood" (i.e., pure Rationalism.—J.S.L.). For sacraments they urge life, music, poetry, love of beauty. "To a mother" they say "her children are true sacraments," "and love has always been a sacrament."

Thus the philosophy of Rationalism is actually being adopted in Christian circles in order to meet the demands of the Christian heart. It is

a sorry thing when a citizen cannot find satisfaction in humanity.

In paper No. 2, Mr. Scambler introduces Paley's famous argument about the watch. Is he unaware of the fact that this argument has now been rejected by practically every Christian apologist of note? I am surprised that he fails to realise that evolution has made this ancient argument untenable. "Paley's simile of a watch is no longer applicable to such a world as this" says Fiske. "The age of Paley and of the Bridge-water Treatises is past," says Sorley. I can add dozens of other opinions if desired. The important fact is that in order to affirm the bankruptcy of Rationalism, Mr. Scambler has introduced a theistic argument that is now bankrupt in circles of Christian scholarship.

In paper No. 3, Mr. Scambler argues that I have to submit to the fact of Christ, because I date my letter 1927. If this be so, then Mr. Scambler submits to the fact of the old Roman god every time he dates a letter "January," and to the fact of the god Woden every time he dates a letter "Wednesday." At the Empire Theatre Mr. Scambler introduced the same argument, and I informed him that the Christian era of dating was not introduced until the fifth century. How, then, did the dating prove anything more than the belief of the fifth century? Moreover, every scholar to-day admitted that the date selected is incorrect. Mr. Scambler, though he has the opportunity, makes no reply. But he now repeats his argument in his articles, and adds, "To most of us it seems as if 500 years was long enough for the name of Christ to be forgotten." Not so at all! A moment's thought will bring to mind many instances of other gods and Saviours in whom belief has been placed for very much longer than 500 years. Consequently Mr. Scambler's argument breaks down.

Then in regard to Christmas. I am not clear as to what he means by "to stubbornly deny the fact of Christmas." Early Christianity presented various dates in various months for the birthday of Jesus. Obviously the confusion proves that they knew of no actual date. December 25th was the old pagan festival day. At the end of the fourth century Christianity adopted this day as the birthday of the Jesus whose actual birthday they did not know. An early Christian writer tells us the reason for the selection. It was the custom of the heathen to celebrate on the 25th of December the birthday of the Sun. In these ceremonies the Christians took part. The doctors of the church therefore took counsel and resolved that the birth of Christ should be solemnised on that day. The pagan nature of the day still predominates in our Christmas. Benevolence, the giving of gifts, feasting, yule logs, decorations, coins in puddings, kissing under the mistletoe, have been proved to be pagan survivals.

In paper No. 4, Mr. Scambler, I think, does scant justice either to Rationalism or to Cotter Morison.

It is false to say that Rationalism has no basis for character. I invite the man who has made the statement to meet me in open discussion on the subject. Mr. Scambler says, "We know moral freedom is a reality." Here again he attempts to claim the bankruptcy of Rationalism by advancing an argument which is deemed bankrupt in the circles of Christian scholarship.

He takes his stand on another position which Evolution has made untenable. "If mankind have been slowly developed out of ape-like ancestors, then what is called sin consists of nothing but the tendencies which they have inherited from those ancestors," said a speaker at a recent conference of modern churchmen. Our character is conditioned by heredity and environment. Would Mr. Scambler advise a child of his to marry into a family in which insanity or feeble-mindedness was traceable? Would he consent to

a child of his playing with children addicted to lying, bad language, and stealing? Why not, if moral freedom is a reality?

We now know that in certain cases physical disorder means moral delinquency. Law governs the formation of character as much as it does the movements of the stars.

Only by chance did I become aware of the articles in the "Australian Christian." I therefore wrote requesting a reply of two columns. I fully expected equal space would be offered me. I am informed that the matter is to be closed by a reply from Mr. Scambler.

I am thankful to the Editor of the "Australian Christian" in that he has granted me space, if not sufficient to fully reply, at least sufficient to point out that the main items instanced as proving the Bankruptcy of Rationalism happen to be those that are so flourishing that they have been at least partially adopted by the foremost of Christian scholars.

So much for the alleged Bankruptcy of Rationalism!

The Rationalism platform and "The Rationalist" is open to any minister for full and equal discussion. If Mr. Scambler has anything more to say about Rationalism I trust that he will say it only where I have an equal right to reply.

Melbourne, Feb. 21, 1928. J. S. Langley

How to Destroy the Bible.

First, get rid of all the copies in all the languages—there are 160,000,000 copies, say, of the Old and New Testaments in one book and in portions of the book—you must have all these piled together into a pyramidal mass and reduced to ashes before you can say you have destroyed the Bible. Then go to the libraries of the world, and when you have selected from every book the passages that contain a reference to the Old and New Testaments, you must eliminate from every book all such passages; and until you have so treated every book of poetry and prose, excising all ideas of grandeur and purity and tenderness and beauty, for the knowledge and power of which the poets and prose writers were indebted to the Bible; until you have taken all this from between the bindings and turned them to ashes, leaving the emasculated fragments behind; not until then have you destroyed the Bible. Have you done it then? Once more. Go to all the courts of law, and having sought out the pandects and codes, you must master every principle of law and study what it may have derived from the Old and New Testaments, and have all such passages removed from the codes of jurisprudence. You must then go to the galleries of art throughout the world, and you must slash and daub over and obliterate the achievements that the genius of the artist has produced—not until then have you destroyed the Bible. Have you done it then? What next? You must visit every conservatory of music, and not until the world shall stand voiceless as to its masters, not until then have you destroyed the Bible. Then you must erase all Christian names from church registers, for they suggest the Scriptures. Have you done it then? No. There is one thing more you must perform. There is one copy of the Bible still living. It is the cemetery of the Christian. The cemeteries, while they exist, are Bibles, and to suppress the book, to let not a trace of it be discovered, you must pass from gravestone to gravestone, and with mallet and chisel cut out every name that is Biblical, and every inspiring passage of Scripture graven thereon. To destroy the Bible you must also blot from the memory of every Christian its promises and comforts. Not until you have done all this can you destroy the Bible.—Selected.

"Though world on world in myriad myriads roll
Around us, each with different powers,
And other forms of life than ours,
What know we greater than the soul?"

Among Buddha's Sacred Temples.

W. Remfrey Hunt, F.R.G.S.

Buddhism is one of the world's great religions. It has its artistic literature in some sixteen languages. Its devotees live in lands covering one-third of the surface of the globe. Its interesting peoples are of the brown, yellow and black races. Some of the white people of Western lands are being lured to the will-o-the-wisp lights of its temples. Its message is in the rich and poetic language of Sanscrit, Singalese, Pali, Burmese, Siamese, Mongolian, Manchurian, Japanese, Malayan and Thibetan, besides some local and tribal tongues. Its founder was a prince of royal blood. His name was Shak-ya-mouni Gautama Buddha. "Shak-ya" means of a priestly tribe, and "mouni" means sage or holy prince. Buddha was born B.C. 620, and died B.C. 543. This powerful and appealing faith has touched some of the finest aspirations and qualities in compassion and sacrifice. It is an adolescent and elementary system. But its pull on the heart and mind of Asia is tremendous. It has had some two thousand five hundred years of propaganda, and has influenced some eighty generations of men now in the tomb.

How Buddhism Came to China.

Buddhism came to China through a dream. In the Han Dynasty, the Emperor Ming-Ti, A.D. 62, was troubled by a vision of a golden messenger entering the sacred halls of the palace. The wise viziers and courtiers divined that it was a prophecy of the coming Prince who was expected in all the Eastern world. Even Chaldea and Babylonia were on tip-toe of expectation. This led Emperor Ming-Ti to despatch a special commission to India. Like the emissaries of King Edessa, of Greece, who sought to see Jesus, those wise men were in search of the new religion. After several years' absence, this mission returned from India with an image of Buddha. They also brought forty-two chapters or "sutras" of Buddhist scriptures, and a tooth of the royal Buddha. Two Hindus accompanied the mission back to China, by way of Kabul, and Buddhism went East and covered Asia with monasteries. At this same time the apostles of the Christ trailed the cities of the West, and dotted Europe with churches. What might have happened if the commission had gone on to Jerusalem is serious thought.

"But a false faith lingered still, as shades do,
Though the morning stars be out."
"Never Mind About the Gods."

"Never mind about the gods," said Buddha; but the heart and mind of millions in India and China replied: "We cannot help thinking about them." This is the sad, sad secret of heathenism. In their sins and sorrows they have the same need of a Saviour as we have. Its yearning and its pilgrimages indicate there is down in the human heart the longing for a sense of eternal assurance. So when they could not find God, they made golden images and idols, and worshipped the symbol instead. All the deep, burning passion and pain of sacrifice is there. It is as a faint glimmer of light in the gloom. Its very shadows presuppose the existence of a light somewhere. All the hymns, prayers, penances, pilgrimages and incense fumes, with big and sacrificial gifts to these pagan altars, are big with promise. Christian missions have sensed this fact, and led Asia to Christ. The challenge kindles imagination and challenges stewardship. Some three hundred millions of women in the Buddhist world cherish the only hope that in the next rebirth they may be born as men. They crave for light and assurance. All they have is in the system that is now being outlived, out-distanced and outdied. Those waning lights have been hugely deficient in revelation and absolutely bankrupt in commonsense. Buddhism has no social ultimate, and no nation-building power. So it is passing out.

Gilded Heathenism.

Some of the temples are magnificent in design and gorgeous in their wealth. This asset puts a star in the horizon of missions. Already many temples in Anhwei and Shantung have been given over to missions. Our own mission in Chuechow leads the most progressive Christian school in a pagan vacated shrine. Six months in our mission schools means displacement of superstition. Sometimes a boy in a rural school leads the whole clan to inquiry. Our own Koh lum-bo (my splendid comrade of a thousand dangers) was led to Christ as he contrasted the temples with the life of believers in Christ. All his family are now able workers in the Christian church. They lithe as the minimum. So it is that our redeemed Chinese brethren and sisters share the passion and the pain of the love that gives, because it is the love that lives. Their sacrifices would put us to shame; and the greatest of all enigmas to them is that, with all our gilded



W. Remfrey Hunt, F.R.G.S.

stocks, bonds, securities, bonded shares, and "millions in cold storage vaults." we can take the name of Christ, and yet keep imprisoned the gold and the silver that we are entrusted with "only a little while," instead of releasing it to carry out the commission of the Son of God. Surely our gilded heathenism is to be called to the bar.

"Om Ma-Ni Pad-Me Hum!"

Until they are told the redeeming story, millions are muttering and mumbling this prayer. It means: "Hail Jewel in the Lotus Flower." Its mystic meaning is hidden in the secret prayer-thought. It really means: "O my Coming Buddha—my prayer, my prayer!" Its hundreds of thousands of prayer-wheels, its flags on every tree, its beautifully written strips of paper, as written prayers, conspicuously show the degradation of one of the holiest instincts of devotion. They are devoted, but deluded. Shelton cried, in his

falling on the field: "Let us change 'Om Man Pad-Me Hum' into 'Our Father, who art in heaven.' Shall we? While on one of my long missionary journeys in Central China, I met a pilgrim priest. He was clad in the ritual of the Lamas, and counted his rosary and read his breviary, and bowed to earth prostrate every seventh step. His journey was to the sacred mountain of Tai-Shan, some thousand li away over two provinces. At first approach he discarded me. Sympathetically quoting some "sutras" of the Buddhist scriptures, he warned into my comradeship, and we led him to wonder as we told him that the Messiah-Prince-Redeemer had already come. His great scepticism came as he learned that it was two millenniums since the Christ came suddenly to his temple; and he wondered! It was to take him three years and six moons to make good the pilgrimage. He was the mediating thought of atonement for the sins of his clan. My prayers followed the long-long-trail as he trekked the crimson, blood-stained roads of a weary and sad seeker after the light and the sense of a divine assurance. Like three elaborate candlesticks, the three religions of China, in Confucianism, Buddhism, and Taoism, are like cold and wonderful chandeliers placed in massive temples; but they have neither light nor heat nor power. They are the spirit of man in his own dim religious consciousness, finished to the finest, but lacking the last touch of God.

Missions, like all other institutions, grow by experience. Missions have had to bridge racial chasms. They have had to recognise the jewel in the quartz. Then, as with a finer temper the missionaries understood the groping, sincere, though clouded mind of Asia, they won its confidence, and led it to God.

Crisis-Hours in History.

Crisis are creative. They mark eras. No history is secular when the divine is in it. No religion is divine that does not touch the human. There are deep and sublime lessons in this thought. Students in the fields of comparative religious science find themselves in the range of theo-poetic rather than theological vision. Here are divergent tracks of Oriental and Occidental erudition. One seems to muse in the climate of other spheres. Max Mueller symbolises the syntheses of other gospels in the parable of twilight, moonlit and dawn revelations. Time and place and circumstances are and ever must be determinative factors.

"God, who at sundry times ——" is an arresting and disturbing phrase; it has retrospect and perspective. Read the third chapter of Ephesians, and the fifth stanza. In the great procession of the centuries it gives successive light on new and whitening horizons. I call you to focus the range, and in it discover the Christ as the centre of the centre. The chart shows the sixth century as a strategic era. In Greece, Pythagoras, the father of ancient philosophy, arose. In China arose Confucius to immortalise a code of ethics. In India arose Shakya Mouni Gautama Buddha to reform Brahmanism. In Judea came the reverses to the religion of Jehovah, and the destruction of Jerusalem. These times were illuminated by the lives and voices of Jeremiah, Zoroaster, Ezekiel, by the work of Cyrus, and the light of the prophets of the exile. It was an era of epoch-marking time.

The chart herein drawn is valuable for reference.

CONFUCIANISM.	BUDDHISM.	TAOISM.
CONFUCIUS, born in China, B.C. 551, died B.C. 478.	BUDDHA, born in India, B.C. 620, died B.C. 543.	LAOTSH, born in China, B.C. 604, disappeared B.C. 524.
Emblem of State Church, DRAGON	Symbol of reverence, IMAGE OF BUDDHA	Emblem of altars, DEMON
Has had 2,400 years of propagation.	Has had 2,500 years of propagation.	2,500 years of propagation.
Has influenced 75 generations of men now in the tomb.	Has influenced 80 generations of men now in the tomb.	Has mesmerised 80 generations of men now in the tomb.
Represents ATHEISM	Represents IDOLATRY	Represents SUPERSTITION.

The Home Circle.

Conducted by J. C. F. PITTMAN

WHAT'S THE USE?

What's the use of feeling grumpy,
What's the use of looking grim?
What if even's shades are falling,
And the light is growing dim:
Just beyond the hill-top yonder
Soon another day shall rise,
And the splendor of the morning
Flood with glory all the skies.

What's the use of feeling bitter,
What's the use of turning sour
Just because some hopes you cherished
Bloomed and withered in an hour?
There are flowers which are immortal—
Buds of promise which shall bloom
When all mortal things have perished,
And are buried in the tomb.

Oh! to grasp the things eternal,
Things which never pass away.
Things which live and last for ever,
When has ended this brief day.
Oh, for faith so strong and mighty,
That the unseen be more real
Than the things we touch and handle,
Faith alone these things reveal.

—Fairelie Thornton.

THE GIRL IN THE CAR.

One hot day in July I was travelling through a mountainous district of Pennsylvania. The car was crowded, and the passengers were beginning to feel tired and cross and were looking forward impatiently to their journey's end.

Two stout, red-faced gentlemen gave uneasy and irritated glances over their magazine leaves towards a poor woman who held a restless, fretful baby in her arms, vainly trying to keep it quiet. Some young women in the rear said something about the folly of bringing crying babies on trains to annoy others. The rest were stolidly indifferent or contemptuously silent.

Just then our train swept into the station of E., and as it pulled up, out of the midst of a merry group of friends who had evidently come to wish her a prosperous journey, a bright-faced girl got on the train. There were two seats vacant, but without a moment's hesitation the young girl came and sat by the poor woman with the troublesome baby.

It was wonderful how the advent of this girl had changed in a moment the whole atmosphere of the car. Her happy face was like a ray of sunshine, as she gave a bright glance around, and then turned and held out her hands to the baby. For a moment its round, wondering eyes looked questioningly into the new face, then, with a radiant smile, it reached out its little arms to her in perfect confidence. She took it from its bewildered mother, and gathered it with a happy little laugh into her arms.

All through the next two hours' ride, while the dust flew and the heat was stifling, Little Miss. Cheerful, as I mentally named her, and the baby had an uproariously good time. It was astonishing how interesting that "cross" baby had become, and what attractions it developed under its nurse's skilful handling. Even the grim conductor, who had eyed the forlorn mother and restless child sourly, now looked on the merry little group.

The poor tired little mother laid her worn face back on the cushion and was soon calmly asleep, confident that her little one was in good hands. When at her journey's end, she woke up with a rested, happy look, she said to her kind young friend, "You don't know how much good your

kindness has done me. I have been travelling three days, and have had no sleep for two nights. God bless you, dear!" And she passed out into the crowd with a smiling face, while her baby waved its tiny hand to the dear young girl.

We all felt ashamed of ourselves, and had a lesson in unselfishness which will not soon be forgotten by at least one of those who were travelling that sultry day.

I learned afterwards that our bright fellow-traveller was the daughter of one of Pennsylvania's richest coal kings, whose home of wealth had not made her selfish, nor made her look down upon those whose lot was hard and uninteresting. Besides, I learned, too, that she is a follower of him who said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."—"The Classmate."

TAKE IT BACK.

Have you borrowed a book, a hammer, a rake.
A pinch of tea, a potato sack,
And forgotten the loan, or thought it your own?
Then, this is the day to take it back.

It's much like stealing to keep it too long;
The owner may need it, and think, alack!
That is your way to get things without pay;
Then, this is the day to take it back.

If you have said something, and found it untrue,
As to what someone is, or what he may lack;
If you want to grow strong acknowledge the wrong,
For this is the day to take it back.—Selected.

A GOOD STORY.

Mark Guy Pearse, in telling the story of his conversion from the position of the moderate drinker to that of the total abstainer, explained that in his pre-abstaining days one of his reasons for taking wine was "the good of his health." "It is wonderful," he went on to say, "how many things will do you good if you will only think so. There was once an old woman down in Cornwall who was troubled with a cold, and so she betook herself to the chemist's and asked for a box of somebody's bronchial troches. She was supplied with them, and proceeded to count out the thirteence halfpenny in coppers, and by the time she had done the shopman was serving someone else at the other end of the shop—and thus the old woman made a mistake. Instead of her box of bronchial troches she carried off a box containing three tablets of Pears' soap. About six weeks later she returned with the box and the request, "Please, sir, would ye tek these two troches back; ah've managed one of 'em; it was awful had to get doon, but it minded mi cough." "Oh, yes," repeated Mr. Pearse, "lots of things will do you good if you think so."

Counsel (to Irish witness)—"You're a nice sort of fellow, you are."

Irish Witness—"I'd say the same about you, sir, only I'm on my oath."

First Bus Passenger (Irritably)—"Where are your eyes?"

Second Passenger (pleasantly)—"In my head."

First Passenger—"Well, can't you see my feet?"

Second Passenger (more pleasantly)—"No, you have your boots on."

The Family Altar.

— J. C. F. P. —

Monday.

All things are possible unto thee.—Mark 14: 36.
"All things are possible to God,
To Christ, the power of God in man,
To me, when I am all renewed,
When I in Christ am formed again,
And witness, from all sin set free
All things are possible to me."

Reading—Mark 14: 27-50.

Tuesday.

And Peter followed him afar off.—Mark 14: 54.
"By this he evinced two things: 1. Real attachment to his Master. 2. Fear respecting his personal safety. He therefore kept so far off as to be out of danger, and yet so near that he might witness the transactions respecting his Master. Perhaps he expected to be lost and unobserved in the crowd. . . . Many, in this, imitate Peter. They are afraid to follow the Saviour closely. They fear danger, ridicule, or persecution. They follow him, but it is at a great distance; so far that it is difficult to discern that they are in the train, and are his friends at all. Religion requires us to be near to Christ."

Reading—Mark 14: 51-72.

Wednesday.

A tomb which had been hewn out of a rock.—Mark 15: 46.

"Here, where our Lord once laid his head,
Now the grave lies buried."

Reading—Mark 15.

Thursday.

And he said unto them. Go ye into all the world, and preach the gospel to the whole creation.—Mark 16: 15.

"James Gilmour, of Mongolia, wrote on the eve of his first departure for the Far East: 'I go out as a missionary, not that I may follow the dictates of common sense, but that I may obey the command of Christ, "Go ye into all the world and preach." He who said, "preach," said also, "Go ye unto and preach"; and what Christ joined together let not man put asunder.'

Reading—Mark 16.

Friday.

And there appeared unto him an angel of the Lord.—Luke 1: 11.

"Like a beam of light striking through some orifice, they (angels) shine upon Zacharias in the Temple. As the morning light finds the flowers, so they found the mother of Jesus; and their message fell on her, pure as dewdrops on the lily. . . . We could not imagine Christ's history without angelic lore. The sun without clouds of silver and gold, the morning on the fields without dew-diamonds, but not the Saviour without his angels."

Reading—Luke 1: 1-25.

Saturday.

Behold, the handmaid of the Lord.—Luke 1: 38.
"A favorite and often-quoted text with Florence Nightingale. On Christmas Day, 1885, at the age of sixty-five, she wrote: 'To-day let me dedicate this poor old crumbling woman to thee. Behold the handmaid of the Lord. I was thy handmaid as a girl. How have I back-slidden!'"

Reading—Luke 1: 26-56.

Sunday.

The dayspring from on high shall visit us . . . to guide our feet into the way of peace.—Luke 1: 78, 79.

"When to the right or left we stray,
Leave us not comfortless;
But guide our feet into the way
Of everlasting peace."

Reading—Luke 1: 57-80.

Prayer Meeting Topic.

March 7.

BETHESDA.
(John 5: 2.)

F. J. SIVYER, B.A.

Bethesda—"house of mercy": there is music in the sound of that name, and a message in its meaning. The healing of the impotent man is not merely a miracle, but a parable illustrating the paralyzing effects of sin, and Christ's power to deal with the most hopeless cases.

Waiting at the Pool.

That multitude of afflicted people waiting in the rough shelter-sheds for the movement of the waters makes an effective appeal to our imaginations. There is always with us a great army of incurables. It is pathetic to think that in most cases they are eagerly watching for some sign, still expecting to be cured. This hope is both a blessing and a danger. It keeps them from losing heart, but it also leaves them open to unscrupulous "quacks" who are ever ready to make capital out of the unfortunate.

The case of the impotent man was a particularly sad one. For thirty-eight years he had been in the grip of a relentless affliction, and the worst feature of the case was the fact that his suffering was the result of his own sinning. Multitudes of others had been relieved, but he remained bound by chains of his own forging. The waters of the pool failed in his case because there was no hand to help. Then came Jesus, and when other helpers failed, he succeeded.

The Saviour Indeed.

That Jesus should be attracted by such a pitiable sinner only goes to prove the greatness of his love and the wonder of his grace. Without a word of condemnation Jesus sets about helping the poor fellow. His first word seems a strange one: "Wilt thou be made whole?" Evidently it was intended to get the man's attention, and to rally the little hope that remained. Then came the command, "Arise, take up thy bed, and walk." From anyone else such a command would have been cruel mockery. But God does not mock men. All his commandments are gifts. For every task, he supplies the strength, only there must be on our part the response, the willingness to obey. Surely the case before us shows that no man's case is hopeless. If the impotent man bound by such an affliction could respond to the Lord's call and be healed, then there is hope for the most desperate sinner.

The Right to Command.

The sequel to the healing was the criticism by the Pharisees. They had no eyes for the miracle, their one concern was the supposed breaking of the Sabbath. The simple reply of the healed cripple was deeper and more significant than either he or his hearers realised. "He that made me whole, the same said unto me, 'Take up thy bed and walk.'" The Christ who has the power and the goodness to save us, surely has the right to command us. We should find it a joy and a privilege to obey him who bought us at such a price. "He died for all that they that live should henceforth live not unto themselves, but unto him who for their sakes died and rose again."

Warned Off.

Christ's last word to the healed man is one which we all should consider. "Sin no more, lest a worse thing come unto thee." The man had had a wonderful escape, but he must be careful lest falling into former evil ways a worse fate should befall him. The past, because of God's great grace, need not concern us. When God deals with sin, he deals with it thoroughly. But there is every need for us to guard against present temptations, lest we fall again, and the last state become worse than the first. His mercy is infinite, and that is all the more reason why it should not be trifled with.

TOPIC FOR MARCH 14.—TO WHOM SHALL WE GO?—John 6: 68.

Our Young People.

Conducted by Leslie C. McCallum, M.A.

BEING ON TIME.

"On your toes" is an expression frequently used in athletic circles. The idea is also appropriate in Bible School work. The thought of being on time should prevail throughout the entire session of the school. Bear in mind that it is your own toes which are to be considered, and not the toes of others. It is very easy to get on somebody else's toes.

Being on time is a matter of habit. It is also a matter of keeping faith, not only with those who are due to meet us in the school hour, but also with the Master Teacher. It has to do with the building of character on our own part, and on the part of those who look to our example.

The time element in the Bible School programme is a vital feature, and should be guarded all through session. Just plain courtesy should prompt us to lend all co-operation in making the Bible School hour a matter of pride and interest.

Some folks are inclined to follow our Spanish friends in the spirit of "Manana," which means "to-morrow." The idea is never to do to-day what you can put off until to-morrow. Some

"The churches are not facing the setting sun. We are facing the dawn. The sky is bright with promise for those who summon youth to share in the deepest things of Christ and to transmit them to the world."—Dr. John R. Mott.

folks are just naturally late in everything, and it is very hard to teach them a different way, but we can overcome part of this at least by making it the practice of the school to be always on time, making it ever clear that lateness is non-co-operation, that promptness is a virtue that should be found in every disciple of the Master.

If we make it the spirit, the habit, the rule, the never-failing practice of our school to be on time, the on-time atmosphere will eventually prevail.

What does it mean to be on time? To the general superintendent it means at least thirty minutes ahead of time, and to the department superintendent fifteen minutes ahead of time; to the teacher ten minutes ahead of time, and to the pupil at least being in his place when the first strains of the prelude are played. Then it means promptness in going to classes, sufficient length of time for adequate teaching, promptness in return to the general assembly or to the next item on the programme, and it means promptness in eliminating every thing that tends to take up the time of others.

ONLY A BOY.

If you meet any who are fond of asking, "Is it worth troubling over a few children?" show to them the following:—

One Sunday evening after service the church officers requested an interview with the minister. He led the way into the vestry, and after a little hesitation the spokesman of the deputation told their business. They wished the minister to retire. He was old; the congregation would like a younger man. "You see, sir, there has only been one added to the church this year, and he's only a boy."

The old minister, with aching heart, went home that evening. Walking along, he began to feel that perhaps after all his work was done. Clearly

he was wanted no longer. As he mused, he felt a touch on his arm, and looking around, he saw "the boy" who had joined the church that year.

"If you please, sir," he said, "you know I've been converted, and I feel I would like to be a missionary."

The old man's heart was full as he answered, "Anything I can do for you, Robert, I will."

Years passed away. The old minister had gone to his reward, and one day, Exeter Hall, in London, was crowded to the doors by men and women who hung upon the words which fell from the lips of Robert Moffat, no longer "only a boy," but a man who won multitudes of souls for the Saviour.

HAVE YOU A CAMERA?

The editor of the "Australian Christian" is extremely kind to us, and is ever ready to help in making "Our Young People's Page" bright with pictures. However, it is surprising how often we have to go to press without any picture. We feel sure that among the schools of the Commonwealth many interesting happenings are occurring. Perhaps it is a picture of your Bible School, or young people's club. Such pictures will be gladly received and used in these columns. If in securing your picture you would take extra pains to see that it is made as perfectly as possible, with a good background, it would help us materially. Blocks for pictures cost money, and we can only promise to make up those pictures that are well taken. Groups should not be taken in front of open doors, and care should be taken to see that each side of the picture is at an equal distance from the camera. Let us have that interesting picture that you have just taken for insertion in these columns.

YOUNG PEOPLE'S RALLY, CHELTENHAM.

Are the young people of our church clubs spiritually-minded, or are they simply out for fun? A convincing answer was given to such a query at the Hinrichsen-Brooker tent mission, which is being conducted at Cheltenham, Victoria. The biggest and the best night of the mission, so far, and in the opinion of many of the oldest residents, the greatest religious service ever held in Cheltenham, was the Young People's Rally, held in the tent on Thursday evening, February 17. Young people came in motor-cars and motor-vans, and by train from various centres; they came singing through the town, and Cheltenham woke up and took notice, and began to wonder what was happening. More than five hundred attended the meeting, and they sang with such enthusiasm that Bro. Brooker, who led them in their singing, was greatly pleased. Bro. Les. Baker, a member of the State Chapter, read the Scripture lesson, and Miss Murray, from the Malvern-Caulfield P.B.P. Club, sang a solo. Bro. Hinrichsen gave an appropriate address, the influence of which will be felt in many a church and chapter. The attention was perfect. In spite of the discomfort that some suffered through having to use make-shift seats, the meeting was one in which the spirit of worship and reverence was most noticeable. The whole service went to show that the young people of to-day are still deeply interested in spiritual things.—D. Wakeley.

N.S.W. ANNUAL OFFERING.

The annual offering for our N.S.W. Bible School and Young People's Department will be taken up on Lord's day, March 4. Some particulars will be found on p. 138 of this issue.

Foreign Missions.

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

THE SUPREME MOTIVE IN F.M. GIVING.

The supreme motive of Foreign Mission giving is love. A small percentage of giving may be from other motives, but most of the money we receive is "love's offering." Love of the noble band of missionaries, love of the heathen in their spiritual and material needs, but above all, love of Jesus Christ who made his "love offering" on Calvary.

This love motive is of divine origin and authority, for God "so loved that he gave."

This kind of giving is like mercy "twice blest," it blesses him who gives and those who receive.

Money given without love can partially bless those who receive, but the giver loses his love dividend. And the receiver loses the fellowship that comes with the offering of love.

MONEY TALKS—WHAT LANGUAGE?

We say, "Money talks." This is true, but in what language? Ghandi, India's great people's tribune, addressing a group of missionaries at Marbleswar, in speaking of the difficulties of acquiring his Indian language, said, "There is one language all missionaries can learn and all India can understand—that is the language of love."

The offering of the woman who had sinned was accepted because she "loved much," and the fragrance of Mary's ointment was to come to us down the corridors of the ages because it was love's extravagance.

When love opens the purse it means more to our Foreign Missionary work than any of the many schemes of raising money.

F. M. WORDEN.

Recently Bro. F. M. Worden went to be with the Saviour he so devotedly loved and so faithfully served.

Bro. Worden was a man full of the Holy Spirit and of faith. He was a "Christian gentleman" in the highest and truest sense of the word. The Federal Secretary, in common with all who knew Bro. Worden, greatly mourns his loss. He served South Australia as State Foreign Mission Treasurer with faithfulness and love. He loved the Saviour, the missionaries, and his fellowmen. He gave liberally of his money and time and energy to the Foreign Mission cause. It was a pleasure and an honor to be his co-worker. His place will be hard to fill. It was a joy to him to serve in the Foreign Missionary army. His fellow-soldiers will greatly miss his kindly and helpful comradeship. Our Foreign Missionary ranks have been broken, but those who are left will feel an added stimulus in the battle when they think of their fallen comrade, Francis M. Worden.

A MISSIONARY LENT.

Bishop A. N. Thomas, of South Australia, took for his Lenten text Mark 16: 15, "Preach the gospel to every creature." He said, "In making this a missionary Lent, the object was to appeal especially to those who do not know or care about missions. It was as though they said, 'You are Christians, you are church people; we want your help, and believe that, if you know, you will help.' The whole outlook and methods and policy of the church have changed in regard to missions, and we want you to consider the whole question afresh." After dealing with various stock objections which were made to missions, the Bishop gave three reasons why they should help. (1) On the lowest ground, it was their interest. The millions of the black, yellow and brown peoples were claiming power, and

it was far-sighted patriotism; it was their interest to make them Christian. (2) It was their duty to obey Christ's command to preach the gospel to every creature, and to carry out his declared wish. (3) It was their privilege and joy to share their joy with others. Coming to practical suggestions, he told of the corner in most churches during the war where they had a picture of the supreme sacrifice, a list of their men at the front, and a desk where they knelt to pray for them. Similarly he suggested that they might have their missionary corner with a map of the world, a list of missionaries and some missionary pictures. Finally, he urged that they should all try to be in some measure missionaries themselves. The strength of Islam lay in the fact that all Moslems were missionaries and active propagandists of their faith. If Christians were as zealous the world would be a different place. There was every reason for such zeal, for there was a great hopefulness to-day about the missionary outlook. David Livingstone's sister once said, "I remember my father and David talking over the prospects of Christian missions. They agreed that the time would come when rich men and great men would think it an honor to support whole stations of missionaries, instead of spending their money on hounds and horses." By their earnestness and God's help Livingstone's dreams might yet come true.

THE NEW CHURCH IN CHINA.

To most people the natural news from China is that of war between north and south, but recently news has been received of the birth of a united church in China. On October 1, 1927, 120 years after Morrison came to China, in St. Mary's Hall, Shanghai, was formed a United Church of Christ in China, full of hope and rich in promise.

Eighty-seven commissioners came from the furthest point of the Chinese Republic and from the worst handit-ridden districts. There are one hundred and twenty thousand communicants in this new nation-wide church, comprising nearly one-third of the Protestant communicants in China, the fruitage of sixteen missionary societies. In the assembly there were women commissioners. The missionary was also present. Twenty-one out of the eighty-seven for the new Church of Christ in China are keenly desirous to maintain the full quota of missionaries, and want those who have withdrawn to return as soon as possible to work within the Chinese church and under its authority, on a basis of complete equality with Chinese leaders. Dr. A. Kepler was unanimously appointed general secretary, with a Chinaman as associate secretary. Dr. Cheng Ching Yi was elected the first Moderator of the new church. The concern of the Chinese church is to evidence loyalty to Jesus, the living out of Christ's way of life, and make China Christian. Churches are going to be registered as soon as there is a stable government, by which fact the Chinese church will thus obtain a legal status. Just at a time when some in the West have been saying missionary work in China had become a "debacle," we see the Chinese church uniting and girding herself for her future task. No wonder Dr. Kepler says there is no need to be downhearted about either the future of China or the Christian enterprise in China.

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.

COMING EVENTS.

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

MARCH 11 and 12.—North Melbourne Harvest Thanksgiving services and Sale of Gifts. All welcome.

MARCH 14.—Special Evangelistic Services, Church of Christ, Bell-st., Coburg, near railway line. Commencing Sunday, March 4. Evangelist, Mr. L. R. H. Beaumont; song-leader, Mr. G. A. Harvey. Meetings held on Sunday and Wednesday evenings. Sunday services commence with song service at 6.45. Wednesday services commence with song service at 7.45. All heartily welcomed.

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.

MARCH 23 and 24.—Shop at Collingwood. Sale of work, Mar. 23, at 7.45, and Saturday, 24th, 3 and 8 p.m.

IN MEMORIAM.

GALLANDER.—In loving memory of my dear husband and father, who passed peacefully away on March 3, 1911.

God has him in his safe keeping,
Just on the other side;
He waits for us there, vain is weeping,
In peace he now abides.

One by one they fall around us,
Loving hearts whose race is run,
Thus our cherished circle narrows,
Going when their work is done.
—Inserted by his loving wife and family,
Christina Gallander.

MORFFEW.—In loving remembrance of Mrs. Morffew, who fell asleep at her home, Tyler-st., Preston, on Feb. 21. Dear friend of Mrs. Payne and May. At rest.

THANKS.

Mrs. Quenault, mother and sisters wish to thank their many kind friends for their kind sympathy in the death of their father. 61 Holyrood-st., Hampton.

WANTED.

Young man wants work. Used to dairy farming, horses, implements, oil engines, motors and tractors. Go anywhere, do anything.—Frank Dickens, 48 Littlewood-st., Hampton, S.7. Phone: X 7226.

Buffalo at Easter.—"Advertiser," 3 Creswick-st., Glen Iris, S.E.6, is planning a trip to Buffalo over Easter, early Thursday morning to Tuesday evening—6 days—and would like to hear from couple willing to share car expenses and back seat.

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.

FOR SALE.

W.B. House, 5 rooms, S.O., Hall, Garden, Lawns, all conv., handy to Church, School, Shops; about £250. First instance ring Box Hill 849.

Hampton, two minutes beach, four minutes train, 52 ft. frontage, D.F. W.B. Villa, tiled roof, 6 rooms and bathroom, bathing box and garage, E.L., gas fires, porcelain bath and heater, solid wireless masts, telephone. Quick sale, price, £1,275. Owner leaving district. Enquiries to "Seaside," care Austral.

Plant Passion Fruit plants, 3/- doz., £1 100. Other fruit trees, berry plants, hedges, roses in May and June.

A. NIGHTINGALE, Nurseryman, Emerald, Vic.

Here and There.

Bro. A. E. Hingworth, who recently closed his labors at Sydney, will commence his ministry at Northcote, Vic., next Lord's day.

The following telegram reached us on Monday from Northam, W.A.:—"Good meeting 26th; five confessions, two baptisms.—Smith."

Bro. R. G. Cameron has accepted an engagement with the church at Boort, Vic., commencing in May. Meanwhile he is helping the church at Pyramid Hill.

An announcement has appeared in the public press that Mr. Joseph Plummer has received an appointment as superintendent and secretary of Melbourne City Mission.

H. M. Clipstone has resigned his work as preacher of the church at Castlemaine, Vic., after nearly fourteen years of service, and will be open for engagement in May.

We regret to learn that Sister Mrs. H. Watson, our missionary from India, has suffered bereavement through the death of her aged mother, who passed away at Rosanna, Vic., at the age of 83 years.

Bro. and Sister Harding, of York, S.A., Bro. Higgins, of Preston, Vic., and Bro. G. D. Verco, of Ashburton, N.Z., were visitors at Enmore, N.S.W., last Sunday. There were good meetings all day. Bro. Paternoster preaching.

The Victorian annual public demonstration of the British and Foreign Bible Society will be held on Tuesday, Mar. 6, in the Collins-st. Independent Church, Melbourne, at 7.45 p.m. All are welcome. For particulars see advertisement in this issue.

J. C. F. Pittman is closing his work at Northcote, Vic., and gave farewell addresses on Sunday. It is his intention to make a lecturing tour in the interests of his correspondence courses. On our behalf he will present the claims of the "Australian Christian."

The successful termination of Hinkler's wonderful flight from England to Australia has eclipsed all recent news in interest. It is impossible not to admire the courage, skill and endurance of the intrepid aviator. Every Australian will rejoice at the success of the great achievement.

The secretary of the Victorian Department of Social Service, Bro. W. Clay, will attend the Western District Conference of Churches of Christ from March 9 to 14 inclusive, and in consequence the office will be closed over that period. Correspondence will be attended to by the president, Bro. C. R. Burdeu.

Kaniva conference meetings are to be held on Mar. 11 to 14. Bro. Clay and Cornelius are expected to be visiting speakers. A young people's club is now being organised, meetings to be held in the manse. The members have secured a car for the use of Bro. Methven. There was an inspiring meeting on Feb. 19. Interest is well maintained.

At Cheltenham, Vic., the Hinrichsen-Brooker mission services are drawing large crowds to hear the addresses of Bro. Hinrichsen, and the singing and leading of Bro. Brooker. A visit from the students of the College of the Bible, who assisted at the meeting, was enjoyed. The tent mission is proving a blessing to the members of the church in many ways. To date there have been 39 decisions for Christ.

The church at Swanston-st., Melbourne, had splendid meetings last Lord's day, and great farewell messages from Dr. Brandt. The services were very fine throughout the day. At the morning meeting Bro. and Sister P. A. Dickson and Bro. Fred. Lee were welcomed back into membership with the church. Dr. Brandt spoke very kindly of his stay in Melbourne, and wished the churches and brethren all success in their future work.

At Dandenong, Vic., 58 broke bread on Sunday. Bro. Tresize gave a good address on "The Providence of God." The Sunday School is growing; 70 children present. They are practising for anniversary.

Victorian church secretaries are asked to send names of sister delegates to Women's Conference direct to State Secretary, Miss Rometch, 13 Florence-ave., Kew, as early as possible. Delegates are reminded to collect the one penny per sister member, and forward to State Treasurer, Miss Huntsman, 51 Stanhope-st., Malvern. Will country sisters please take notice?

The work on the Manning River, N.S.W., prospers. During the past three months twenty-two have been added by faith and baptism. This includes Taree and Wingham churches. Bro. Henry Edwards takes principal preaching appointments. He is well supported by Bro. P. G. and E. J. Saxby, W. G. Hopper, G. Lee and others. The help received from visiting Sydney preachers is appreciated. The family is a happy one, and the future is bright.

At Fairfield, Vic., attendances both morning and evening continue to be good. The church has enjoyed exhortations from Bro. S. North-east and Dr. Hinrichsen. Bro. Fitzgerald continues to preach faithfully and well. On Feb. 19 a young lady made the good confession. The annual Junior Endeavor anniversary, held on Feb. 26, was a great success. The juniors have done excellent work during the year. Mrs. Twose, of Burnley, has consented to take charge of the kindergarten department.

Mr. W. H. Hall, Hon. Secretary of Preachers' Provident Fund Committee, 107 Pitt-st., Sydney, writes:—"At a meeting of the members of above committee last Friday, the usual subsidy of 8/- in the £1 was decided upon to all those preachers who contributed to the Endowment Fund during the year 1927. It was also decided to add interest on all Endowment Fund accounts for the same year at the rate of 3½ per cent. per annum on all contributions plus interest, and on all subsidies plus interest. Contributors are asked kindly to forward pass-books towards end of April to enable entries to be made in same."

At Geelong, Vic., copies of an outline of the morning sermon—a study of 2 Cor., chaps. 8 and 9, entitled "Christian Stewardship," preached by Bro. Stuart Stevens—were distributed to worshippers prior to the service last Lord's day. The first of the favorite hymns were sung at the gospel session, Bro. Stevens basing his message upon the words of the chief favorite, "Nearer, my God, to Thee." The service was in memoriam to the late Bro. J. Tingate. Since the inception of Bro. Stevens' work 255 additions to the membership have been recorded. Bro. J. Pultand, who for some time has been seriously indisposed, is recovering slowly.

Bro. R. Greenhalgh writes from Grafton, N.S.W., under date Feb. 22:—"The flood has necessitated the closing of the tent mission here. The site of the tent has still some feet of water on it at the time of writing. Attendances had been growing, and new faces were seen almost every night. Sunday, 12th, was the last Sunday meeting, when there were over 60 to hear about 'Bible Baptism.' There were eight confessions in all, two having previously been baptised and six others are to be baptised as soon as possible, two of whom have not yet made the good confession but desire baptism. The usual services are being continued in the Protestant Hall. The Bible School numbers 30, and is now divided into four classes. Bro. E. Walker has been transferred to Murwillumbah-Bangalow District. The church is very sorry to lose him."

The British "Christian Advocate" of Jan. 13 records the death of Mr. Charles Green, brother of

the late M. Wood Green, one of our well-known Australian preachers. We cull the following from the "Advocate":—"Manchester church has suffered a great loss. On Tuesday, January 3, our beloved senior elder, Mr. Charles Green, passed away peacefully in his 78th year. He has been so intimately associated with every branch of the work carried on by the church that his call to higher service leaves a gap in the ranks that will long be felt. He was immersed 62 years ago, and at once gave himself to service with the thoroughness and faithfulness that marked the whole of his life. For more than 50 years he was the Superintendent of the Sunday School, and for a large part of that time morning and afternoon found him regularly at his desk. He was a devoted worker in the cause of total abstinence. Our own Band of Hope enjoyed his presidency until but a year ago, and the Lancashire and Cheshire Band of Hope Union found in him a good worker and supporter. The church called him to the eldership 33 years ago, and through all those years he has been a faithful pastor of the flock. He won success in his business career by his hard work, his faithfulness, his careful attention to details. One who has known him for fifty-five years testifies that business was never made an excuse for non-attendance at the Lord's table. The churches in the district were always sure of his presence and practical sympathy in efforts they made to extend their work. In earlier years he served them in preaching, and he has given much help to local church and school committees. The Christian Chapel Building Committee received his support. He served on the G.E.C. as a district representative. He was a member of the G.S.S.C., and for some years acted as treasurer. No project of recent years was so dear to his heart as the establishment of Overdale College. The spread of the gospel in Australia was often a theme of Mr. Green, and his interest in the young people and his longing for evangelisation prompted him to a sympathetic interest in the college.

ADDRESSES.

V. R. Griffin.—C/o West Side Christian Church, San Francisco, California, U.S.A.
G. P. Hughes (preacher Cottonville church, S.A.)—Angas-rd., Lower Mitcham. Tel. Sturt 966.

CHURCH EXTENSION COMMITTEE.

Churches of Christ in Victoria.

WILL CHURCHES KINDLY NOTE?

Annual Offering will be taken on Sunday, March 4. All are asked to help this great enterprise. Envelopes for distribution are being sent to secretaries this week.

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

BRITISH AND FOREIGN BIBLE SOCIETY. THE ANNUAL PUBLIC DEMONSTRATION

will be held in the

Collins-st. Independent Church, Melbourne,
on

Tuesday, March 6, at 7.45 p.m.

The Chair will be taken by The Moderator of the Presbyterian Church, Mr. David Millar.

Speakers:

Dr. G. A. Chambers, M.A., B.Ec. (Anglican Bishop of Central Tanganyika),

and

Mr. Geo. Shinkfield, B.A., of Samoa.

Musical Items by The Meister Singers (Male Quartette).

Accompaniste, Mrs. Ernest J. Sage.

Doors open 7 p.m.

Admission Free.

Collection in Aid of the Society's World-wide Work.

YOTSUYA MISSION, JAPAN.

From the 27th annual report of the Yotsuya Mission, begun and carried on by W. D. Cunningham, we cull the following:—

As usual, we stressed evangelism, and as usual we had a successful year. The reason why many missions are deploring the meagre results of evangelism in Japan (some are reporting less than two baptisms per missionary per year) is that so many are giving themselves largely or wholly to "social service." A few converts are being won that way, but the method is strikingly inferior to Christ's plan to "preach the gospel." We had two hundred and thirty-one baptisms, including two lepers, in 1927—one or more almost every Sunday in the year. This averages about twenty-five per missionary.

Our missionary force was increased by three new workers. We now have nine missionaries. There is work here for a hundred more. We would like definite support for seven missionaries at 1000 dollars per year each.

Our native staff consists of fifty-six Japanese and ten Koreans. In readjustments made during the year our Japanese staff was reduced by seven, and our Korean staff increased by one. The usual proportion of native workers to missionaries is about two and a half to one. Ours is seven and one-third to one. We have eight churches—an increase of one during the year. Each of the seven churches has a substantial and adequate chapel. One more parsonage is much needed. Funds for a chapel for Eighth Church are being raised by the members themselves. The mission gave them 250 dollars toward the fund. The church has been self-supporting from the first, and desires to continue so. We encourage the idea. We are rather proud of the fact that this mission has more outstations than all other missions in Tokyo combined—sixty-one. These serve as feeders for the churches and as a field for giving exercise to the church members. Every convert is taught that he should become an evangelist.

There is no good reason why we should not be conducting a hundred Bible schools. We could conduct at least two hundred schools. We have sixty-six schools at present—fifty-six Japanese and ten Korean schools. Of the latter, seven are in Tokyo, two in Yokohama, and one in Seoul.

We have four kindergartens, each one supplied with a good building. These are not rented Japanese buildings, but foreign-style buildings, which we built ourselves for the purpose.

It is rather remarkable how the "Tokyo Christian" continues to hold its own. We published 16,000 copies each month in 1927.

NORTHERN SUBURBS CONFERENCE, SYDNEY.

The annual meeting of the Sydney Northern Suburbs District Conference was held at Chatswood on Feb. 15, after a brief baptismal service, when one sister from Lane Cove was immersed by Bro. Whelan, and another from North Sydney by Bro. Sutton. Bro. W. H. Hall presided, and greetings were offered by church representatives and Bro. P. J. Pond from Bible Schools Department. Bro. Mitchell, from Victoria, was welcomed, and conveyed greetings. Musical items were rendered by Chatswood choir and soloists. Officers elected were: President, W. H. Hall; Vice-President, R. O. Sutton; Secretary, W. J. Modral; Treasurer, R. Benzie; Auditors, C. C. S. Rush and G. Saxby. Stirring addresses were given by Bren. Hagger and Whelan. Statistics showed enrolment at Dec. 31, 612. Additions were: By faith and baptism, 62; baptised believers, 17; letter, 35. Losses: Letter, 33; death, 7; revision, 4. Bible School figures: Teachers, 94; scholars, 561. Treasurer's statement showed a credit balance of £7/15/-. £5 had been voted to North Sydney building fund. Plans are being made for separate training classes at Lane Cove and North Sydney.—W. J. Modral.

SOUTHERN DISTRICT CONFERENCE, S.A.

The 28th annual conference was held in the Institute Hall, Strathalbyn, on Feb. 14, 1928. The President, Bro. Arnold, of Murray Bridge, presided in a capable, tactful manner. A large gathering, including representatives and members from Milang, Point Sturt, Murray Bridge, Goolwa, Stirling East, Victor Harbor, Strathalbyn and Mt. Compass, entered heartily into the proceedings. There were also present Bro. F. Collins (President of State Conference); H. J. Horsell (Organising Secretary); L. A. Bowes (President of the Northern Conference); Dr. Killmier, from China, and Miss Mann, from North India.

An official welcome was extended to all visitors by the Mayor, Mr. J.W. Elliot, and was responded to by the visitors.

The inspirational address was delivered by Bro. Theo. Edwards, of Glenelg, his subject being "The Triumph of Faith" (Heb. 11: 13).

During the afternoon interesting and encouraging reports were given from the various churches, showing that substantial progress had been made, and that a spirit of optimism prevailed.

Uplifting addresses were given by Bren. Collins, Miss Mann, and Dr. Killmier. The speakers were heartily thanked for their efforts.

The matter of commencing services at Victor Harbour was introduced by Bro. Collins on behalf of the Home Mission Committee, in which he was supported by Bren. Horsell, E. W. Pittman, M. Jacobs, A. W. Pearce, C. E. Verco, and Palmer, also the Mayor of Victor Harbour, Bro. Griffin. It is hoped that the Home Mission Committee will receive sufficient encouragement to undertake work in that important town.

The officers elected for the ensuing year were: President, H. Goldsworthy; Vice-President, W. S. Yelland; Treasurer, W. S. Yelland; Secretary, E. W. Pittman; Committee, Bren. M. Jacobs, W. Shipway, A. W. Pearce, I. Durdin, C. Grundy, and Killmier.

At the evening meeting the speakers, Theo. Edwards and L. A. Bowes, gave acceptable messages, and these were interspersed with musical items by Strathalbyn singers.

Praise is due to the sisters of the Strathalbyn church for their excellent catering arrangements, and a hearty vote of thanks was accorded them.

The Conference will long be remembered as one of the largest and happiest on record.

E. W. Pittman, Mt. Compass, Secretary.

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N.S.W. BIBLE SCHOOL AND Y.P. DEPT.
ANNUAL OFFERING, MARCH 4.

The annual offering for the Bible School and Y.P. Department in New South Wales is set for Sunday, March 4.

Church secretaries have been sent the offering envelopes.

Preachers have been asked to speak of the value of the work among the young people, and to make reference to the annual offering.

The churches have been asked to engage in a 50 days' prayer, preparation and participation, leading up to Rally Day and a record offering, Sunday, March 4.

The schools and young people's organisations are showing great activity. Hundreds of new scholars have been reported this year. Seven new schools have been established, and as many groups are being taught by isolated members in various parts of the State.

Plans are being made for the formation of a Church of Christ C.E. Union for New South Wales.

K.S.P., P.B.P., and other Y.P. clubs are doing good work.

Training classes, both for teachers and for speakers, are being organised.

New centres are to be opened by the Bible School Department. Whether these proposals are carried out will largely depend upon the answer given by members on Sunday, March 4. A worthy offering from each member in New South Wales is asked for the most promising of all departments of church work—that among the young people.

AN INCIDENT OF PERSONAL EVANGELISM.

Delegates to the Arkansas State Convention, held in Fayetteville recently, were discussing personal evangelism. The chairman had invited volunteer testimonies, when a capable, prosperous-looking man arose from his seat in the back of the audience and walked to the front.

"I want to apologise for taking your time," he began shyly, "but there is an incident of personal evangelism I would like to relate.

"A number of years ago there was a rather worthless young fellow in an Arkansas town. He married a splendid girl of the community, and there were children in the home, but he continued his worthless ways. Each Saturday evening he would leave most of his week's wages in the saloon.

"He was generally regarded as worthless, and was ignored by all the people in the community except one man. This man would go out of his way to apologise with the young fellow, and to try to get him to change his ways. His efforts seemed to have little effect, but he persisted.

"You have the making of a fine man about you," he would say. "I have confidence in you; I know you can make good. I love you. Won't you try to cut out the booze and go straight?"

"He never gave up. He was the only per-

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GEO. E. EMERY, General Manager

son who ever offered the young man encouragement, who ever urged him to try to make good, and his persistence finally won.

"Now, at Thanksgiving and New Year's Day every year, I write a letter of gratitude to that man who put his hand on my shoulder and said: 'My boy, I have confidence in you.'"

The audience was strangely silent as the speaker returned to his seat. He was Omar Throgmorton, member of a prominent insurance firm in Little Rock, Ark., and chairman of the executive committee of the Arkansas State Missionary Society.—American "Christian Standard."

"A REASONABLE RELIGION."

"A 'reasonable religion' was a religion which enabled us to give some account of the whole of experience," said Bishop Gore, reports the "Yorkshire Post," "to find some clue to this strange and bewildering world. They were to be open-minded. They were to welcome the light."

"But it was not easy to welcome the light. It was not easy for a dogmatic theologian to welcome scientific light, but it was difficult for most of us to welcome the light about ourselves. There were very few people who cared to bring their own ugly selves into the light, and that was a very dangerous kind of obscurantism. Science could teach us many things, and let them never go to a theologian to ask what was the truth about science."

"Let them go to the experts about science, but remember that they were not the only experts. That was not the whole of human life. All human movement, all human progress, had faith at the very base of it."

VICTORIAN DEPT. OF SOCIAL SERVICE.

Unemployment.—Sheet metal worker, painters, laborers, watchmen, good reliable men waiting. Domestic wanted for city and country.

Motor Transit.—A church member with own motor truck would like to hear from firms, view to working up regular connection.

Purchase Scheme.—Dockets are now ready and Directories are in the hands of the printer. These will be sent out without delay.

Married Couple.—Six children, one working for one week, father sick for three months since Nov. 4; has worked one week since. A distressing case. Help us to help others.

Secretary, Will H. Clay, 49 Elizabeth-st., Melbourne, C. 1.

SPEND A HOLIDAY AT UPWEY.

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

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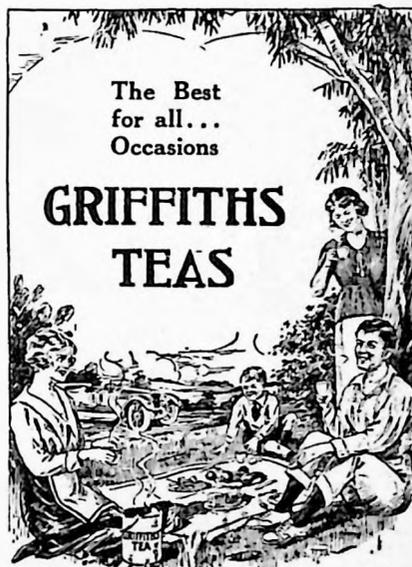
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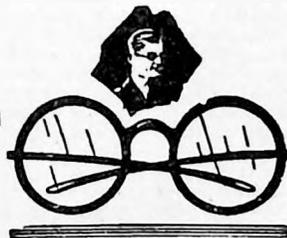
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News of the Churches.

New Zealand.

Northern Union Churches.—For some months the work has been carried on by local brethren. The new evangelist and his wife (Bro. and Sister H. Cave), recently of Mildura, Vic., arrived on January 28. Bro. E. Vickery motored Bro. Cave and his wife from Auckland. On Jan. 29, united services were held at Wellsford and North Albertland. Good meetings were experienced. Bro. Cave's messages were appreciated by all. On Jan. 31 a welcome social was held in honor of the evangelist and his wife. An enjoyable time was spent.

Tasmania.

Sulphur Creek.—The Bible School has been graded with Bro. Warmbrunn's help. Five classes are at work. Five more scholars have been added.

Devonport.—The church received helpful messages from Bren. W. Reynolds and A. Ivory on Feb. 19. The offering for Church Building Extension has been given.

West Ulverstone.—The church gave a farewell social to Sister Mrs. T. Haydon on the eve of her departure for Melbourne. On behalf of the church Mrs. Nightingale presented Mrs. Haydon with a case of stainless cutlery. Three new scholars in Bible School.

South Australia.

Flinders Park.—Good gospel services have been held the past few weeks. Last Lord's day there were two confessions.

Queenstown.—At the morning service on Feb. 26, Bro. W. C. Brooker spoke on "The Charm of Christ." One was received into fellowship. At the evening meeting he spoke on "The Harvest is Past." Band of Hope on Feb. 20 was very well attended.

Norwood.—Good meetings were held on Feb. 26, when 185 met for breaking of bread in the morning and over 20 at night. Bro. David Butler, from Tumby Bay, was at the morning service. The mid-week prayer meeting continues to be well attended, and the Y.P.S.C.E. is encouraging.

Crystal Brook.—Splendid meetings are reported. On Feb. 12, after a powerful address by Bro. Bridgman, a young girl made the good confession. Bro. Wellington rendered a solo. On Feb. 19 Bro. Bridgman again gave an able address, and four young people confessed Christ. All meetings are on the up-grade.

Semaphore.—Very good meetings on Feb. 26. Bro. Beiler addressed the church on "Partnership with God." One was received by faith and obedience, and another (his brother) confessed his Saviour. Four new scholars at Bible School. Bro. Beiler delivered a chart sermon on "The One Baptism" at evening service.

Balaklava.—Meetings were well sustained during the absence of Bro. Manning. The smallest meeting was a very wet Sunday when 60 were present, and the largest service was over 140. The Endeavorers organised a welcome home social to the preacher, which was well attended and greatly appreciated. Good attendances at both services on Sunday.

Gawler.—Harvest festival services were held on Feb. 26. Dr. Killmier delivered interesting addresses to splendid attendances. Bro. H. Dealy had charge of the special singing. On Feb. 22 a public meeting was held to welcome Dr. Killmier. Bro. Oram presided. Bro. Doley for the church, and Bro. Busbridge for the Bible School, spoke words of welcome.

Strathalbyn.—On Feb. 12 the church anniversary was held, when Bro. W. Morrow had charge. Splendid addresses were given. The choir rendered an anthem. On Tuesday the Southern Conference met in the Institute. The

anniversary services were continued in the evening, when fine addresses were delivered by Bro. Theo. Edwards, of Glenelg, and Bro. Bowes, of Kadina.

Cottonville.—A combined party of Endeavorers and members visited the Town Hall on Feb. 22 to hear Dr. J. L. Brandt's lecture on "Christ or the Pope?" Meetings are keeping up in numbers, and a fine spirit prevails. At the conclusion of Bro. Hughes' address last Sunday evening two young lads from the Bible School made the good confession. The Sunday evening prayer meeting prior to the gospel service has improved in attendance considerably. Sister Mrs. Claxton is home after an illness in hospital.

Uuley.—On Sunday morning 203 broke bread. In the evening three young men from the K.S.P. club responded to the invitation of H. R. Taylor to decide for Christ. The previous Sunday evening was devoted to men, when a male choir rendered special items. One young man made the confession, and after the service the newly-appointed officers for the K.S.P. club were installed. Bro. F. Collins (Conference President) spoke to a good congregation in the morning. A literary and debating society has been formed. Bro. W. M. Bartlett was presented with an interleaved Bible by the Endeavorers and friends prior to leaving for the College of the Bible.

York.—Bro. A. C. Killmier concluded his ministry on 19th inst., after five years of service. There were unusually large meetings to hear his farewell addresses. On Monday evening a social was tendered to Bro. and Sister Killmier, when the attendance was again very large. Expressions of appreciation, and good wishes for his work at Murray Bridge, were conveyed by Bren. W. G. Jarvis, A. E. Simons and T. Weeks, on behalf of the church and its auxiliaries, all of which were also represented in the presentation of a D.R. clock and bank notes. On behalf of Dorcas Society, Mrs. S. H. Young presented a framed picture to Mrs. Killmier. Bro. and Sister R. H. Lampshire, who are taking up the work in this field, were heartily welcomed by the secretary on behalf of all activities. Bro. Lampshire commenced his ministry on Feb. 26, and delivered two stirring addresses. The attendance was large, 110 being present at the morning meeting, and 140 at the gospel service.

Western Australia.

Bassendean.—On Feb. 19 Bro. Lang, of Cottesloe, spoke morning and evening, and was much appreciated. On afternoon of Feb. 15 the Ladies' Guild held a farewell party to Mrs. Gale who is leaving for the country. A presentation of a cane chair was made to her.

Maylands.—Harvest festival services were held on Feb. 19. Bro. Wakefield spoke at both services, his gospel subject being "A Basket of Summer Fruit." At a social on 20th the gifts were sold for the benefit of the brethren who had suffered loss through the Kalgoorlie cyclone. Bro. Wilcox has been re-appointed superintendent of the Bible School. The final preparations for the tent mission to open on Mar. 4 have been made.

Perth.—All auxiliaries have set out aims and plans for the year. The Bible School has started a campaign for increase and attendance. The teachers canvassed the neighborhood and obtained many new scholars. The men's class appreciated an inspiring talk to young men from Mr. J. R. Birks, 83 years old, who is still preaching many times a week. On Feb. 16 Bro. Frost conducted the prayer meeting before leaving for Collie-Harvey circuit.

Fremantle.—On Feb. 26 the first anniversary of Bro. Stirling's ministry with the church was celebrated. During the year 41 additions have

been made, including a number who confessed Christ at Palmyra. Morning meetings are encouraging; 130 present on Feb. 12. Evening meetings also are good. The Bible School is engaged in the attendance and increase campaign. The roll at commencement of the campaign was 199, with 171 present. Palmyra with 18 new scholars in two weeks heads the second division. A special series of lessons is being given by the teachers of the older scholars in view of a decision day, and the teachers concerned are attending an instruction class. Dorcas and church aid society has re-commenced activities under presidency of Mrs. Thompson. Junior Christian Endeavor Society is flourishing; 61 present on Feb. 19.

Queensland.

Roma.—On Feb. 12 a young brother was baptized and welcomed into membership. Splendid meetings all day, the night meeting being the largest for some time. Bro. L. R. Pitman preached. Bro. Button, from Mosman, N.S.W., gave a helpful address to the Bible School.

Brisbane.—The annual business meeting of the church was held on Feb. 15. Bro. J. B. Ash presiding. Good reports were received from the evangelist, Bro. Bassard, and from the Bible School superintendent and C.E. Society. The following officers were elected:—Elders: Bren. Elvery and Berlin; deacons: Bren. Clothier, Bonehill, Paratine, Wolf, Potter, Ritchie, Colvin; secretary, Bro. Wendorf; treasurer, Bro. McConnell. The choir held a successful coin evening on Feb. 17.

Maryborough.—On Feb. 12 Bro. Alan Price exhorted. He also spoke at night on "What is Success?" The annual church meeting was held on Feb. 15. Bro. A. J. Payne was re-elected secretary; Bren. Price and A. Bennett were appointed elders, and Bro. W. Dau was added to the list of deacons. During the year all the surplus funds were used in the chapel (£80 organ, £59 on painting, and £7 on a baptistry heater), so that there was no credit balance. The church owes only £187 on the chapel and land, now worth well over £1,000, and £350 on the manse, which is worth £550.

Annerley.—At annual meeting on Feb. 15, encouraging reports were received. The church has made steady progress. An outstanding feature was the work of the Women's Guild. Foreign and Home Mission offerings were records. Officers elected:—Elders: C. Young, W. E. Reeve (secretary), T. Geraghty; deacons: J. Cutler, J. Cowley (treasurer), J. Finger, W. Laing, W. V. Mills (asst. secty.), A. More and R. Smith. Bro. W. Rothery conducted both services very acceptably on Feb. 12, Bro. Young being on holidays. On Feb. 19 Bro. Young addressed large gatherings. At the gospel meeting Bro. C. Adams, of Gardiner, Vic., sang a solo.

Victoria.

Wangaratta.—Splendid attendance at gospel service last Sunday. Bro. Hinrichsen's address was entitled, "The Church Versus the Ballroom." North Melbourne.—On Saturday, Feb. 25, the cricket club held a social, the proceeds going to pay off a debt. There was a good attendance, and the result was very satisfactory.

Glenferrie.—The morning meeting on Feb. 19 was addressed by Bro. H. Swain. Two members were received by transfer. Bro. T. H. Scambler preached at night on "Jesus, the Bread of Life."

Echuca.—Services are well attended. On Feb. 14 the annual business meeting was held. Reports showed splendid progress. On Feb. 25 harvest festival services were held. Local hospital will benefit by a couple of car-loads of goods. Bro. Hilford is doing a good work.

Croydon.—Mr. Leith, of Surrey Hills, conducted all meetings last Sunday. In the morning Mrs. Gracie, of Carnegie, who with others was visiting, presided at the organ. In the evening Mr. Leith preached a fine sermon, and also sang a solo. Two new scholars were added to the S.S. roll.

Doncaster.—A harvest thanksgiving service was held on Sunday, Feb. 25. There was a large display of fruit, vegetables, etc. The choir, led by Bro. A. Tully, rendered a special anthem. Bro. Hargreaves' address to a large audience was on "Harvest and Thanksgiving." The goods were distributed to city hospitals.

Moreland.—Bro. Bartlett, of the College, addressed the church on Feb. 26 in a fine manner. Two sisters were received by faith and obedience. At night a memorial service was held for the late aged Sister Mrs. Laybourne, who passed away on Feb. 10. Bro. Webb's subject was "The Abode of the Righteous Dead."

Thornbury.—Good meetings on Feb. 26. The church enjoyed an excellent address from Bro. T. H. Scambler, of Glenferrie. After the evening service two young men who, the previous Lord's day had confessed their faith, were baptised. The school teachers held an enjoyable picnic at Elwood on Feb. 25. All branches of work are healthy.

Bendigo.—Splendid meetings on Sunday. Many visitors present, including Bro. and Sister A. W. Connor. Bro. Connor at the morning meeting gave a very fine exhortation. At night Bro. Hurren preached to a great attendance of interested folk, and three married ladies made the good confession. Wonderful times of blessing are being experienced.

Brighton.—The women's mission band is again in full swing. Six car-loads, of Phi Betas visited the tent mission at Cheltenham. One has been received by letter. A special series of services is planned for March. Sister Peers, an old Swanston-st. member, but worshipping with Brighton, fell asleep and was laid to rest in the Melbourne Cemetery.

Warrnambool.—Among recent visitors have been Sister Miss M. and Bro. E. Arnold, from Pt. Pirie, S.A. Bro. Arnold exhorted on Feb. 26, and Sister Arnold sang at the gospel service. At 3 p.m. a united service was held in the gardens in connection with the "Ideal City Celebrations," Bro. Fisher conducting the service. On Feb. 23 the Phi Beta Pi initiated two new members.

Dalwyn.—A. E. Forbes, of Brighton, gave a much appreciated address on Sunday, Feb. 26. 180 broke bread for the day. There was a splendid attendance at Sunday School, and 36 out of 37 teachers were present. Jas. E. Thomas preached at night on "The Christ the World Needs." Miss Chandler, junior superintendent, who has been ill, is improving. Mid-week services are well attended.

Kyneton.—Keen interest has been aroused by the messages of Bro. Alf. Hinrichsen during vacation. Bro. H. Saunders exhorted on Feb. 19.

Sunday last marked the commencement of labors with the church of Bro. H. Greenwood of the College. There was a good attendance at night, and after an inspiring address two men made the good confession. Bro. Rutherford has made a gift of a handsome pedestal.

Parkdale.—Following the confession and baptism of a young sister during the week, as a result of the Hinrichsen-Brooker mission at Cheltenham, a young man from the K.S.P. confessed Christ at the close of Bro. Stewart's address on Sunday, Feb. 26. With regret it is reported that Bro. Stewart is leaving the church. He is to be associated with Bro. E. C. Hinrichsen as song-leader, in special mission work in South Australia and Queensland.

South Melbourne.—Good meetings last Sunday. Bro. Waterman being the speaker. The Bible School maintains an attendance of over 220. Bro. Morgan, who has been secretary of the Bible School for many years, has been succeeded by his assistant, Bro. Robt. Ball. Two senior scholars have been elected as assistants. The women's mission band met last week, and much important business was discussed. The J.C.E. Society has an increased membership; a rally is in progress.

Footscray.—Interest in the open-air meetings is growing. Last Friday evening short addresses were given by Bren. Story, Burman,

Thomson and Stitt, and members of the Christian Endeavor assisted in the singing. On Sunday morning three who had obeyed the gospel received the band of welcome. On Sunday evening Bro. Stitt opened the "Jubilee Soul-Saving Campaign," the meeting being the biggest since his arrival. The subject was, "That Christ is the Final Word of God."

Box Hill.—The large congregations in the Recreation hall are keeping up. It is hoped to open the new building about the end of March. Four young people were baptised in Surrey Hills church last Wednesday evening, and were received into fellowship on Sunday. Bro. Hendry, from Blackburn, exhorted on Sunday helpfully. Bro. Allan completed a series of addresses on "The Old-time Gospel" on Sunday evening, and another lad from the Bible School confessed Christ. The choir is doing good work.

Brunswick.—On Feb. 22 the sisters paid a visit to the aged Sister Mrs. S. Nash. Horace Mann has been discharged from Fairfield hospital. At worship on Feb. 26 Bro. Albert Harvey, visiting song-leader, presided. The attendance was the largest for a long time. Bro. McNeilly welcomed in six new members recently immersed. Bro. D. Gibbs exhorted on "Our Security in Christ Jesus." Bro. Andrew McNeilly's gospel topic was "At the Bar of Justice." The meeting was a fine finish to the special evening services for February.

Surrey Hills.—At prayer service on Feb. 22 a large contingent came from Box Hill church, which had requested the use of the baptistry during the completion of the new church building. Bro. J. E. Allan baptised four converts from Box Hill and one from Surrey Hills, and was associated with Bro. Combridge in the helpful devotional meeting which followed. Fine meetings on Sunday last, Bro. Combridge giving the morning exhortation on "The Optimism of Jesus," and Bro. F. T. Carter, M.A., giving an appealing gospel message at night.

Blackburn.—During last few months mornings have shown marked improvement. The church has been greatly strengthened by the time spent by Bro. Mortimer as missionary. Bren. Mortimer and Hendry between them visited most of the homes in Blackburn. Meetings generally during week were fairly well attended, some nights the chapel was about full. Bro. Harvey, of Ivanhoe, capably led the singing. Sister Harvey played the piano, and Sister Sampson gave some beautiful messages in song. One young lady made the good confession and was baptised.

Castlemaine.—On Feb. 12 Bro. Clipstone returned from his holidays, and at the evening service a young boy from the Bible School made the good confession, was baptised, and received into the church the following Sunday. Attendances have been very good lately. On Sunday, Feb. 19, a prohibition drive was held in the town. The Hon. W. L. Finlayson occupied the platform of the chapel, and gave a very stirring address. On Sunday, Feb. 26, Bro. Clipstone commenced a series of addresses on "Home." Bro. Clipstone has tendered his resignation as preacher of the church. It was accepted with deep regret.

Collingwood.—All departments are working favorably. To the regret of all, Bro. G. Hughes has resigned as preacher. His messages and co-operation to extend the kingdom have been inspiring. The aged Sister Mrs. Back has recovered from a serious illness, and was able to be present last Sunday morning. The J.C.E. is carrying on splendid work among the poor and aged; they raised £13 for Dr. Killmier's hospital in China and the Inland Mission respectively during the past twelve months, under the leadership of Bro. Alf. Musgrove. Bro. Chas Bird has accepted a call from the church, and will commence his work on April 1.

Northcote.—Services are well attended. Recently the church enjoyed exhortations of Bren. Robbins and Bell. Bro. Barber has consented to lead the choir. The J.C.E. is having splendid meetings. Last Sunday Bro. J. C. F. Pittman

preached his farewell sermon. During his sojourn at Northcote Bro. Pittman has been a tower of strength to the church. Bro. Barber is capably leading the singing. Bro. C. Bain has resigned from the office of deacon, and Bro. Wettenhall has been appointed to carry out the duties until the end of the year. All auxiliaries are progressing favorably. On Thursday, Feb. 23, the C.E. Society celebrated its first birthday. Mr. H. Kitchen addressed the meeting.

New South Wales.

Lidcombe.—Attendances at all meetings are well sustained lately. On morning of Feb. 26, Bro. H. Lacombe exhorted. Prior to the gospel service, conducted by Bro. C. J. Puffett, a brother was baptised.

Bankstown.—Since the close of Bro. Bennett's ministry, Bren. Franklyn, Coxhead, Roger and Walden have rendered fine service. Bro. Davies was engaged for February, and his messages were enjoyed by all. Bro. Way commences his ministry in April.

Rockdale.—There were splendid meetings all day on Feb. 26. Bro. Lewis, from Marrickville, spoke in the morning. The Bible School is practising for the anniversary. At night Bro. Alcorn gave a fine gospel address on "Three Fools." At the conclusion, there were two confessions.

Chatswood.—The Bible School picnic was a great success. On Feb. 26 Bro. Bennett, from Bankstown, gave a helpful exhortation. At night Bren. Kenneth Murray and Percy Clarke were baptised. Bro. Verec, from New Zealand, preached on "The Motive of the Cross." A young Endeavor girl took her stand for Christ. There was a good attendance. Bro. Reg. Hayward was soloist.

Wagga.—There are good attendances at all meetings. Bro. Fred Sharman, from Preston, Vic., has been a visitor. On Feb. 24 a social evening was held to bid good-bye to Bro. and Sister Blyth on their departure for a visit to England. At the close of Bro. Orford's address on "Evolution or Creation?" Fred Knight, a Bible School scholar, and his mother made the good confession.

Auburn.—On Feb. 11 the church tendered a farewell to Bro. and Sister Aderman, who are leaving for New Zealand on Mar. 2. On behalf of the church, Bro. Arnold presented a cheque to Bro. and Sister Aderman, as a token of high esteem. Mr. Waugh, representing Ministers' Fraternal, presented Mr. Aderman with a book, and referred to the fine work done by him in Auburn. There were good services all day on Feb. 12. In the morning Bro. Aderman's message was from 1 Cor. 15: 58. There was a large attendance at gospel service, when Bro. Aderman gave his farewell message.

Taree.—On Feb. 5 Bro. H. F. Smith (Baptist minister at Arncliffe) addressed the church in the morning, and Bro. H. Edwards in the evening. Mr. Eric Latimore and Miss K. Bruton were united in marriage on Feb. 8 by Bro. G. Fretwell, of Epping church. Splendid addresses were given by Bro. Fretwell to the church on Feb. 8 and 9 and on morning of Feb. 12. In the evening, after a thoughtful message by Bro. Fretwell, two (husband and wife) responded to the invitation. They were baptised on Feb. 16 by Bro. Edwards. The church is grateful to Bro. Fretwell for his help. Bro. and Sister Casperson and Sister B. Wynter (Sydney) were welcome visitors on Sunday, Feb. 12. Bro. Casperson presided in the morning. On Feb. 12 Bro. Edwards journeyed to Bootawa, where four young people (ages 14 to 21) confessed Christ and obeyed him in baptism. He conducted the gospel service there that afternoon. The increase campaign suggested by Bible Schools Department commenced. Sister A. Wrigley and Bro. G. Billingham are organisers. Eleven new scholars first day; good interest by teachers and scholars.

OBITUARY.

PHILLIPS.—On Jan. 29, Miss Ella Phillips, of North Sydney church, youngest daughter of Bro. and Sister W. J. Phillips, of Cremorne, N.S.W., passed peacefully away at Wheatleigh Private Hospital, Naremburn, in her 25th year. Our departed sister sought the Lord early, and was baptised by Bro. Thos. Bagley, at Chatswood, in 1915. Later she was attached to the churches at Mosman and North Sydney, the latter being the centre of her Christian activities for several years past. Her bright personality won her many friends, and she will be greatly missed. The Chatswood chapel was comfortably filled with relatives and friends, who listened to a message of comfort and hope from Bro. Whelan, of Chatswood. Bren. Adams (Mosman) and Sutton (North Sydney) assisted in the service. Bro. Sutton, assisted by Bro. Whelan, officiated at the grave side in the Northern Suburbs Cemetery. The sympathy of friends was lovingly expressed in a magnificent array of floral tributes and hundreds of messages.—S.

WORDEN.—Francis Martin Worden was born at Smithfield, S.A., on July 8, 1862. His parents removing to Grace Plains, he attended the Bible Christian Church in that place. All of them became interested in the subject of baptism and were led to attend the meetings of the Church of Christ at Mallala. On the 21st birthday of our brother, he, and his father, mother, and brother John, were baptised by the late Bro. Woolcock. Bro. Worden married a daughter of Bro. Howard, of Alma, and she has been his faithful helpmeet. For many years he travelled twenty-four miles every Sunday, in order to be present at both morning and evening services, and has filled every office in the church. He has been preacher, secretary, organist, Bible School teacher, and a very generous helper of the church financially. In 1919 he removed to Adelaide, and attached himself to the church at Maylands, where his help as presiding brother, speaker, etc., was highly esteemed. For a number of years he has been a member of the State Foreign Missions Committee, and held the office of treasurer at the time of his death. To his wife and son the sympathy of the South Australian brotherhood is extended. "He was a good man and full of the Holy Spirit."—F. Collins, Maylands, S.A.

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