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Committees and Committee Work.

THE value to the church of the workers who give their time and labor voluntarily and gratuitously has frequently been emphasised in our columns. Our church secretaries and officers, business men who preach, Bible School superintendents and teachers, leaders of young people's clubs and classes—these, and others like them who faithfully serve, are of much value to the kingdom of God. We have not hitherto, however, paid any tribute to the groups of men and women who, at the request of their brethren, act as members of our Conference committees. Let us repair the omission.

Contributions of time and thought.

Few outsiders can appreciate the amount of time and thought which members of the more important committees give to their task. Frequently there is much anxiety, and often some individuals carry a financial burden which is known to but a few.

The very mention of the word "committee" is apt to raise a smile. How can we best shelve a matter regarding which we either do not want or fear we should be unable to carry an adverse vote? Refer it to a committee for consideration! Or we wish to suggest that committees will act so slowly or do their own shying that we have the gibe of being "committed" to the grave. Sometimes we satirically add to the motion appointing a committee the words "with power to act." There is enough truth in the implied criticism to give spice and point to the jest. On the other hand, some matters raised by conference enthusiasts or radicals will not appear well under the investigation of an impartial and level-headed committee. Other plans reveal defects which were unexpected. Worthy schemes may be hindered by insurmountable difficulties. A chronic state of imprecisism—the "cursed lack of pence"—is not an unknown obstacle. Committee members are not necessarily to be blamed because a scheme referred to them does not work, or because some problem remains

unsolved. We appoint committees to solve our financial problems, the question of our annual losses, the co-ordination of our conference work or financial appeals—is it reasonable that in a few months any group of men and women can settle such questions?

Suggestions regarding personnel.

If it would not be considered too pertinent or invidious, we should like briefly to note the personnel of committees.

For our Conference committees it is well to have a wide representation. It is well when members are drawn from many churches and districts rather than from a few. Efficiency of service must, of course, be the chief consideration, but, when other things are equal, wide representation adds to this efficiency.

It is well to have varied types of committee men with varied interests and experiences. Thus we can get broader views, wider outlook and more helpful discussion. As one example of this, it may be said that it is very desirable to have both preachers and business men on the committees. Will the reader please refrain from the

usual joke about excluding preachers from the ranks of business men? There are preachers who are good business men, just as there are business men who can preach. Our preachers, being well known, can easily get on committees. One of the greatest needs is to get an increasing number of young and rising business men on our Conference committees. We should seek them out and induce them to stand. Let them persevere if at first not elected. If they will be diligent in service and allow themselves to be nominated, their brethren will come to see the value of their work and be glad to elect them.

Alliance of youth with age.

Our committees should have members of different ages—some young, some middle-aged, and some of the experienced veterans as well. The chief need as a rule is for the admission of young, enthusiastic men with vision and a spirit of adventure. The tried veterans from whom we have received splendid leadership and service are rapidly passing, and we must have men in training to take their places. Read what the papers are saying about test matches and cricket players; and apply the lesson to church work.

The following "little paragraph" recently appeared in the London "Christian World," suggesting "one thing that is wrong with some denominational churches":

"And there was once a man, and his youth was far past, and his hair was falling off, and his teeth were falling out, and his trousers-legs were getting loose, though his knees tightened. And, just when he was beginning to inquire into the best color of coffin and the warmest cotterium, he received an invitation to serve on a denominational committee.

"And he said, 'This will never do. I am too old, too senile, too utterly too—too—'

"But he accepted.

"But when he arrived in his fatherhood, he found he was the youngest there."

This could hardly apply to any of our committees, but the point made is worthy of consideration.

Old men may have experience and caution—and caution is needed in committees—

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but with age often comes timidity and a willingness to let things go on as they are. New plans and ventures are upsetting to age. Brakes are useful things on vehicles, but motive power is also desirable. We must have young men to supply new ideas, a spirit of push and daring, and the enthusiasm and energy to carry big schemes through. When experienced age and adventurous youth work in happy alliance we may expect progress.

Character qualifications.

Needless to say, our committee members must all be men of faith and devotion. No other qualifications could be so great as to dispense with these. Love for Christ and his church should be regarded as an indispensable condition.

We need men on committees who can give and take, men who can and will express their views frankly and freely, who will never divulge outside the things which were frankly said in a privileged and private

meeting. The committee member who will not in committee give an opinion, and who, after a vote, will talk outside against that on which he dared not freely speak in committee, is a menace and a nuisance. We want men who will express themselves freely and strongly where necessary, and who will remain friends with fellow-members who held as strong views on the other side and who outvoted him. A buffy or sulky man, like the autocrat, had better decide against nomination for a conference committee.

We have referred to "unpaid" service. The word is quite clear in its meaning, but it is well to remember that there are compensations for all our work for the Master. We serve One who is bountiful in the bestowal of rewards. In the very joy of service we get good pay even in this life.

We wish all our committees much joy and blessing in this new year of service for the Master.

Divine Guidance.

A life committed to the Lord is under his definite guidance.

H. G. HARWARD.

"He led them forth by the right way, that they might go to a city of habitation"—Psalm 107: 7.

In this psalm there is a four-fold call to praise. It is feelingly expressed: "Oh, that men would praise the Lord for his goodness, and for his wonderful works to the children of men." In each reference it is after the recital of some special manifestation of the mercy and favor of God. He abides faithful. He never forgets his people. Though at times we may see with obscured vision, or perceive with limited understanding, we have the assurance that our God is ruling over all, and over-ruling all in the experience of his children. Our text declares this regarding Israel. In its spiritual implications it is equally true in the life of the child of God to-day. The past year will have had its demonstrations of this fact. In this is our hope and encouragement as we face the future.

"He led them forth."

How simple the statement, but how glorious the fact! The pillar of cloud by day and the pillar of fire by night were the visible evidences of the divine presence and leading. And have we not our own tokens of his guidance? We cannot review the past without having many proofs of this. To set forth divine guidance an artist painted a picture of a child, in the dress of a pilgrim, walking along a pathway which was bounded by steep precipices, the edges being hidden by luxuriant growths of flowers. Behind the child was an angel with his hands placed lightly on the shoulders of the little pilgrim, as if to keep him in the centre of the path. The child closes his eyes to the tempting things on either side, and walks calmly forward, as he feels

the gentle and guiding touch of the angel. There was no need to fear, for he did not walk the path alone.

Just as confidently may we press towards the unseen and untrodden paths of the new year. Apart from human companionships it will not be for us a solitary way. There is One who keeps us company. "He knows the way that I take." "Commit thy way unto the Lord, and he will bring it to pass." "The steps of a good man are ordered by the Lord."

"I know not the way I am going,
But well do I know my Guide;
With a childlike trust I give my hand
To the mighty Friend at my side.
The only thing I say to him,
As he takes it, is 'Hold it fast;
Suffer me not to lose my way,
But bring me home at last.'"

And the guidance was

"By the right way."

To Israel it did not seem so. A more direct route would have fitted better with their ideas. As they surveyed the land they could have reached Canaan much more quickly. In their plan, there would have been no weary marches, no severe discipline, no conflict with enemies, but rather a rapid procession from Egypt to the land of Promise. But their plan would have found them unprepared to enter upon their inheritance. That called for a prepared people.

And there is never any mistake in the guidance of God. His is always the right way. To him our life is not a trackless path. He sees every steep ascent, knows every rugged patch, is acquainted with every deviation, because he can discern the end from the beginning, and all that lies between. Often our way is not his way. We plan for Asia, or purpose to go into

Bithynia, but Macedonia is God's plan for us. And his way always proves to be the best as well as the right way. The Hebrew children would not have chosen the fiery furnace of Babylon, nor Daniel the lion's den, but how marvellously God was glorified, and how richly were these servants of Jehovah rewarded through this experience. Through the mountains of Switzerland there is a wonderful railroad. In some 70 miles there are 43 tunnels, some of very great length. The road passes through beautiful scenery, with magnificent outlooks, but every few minutes you go plunging into a tunnel. The traveller may not like the tunnels, he may want to take some short cut to his destination. But he shows his good sense by sitting still, while he trusts himself to those who know the way, and who will bring him to his destination in the best way and in the quickest time. And is this not so as we journey over the road God marks out for us? His way may lie through the tunnels, long and dark ones sometimes, but it is the best road, and the safest, and we shall reach the end most surely and quickly by it. "And if, at times, God's way is partly in darkness, the light places are full of beauty, commanding such outlooks of mercy and love, as should reconcile us to the intervals of darkness." It may be long, lonely, difficult, and hazardous, but it is the right way if God is guiding us.

"Into the future, that unknown land,
Fearless we venture, holding his hand;
Trusting his promise, awaiting his will,
Kept by his power, peaceful and still."

And what a gracious purpose there is in the guidance of our God. "That they might go to a city of habitation." It meant their enrichment. Its primary purpose was the good that might come to them. All their future was in the keeping of Jehovah. In implicit confidence they could march forward knowing no plan of his would fail. And it is always the good of his people God has in view as they follow his leading. How well this is illustrated in the experience of Joseph. "His free passage was provided by the Midianites. They also secured his introduction to a great officer of state in Egypt, by handing him over as a slave. His way to a position in which he could provide for his family lay through the pit, the slaver's caravan, the slave market, and the prison. And who shall deny that it was the right way, the surest way, the wisest way, and perhaps the shortest way? Yet assuredly it seemed not so. God's way is the way. Our Lord's path to the mediatorial throne ran by the cross of Calvary, Our road to glory runs by the river of grief."

For the new year there will be comfort in the assurance that the life committed to the Lord will be under his definite guidance. And whatever the path we travel it will be for our good. There will be profit in the experience. His plan never impoverishes. There is still a "divinity which shapes our ends, rough hew them how we will." With thanksgiving for every blessing of the past, let us with confidence cross over the threshold of the new year.

Digging Out the Old Wells.

We may find our happiness in the eternal springs of joy.

Jas. E. Thomas.

When on a visit recently to the Golden City of Bendigo, it was most interesting to walk around the old fields from which thousands and possibly millions of pounds of gold have at one time been obtained. Some of the shafts and dumps of earth are the signs of old ruins where work has been abandoned; while some are still toiling on and getting splendid return for their labors. Authorities say that there is still an unexhausted supply of fine gold, and that in many places the reef of precious mineral is well marked underneath the city. People walk over gold and do not realise it. One mine has gone down over 4,000 feet, while others are starting again where years ago they abandoned their search. There was a beautiful specimen from the New Moon mine that showed glittering gold in snow white quartz that gave evidence of treasures still unfound. The real problem is one of labor. It costs so much to dig the gold that it does not pay to work the mine. Experts say that if only the work is done the gold is there just as in former days.

This led me to think of the life we live, and the neglected wells or shafts that remain unexplored. They contain riches untold, just as abundant as when our fathers digged them years ago. The supplies of the omnipotent resources of God do not wane with the swiftly passing years. We read that when Isaac, driven by the persecution of his enemies, retreated into the valley where the old home had been, he digged again the wells of water which he had digged in the days of Abraham his father, and called them by the names which his father had called them. Surely in all this there is a most encouraging philosophy of life that should cheer us as we go into the new year.

Happiness still in the old wells.

Let us remember that for the happiness of the new year it may not be necessary to seek new wells or dig for new reefs of gold. We have need to be very careful lest, like the Athenians, we are continually seeking some new thing. In these materialistic days we are seeking to satisfy ourselves with the things most easily obtained. The best things God has for us are not found upon the surface. The fleeting pleasures of life, the splendour of material things, the gains from business, and even the achievement of worldly though laudable ambitions, may be very superficial and swiftly pass away. Our fathers found comfort and lasting joy in the deeper things of God, and it would be to our everlasting profit to come again to the old places where our fathers digged. Life is swiftly passing. We have entered another year with

all its bright prospects and with its wonderful possibilities for spiritual satisfaction and service. May our days be new and beautiful, but let us find our happiness by coming again to the eternal springs of joy.

God's supply is inexhaustible.

There is still abundance in the old mines. God's supply is inexhaustible. In running after what men have to give to us we must not miss the way of God. We may have all the latest improvements in machinery, and have methods up to date that are in keeping with the changing times in which we live. Men do not dig as Isaac did, nor as they did in the first Bendigo gold rush. The old order changeth. But the new ways of digging do not alter the reef of gold nor turn the spring of water. The supplies are still the same. So it is with the Word of God. We may have different methods of study, new ideas about teaching, varied ways of creating interest in the search after truth, but the source is still found in the old wells our fathers digged, and we must come to the old places in the new year for our real and satisfying supply. Remember, if you seem as yet to have little, that the gold is still there.

It needs labor to get the gold.

We must not forget that our supply depends not only on the inexhaustible resources of God but on our own labor. It needs work to get the gold, but it is waiting to be found. Many of our churches are languishing because we do not realise this. It is the problem of labor. We are trying to get progress and success when we do not work for it. What wonderful results would be ours if every one put the work of God first. We are concerned about our garden, our orchard, our farm, our shop, our factory, our daily tasks. These are of utmost importance; but if we do not put our work for the Lord Jesus first we will become impoverished in our souls and selfish indeed. There are many sources of joy that need personal effort in order that we may enjoy them. The well of prayer: how great are its depths! We must be constantly coming again in prayer to God or we shall lack the real riches of life. The well of Bible study: are we too busy for that? Do we skin the surface looking only for alluvial gold, and find none? Let us dig deeply into the blessed Word of God and find the riches of joy in his promises and teaching. What wealth this mine contains! We used to find joy in faithful stewardship. We gave regularly and willingly to the work of God. Now we have allowed material things, cost of pleasure, disappointment at the methods of others, to fill up the old well. May we

come again to our task with our gifts for Jesus our Saviour and King.

Labor costs.

Men say that if gold increased in value they could pay increased wages, but wages have gone up quicker than gold. This means that it scarcely pays to search for the rich gold that all believe is there. It is not so in our Christian life. The gold proves increasingly precious. It needs labor to get it but it is worth the cost. What can compare with the riches that are ours in Christ Jesus? They increase in value as we try them, and it is worth every effort to secure them. If men seek knowledge or fame they fly to the North or South Pole or round the wide world. They even impoverish themselves in order to go on their journeys of discovery. How much is our task costing us? Are we paying the price? It is our great opportunity to do all we can by Pentecost, 1930. We plan, pray and preach. But nothing will come without labor. Let us be willing to put in our best for Jesus.

The joy of toil makes it worth while.

The joy of our toil makes it infinitely worth while. Let us not grow weary. Do not be cast down. The one thing to remember is that labor costs. If our joy is worth having, it is worth making sacrifice to obtain it. If, when we wish for each other and ourselves a glad and happy new year, we again pledge ourselves to make whatever sacrifice in service that is necessary to bring happiness to others and ourselves, we will be along the highway of glad real service.

The greatest reward.

Our greatest joy will not be in this new year. We may be happy, very happy, in proportion to our willingness to sacrifice and serve. We will increase in happiness as we seek to increase the happiness of others. As we toil in the great harvest field so we will be making sure of the joy of the harvest home. Our joy will increase through the years and go into the glory of the unending future. So for all may we wish rich supplies from the old wells, precious treasure from the old mines, days of joyous, willing, loving service, and for each year until Jesus comes, increasing blessing in the companionship of our blessed Lord.

AWAY FROM MYSELF.

By the breath of the breeze that shines in
silence o'er me,
By the length of the mountain-lines that
stretch before me,
By the height of the clouds that sail with
rest in motion
Over the plains and the vales to the
measureless ocean
Oh, how the sight of the greater things
enlarges the eyes!
Draw me away from myself to the peace of
the hills and the skies.

—Henry Van Dyke.

Religious Notes and News.

WITHOUT SECTARIAN DESIGNATION.

Dr. H. E. Fosdick has announced that when his congregation at Park-ave. Baptist Church moves to its new building the designation "Baptist" will be dropped, and the simple title "The Riverside Church" will be adopted. Park-ave. church will now pass into the hands of Central Presbyterian Church.

BIG BROTHER MOVEMENT.

The executive of the Big Brother movement is seeking to obtain the co-operation of the various churches in an endeavor to extend the movement. The suggestion has been made that a Big Brother Sunday be observed on which ministers of the various denominations be asked to make a brief statement explanatory of the objects and ideals of the movement, and at the same time urge members of the congregations to join it as Big Brothers.

GENERAL PERSHING AND THE COLLECTION PLATE.

General Pershing can evidently win victories in peace as well as in war. He is to be the principal guest at a dinner given in Washington to celebrate the raising of £100,000 for the Washington Cathedral since he became chairman of its National Committee. It was stated that the gifts had come from more than 3,500 persons, and ranged from gold wedding-rings to a lump sum of £100,000 earmarked for the erection of a chapel. Announcement was also made of an annual donation of £10,000 for maintaining the College of Preachers in connection with the cathedral.

JOINT DAY SCHOOLS FOR RELIGIOUS INSTRUCTION IN DAY SCHOOLS.

It is gratifying to note that the work of religious instruction in Victorian State Schools has made a considerable advance during the year, and over 200 additional schools have been opened for instruction. Instructors everywhere speak of the increased interest by parents and children. One instructor writes:—"There are seven schools which I systematically visit, and the children's response is the happiest note in all my experience." Another says:—"One often hears of appreciation from parents and State School teachers, and the children look forward to it. If one puts his best into it, the work must tell. Quite apart from the effect on the children, the parents are predisposed towards the minister who takes an interest in their children, and the anecdotes and illustrations used are often carried home by the children and rehearsed to the parents."

THE OPIUM TRAFFIC IN INDIA.

India's position in regard to the opium traffic was the subject of an address by Mr. C. F. Andrews at a conference in London on Friday, arranged by the Society for the Suppression of the opium trade in India during the past two years. The most important thing was that the Government of India had consented to the appointment of committees of inquiry into the black spots, and some of those committees had been exceptionally good. But in one provincial Government, the Mr. Allard member appointed was a man who had bought from the Government an opium shop, and was obviously deeply involved in the opium traffic. An immediate problem on which to concentrate was the practice of doping babies. The question was one that could not be left. With regard to Burma there seemed to be a lamentable recrudescence of increasing consumption, in spite of legislation. This was almost entirely due to smuggling. The present Viceroy, Lord Irwin, who was a wholehearted reformer, had called the heads of the States together, and had very neatly, if not quite, induced them to stop the production

of opium. Stocks of opium had been accumulating for many years, and this was the opium that was being smuggled. Mr. Andrews expressed concern at the increase of the manufacture of opium drugs such as morphine, and another speaker at the conference, Miss La Motte, an American publicist, declared that European drugs were a "terrible danger" to China. Mr. E. J. Dukes, honorary secretary of the society, announced that an anti-opium society had been founded at Shanghai, which was hopeful of eliminating the traffic in China within three years.

FRANCE AND THE JESUITS.

The French Cabinet has recently been passing through a storm, blown up by the discussion between clerical and anticlerical. It is now nearly a generation since France severed the connection which had for a long period existed between the State and the Roman Catholic Church, and by that severance created a diplomatic breach with the Vatican. In more recent years, there has been once again a desire upon the part of certain French political leaders to provide some link between religious institutions and the secular State, with a view to bringing France into line with those other countries which are on cordial terms with Papal headquarters. In harmony with that desire, certain paragraphs were incorporated in this year's Finance Bill, evidently with the hope that in a moment of the freer and more generous disposition to religious Orders would not be closely scrutinised. As a fact, the hope proved delusive. A Ministerial crisis developed, and has only within the last few days been averted by means of a compromise. The amended provisions will permit the restoration to the church of specified properties temporarily sequestered by the State; but anti-clerical feeling has been soothed to some extent by excluding Jesuits from the per-

mission given to other Orders to resume the training of foreign missionaries inside France. There is a widespread mistrust of Jesuit influence, which in the past was alleged to be largely political in character, and it was the determination not to allow any latitude for further machinations from this source that aroused such intense opposition to the terms of the concessions as originally drafted.—"The Christian."

C. T. STUDD'S TESTIMONY.

The founder and president of the World-wide Evangelisation Crusade, Mr. C. T. Studd, was at one time a popular cricketer, and incidents of his conversion are told by himself in a booklet entitled "The Story of an Eton, Cambridge and All-England Cricketer." This booklet has been produced in a style calculated to appeal to cricketers, and contains several interesting pictures of groups that include such well-known players as Dr. W. G. Grace and Lord Harris. A copy of this booklet was recently sent to a member of the M.C.C. who knew Mr. Studd, and he brought it to the notice of the M.C.C. committee. As a result they have given permission for the booklet to be sent to their six thousand members. The opportunity is taken by Mr. Studd's story is a simple testimony to the grace of God. Encouraged by this opportunity, Mr. Norman Grubb has written to all the county cricket secretaries asking for names and addresses of their cricketers, and they are readily responding. A new edition of the booklet is being prepared, and the cost is defrayed by a friend.

TO SUCCEED DR. JOHN MOTT.

Mr. F. W. Ramsey, a Cleveland business man and banker, has been appointed to succeed Dr. John H. Mott as National Secretary of the Y.M.C.A. in the United States—an organization with 1,700 branches, and nearly a million members. Mr. Ramsey began his business career as a stockroom boy in a Cleveland foundry. He rose to be its president. A few years ago he resigned to devote all his time to religious and social work. His appointment as head of the American Y.M.C.A. is regarded as the most important interdenominational appointment in that country.

The Star of Bethlehem Still Shines.

Ethelbert Davis.

Christmas has been here once more, and the weary old world for a time censured its travail and hurried its din, while it looked again at the shining star, and listened to the angels' song and the Bethlehem story.

When the world celebrates Christmas it celebrates the most stupendous event in history. Nothing else that has occurred since the creation has meant so much to the human race as the birth of the Christ-child in the manger in that little town of Bethlehem of Judea. A manger in a stable! How commonplace it seems; and yet it is the nursery of the world's true life. From that manger as the fountain-head commenced to flow that divine life which, every day of every year since, has sweetened and beautified the world. Well may a grateful world celebrate with unrestrained joy that wondrous event in which earth renewed her youth; which awakened new hopes in the hearts of men; and which changed the whole course of human destiny. God was made flesh and came to dwell with men on earth; God the Saviour lifted man out of bondage. All the ends of the earth have seen the salvation of God and now in countless human hearts swells the song:

"Saviour of men! henceforth be thou my theme;
"Redeeming love, my study, and my night;
"Mankind were lost, all lost, and are redeemed!"
Many there will be to whom Christ himself may not mean much. A man is at liberty to believe what he will, but he cannot controvert history. And whether he believes or does not

believe that Jesus of Nazareth is the Son of God, he cannot dispute that with his birth and life the old world was lifted up out of helplessness and sin, never to go back again to the universal pathway of moral Bith and lust and horrible degeneracy, along which Greek and Roman civilisation had travelled. And he knows that the world does not date its uplift and its march along the sunlit pathway of hope from Plato or Socrates; from Alexander or Caesar, or Marcus Aurelius; from Greek Olympiad or Roman Consulate, but from the manger-bed in Judea where

"The star shone brightly overhead,
The air was calm and still,
O'er Bethlehem's fields."

As the rainbow was a pledge to Noah and to all succeeding generations, so that "the waters shall no more become a flood to destroy all flesh," the Star that hung over Bethlehem is an earnest that the world will never sink as low again.

From the Star of Bethlehem still flash the rays of an all-conquering hope. From the hills of old Judea still sound the angels' song. From the Inn, down the long trail, the centuries, comes the adoration-spirit of the humble shepherds, side by side with the gift-spirit of the Eastern seers. He who follows the star does not cross the earth "in chase of dreams," but comes to that place where he learns that the manger and the cross are the abiding memorials of the incarnation.

In the Beginning God.

(Genesis 1: 1.)

The darkness of human speculation and the light of revelation.

Alan Price, B.A.

These words rise up as an impassable wall across the speculations of men. They are too wide to circumvent, too high to surmount, and too deep to undermine. However for the unproven theories of evolution may carry humanity, even if it should be shown that Shakespeare originated in hydra-zoa or that Darwin's pedigree led up to a shapeless ameba, we must still ask the question, Who brought into being this distinguished ancestry?

A weekly paper recently stated that mankind is on the eve of a wonderful feat—the evening is fairly long for we heard of it years ago—he is about to produce the primitive living cell. Produce your primitive cell and see it live, but whence came the material of that cell and the forces by which it is enlivened? "In the beginning God."

We trace the soil to the rocks and the rocks to the molten lava, the molten lava to the gas, the gas to the molecule, the atom and the electron. But who made and vitalised the electron in the atom that composed the rocks and the soil? "In the beginning God."

The Atheist.

In the course of his speculations the atheist comes face to face with this obstructing wall. To save further trouble he denies the existence of God. This is his wall, taken word for word from the writing of an atheist.

There is no God: it is clear as the sun and as evident as the day that there is no God, and still more there can be none. For if there were a God then there must be one, he would be necessary. But if there is no God then there can be no God, therefore there is no God. There is no God because there cannot be any. After this position is reached no question about the epithet that David applied to the man of his time who denied the existence of God, One E, also reminded of the boy who whistled as he passed through the cemetery—it helped him to forget.

Let us discuss the question from God's side. Let us imagine we have found the home of God in the immensities of space. Looking over the sea of worlds, we detect a minute speck that represents our solar system. To aid our vision a telescope exceeding in power the best of human make is handed to us, and through its aid we detect our own little earth as it spins around its little sun. To light our God comes to the aid with an instrument of still greater power, and we can see a microscopic spot that turns out to be a city. With further help we are able to see, and we have to look quick 'er it die, a moving thing, a man. This is he who says there is no God! No wonder the King of kings "shall laugh and have them in derision. To speak in everything like this, a man must have almighty all-wise and eternal. He must have personally scanned all the microscopic things and the infinites of space. His mind must go back through the infinites of time, before he can say, I have searched everything, everywhere, in all time, and can now positively assert that as he found none, there is no God. Doubtless in everything but name, this man must be, with almighty all-wise and eternal, he gives the command, "Let there be no God," and there is none.

"By their fruits ye shall know them." What has the atheist done for the world? Our thoughts turn to Russia. A small percentage of the afflicted countries have received there is no God, and the children must be taught so. In many cases the home is broken up, and the children herded in communistic groups. They govern themselves, that is, are not governed at all. Little boys with old man's faces roam the streets and commit the crimes of man. A

full grown citizen by sheer force of numbers is pulled down and rolled. Drink and drugs play havoc on their bodies and souls, but nobody officially cares. This is atheism let loose. Thank God not all are like this. Millions in Russia are worshipping God in their own way in the quiet places.

The Agnostic.

This is the man that does not know, and because he does not know, thinks he is excused. The school-boy who does not know his homework is not so excused. Ignorance is no excuse in any walk in life, much less in eternal things plainly revealed to the man who searches.

Ignorance proves nothing. That we do not yet understand how light and heat travel through space may not dispense the existence of light and heat. That we cannot fathom the mysteries of life does not disprove the fact that we live. That we do not "know" the existence of God is neither proof of his non-existence nor an excuse for neglecting investigation. Yet behind this wall of ignorance hides an ever-increasing multitude who do not know and are afraid to learn. Pleading ignorance they are satisfied to remain ignorant lest the light of knowledge bring with it responsibility. But responsibility has already come with the ability to learn. I do not know is frequently another way of saying, I do not care to learn. Such negligence is as criminal as the ignorance resulting therefrom.

Among agnostics in the general sense might be included the great multitude, mostly males, who let slip every opportunity of improving their spiritual status, who never attend any place of worship, but pass their time in the careless pursuit of business and pleasure. Gaining certain amount of happiness from their ignorance, but ignoring their own eternal interests, they pass from youth to middle life, and from that to old age without hope and without God.

Polytheism.

Possibly such agnostic friends may complain if we place the polytheist above them in the religious scale. The man of many gods is really superior to the man of no God at all. He obeys the divine instinct to worship. He acknowledges powers outside of himself that demand his gratitude and fear. The man that lifts his eyes to the rising sun and salutes the source of heat, energy, and light is at least grateful for a gift surpassing all other mundane blessings. If he acknowledge the moon as his useful attendant when the greater light has sunk below the horizon, he recognises a power greater than his own. If he gives names to them as gods and adores the planets, the winds, his passions, and lusts, he mixes reverence with ignorance, and ignorance with sin. His many gods are either the emissaries of the one true God or the servants of Satan, and he cannot discern one from the other.

By their fruits again shall ye know them. What has polytheism and idolatry done for the world? It has left man lower than where he found him. It has degraded the instinctive knowledge of God to bestiality. It has done nothing to lift humanity or to rescue the fallen. We look in vain in beatitudes for homes of refuge, hospitals and missionary efforts. Such belong alone to a higher spiritual influence at work in the lands where polytheism reigns.

Pantheism.

It appears at first sight to be a long step from polytheism to pantheism, from many diverse gods to a universal God in everything. Yet one is but the refined product of the other. In

ignorance of the connection between wind and sun and thunder, beatitudes had a god for each, but modern science has proved the interconnection of almost every known force. Some have called the conglomerate idea "Nature," and worshipped it. Nature lives in the trees, in the rocks, in the worlds, in everything that moves; it is everywhere—it is God. As such they revere it, but are they right? The very pronoun "it" proves them wrong. An impersonal thing can never produce a person. None can create a greater than himself or itself. Brainless nature cannot produce brainy man. Senseless natural forces cannot create one sufficient being. Suppose we visit a town on the beach of the Pacific, and as we ascend from the beach our eyes catch the glitter of a round, shining object in the grass. We raise it to our ear—it ticks. We open it and find within wheels and springs working in harmony and distributing motion. Do we look to rocks beside us to ascertain whether by chance the ore-laden sleds could give birth to such an assembly of metal? No, we look to the shrubs at our feet, list one of them is bearing this wonderful fruit, or do we even look up into the coconut palm overhead, perchance to find the monkey that pieced the thing together and set it going? No; we conclude man with his master-mind has been, and is here. For some time back the world's wonder, and man must have wound it up within the last few hours, or else it would have ceased to operate. Silent soulless nature cannot create or sustain even physical things. It must have a master worker behind it. Much less can nature create and sustain mind, for that is the product of a still greater mind. Who man says out to make, he first thinks. His inventions are not the result of thousands of haphazard assemblies of machinery parts. In his mind he first outlines his plans and then commits them to paper. He does not waste his time in fruitless efforts. He may employ patient experiment to perfect his idea, but the idea comes first. Ignorance of the nature the power to experiment indefinitely until the survival of the fittest establishes the permanent existence of any species. Is it not more reasonable to conclude that the Great Inventor plans and that nature is his workshop? Were it true that nature is God and we mere part of a great pulsating whole, why assume personalities, right, wrong, and conscience? Nothing would be either right or wrong, for it simply had to be. No one would be either praised or blamed. Such fatalism does nothing for the world, deadens the aspirations, blunts the conscience and hurls the soul into the sleep of irresponsible barbarity. It makes no great men, leads nowhere, and ends in selfishness.

Deism.

Breaking away from the idea of pantheism many have advanced a step higher. "We believe," they say, "in a personal God, almighty, all-wise, all-powerful, and all-wise. In his wisdom he has made an infallible nature, as a machine which, once wound up, needs no further attention."

Admitted God in nature has provided a marvel of ingenuity, but if nature were so clever as to sustain itself without God's intervention, it should have been capable of creating itself. If it takes a mind to create, it needs a mind to sustain.

Human invention and human maintenance go hand in hand. Man knows his inventions can't not go on for ever without his personal attention.

What is intended but God's intervention in the things of nature? Nature never made it all, but God gave it, and he can easily interfere in other ways for the protection of his creature. If nature were the perfect machine some might imagine, there would be no need for God. If nature were always benign, there would be no hurricanes caused by God, fire, earth quakes or eruptions.

Who dares to say that nature is perfect in the mental sphere, when he, fear a god, just used the first principles of human logic, goodness, which

(Continued on page 43)

The Home Circle.

Conducted by J. C. F. PITTMAN.

A HAPPY NEW YEAR.

A happy New Year! Sweet the wish
How can we make it come true?
It all depends upon ourselves,
What we are willing to do.

God plans for us the unknown year,
His plan must be wise and best;
Our part is to co-operate
With him, in every test.

Not as though weakly submissive
To a hard and cruel fate,
But eager and willing to learn
Life's lesson, ere 'tis too late.

For his plan includes hard lessons
For trusted students to learn,
And often hardships and sorrow
And discipline strangely stern.

These are the opportunities
God gives to you and to me,
To grow and perfect character
For time and eternity.

Our part is just to be faithful
To tasks that are for our hands,
To keep a brave heart in the dark,
Knowing God understands.

Our part to keep the conscience clear,
The prayer life warm, vital, true;
To loving be and gently kind,
In all we say and do.

Our part to keep our faith in God
And go forward without fear,
Trusting His love and leading
For a happy, glad new year.

—H.H.

WHAT WILL YOU DO WITH IT?

"Hurrah! New Year's coming soon. The old year's almost done and gone!"

A quiet, pleasant-faced man looked up at George burst into the room with his usual shout and bound.

"Where is it gone?" he asked.
"Where, Uncle? What, the old year, do you mean?"

"Yes."
"Why, it's just gone. I don't know where. Where does a candle go when it goes out? Just so with a year that is gone. It's gone, and that's all there is to it."

"Not all," said the uncle. "It has gone into eternity, to carry its record with it."

All the thoughtlessness suddenly faded out of the boy's face.

"But, Uncle—half questioning—"I have done with it—"

"No. It will meet you one day."
George took a few steps up and down the room, then said, with a poor attempt at a smile: "Uncle, you have such a fearful way of putting things."

"It is not my 'put,' my dear boy. It is the way things are say for us. When you take the trouble to think seriously, you must realise that I have only given expression to what you already know."

"But, I don't like to think of it. I don't like the record I've sent ahead of me with the year."

"Not such a bad one, I hope," said the other.
"Oh, nothing so dreadfully bad. Only the small bads all the way along."

"It was given you a fair new page to write on," said his uncle.

"Yes, and I've dotted and marked and scared it. I wish I could blot the whole of it out."

"You cannot do that. It is a solemn thing to reflect on, that all the days of all the years of our lives keep with exactness the account

of our use of the great gift of time—precious time—with its blessed opportunities for our own improvement or the doing for others."

"But another year is coming," began George.

"Yes, let us be thankful for that; for the reasonable hope that its days of privilege may be granted us. What are you going to do with the new year?"

"You tell, uncle. You can say it better than I can. All that a boy who wants to—for I truly do—can do and be in a year."

His uncle gazed at the eager face with an affectionate smile.

"The practice of all that goes to the make-up of a noble character—"

"That's indefinite. A boy, you know, wants to get down to the real things."

"That's right. Well, then, more kindness, gentleness and helpfulness toward all whom you love and who love you, or any with whom you come in contact."

"Good," said George, jotting down the points with his finger. "More industry in study and all other work. More attention to all the small cares and nettles which go to make you more pleasant to others. More care and willingness in all the small duties you are called on to do for others. More effort to be in all things sincere, generous and noble. In short, to show yourself in all things a true follower of the Master. That gets it all in," said the boy, in a low voice.

"Yes. You need not be afraid to send before you a year so filled."—New York Observer.

LIFE'S JOURNEY.

Were you ever disappointed
Because life didn't seem

To bring to you the things it should,
The things of which you dream?

Did you ever think that maybe
God was just a bit unfair,

And sometimes get to thinking that
Now, maybe he didn't care?

If you've thought those things, forget them
And take the path that leads

To Love, and Hope, and Friendship—
To the Lands of Noble Deeds;

Just buy a one-way ticket,
And you'll little mind the cost.

When you dwell in the Land of Service
And find all the things you've lost.

—Marian Buxton Clark.

VOICES OF THE PAST.

The New Year is vocal with the voices of the year gone by. The paths of the future are plainer by the light that shines from the past. Providence, as it unfolds, points out the way of our duty.

Mistakes of the past warn us against their repetition.

Successes of the past call to us to follow them up, and secure their good.

Changes of the past have opened to us new opportunities.

God's goodness in the past calls not only for our intelligent gratitude, but for practical acknowledgment in larger thought and plans which depend on his goodness yet to come.—Selected.

MAKING AUNTIE HAPPY.

"It is the duty of every one of you to make at least one person happy during the week," said the Sunday School teacher.

"Have you?" "I did," said Johnnie promptly.

"That's nice. And what did you do?" "I went to see my aunt, and she's always happy when I go home again."

The Family Altar.

—J.C.F.P.—

Monday.

And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.—Gen. 17: 7.

We have the soul of the covenant between God and man in the words "to be a God unto thee." Paul, in Gal. 3: 6-9, explains the position clearly. The "land" part of the covenant was entirely subject to this spiritual union.

Reading—Gen. 16: 7-16; 17: 15-22.

Tuesday.

For I know him that he will command his children and his household after him, that they shall keep the way of the Lord, to do justice and judgment, that the Lord may bring upon Abraham that which he hath spoken of him.—Gen. 18: 19.

It was thus that the covenant between God and Abraham was to be developed. Without this spiritual relation the covenant would become void.

Reading—Gen. 18: 12-29.

Wednesday.

And Abraham called the name of that place Jehovah-jireh; as it is said to this day, in the mount of the Lord it shall be seen.—Gen. 22: 14.

Jehovah-jireh means, the Lord will see or provide. The good Lord watched over Abraham till his faith was put to the utmost test, so as to intervene at the extreme moment.

Reading—Gen. 21: 8-21; 22: 1-14.

Thursday.

And Sarah died in Kirjath-Arba; the same is Hebron in the land of Canaan; and Abraham came to mourn for Sarah, and to weep for her.—Gen. 23: 2.

The love that Abraham had for Sarah, after about seventy years of wedded life, was strong and beautiful. Faithfulness to God does not diminish but rather strengthens human affections.

Reading—Genesis 23.

Friday.

And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries, and in thy seed shall all the nations of the earth be blessed.—Gen. 26: 4.

Paul the apostle explains the word "seed" in the latter part of this covenant to apply to Christ (Gal. 3: 16). Only in Christ can all the nations of the earth be truly blessed. This truth is not even yet widely understood.

Reading—Gen. 25: 27—26: 14.

Saturday.

And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place; and I knew it not.—Gen. 28: 16.

The realisation of God's nearness and favor turns our desolate places into the house of God and the gate of heaven. Faith and love form a connecting ladder between earth and heaven, with ministering angels coming and going to serve us.

Reading—Genesis 28.

Sunday.

And Jacob served seven years for Rachel; and they seemed unto him but a few days for the love he had to her.—Gen. 29: 20.

This is a beautiful picture of pure love. Love makes toil and sacrifice sweet and easy to bear.

Reading—Gen. 29: 1-20.

Prayer Meeting Topic.

January 9.

BUT I SAY.
(Matt. 5: 17, 21-18.)

W. Waterman.

Jesus, as was expected of the Messiah, had a plan of reformation; but as it threatened to upset not only Gentile kingdoms but the Jewish order also, his course was watched with kindling alarm. It was rumored that he proposed to abolish even the Law of Moses! Knowing this, Jesus proceeded to show his

Attitude to the Jewish Scriptures.

"Think not," he said, "that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill." "Destroy" is the same word which he later employs when he speaks of the "throwing down" or "demolition" of the Temple by the sacrilegious hands of the Roman invaders. And as a correlative term "fulfill" means "enact." Hence the idea here is that the ancient order was like a sacred edifice, some noble temple, which had been long a-building; and he had not come to throw it down. He had come to "complete" it, strip away the scaffolding, and reveal the full glory of the stately pile. "What was fulfilled in the Old Scriptures Jesus came to unfold in himself.

But to be more specific Christ

Exemplified His Fulfilling

by five examples: "Ye have heard," he said, introducing each example he chose from the old law, "that it was said to them of old time"—such and such. "But," he added with divine temerity, "I say unto you"—and forthwith proceeded to fulfill, i.e., to perfect, the law he cites. See his examples.

"Ye have heard that it was said to them of old time, Thou shalt not kill." But I say unto you, that he guilty with your brother is to be guilty of murder; that to add contempt is to be guilty also of blasphemy; and that to become abusive, too, is in the sight of God to deserve the punishment of the vilest criminal. And two deductions Jesus draws—that it is impossible for one at enmity with his fellowman to approach the throne of grace; and that to stand at last before the throne of judgment with differences still not settled will be fatal—"Thou shalt by no means come out thence, till thou have paid the last farthing."

"Thou shalt not commit adultery." But I say that, if you harbor a wanton thought, you are guilty of adultery, and that but to look with lustful desire is to commit *its* very act. Jesus knew that long before impurity issues in action it can make one ripe for Gehenna. Therefore, he says, maintain personal purity at any cost—whether of an eye, or a hand, or of pleasures, or friends, or prospects.

"Thou shalt not forswear thyself, but shall perform to the Lord thy oaths." This law Jesus fulfills by enacting that we should have such a conscientious regard for truth that all swearing, no matter by whatsoever solemn oaths, will be entirely superseded. Again, the old law of revenge said, "An eye for an eye, and a tooth for a tooth." But Jesus forbids us to take revenge, or even to hold malice for a moment. And, last, Moses said, "Thou shalt love thy neighbor"; and you have inferred from this that you should "hate your enemies." But he commands you to treat your enemies with loving regard, and even while they are persecuting you, to keep on praying for their good.

So Jesus fulfils all the law and the prophets. How exceedingly more sinful does he make our sin! and how he deepens and strengthens our obligations! "If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin."

TOPIC FOR JANUARY 16.—OUR SAVINGS.—
Matt. 6: 19-24.

Our Young People.

Conducted by L. C. McCALLUM, M.A., B.D.

"ON THE THRESHOLD."

We stand together on the threshold of a New Year. "The season's greetings" are passed from lip to lip as the ringing bells inform us that another milestone on life's journey is passed.

Some doubtless look back with sorrow at the trials, bereavements, and disappointments of the year now gone; some with shame at deeds then done, now beyond recall. All wonder what the opening year has in store. To one and all we say, to be happy it must be new. In every home there are little folk who are alike anxious to find what is new for them when mother's shopping for the year has been finished. With what joy those tokens of love are handed out and received. How sweet to have something new. Then let this be to you a New Year.

The Hebrew boy remembered that the New Year meant for him deliverance from bondage. On that day a blameless substitute was put to death for him. Can you look back to a day "when all things became new"? If not, this year may have for you the happiest day of your life, for no life can be truly happy and contented that does not have in it the joy which Jesus brings.

One of the most beautiful stories in the New Testament is about a young man who made a fresh start. A young man went away into a far country and tried to forget his home, but could not. He fell very low indeed, and when at last "he came to himself" and returned to his father, who had never ceased to love him, one of the first things the father did was to call for the best robe in the house, the ring of sonship, and new shoes. And I believe he dressed his erring boy with his own hands.

We are about to enter a New Year, and shall we not all try to make it the best and happiest year of our lives? If we ask God to help us he will give us strength to live for him and to make our lives better and nobler. As you cross over the threshold into the New Year determine strongly that for you it will be a year lived in the consciousness of God's presence, and in an effort to serve him.

Do not wait to do great things; be content to begin with the little ones. Do them as they come to hand. Out of the smallest seeds arise the noblest trees. Do not shrink back before great demands, for he who gives them waits to supply all needed power. Do not linger counting your five barley loaves and two small fishes; it is true that they are nothing among so many, but place them in the hands of Christ and they will avail for thousands.



The Hartwell Bible School, Vic.
Top—Officers and Teachers.
Lower—Group of Scholars.

THE ELDER SCHOLAR.

Problem or Opportunity—Which?

P. J. Pond, B.A.

Discussion of the problem of the elder scholar is a perennial. We find it at every turn of our religious road, and frequently it confronts us unexpectedly. That there is a problem none can deny. It must be remembered, however, that a problem confronts us respecting every other age of life. There is a problem of the adult scholar, and the problem of shortage of adult workers. As I see it the solving of the problem of the elder scholar is largely a matter of finding a solution to the problem of the adult scholar, and to the problem of the shortage of adult workers.

We can go further and affirm that instead of speaking so much about "The Problem of the Elder Scholar," we should spend more time considering "The Opportunity of the Elder Scholar."

It is certainly a fact that the majority of converts won for Christ are from the ranks of the elder scholars. At other age does such wonderful opportunity offer. It has been estimated that 90 per cent. of church workers were won when they were in at this age. The opportunity only becomes a problem to the extent which the average adult lacks vision of the wonderful possibilities open in the ranks of the older scholar. The problem as we see it is largely that which faced the disciples when the nets were breaking and the ships were sinking because of the multitude of fishes surrounding them. As was the case with the early disciples, fellow partners in the faith must heed the beckoning call to come to assist the workers. Strengthening the nets and putting on more oars and fishermen are really the problems which first demand attention. Solving these will, in a large measure, result in a solution of the problem of the elder scholar.

FEDERAL BIBLE SCHOOL EXAMINATION.

Two Prizes to New South Wales.

Two Federal prizes to the value of £115 have been awarded scholars in N.S.W. schools. Ailsa Spratt, of Inverell, secured highest marks in the Commonwealth for Division II. Her twin brother, Eric, had a paper so close in merit that the N.S.W. examiner awarded equal marks to both papers, and both papers were sent on to the Commonwealth secretary who, after a very close scrutiny, finally decided to place Ailsa's paper first. The other Federal prize coming to N.S.W. was won by Miss Nellie Russell, of Rockdale, for Division VII. Congratulations to those who thus bring honor to their school and State. Gold medals, value £115, are the prizes to be presented.

A GROWING SCHOOL.

Three years ago the church and Bible School at Drumcondra, Vic. was formed. The school commenced with a membership of about twenty. On December 9 the secretary of the Bible School and Young People's Department was the speaker at the third anniversary of the school. There were nice meetings morning and afternoon with a crowded meeting at night. The school has made steady progress and now has an enrollment of over eighty. The training of the children under the leadership of Mr. Campbell was very fine. Mr. Donald Banks is the preacher of this church, and is supported by a concentrated band of workers. If the church at Drumcondra can win and hold the young people in her midst, the future of the work in this centre should be assured.

Foreign Missions.

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

A HAPPY NEW YEAR.

MAY WE

"Be prepared unto every good work."
 "Be ready for every good work."
 "Be thoroughly furnished unto all good works."
 "Abound in every good work."
 "Being fruitful in every good work."
 "Be established in every good work and work."
 "Be made perfect in every good work."
 "In all things showing thyself a pattern of good works."
 "Giving thanks always for all things."
 "Let all things be done with charity."
 "Do all things without murmuring."
 "Being obedient in all things."
 "And whatsoever we do, do it heartily, as to the Lord, and not unto men."
 "Setting our affections on things above, not on things on the earth."
 "Seeking first the kingdom of God."
 Then shall we have a happy New Year.

A NEW YEAR'S WISH.

We wish all our readers a happy New Year.

It is easy to write or say, "I wish you a happy New Year," but how is the wish to be realised? James, the Lord's brother, writes of one who might say to a destitute brother or sister, "Be ye warmed and filled," but if we do not, at the same time, supply the needful things to the destitute, James says, "What doth it profit?"

A Forgotten Saying of Jesus.

The Federal Secretary, in writing this wish, cannot, in the space allotted, give the full formula for the happiness that he desires you to have. There is one saying of Jesus that, if incarnated in a Christian, may be a stream of Divine water along the pathway of every life, from which we can drink, and find its cool refreshment better than the nectar of the gods.

It is strange that this saying is not recorded by the biographers of Jesus, but was left to the great apostle Paul to rescue from its oblivion, and give to us the jewel: "It is happier to give than to receive." Our Lord tested this truth before he sent it into the currency of human action. Whoever of us, therefore, during 1929, discovers happiness he must be one who gives. The Foreign Mission work will need some great givers during 1929.

A Good Beginning for 1929.

Three new missionaries will leave soon for India. Miss Lynda Fortman leaves Melbourne, January 15, by the "Narkunda," Adelaide, Jan. 17, and Fremantle, Jan. 21. Mr. and Mrs. Holdman (these young people expect to marry early in the New Year) will leave Adelaide by the "Moonlan" Feb. 11 and Fremantle Feb. 18.

Dhond Hospital.

Our hospital at Dhond will open for patients early in the year. We expect very soon to hear that it is too small to accommodate those who knock at its doors seeking admission for the healing of the body, and healing of heart and soul.

China Work.

We are hoping to send forward four missionaries to Huilichow, China, during the year. The little band there is living cared for by Chinese co-workers. The girls' school has continued its operations since our missionaries left. We have an evangelist who is preaching the gospel to the people. Our missionaries are in constant communication with the native Christians.

New Hebrides Work.

To the New Hebrides we shall return Bro. and Sister MacIle, and with them we trust a doctor

and another missionary for Pentecost. This will mean the erection of a small hospital and doctor's house. The native Christians are giving their money to help provide for these extra workers. We have received to date, towards this new work, £24/13/9.

Let us then make the year 1929 memorable for its gifts to the work of preaching, teaching and healing those who live in India, China and the New Hebrides.

INDIAN MISSIONARIES ON FURLOUGH.

Mrs. J. R. Coventry and children, Margaret, Vera and infant Muriel, and Miss Vera Blake, expect to leave Bombay on the S.S. "Narkunda" on March 29. Mr. Coventry will not leave until the end of 1929. Mrs. Coventry's health necessitates her leaving with Miss Blake. Both Mrs. Coventry and Miss Blake have done a great work in India, and will be assured of a very cordial welcome by our Australian brotherhood. The "Narkunda" is due at Fremantle April 9 and Adelaide April 12.

"VERY HARD TO GET HER AWAY FROM HER WORK."

In Miss Thompson's last letter, speaking of Mrs. Jackson, one of the American missionaries, and a great friend of Miss Thompson, she says: "Mrs. Jackson is not well, and has since been in here for a few days' rest, but it is very hard to get her away from her work." This sentence of Miss Thompson is a text from which one could preach a sermon on the self-sacrifice of our missionaries. Miss Thompson, herself, is overdue for furlough, but what she says of Mrs. Jackson is very appropriate to herself. She writes: "The rest is needed at Harin on account of other missionaries having had to leave the field, and though her sisters and niece and brother-in-law, on their recent visit, tried very hard to have her return with them, 'it is very hard to get her away from her work.'" Mrs. Jackson has been a missionary in India for about forty years. She has suffered a great deal from ill-health, and is in need of a furlough, but 'tis very hard to get her away from her work. Our missionaries endure the hot climate of India for a season of years, and when their furlough is due it is often very hard to get them away from their work. Will our members keep this sentence in their minds and hearts when they are encouraged to help the women and men who labor with us in the gospel?

NEWS FROM BRO. ESCOTT.

Bro. Thomas Escott in a recent report says: "I have just returned from holding a combined mission conference at Dhond. It proved to be one of the most successful gatherings we have had. We were able to spend a few days at Diksal, with a most profitable time in preaching the gospel and reviving old acquaintances. Many people were anxious to know when we would be returning. One man who called at the bungalow cried like a child, especially when he referred to my operation. The day after our arrival we were called out to a very serious mid-wifery case. Many such cases die in the villages of India with no hope of medical treatment. If the people of the household could have heard her pleading and crying, they would bless God that their lot was cast in a country where they enjoyed all the benefits that science and invention could bestow. At one time she burst out sobbing, saying, 'Oh, how I have suffered all night. Give me medicine to kill me, or let me go to the river.' Once she clung to me saying, 'Oh, brother, give me life.' I am glad to say that we were able to give her the

help needed. I shall never forget her grateful acknowledgment when we departed.

Work of Preachers and Bible-women.

"The preachers and the Bible-women at Diksal are doing a splendid work among the people. There is a high-caste man asking for baptism, but he is letting him wait a little to make sure he is a genuine case. We are arranging to get two bicycles for our two preachers at Diksal. For several years they have been obliged to walk to the villages. I had hoped to have been able to have supplied them with a hulkless-cart, but it would have cost more and been a very slow mode of travel. The bicycles will enable them to render greater service, with a saving of time and physical effort. These bicycles we are supplying without cost to the mission.

"Mrs. Escott has procured a splendid bullock conveyance for herself and the Bible-women; this is also without net to the mission.

Need of Indian Doctor.

"We have just built doctor's quarters by renovating and adding a room to the compounder's quarter. I find an Indian doctor is a pressing need here, as much of my time will be taken up with supervising the mission operations of the two districts. By having a doctor it will free me for more important missionary effort. It will prevent the necessity of having to close the dispensary on my having to leave the station at any time. The day we arrived back from Dhond there were patients that had come twenty miles, and some ten miles, for treatment. One little child had a large head lodged well up the nose, which we were able to extract without the use of an anaesthetic.

"Last month I had a case of a child who had forced a large seed into its ear. The mother had taken it to the Government dispensary, and was told that there was nothing in the ear. The mother was advised to bring it to me, and we had to put the child under chloroform before we could extract it; but I was in the happy position of having a compounder to administer the chloroform.

"Having a doctor will enable me to do more efficient medical work, and at the same time free me more for evangelistic and other missionary effort."

Jottings.

"The day schools are doing very well, and we should see some fruit from this work in the days to come. We have both our schools now registered under the Government.

"We are just completing the building of a lapistery. This is without cost to the mission. We have built it out in the open adjoining the church. I hope later to send you a photo of it.

"The car is proving a great asset in the work; it reflects great credit on the maker.

"We had the great pleasure of a visit from Dr. Burdham. It was arranged so that all could come to Dhond for the day, when a most enjoyable time was spent.

"I am thankful to say that I am enjoying splendid health. Edgar is home with us, and helps me in many directions."

THE LESSON OF SERVICE.

The passion of our life should be to do good to all we know, to all those whose love our lives touch. The religion of Christ teaches us to love, and if we love we shall serve. In our Lord's parable of the judgment we are shown faithfulness. Those who have fed the hungry, given drink to the thirsty, visited the sick and have been kind to the lonely, are those who are on the King's right hand.

Christ comes to us in every human need that appeals to us, and we shall best honor and please Him that sends us if we go out quickly, and do the service of love that will give help, comfort, and cheer to others.

Here and There.

We wish all our readers a happy new year of service for the Lord Jesus Christ.

H. G. Payne, McLennan-st., Alhlon, Qld., wishes to know the address of Bro. J. C. Symes, of Western Australia, and will be glad to have anyone send it to him.

The following telegram from Queensland reached us on Monday:—"Hilrichsen preaching large audiences Hockhampton, Mt. Morgan; nine further confessions.—Arnold."

To ensure postage of this issue on Wednesday it was necessary to close our columns on Monday night. All items of news which reached us up to that time have been inserted.

The Bible School and Young People's Union of Queensland held its annual demonstration in the Annet-st. chapel on Dec. 10. The Conference President, Bro. Young, distributed prizes and certificates won by scholars at the recent Bible School examination. A programme of competitive and non-competitive items was enjoyed by a good audience, and prizes were obtained by the following:—Albion Square Club (1); East Ipswich and Annerley (2) equal.

In an address before the London Presbyterian Literary Society Union, Mr. G. T. Bellhouse, of Regent-square Church, asked the question: "Do we read too much?" and took the affirmative view. Reading, he said, was not intrinsically virtuous. Continuous and desultory reading might even be vicious, debilitating the mind rather than ennobling it as an organ of thought. Such reading became simply a dissipation. A man or woman could become "addicted to" reading just as much as to drink, with a result which was often just as pernicious.

At the last general meeting of the metropolitan division of the Shop Assistants' Union held in Melbourne, a discussion arose on the question of prohibition. The following resolution was passed, and ordered to be submitted for inclusion in the agenda for the next Easter conference of the Victorian Labor party: "That the conference consider an alteration to the present plank of the Labor platform relating to prohibition to make it stand for complete prohibition; also that the conference be asked to advise our Parliamentary representatives to stand for a straight-out majority in the 1930 liquor poll."

We call the following from the "Cheltenham Church Chimes" (Vic.): "Letters have recently been received from Bro. Henry Mahon, who was engaged as evangelist with the church at Cheltenham about a quarter of a century ago. His present address is 181 Bridge-st., St. John, N.B., Canada. He is still enjoying good health, and is engaged in a successful work with the Douglas-ave. church. Since leaving New Zealand for America, he has served many churches and has done much lecturing. Mrs. Mahon and Mahel have both passed to higher service. His son, Sturgeon, is now a student of the College of the Bible (America)."

Dr. S. Parkes Cadman is probably the outstanding radio preacher in the world. He has accepted a "call" to become the special preacher of the National Broadcasting Company of America. It is said that his sermons will be non-sectarian and non-political—though how a man is to preach a gospel and express his convictions under those conditions I cannot tell. One interesting phase of the experiment will be the discovery as to whether a man can preach as effectively in a studio as in a church. There is something about preaching which seems to require that the preacher, if he is to be genuinely effective, must do most of his preaching in the presence of living men and women who can register, to some degree, the impression produced by the sermon. The preacher who preaches in a sound-proof and life-proof broadcasting studio may lose all power over the radio audience.

At last Federal Conference a Canberra committee was appointed, which was located in N.S.W. That committee has now met and appointed Bro. T. E. Hufe as chairman and Bro. Toss Hagger as secretary and treasurer. It will now be in order for the brethren everywhere to send their contributions for the Canberra work to Bro. Hagger at 212 Pitt-st., Sydney. Bro. S. Stevens reports the work going well, with as many as fifty at gospel services on Sunday evenings.

Gene Stratton-Porter was a best-seller, and the "Life and Letters of the Late Gene Stratton-Porter," compiled by the novelist's daughter, Mrs. Jeanette Porter Steehan, will be welcomed by her many admirers. The following was found amongst Gene Stratton-Porter's papers:—"This reduces my formula for a book to simplicity itself—an outdoor setting of land in

HOW OLD ART THOU?

Count not the days that have idly flown,
The years that were were vainly spent;
Nor speak of the hours thou must blush to own,
When thy spirit stands before the throne,
To account for the talents lent.

But number the hours redeemed from sin,
The moment employed for heaven;
Oh, few and evil thy days have been,
Thy life a tollsome but worthless scene
For a nobler purpose given.

Will the shade go back on thy dial-plate?
Will the sun stand still on its way?
Both hasten on; and thy spirit's fate
Rests on the point of life's little date,
Then live while it is called to-day.

Life's waning hours like the sabb's page,
As they lessen in value rise;
Oh, rouse thee and live! nor deem that man's age
Stands in the length of his pilgrimage,
But in days that are truly wise.

—Selected.

which I have lived until, as Mary Austin expresses it, "I know 'the procession of the year.' Then I people the location with the men and women who live there, and on my pages write down their story of joy and sorrow commingled as living among them I know it to be. This is the secret of any appeal that my work may make. And I want to say for such people as I put into books, that in the plain, old-fashioned country homes where I have lived, I have known such wealth of loving consideration, such fidelity between husband and wife, such obedience in children, such constancy to purpose, such whole-souled love for friends and neighbors, such absence of jealousy, pettiness and rivalry, as my city critics do not know is in existence. I never could write a historical novel, because I want my history unbelieved with anything on earth save fiction. I never could write of society, because I know just enough about it to know that the more I know, the less I wish to know. I have read a few 'problem' novels, and they appeal to me as a wandering over nasty, lawless subjects and situations of the most ancient type, under new names. There is nothing remaining for me but the woods, and the people I meet there. For every bad man and woman I ever have known, I have met, lived with and intimately known an overwhelming number of strictly clean, decent people, and upon the lives of these I base what I write."

I have known ninety-five great men of the world in my time, and of these, eighty-seven were followers of the little-William E. Gladstone.

In his remarkable speech the Canadian Prime Minister, Mr. Mackenzie King, reminded the churches of their great task in the preservation of peace. "There is no agency," he pleaded, "which can quite take the place of the church in the affairs of the State." The duty of the church is to teach that man's mind be inspired with the love of God and of their fellow man. No mission is higher than that, and I hope the churches of our land, leaving alone the thousand and one things with which they have no immediate concern, will give their time to the highest of all principles, peace and good will through the teachings of the Master himself. I do not believe that even churches can effect that without the co-operation of the people. Wars are not created merely by the existence of armies and navies, but brought about by a kind of whispering from lip to lip, the saying of unfair things against their fellow men and other nations. There is a tendency in this direction, and it is supposed to be smart in some circles to say things about their neighbors, whether individuals or countries, to be always criticising. So long as that exists people are creating that opinion which brings into being armies and navies. When individuals will join with churches and say that peace is more important than other things, more good-will will be effected than is realised. It is when that is done that the solution of the problem will be brought about."

THE FIRST GUEST.

"An old New Year custom was to invite a friend, carrying a coin and a loaf of bread, to step first over the threshold of the home on New Year's morning, the idea being that plenty and prosperity were thus secured for the coming twelve months. With this custom in mind, a well-known poetess, Miss Catherine Flind, has written the following poem-prayer.

Come thou, Christ Jesus, Friend beloved,
Stand at the entrance of the year.

Be thou the first to pass the door,
Thy welcome voice the first we hear!

Plenty and power come with thee,
And where thou dwellest there is rest.
Thy perfect love and mercy bring;
Enter thou in, thou First and Best!

Thou bearest gifts within thy hands,
Blesses of God and daily bread;
Body and soul thou wilt sustain,
And all our hunger shall be fed.

Thy grace shall meet our every need,
Thy light illumine the unknown ways;
Thy loving-kindness crown our lives,
Thy goodness fill our fleeting days.

Now, at the dawning of the year,
Ere other feet the threshold press,
Bring thou thy wisdom, strength, and joy,
Prosper our toil, our pleasure, Bless.

Give thou thy peace to fill our hearts,
Oh, come, Lord Jesus, Guest beloved!
Our every door we open wide,
Enter thou in and there abide.

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Wanted! A Leader.

L. J. Smith.

"A leader, a leader" has been the cry of the people for generations, and no suitable person can be found. Systems, unions, societies, and all manner of ideas are put forth to satisfy this cry, without any result. Still the warfare goes on; still the struggle for freedom; and men remain in the bondage of their ignorance. Do we want a Moses or a Babel to stand in our midst to direct and govern or lead? Men seek through material things to solve their social and industrial troubles. Those who trust in Christianity do not understand its principles, therefore both are apt to be in the same position. One desires a leader; the other a teacher.

The thing that is most necessary of all is that man should seek and desire to "know himself." It is useless to endeavor to lead the mass. Each man is blessed with thinking ability, all have different ideas, and express themselves in a different manner; therefore to force the opinion of one upon another is to keep them in bondage. Intellectual freedom is the only real freedom. By the use of our thought processes we either make or mar our lives. Thought that is pure and free from fear, doubt, and anxiety, is the secret of power. Thought leads to knowledge; from knowledge comes wisdom; from wisdom comes understanding; from understanding comes faith; from faith comes power. It is the seed of our actions, so that upon the correct sowing of it depends the peace and prosperity of our life.

According to the quality of our desires, and the purity of the motives we sow, depends the result which we reap. Therefore harmonise our thoughts with Christ, and through them our actions; to be patient and persevering, and above all things to keep the glorious light of truth and faith at the helm of all our efforts. Knowledge is the result of man's ability to think, and the evidence of man's ability to advance in his thoughts and ideas, to conquer new worlds of use and experience, and to come into complete harmony with the laws of his being. The condition precedent to all right action is to know the truth, to think correctly, and to be actuated by desires of justice, honesty, beauty, kindness, generosity, and true progressiveness. Truth is the fundamental principle in every successful business or social relation; it is mighty and must prevail. "When the spirit of truth is come he shall set you free, and ye shall be free indeed."

SOUTH AUSTRALIAN SISTERS' AUXILIARY.

On Thursday, December 6, the sisters met at Grout-st., when Mrs. Green, vice-president, led the devotional. Mrs. Roodes, president, presided over the business, when 81 sisters were present, of whom 29 were delegates. 12 additional were reported from the Bible School.

Mrs. Bond reported having received the following amounts: For H.M., £1/16/4; in hand, £2/19/6; total, £4/15/9. For F.M., £2/1/1; in hand, £2/13/3; total, £4/14/7. General Fund, collection for November, £10/8/10; in hand, £3/8/4; total, £14/17/2. Expenditure, £2/12/7. Balance, £2/1/7. In hand for Temperance, £1/7/11; for Temperance Catering Fund, £38/1/-. Collection for afternoon, £1/10/3.

It was decided to donate £10 to Federal Conference Committee; £10 to van for H.M. work; £5 to Sisters' F.M. Comm.; £5 to Sisters' H.M. Comm.; £5 to H.M. Conference expenses; and 8/1 to Catering Comm.

The hospital convener reported 303 visits had been paid, and 104 books and magazines distributed, with the usual comforts.

In her Dorcas report Mrs. Cant stated having visited Nailsworth and Semaphore.

Obituary Report—Mrs. Spacey, of North Adelaide church; Mrs. Gould, Natascourt; and Mrs.

Dorrans, Nailsworth, had received the home-call.

F.M.—Amounts received: Murray Bridge, £1; Unley Sister, 10s.; Grout-st., 1/6; North Adelaide, 2/2; total, £1/12/8. H.M. Amounts—York, 1d.; per-week, 8/6; Mrs. Black, 2/-; Mrs. Parkes, 1/7; Mrs. Valladares, 3/-; Dorcas, 11d.; Owen Sisters, £1; Port Pirie, 13/-; Glenelg Mile Box, 6/5. Penny-per-week—Grout-st., 2/-; Hindmarsh, 3/6; Unley, 16/-; Maxlands, 5/-; Mile End, 10/8; Gulltownville, 7/1; Henley Beach, 3/-; Mrs. McNeil, 4/-; Total, £5/0/8.

The literature convener reported two parcels had been sent to Berri.

The next meeting of the sisters will be held in February.—M. Manger, Asst. Secretary.

IN THE BEGINNING GOD.

(Continued from page 5.)

sorrow, sin, and death take the pleasure out of life or bring it to a dismal end? To undo the mischief caused by sin it was necessary that God should intervene, and such intervention on behalf of his creatures proves him truly divine. Christianity.

Christianity is God's intervention for man's eternal good. The Christian's God is the personification of everything true, and the essence of love itself. He is all powerful, and therefore the source of all power. He is truth itself, and therefore would have men true. Being love, he wishes men to love. Being the great mind behind all things, he has graciously bestowed on man a measure of his own graces. The Christian's idea of God stands so high above all human conceptions of divinity that it must be inspired. The Christian religion has what no heathen religion ever had, and what the Jewish religion only foreshadowed—the principle of true love. No other religion exalts love as Christianity does, none have conceived it, therefore love is of God, and the religion that practises it is divine. Where can we find among the imaginings of men a story more soul-stirring than the life history of Jesus? Men have imagined gods to be feared, deities that punished and tortured. None have conceived a God of pity and mercy, who would sacrifice his best for those who deserved only retribution.

Such an idea of himself in the beginning God foreshadowed, in the cross of Christ he revealed it, and in Christianity he has demonstrated it.

As he was in the beginning, he is now and ever shall be. Amen.

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CORRESPONDENCE.

(The Editor is not responsible for the views of his correspondents.)

Dear Bro. Editor.—

Under the above heading in the issue of your paper of November 15, the writer tries to connect the dreadful happenings in that land of trouble with things that are foretold in Scripture. Speaking of the "thief in the night," I fail to see the analogy; the actions of the thief are always secretive, and these certainly is a nothing secretive in the eruption. Reference is made to the apostle Peter's words (2 Pet. 3: 10, 11). But people make all kinds of blunders through taking such words literally. The only light that the world had possessed was just about to be extinguished (the Jewish dispensation), and it might well be termed "the heaven and the earth which are now"—and the "new heavens and new earth, wherein dwelleth righteousness"—simply is the Christian dispensation to take its place. The same apostle makes a lengthy quotation from the prophet Joel in Acts 2, and after saying, "this is that, which is spoken by the prophet Joel," he goes through the quotation in which is the term, "the sun shall be turned into darkness and the moon into blood." Did this literally occur? No. It is the figurative language of the East. Let anyone read carefully the prediction of doom upon Edom, (Edom), Isaiah 34: 1-6. Were the heavens rolled together as a scroll literally? Certainly not. Had that nation was done with. We could not have stronger language. As to the earth being destroyed, the Psalmist said, "The earth abideth for ever." And I appeal to you as a Biblical scholar, are not most of the places where the "end of the world" is spoken of in the New Testament just simply the end of this age, or the consummation of the age and not "kosmos" at all? All the reference that is made to this event in apostolic writings would lead any thoughtful mind to contemplate an immediate fulfillment, a small expression being, "for the time is at hand." And again, "the patient brethren, for the time draweth near."—Yours for the truth's sake, Clement Bards.

Your esteemed correspondent lacks the above on to a supposed correction of our recent article on "Mt. Etna in Eruption." He declares that "the writer tries to connect the dreadful happening in that land of trouble with things that are foretold in Scripture." Our readers may be assured that we neither said nor thought that Etna's eruption was prophesied in 2 Peter 3 or elsewhere. When we wrote that "as we contemplate Etna, it seems natural to recall the apostolic word," etc., we did not imagine that any reader would fail to find an easy association of ideas between the river of lava and the melting of elements with fervent heat; nor did we imagine that any careful reader would think we were prophecy-mongering. Ed.

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News of the Churches.

New Zealand.

Northern Union.—Dec. 2 was celebrated as Union Sunday, all three services being held at Wellsford and characterised by a fine spirit and a record attendance from all parts. Bro. A. L. Haddon, Principal of the New Zealand Bible College, was the speaker at all meetings, and was thoroughly appreciated. Congratulations are extended to Mr. E. Yates, and Miss Myrtle Cole on their recent marriage. A welcome social in their honor was arranged by the North Aherland Bible Class. The work under Bro. H. Gave is fairly encouraging.

Western Australia.

Subiaco.—Continued interest is shown in all church meetings. Large numbers of visitors attend services, particularly the evangelistic meetings. The aged Sister Smith passed to her reward early on Lord's day morning, Dec. 16. Loving sympathy is extended to the bereaved relatives.

Fremantle.—At a well-attended business meeting of the church, held on Nov. 28, the evangelist, Bro. D. R. Stirling, accepted a further engagement for a period of two years. The reports show that all branches of the work are healthy, and ready for a great forward move. The recent "Inch" effort, organised by the Deacons and Ladies' Aid Society, benefited the land fund by over £20. The church has made a fine response to the Home Mission appeal, contributing £10 as against £37 last year. On Dec. 15 the girls' club held a very successful concert in aid of the land fund, and the boys' club (the Spartan Efficiency Club) has made an excellent job of re-decorating the memorial hall.

Queensland.

New Veteran.—The Bible School won the Queensland shield for schools 50 and under. Fortnightly gospel services continue.

Kingaroy.—Fortnightly services are well attended, and interest is growing. There were four confessions and baptisms during Bro. Vanham's last visit (a father, mother, and two sons).

Emerald.—The church rejoiced to receive Sister Mrs. Stanley into fellowship by letter from Maryborough, Qld. She is a daughter of Bro. John Swan, for many years an elder of the church at Ann-st., Brisbane.

Brisbane (Ann-st.).—During December there were four decisions. Bro. and Sister J. Larsen have been received into fellowship. On Dec. 16 Bro. Bassard spoke at both services. At the gospel service a young man who confessed Christ the previous Sunday, was baptised. The sale of work was a great success, the sum of 166 being handed to the officers of the church.

Ma Ma Creek.—Interest in all departments is keeping up splendidly. The worship meetings are crowded on Sunday mornings. Gospel meetings are well attended. The C.E. Society is making splendid progress. Bro. Hamann is collecting a fine lot of young people round him in this work. Attendance at Lord's day school is keeping up well. A Christmas tree was held in the local hall on Dec. 21.

Wynum.—The church anniversary was held on Nov. 25 with good meetings. Bro. Martin spoke at both services. A tea-meeting was held on Nov. 29, followed by a meeting at which speakers from other churches took part. On Dec. 9 Bro. J. B. Martin gave an interesting address on "A Comfortable Religion," and at night conducted a memorial service to the late Sister Mrs. Davies, when a Bible School scholar made the good confession. The school had a Christmas-tree for the children on Dec. 21. The adult Bible class had an enjoyable picnic at Wellington Pt.

Gympie.—Services have been well maintained. On Dec. 16, 63 broke bread. Large attendance at night service. Bro. Vanham is back from his furlough. On Dec. 17, Gympie and New Day school had a combined Bible School anniversary and prize distribution in Gympie chapel. The building was filled to overflowing. There was an excellent programme. The evangelist made special mention of New Veteran's win of Queensland shield for schools under 50. A miniature set and jewel box were presented to Sister G. Troutman by parents of New Veteran school. Meetings on Dec. 23 were well attended. At night Bro. Vanham preached a powerful Christmas sermon on "A Wonderful Treasure." The new Bible School room valued at £150, is completed. It will prove a boon, as more space was urgently required.

South Australia.

Kerfoot.—Meetings under the ministry of Bro. Warren have been well attended, and bright song services are enjoyed. Good attendance on Dec. 2 at gospel service. Bro. Warren sang, "I've Found a Friend." Messages in song and from pulpit are greatly enjoyed.

Groote.—At the evening service on Dec. 23 the choir, under Bro. A. J. Gard, gave a choral service. Many carols were included, and appropriate Scripture readings were given by Bro. Wiltshire (who conducted the service), and Bro. E. B. Manning. Bro. Wiltshire gave a short gospel message.

North Adelaide.—The S.S. picnic at Largs Bay proved a great success. The whole anniversary programme had a missionary aspect. Six scholars received special prizes for memorising Mark 16. At the Christmas tree all had a good time. Bro. Arnold Brown has taken up duties as superintendent. An increase campaign is in view.

Hindmarsh.—On Dec. 23 Christmas services were held. In the morning Bro. Allen Brooke spoke on "The Pilgrimage to Bethlehem." A young lady who had been immersed was welcomed to fellowship. In the evening Bro. Brooke's subject was "Inspenakable Giving." The choir rendered Christmas carols. On Dec. 18 a young people's Christmas social was held at the home of the Sunday School secretary, Mr. Sydney Brooker.

Queenstown.—On Dec. 23 Bro. Brooker exhorted the church. Sisters Lawton and Stacey were back after illness. Instead of the usual Bible School four young men gave brief talks on Christmas Eve, and a young men's choir rendered Christmas carols. In the evening the building was packed. Bro. Brooker told the story of the birth of Christ, and the choir rendered several anthems. On Dec. 23 Bro. William Brooker (father of the preacher) celebrated his eightieth birthday. On Dec. 17 the Band of Hope held its Christmas meeting, and every member received a bag of lilies. Ventrolupial and confining items were given, and supper was served. The kindergarten enjoyed a Christmas tree on Dec. 19, each child receiving a toy. The church sympathises with Sister Frits, who lost her father and mother within a week.

Victoria.

Hampton.—On Dec. 22 the J.C.E. provided Christmas toys for the Children's Convalescent Home. Morning services on Dec. 23 and 20 were very well attended, many visitors being welcomed.

Fitzroy.—During the preacher's vacation various speakers are helping. Bro. Burns, jr., and Huff have exhorted the church. Bro. F. F. Saunders gave a grand gospel address on Dec. 16. A Christmas-tree was held by the Sunday School. On Sunday, Dec. 23, Bro. Bird (of

Collingwood) spoke in the morning, and at night a special Christmas service was conducted by Bro. Burns, jr.

Bambra-rd.—An enjoyable kitchen tea was given to Miss Northby Gue on the eve of her marriage. The new superintendent of the Sunday School (Bro. Nicholls) gave an appreciated reception to the teachers. The Christmas tree for the children was enjoyed immensely. One has decided for Christ and six have been baptised recently. Seven students of the Sunday School have passed an examination on the lessons.

North Williamstown.—On Dec. 3 a married woman confessed Christ. Bro. A. H. Pratt preached a farewell message on Dec. 16 to a large audience. The choir rendered special anthems, Sisters A. H. Pratt and B. Haswell sang solos. During Bro. Pratt's ministry 13 have been added to the church. R.S.P. and P.B.P. clubs have been installed with a membership of 17 and 21 respectively. The Bible class was reopened, and 100 numbers 30. Bro. and Mrs. Pratt and Ken were the recipients of many useful and valuable presents, and deep regret was expressed at their departure from members and a wide circle of friends.

Northcote.—Steady work is going on in all departments, and all are looking forward for a good year under the ministry of Bro. A. E. Illingworth. There have been a number of special functions recently. The sisters' sewing class held a very successful sale of work and realised £92 net. From this they have allocated £50 to the reduction of the building debt, placed some new carpets in the front porch and vestibule, and installed two electric fans in the main building. The I.M. offering shows an increase on last year. A roll-call service and coffee supper brought together a large attendance of members. All auxiliaries have been busy with Christmas socials and Christmas cheer for the poor.

Drumcondra.—Christmas services were held on Sunday, Dec. 23. At the close of the gospel message on "Seeking the Christ," a young man and a lad from the Bible School made the good confession. On Sunday, Dec. 20, a number of visitors from the camp conference at the Show Grounds were present. Bro. D. Wakeley, of Gellenthann, spoke in the morning. At the gospel meeting a large number of the young people from the camp were present, and a happy time was spent. Bro. Geo. Hughes, of Wedderburn, was the speaker. At the close two young men were baptised. Bro. Banks will be away on vacation for several weeks. Bro. Maxwell, of Bet Bet, is taking his place.

Footscray.—On a recent Sunday evening Bro. W. Pearce had charge of the service, and a sister from Tasmania came forward as a repenting member, and was welcomed into fellowship on Dec. 23. At the evening service on Dec. 23 Bro. Saunders preached to a good congregation on "The Life of Christ." Solos and special singing by the choir were enjoyed. On Sunday, 30th, Bro. Burns, of Ascot Vale, addressed the church. Bro. Storey and his class of boys are in camp. Bro. Dan. Stewart has accepted an engagement as preacher for a term, commencing on Jan. 6. On the retirement of Bro. C. Thomson from the school, and his going into College work, Bro. Kelly Buckley has been appointed secretary of the Bible School.

Carlton (Lygon-st.).—There were very good meetings on Christmas Sunday. Bro. A. G. Saunders spoke in the morning, and gave a special talk to the school in the afternoon. In the evening Maunders' cantata "Bethlehem" was splendidly sung by the choir, composed entirely of Lygon-st. members. There was a good attendance. The school, Mrs. Wilma Dickens, Mr. Colin Dalby, Mr. W. Arlshurst and Mr. Muir Reid, sang expressively, and Miss M. E. Pittman gave able assistance at the organ. Mr. S. A. Harlow, conductor, had perfect control of the choir throughout. At the end of the cantata a young married man came forward, and his conversion was taken by Bro. J. C. F. Pittman. Many visitors were present on morning of Dec. 30,

when Bro. A. G. Saunders spoke. Bro. Saunders gave a New Year address in the evening on "Christ's Finished Work," when there was a good attendance.

New South Wales.

South Kensington.—A Christmas choral service was held on the evening of Dec. 23. Mr. and Mrs. Reg. Hayward rendered vocal items, and a juvenile choir assisted. The building was crowded. Three were welcomed into fellowship.

Lismore.—Bible School and Endeavor Societies have entered a brief recess. The Juniors closed with a picnic in Currie Park on Dec. 15, and a presentation to their superintendent, Mrs. M. A. Neeson. Bro. S. G. Noble conducted good services at Bangalow and Byron Bay. The latter were gratefully for a communion-set from Lismore Y.P.S.C.E. They also decided to become affiliated with Conference. Bro. Noble preached special Christmas messages on Dec. 23. Bro. J. Greenhalgh, of Bellinger, took part of the service.

A MESSAGE FOR THE NEW YEAR.

As we start on the unknown, untrodden path of 1929, our hearts sing a psalm of thanksgiving to our heavenly Father for the mercies and blessings of the past. "Hitherto hath the Lord helped me" is the thought of the Christian, and oh, how true that word is! We have been the recipients of the Lord's bountiful goodness, the "overflow of unmerited lovingkindness" has ever been to usward. And none of us can tell the extent and depth of that kindly Providence which has guided and preserved us. Who can tell what pitfalls have been filled up? what snares destroyed? what enemies dealt with by our God that he might preserve us?

And as we reflect on the new path we look up! Sometimes, like Jacob of old, when things looked dark, we have said in our hearts, "All these things are against us"; when all the time God was working them together for our good! He knew that trial and conflict were necessary if we were to grow in graciousness of thought and speech and character, and he allowed that trial to come because he loved us.

"Heavenly Father, thou hast brought us

Safely to the present day,

Gently leading on our footsteps,
Waiting o'er us all the way."

For we know that God is our present Help, and "around and beneath are the everlasting arms" of the Lover of our souls. The Christ of our "yesterdays" is the Friend and Helper of our "to-day." All the experiences of his love in the past confirm us in our faith in him now. Our Greatheart is settling out on the journey with us, and in his name, "the name which is above every name," we need fear no Apollyon, or Giant Despair, or the Lions! Is he not the "Author and Finisher" of our faith? Are we not "craven on the palms of his hands?" For his name's sake he will lead us "in the paths of righteousness."

Our days on earth may be few or many, but our times are in his hand, and we have his own promise of companionship and leadership all the days. "Thou goest before him," sings the Psalmist, "with the blessings of thy goodness."

"Where he may lead, I'll follow,
My trust in him repose."

That is the secret of quietness in an unquiet world—faith in our divine Companion, and a willingness to follow the pathway of his will. His own peace will Garrison our hearts against all assaults of the adversary. And so we leave the Old Year behind, and take up the duties of 1929. "Hats off to the past; hats off to the present!" Great is our debt to the past; wonderful is our heritage; manifold are our opportunities of service to God and man; may God make us very ready, "swift to run in the way of his commandments."

"The Old Year's long campaign is o'er,
Behold a new Legunt!

Not yet is closed the holy war,
Not yet the victory won!"

God grant that we may so live and work that we may not be ashamed in the day of his appearing. We have not passed this way hitherto; we shall not pass this way again! May we so utilize the precious days of 1929 that we shall, by his grace, be accounted "faithful stewards," and hear at last our Lord's "Well done!"—"Christian Herald."

THE DAILY ROUND OF LIFE.

Geo. O. Tease.

The believer goes from strength to strength according to the closeness of his daily walk with God. Amidst the many apparently petty occupations of the day, there are those events which in the daily round of life make the believer's life separate from the world.

There is daily prayer. David learned the secret of beginning the day with God. "My voice shall thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up" (Psa. 5: 3). Daniel knelt upon his knees three times a day with his window open towards the sacred city (Dan. 6: 10). And we read that at evening time the Lord Jesus withdrew to the mountain, apart, to pray. "A day full of prayer!"

Then there is the daily cross. "If any man come after me . . . let him take up his cross daily" (Luke 9: 23). Some people say that the peculiar weakness of character that is theirs is their cross. Not so. The cross is that which comes of association with him who was despised and rejected of men. Dr. Gordon said the cross is the place where we say a determined, back-jawed "No" to the desires and passions which strive against the spirit. The cross is self's emptying place of self, and where we are filled with Christ. It is not an act confined to the beginning of our Christian experience, it is a daily, hourly process. The cross is a daily experience.

Then next there comes the daily service. The basis of true service is love. "If ye love me, keep my commandments." It is not self-will service which saves. It is not service founded upon love to Christ is fruitful. Sunship also is the basis of service. "Son, go work to-day" (Matt. 26: 28). Unless there is sonship there is no service. Men may set non-Christian people to do Christian work but Christ never did. The beginning of service is relationship, that is, sunship.

"Son, go work to-day." Daily service. After the death of his brother, John Stuart Mill wrote, "Among the many serious feelings which such an event calls forth, there is always one which impresses us most . . . with me it is, 'Work while it is called to-day; the night cometh when no man can work.'"

Finally there is the daily expectation. I have stood upon the mountain-top, but gazing down the valley was unable to see the father and, so impenetrable was the glory of the sunset. And the gathering glory of the coming of the Lord is so impenetrable that we cannot see through it to the hour of his coming. "The day is at hand." "The coming of the Lord draweth nigh." So we expect him daily.

Paul said, "So oft as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come" (1 Cor. 11: 26). Our daily round of life, prayer, service and the cross, help us to keep our eyes heavenward, waiting for that glorious coming of which the feast of love speaks so eloquently.

Open the door of your heart, my friend,
Headless of class or creed;
When you hear the cry of a brother's voice,
The sob of a child in need;
To the shining heaven that o'er you bends,
You need no man to lead;
But only the love the Master gave—
Open the door of your heart.

—J. R. Miller

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DEATH.

BAGNALL.—On Dec. 9, at the residence of his son-in-law, Mr. T. B. Allen, 32 Oxford-terrace, Devonport, N.Z., William Henry, beloved husband of Annie Louisa Bagnall, and second son of the late Hon. G. S. Bagnall, late of Prince Edward Island; aged 83 years. Interred at O'Neill's Plant Cemetery. No mourning by request.

IN MEMORIAM.

DONALDSON.—In loving memory of Ruby Grace, dearly loved daughter of James L. and S. A. Donaldson, called home New Year's Day, 1913.

Sweet is the word remembrance,

As these few words will show,

We hold you still in memory

Though the years may come and go.

—Inserted by her loving parents, sisters and brother.

MOYSEY.—In memory of our beloved parents, who were called to higher service on Dec. 26, 1926, and Nov. 11, 1924; also our dear brother, Syd, called home Feb. 3, 1924. Our treasured memories.

WINTER.—In loving memory of our beloved mother, who fell asleep in Jesus January 2, 1925. "A little while, and he that shall come will come and will not tarry."

A little while and we shall meet

The loved ones gone before;

And we shall clasp their hands again

On yonder radiant shore.

—Lovingly remembered by her three daughters, Mrs. Sylvester and Sydney Butler, and J. Winter, Pymble, N.S.W.

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Obituary.

BROWNING. William George Browning was called home on Dec. 3, at the age of 74 years. He was a foundation member of the South Kensington, N.S.W., church, and a trustee of the existing and former church buildings. For many years he served the church as deacon. When the present chapel was opened in June, 1926, Bro. Browning opened the building. His body was brought to the church home he so much loved, and after a brief service there, the instrument took place in the Handwick cemetery. On Sunday evening, Dec. 9, a largely attended memorial service was held. Bro. Browning walked humbly before God, loving the church and the work in which it is engaged. He died as he had lived, trusting in Christ. To our heavenly Father we commend his wife and family. Great will be the joy of reunion—S. J. Southgate.

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