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Social Consequences of Individual Faith.

"Wherefore, sirs, be of good cheer; for I believe God."—Acts 27: 25.

IT might seem as if what a man believed were no concern to anybody else.

That is his own affair and his alone. Let a man be honest, industrious and straight, and it does not socially matter what his creed is. Others are not the better for his faith, nor the worse for his want of it. One hears frequent expression of that view, and sometimes it is buttressed by the text, "Hast thou faith? Have it for thyself." As a matter of fact, what a man believes has profound and pervasive social consequence. It affects the lives of all he comes in contact with. It inspires or depresses them. And all this is more beautifully illustrated in the story of the shipwreck of Paul than perhaps in any other piece of Scripture.

We note, for instance, how the faith of Paul made him intensely and practically useful. One is reminded of the exclamation, "What practical fellows these great mystics are." We could well imagine somebody dilating on the compelling preaching of Paul, but quite certain that in storm and shipwreck he would be altogether useless. And yet in such an hour, when things were darkest, Paul was the most useful man on board, and he was so because he believed God. The same thing is profoundly true of Jesus, who lived in a perfect and unwavering faith. That did not make him an intellectual dreamer; it made him intensely and socially useful. It filled the nets, and fed the hungry folk, and restored the withered arm to service, and brought joy and singing to the home at Bethany. We help people by what we do. Perhaps we help them more by what we are. We prove ourselves useful when we give out money. We are still more useful when we give ourselves. And no man has his whole self to give, in all the expansion of his possibilities, until he has aligned himself with God.

We note again how the faith of the apostle brought new hope to everyone on

board. These despairing souls were saved by hope. One moment there was not a star in all their sky. They were driving on to certain death. The best of them would be crying to their gods; the worst would fall to cursing and blaspheming. And then, like the first faint flushings of the dawn, hope came stealing into every heart because there was one on board who believed God. Things were just as dark as they had been before. There was no cessation of the raging storm. They were still driving on to an iron shore, their ship the sport and plaything of the elements. But one man believed God, and because of that was radiant and serene, and it brought hope into the heart of everybody. What! does it not matter what you believe? Is faith entirely devoid of social consequence? It mattered supremely for these despairing sailors. It matters every time. Have faith in God—have it for yourself—be strong and quiet and confident because of it, and everybody on shipboard is affected.

For that is always one of the fruits of faith. Faith radiates the atmosphere of

hope. The presence of a strong and living faith calls out the music of a thousand hearts. A son may be a prodigal, and everybody may think him past redemption, but his mother never thinks him past redemption, because of the faith in her big mother-heart. And because of the faith in the heart of the Lord Jesus, hope has dawned on twice ten thousand people, who, like these shipwrecked sailors, were despairing. It is a great thing to give weary people hope. It is like sowing grass on a parched and arid land. And in all our weakness one sure way to do it is the old sweet way of Jesus and of Paul. Have faith in God. Live it out in storms. Be strong and quiet when others cry in terror. And in mysterious ways we cannot trace hope will dawn upon the hearts of men.

Not only did the faith of Paul give hope; it also gave the blessing of good cheer. It brought the comfort of a happy confidence to every despairing heart on board. I have read somewhere of an ocean liner caught in the fury of a terrific storm. Men were panic-stricken—women screamed—and then the captain smiled. And the faith that lay behind that smile, that the ship he knew so well would weather through, brought good cheer to every soul on board. So was it with Paul. He believed God and he could smile. When others were terror-stricken and beside themselves he could give thanks and quietly take his breakfast. And men, seeing it, forgot their fears, and plucked up heart again, and became cheerful—and all because one person believed God. It is a fine thing to do kindly helpful deeds. It is one of the very finest in the world. But there is something finer than the helpful hand; it is the helpful heart. To be brave and radiant when things are darkest has an impact upon everybody, and for that one must believe God. My dear reader, longing to cheer others, begin by having faith in God. Fix the one point of your compass there, and let the other sweep as widely as you will. A strong faith is the secret of all helpful

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ness. Nothing can ever take the place of that. This is the victory that overcomes the world—even your faith.—Dr. Geo. H. Morrison in "The British Weekly."

The Scriptural Rule.

Such is being said about tithing and raising money for church work, and the question is often asked: "Is there any real Scriptural rule laid down for us to follow?" There certainly is, and we do not need to go to the Old Testament to find it. In Paul's first letter to the Corinthians, sixteenth chapter and second verse, we find: "Upon the first day of the week, let each one of you lay by him in store as he may prosper, that no collections be made when I come." The following from "Men and Missions" presents Paul's plan for giving in an outline suitable as a basis for discussion:

Periodic—"Upon the first day of the week." Worshipful, habitual, prayerful, cheerful.

Personal—"Let each one of you." Each man, each woman, each boy, each girl.

Provident—"Lay by him in store." Fore-handled, deliberate, thoughtful, intelligent.

Proportionate—"As he may prosper." Generous, careful, responsible, faithful.

Preventive—"That no collections be made when I come." No deficit, no worry, no loan interest, no retrenchment.—Selected.

A Motto for Christian Living.

If you desire Scriptural references as to why you should choose Christ instead of the world, you will find that in one place we are told to "keep unspotted from the world." In another place we are told that friendship with the world means "enmity with God." You will find this in James 4: 4. Again, in 1 John 2: 15, he says, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."

"But," some may say, "how can I sacrifice my enjoyment of these things?" The answer is that if you have the true love of Christ in your hearts you will not have the desire to do these things, and will find no enjoyment in them. Think of the great love manifested by his death: forget the wrong, and turn to the right. We can, in this way, be of greater service to our God and to the world. Christ died to save the world. Let us live to stop the evil and bring others to him.

A good motto for us to take would be:—
"Do nothing that you would not like to be doing when Jesus comes;
Go to no place that you would not like to be found in when Jesus comes;
Say nothing that you would not like to be saying when Jesus comes."

—Watchman-Examiner."

Citizenship in the Kingdom.

A new direction, spirit and sphere.

A. W. Garland.

Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven.—Matt. 18: 3.

Jesus, with his disciples, had been in the northern extremity of his field, where, it seemed, the fact of the cross became more real to him. There he had withdrawn with the inner coterie of his disciples to the mountain, where the excellency of his glory shone through his human body, and he was transfigured before them. The significance of that scene seems to be not only the confirmation of the great confession which Peter had made, but also the strengthening of Jesus for the coming sacrifice, for that decease which he was to accomplish at Jerusalem. Now Jesus has commenced the first stage of his journey back to the scene of his final triumph. Walking on ahead he is wrapt in contemplation of his sufferings, and perhaps, as at Gethsemane later, feeling the need of human sympathy; but the disciples have by their thoughts shut themselves off from the possibility of having fellow-feeling with him.

What is it that so concerns the disciples as they walk along? They are not discussing the greatness of Christ's miracles, the wonder of his Person, or the mystery of the revelation which he had given them of the cross. Not even his glory on the Mount fills their minds, nor yet his majesty as head of the kingdom, although this latter has something to do with their attitude. Thought of him is only secondary. For them the great question is, Who shall be greatest in his kingdom? The realisation of the selfishness of these self-centred men after such intimate relationship with him whose love sent him to serve and to die for mankind, staggers us. These self-seeking men have failed to grasp aright the mission of their Master. Yet, while we censure them, let us not shut our eyes to our own oft-felt self-importance.

At Capernaum, Jesus, who had noticed their animated discussion, asks the matter of it. In shame those who had thought their chances of pre-eminence greatest hang back. They cannot reveal to him their ambition. But after words from Jesus show that he has read their thoughts, one, more bold than the rest, formulates their question: Who, then, is greatest in the kingdom of heaven? What an opportunity of telling the disciples of the primacy of Peter! But no. He calls a little child, an innocent, unspoiled child, whose head had not been filled with thoughts of pride and earthly rank, and looking at the disciples with pain in his expression, he says, "Except ye turn and become as little children, ye shall in no wise enter into the kingdom of heaven." What a rebuke to these men who had not only thought their position in the kingdom of heaven secure,

but who also wrangled over and hoped for the greatest place therein.

The answer of Jesus points to three new points of view which had to be reached by the disciples. Firstly we see that

A new direction

is demanded by Jesus. Except ye turn! We speak of people to-day who need to turn, who are in need of conversion. They are going the wrong way or taking the wrong path in life. We say with John Oxenham:—

But to every man there openeth
A High Way and a Low,
And every man decideth
The Way his soul shall go.

But we realise that some have decided to take the wrong way. They need to turn and take a new direction. We would never have thought that of the apostles had not Jesus told us so plainly, for it is to them that he addresses these words. They were discussing their position in the kingdom. Jesus said they were not in the kingdom, and would not be, except they turned! They were shutting themselves out through pride, competitive ambition and covetousness. Those who had been constant companions of the King were not his true subjects. How we need to watch ourselves that we do not make similar mistakes! Some men, good and just, say they have no need of conversion. The disciples were good and just; but they had to take a new direction. They thought the way was the way of greatness and power as the world counts greatness and power. They thought it the way of wealth and of ease. In place of the way of ease and greatness Jesus points the way of service. For power and wealth he could point them along the path of persecution by which they would be fitted to reign with him in a spiritual kingdom. There was no promise to them of success along the path they were following. They had to take this new direction if they were to enter the kingdom.

In the second place Jesus tells them that they must have

A new spirit of temper;

they must become as little children. Their old spirit had been one of pride, in that each thought himself fitted for the greatest place in the kingdom. Only by embracing the humility of a child could they hope to enter. The child knows nothing of pride, or of worldly rank and position. There is nothing in the playground suggestive of class. Children in their games are prepared to surrender the leadership to others, or take turns. A child who always wants things his own way is "spoiled"; no one likes him; a man is only "forceful"!

Give us in our men the humble spirit of the child, simple, lovable and teachable! In humility the child looks up to its parents for guidance. The pride of the disciples had closed their hearts against the guidance and true teaching of Christ regarding his kingdom.

There are other ways to-day in which we need to be as children. Paul recognised the supremacy of the child over the man in at least one point when he exhorted, "In malice be children." How many churches would be happier places in which to work if Christians had only the new spirit of temper! No grudges borne! If the flare-up must come let it be superseded by the sunny smile; let the friendship be restored as with children. Is it not a pity that some people grow up in temper?

Then there is the trusting nature of the child. While we have taught the dark to have terrors for the child, as long as father's hand holds theirs there is no fear; and we need the simple, childlike faith

"While life's dark maze we tread,
And griefs around us spread."

so that, walking with our heavenly Father, he might "bid our darkness turn to day" by dispelling our fears.

Again, we find the child imitative. This is not a new characteristic, as Jesus saw the children, as in the market places they imitated the customs of their parents by playing together at funerals and weddings. We see the boy to-day with his bit of stick imitating father's pipe or cigarette, to be more rarely imitated later. But we must be childlike in our imitation of our pattern, our copy-plate, Jesus Christ. If only Christians were more truly born again—and retained their childlikeness.

The third thing to which we are referred by our Master here is

A new sphere.

the kingdom of heaven. While the disciples had used the expression "the kingdom of heaven" they had not truly comprehended the meaning of the words which they had used. Their minds seem to have been centred upon an earthly kingdom, and they thought only of it and their position in it. In his answer Jesus would emphasise the word "heaven," and so point their minds to the true nature of that kingdom, which was heavenly and spiritual. They had accepted the common Jewish views regarding the Messianic kingdom, and were loath to give up their ideas of it. Thus they effectually closed their hearts against the teaching of Jesus concerning its spiritual nature. But they must not let their materialism blind them to the great spiritual truths. The words, "thou shalt in no wise enter into the kingdom of heaven" would undoubtedly come as a shock to them; but it shocked them out of their old views to a higher view. Also by them our minds, centred upon earthly and material things, are called to a higher point of focus, spiritual and eternal. True is it that

"The world is too much with us; late and soon,
Getting and spending, we lay waste our powers."

Our thoughts are centred on things below; Jesus would call our thoughts above, to a kingdom eternal, in the heavens. We can only truly grasp the nature of that kingdom when we heed the words of Jesus: "They that worship him must worship him in spirit and in truth."

Those who were not citizens in the kingdom were wrangling for the highest place in it. Rather let us so walk and live that

our citizenship in the kingdom may be assured, though it be but as one of the least in the kingdom of heaven. Let Christ reign within making our hearts his kingdom now, then shall we enter into its fullness.

"The kingdom of the Lord!

It cometh not with show;

Nor throne, nor crown, nor sword,

Proclaim its might I leam.

Thou'lt dimly scanned thro' mists of sin,
The Lord's true kingdom is within!"

Parables for To-day.

The fruit-bearing earth. The mustard seed.

S. J. Southgate.

"And I thought to myself—How good it is
For me to live in a world like this,
Where things can happen, and clocks can strike,
And none of the people are made alike;
Where Love wants this, and Pain wants that,
And all our hearts want Tit for Tat
In the jumbles we make with our heads and our
hands.

In a world that nobody understands,
But with work and hope, and the right to call
Upon him who sees it and knows it all."

—W. B. Blands.

The Master's parables for to-day breathe encouragement and hope. The fruit-bearing earth, subject to unseen yet unquerable forces, is our commentary. When our endeavors seem futile, when the work in which we are engaged bristles with difficulties and the reward of our sowing seems delayed, Jesus points out that underlying all is the silent but effective force of God's unvarying and unfailing will. The truths hidden in the parable are revealed in every noble impulse, every good deed, every lesson learned, every influence that sweetens and elevates life. In all these things we see the harvest of our sowing.

The parable of the mustard seed is a further incentive to labor; for in it Christ continues to speak in the optimistic strain which characterised his previous utterance. It was a word of hope, appropriate to the time. The disciples were just beginning to have serious doubts concerning the wisdom of their decision to throw in their lot with Jesus. The kingdom of God, as they were beginning to see it, was so utterly different from what they had expected. It was so insignificant in its first appearance that it seemed foredoomed to failure. The parable was spoken to remove this impression. The kingdom would yet cover the earth and include all nations.

These parables, then, have a distinct bearing upon our life and work to-day. When we think of the apparent slowness of the progress of truth and wisdom, Jesus bids us set over against this view the marvellous and evident changes which are taking place quietly, oftentimes unobserved, yet surely. Think of the humanities, charities, benevolences, which sustain and brighten life. Think of the aroused public conscience concerning social evils. Think of the men and women who are being elevated, ennobled, emancipated, regenerated by their

endeavors to attain to the high ideals of the Master. Multiply again and again all that is good, noble, pure, lovely, spiritual, and we shall fail to express the answer. An army with banners, numberless as the sands of the sea, represents the increase of which Jesus spoke so confidently.

We need to know this to-day. We all, more or less, are afflicted with spiritual short-sightedness. We need to look out over the world and see how truth, wisdom and virtue are progressing on their long and glorious career. We ought, by right of our heritage and the unconquerable optimism of Jesus, to claim and win and keep the truth enunciated by Sobin: "Through all the shades and darkness which surround us in the history of the Christian church, there breaks forth evermore victorious—like the sun going forth in his strength, rending the clouds asunder and gleaming through the rift now in one place, now in another—the imperishable light of true Christianity."

"Not By Any One Man."

In a recent speech Mr. Baldwin reminded his hearers of Pitt's famous dictum: "England will not be saved by any one man." A correspondent from a manse in Kent has sent a fine comment upon that saying, which, in this week of lyrical remembrance, I have annexed to conclude my own notes:

Never one man achieves
The good for ages due,
One dreams his mighty dream—
Ten thousand make it true.

And not one man alone
Man's care of man achieves;
One watches through the dark,
And one his watch relieves.
For not our God alone

The good in man retrieves;
He stooping from his throne
Man's help for man receives.
The pattern in the web
The master-mind conceives,
Through shaded centuries
Man for his brother weaves.

All men for every man—
A single multitude—
Work out the shining plan,
Achieve the eternal good.
—"Watchman" in "Drifted Weekly."

The Sabbath Law.

Is the Fourth Commandment binding upon Christians?

F. W. Greenwood.

A bookseller showed me a tract the other day entitled, "The Spirit of Truth and the Spirit of Error," which he said he was selling in great numbers. In this tract a certain religious sect says, "The keeping of the Law is never abrogated. The Law of Moses was never abrogated. Believers who fall in observing the Sabbath (Saturday) are lost. All who worship on Sunday have the mark of the beast, and will be eternally damned." These are strong assertions, and as Christ himself kept the Sabbath day, many people are in a quandary, and don't know what to do. Money is being spent, and much literature of a kind is being used to spread this doctrine of Sabbath keeping. Young men and women are going from door to door selling books, and subtly hiding the fact that the books are for propaganda purposes. Is a little sect right and the great mass of the Christian world wrong? It will pay us to take a comprehensive view of the whole matter and see just what the Scriptures teach regarding this question. The Bible doesn't contradict itself, but men often fail to rightly divide the word of truth.

The Two Covenants.

In the Bible there are two covenants or testaments. If these two covenants are both the same, one of them is not necessary. If they are different, we cannot be subject to both. Two conflicting laws cannot exist in full force at the same time in reference to the same thing.

In the main, the words covenant, testament, will and law are used in the Scriptures interchangeably. Law and gospel, works and faith, letter and spirit, express antithesis.

The words "new covenant" and "testament" have reference to the Christian institution, the gospel plan of salvation as revealed through Christ. We find the words covenant, testament, will and law, qualified, compared and contrasted by such adjectives as first, second, old, new, better, perfect, dead, living, etc., from which we conclude that there has been a change of the institution of God—that the fountain spoken of in Zechariah 13: 1 has been opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.

The old law has gloriously subserved its purpose, waxed old and vanished away. The old law could not give life because man could not live up to it—"It was weak through the flesh," but the blessed gospel of God's dear Son is "the power of God unto salvation." Christ took away the first that might establish the second (Heb. 10: 7-10). He has opened up a new and living way through his flesh.

I. The Old Covenant Established.

A covenant is a mutual agreement between two or more parties, differing from a simple promise in the reciprocal obligation which it involves.

1. The Covenant made with Abraham.

It dates from the call of that patriarch, and it involved the two parts of a covenant, (1) A condition to be fulfilled by Abraham, (2) A promise to be accomplished by God. God's promise to Abraham included the following:—

- (1) The growth of a great nation from his loins.
- (2) The possession of the promised land.
- (3) The spiritual blessings of faith.
- (4) The descent of the Messiah—"the seed" in whom all the nations of the earth should be blessed.

2. The Covenant ratified with the whole people of Israel at the giving of the Law. (See Exodus 31: 27, 28.)

The promise had been made to Abraham, but the reciprocal obligations, the full covenant, was

given to Israel at Mount Horeb. As there is a great deal of misunderstanding about the old covenant which has led to much sectarian strife, let us note carefully just what the covenant was, and then we shall understand what has been abolished.

(1) "And the Lord said unto Moses, Write thou these words; for after the tenor of these words I have made a covenant with thee and with Israel. And he was there with the Lord forty days and forty nights; and he did neither eat bread nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments.

(2) Moses, referring to this just before Israel passed over Jordan, says, "When I was gone up into the mount to receive the tables of stone, even the tables of the covenant which the Lord God made with you" (Deut. 9: 9).

(3) At the dedication of Solomon's temple we read in 1 Kings 8: 6-9, "And the priests brought in the ark of the covenant of the Lord into its place. . . . There was nothing in the ark save the two tables of stone which Moses put there at Horeb when the Lord made a covenant with the children of Israel."

(4) Moses rehearsing the ten commandments to all Israel says, "The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us, who are all of us here alive this day" (Deut. 5: 2). And after rehearsing to Israel the fourth commandment Moses says, "And thou shalt remember that thou wast a servant in the land of Egypt, and the Lord thy God brought thee out thence by a mighty hand and by a stretched out arm; therefore the Lord thy God commanded thee to keep the sabbath day" (Deut. 5: 15). This distinctly states that the sabbath law was enjoined because they were delivered from Egyptian bondage.

It is quite clear from these references that "the words of the covenant" were "the ten commandments." All the other instructions, the explanations and the details were to enable Israel to keep the covenant.

II. The Old Covenant Abolished.

As already stated, if the two covenants are both the same, one of them is not necessary. If they are different, we cannot be subject to both.

1. It is a self-evident proposition that two conflicting laws cannot exist in full force at the same time in reference to the same thing.

2. The Two Conflicting Laws.

The apostle Paul makes this point quite clear, saying, (1) The law of the spirit of life in Christ Jesus hath made me free from (2) the law of sin and death (Romans 8: 2). Again in 2 Cor. 3: 7 Paul speaks of "the ministration of death, written and engraven on stones."

3. The Old Covenant or Testament is done away. (Heb. 8: 6-13; 10: 8-10.)

In these passages we find the following conclusions:

- (1) Christ is the Mediator of a better covenant (8: 6).
- (2) The old covenant was faulty, or no place would have been found for a second (8: 7).
- (3) God determined to make a new covenant (8: 8).
- (4) The first waxed old, ready to vanish away (8: 13).
- (5) The old covenant or law was only a shadow of good things to come (10: 1).
- (6) God had no pleasure in offerings made under the old law (10: 6).
- (7) Christ took away the first that he might establish the second (10: 7-10).

Nothing can be plainer from these conclusions than that the Mosaic and Christian laws or the old and new covenants are not identical, that they differ materially, hence they cannot be in force at the same time.

1. The existence of any institution in a perfect state depends upon the existence of the law that makes it such. Hence if the law is taken away or abolished the institution ceases to be a perfect one.

We have already shown that Christ took away the first covenant that he might establish the second (Heb. 10: 9; Rom. 7: 1-4). Let us see how the law was taken away.

(1) Christ came not to destroy the law but to fulfil it (Matt. 5: 17, 18).

(2) Christ kept the law (Matt. 8: 1-4; 23: 1-3), and taught others to keep it, such as the rich young ruler.

(3) Christ fulfilled the law. "For what the law could not do in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh and as an offering for sin, condemned sin in the flesh" (Rom. 8: 3). For Christ is the end of the law unto righteousness to every one that believeth (Rom. 10: 4). The end of the law was righteousness, but it did not bring it because it was weak through the flesh, that is, men could not live up to it. Christ brought righteousness, and so he became the end of the law, and there is no further need of the law. The law was a schoolmaster to bring us to Christ, and having done so, its work is ended.

(4) Christ took away the law (2 Cor. 3: 4-15). This chapter in Corinthians shows us that the ten commandments were included in the covenant that was done away (see verses 6 to 11). Had it not been so we could not have had a new covenant but only an addition to the old covenant.

We find in Heb. 8: 8-10 and Jer. 31: 31 that the new covenant is not written on stone but on the heart of humanity.

Christ has "abolished in his flesh the enmity, even the law of commandments contained in ordinances" (Eph. 2: 15).

"Having abolished the bond written in ordinances that was against us; and he hath taken it out of the way, nailing it to the cross" (Col. 2: 14).

Thus the old law or covenant was done away and the new covenant or testament was ushered in. Hence the law having been taken away the institution ceases to be a perfect one.

III. The Sabbath Day.

1. We have found from Scripture that the old covenant included the ten commandments (Ex. 34: 28; Deut. 9: 9; 2 Cor. 3: 4-16).

2. We have found from Scripture that the old covenant was taken away by Christ that he might establish the new covenant (Heb. 8: 6-13; 10: 8-10; 2 Cor. 3: 4-16; Eph. 2: 13-18; Col. 2: 13-15; Luke 22: 20).

3. Then as the old covenant is taken away and that covenant included the observance of the sabbath day, it follows that the sabbath day is done away too, including the penalties for non-observance (see Num. 15: 32-36).

Moreover, as we are now under the new covenant or new testament, where we find apostolic example for observing the first day, it behoves us to follow that example. The cry has been raised that if the ten commandments are done away with, then men can steal, murder or commit adultery! The new testament has stronger laws against these things than the old covenant. Let us compare some of them.

Old.—Thou shalt not commit adultery (Ex. 20: 11).

New.—Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart (Matt. 5: 28).

Old.—Thou shalt not kill (Ex. 20: 13).

New.—Whosoever hateth his brother is a murderer (1 John 3: 15). Love worketh no ill to his neighbor, therefore love is the fulfilling of the law (Rom. 13: 10).

Old.—Thou shalt not steal (Ex. 20: 15).

New.—Let him that stole steal no more (Eph.

4: 20). That no man go beyond and defraud his brother in any matter (1 Thess. 4: 6).

These examples show that the moral commands of the decalogue needed amplifying before being incorporated in the new and better covenant. All the nine moral commands were thus amplified and incorporated. But the fourth commandment being a ceremonial and not a moral precept it suffered no amplification. There is not the slightest reference to it as binding upon men, either Jew or Gentile, after the resurrection of Christ. The Jews were told to remember a day because they had been delivered from the bondage of Egypt (Deut. 5: 15). The Christians are enjoined to remember an event (the Lord's death, 1 Cor. 11: 26) "on the first day of the week" (Acts 20: 7), because they had been delivered from the bondage of sin.

IV. The Lord's Day—the New Testament Sacred Day.

1. Having accomplished the great redemption, our Lord rose upon the first day of the week, and the glorious resurrection is the basis of our new testament sacred day.

2. On the evening of his resurrection day our Lord appears to his disciples, and says, "Peace be unto you."

3. And eight days after he again appears in the midst with the same salutation. In this way he marks the day with honor, and not obscurely hints that it has received a special consecration.

4. On the day of Pentecost, the first day of the week, Peter preached the first gospel sermon and established the church.

5. The disciples came together to break bread upon the first day of the week (Acts 20: 7).

6. The apostle Paul thus instructs the Corinthians: "Upon the first day of the week let every one of you lay by him in store, that there be no gathering when I come" (1 Cor. 16: 2).

7. The apostle John tells us in Rev. 1: 10 that he "was in the spirit on the Lord's day. Mark this fact: In not one single instance either in the Bible or in all history can a passage be found where the term, the Lord's day, is applied to the seventh day, the Jewish sabbath.

8. Here, then, as a matter of fact, we have in apostolic times, and under apostolic sanction, a day set apart, and a distinctive character given to it for a distinctive purpose; and this day has been observed by the church of Christ from the Lord's resurrection till the present time.

9. The "early fathers" speak of the first day, and allude to the difference between keeping it and the sabbath. We can trace the Lord's day or Sunday as a sacred day among Christians from our own time back through all the centuries up to the new testament itself.

10. The ordinary question put by their persecutors to the Christian martyrs was, "Hast thou kept the Lord's day?" to which the usual answer was, "I do not, for Christians cannot omit it."

11. In the apostolic age men were constantly trying to force the teachings of the law upon Christians. It was for this reason that Paul and Barnabas went from Antioch to Jerusalem and met the apostles in conference (see Acts 15), and the decision was against the Judaizing teachers.

The apostle Paul makes the position very clear in his epistle to the Galatians. In the paragraph ending at 5: 1, in which he presents the relative importance of law and gospel as the son of a handmaid and the son of a free woman, he concludes, "With freedom did Christ set us free; stand fast, therefore, and be not entangled again in a yoke of bondage." What that bondage was is seen in 4: 9-11. They "observed days and months and seasons and years." These men were the propagators of our modern sabbatarians.

Speaking again of the superiority of the gospel in chapter 3: 1-11 the apostle shows that "as many as are of the works of the law are under a curse," but "Christ redeemed us from

(Continued on page 25.)

Religious Notes and News.

NEW TESTAMENT FOR LATIN AMERICA.

A campaign has been started for the circulation of a million copies of the New Testament in the Latin American lands of Central and South America, Mexico and the West Indies. Mr. George T. B. Davis states that "most of the Testaments will be printed in Spanish and Portuguese, which are the chief languages of Latin America; while others will be printed in various Indian dialects. The Testaments are attractively bound in blue-purple pluvium, with one or more pictures, so that the very sight of the new Bible Book will make one long to possess and to read it." Mr. Davis pleads that Christians throughout the world should "concentrate their prayers upon Latin America in order that a mighty spiritual awakening may sweep over the land."

THE CHIEF POURS OUT THE GIN.

Sir Ofori Atta, the Gold Coast chief, has returned to his own people. He wrote to Mr. J. H. Sharrack, Chairman of the Liverpool Board of Elders, Dempster and Co.:-

"As you know, I had a case of gin presented to me in London. I brought this case with me to the Gold Coast, and on the date that my spokesman rendered to the State a report of my British tour the proceedings were ended by burning the gin. The contents of twelve bottles were poured out, my people unanimously agreeing that gin would no longer be their "friend."

Sir Ofori adds that a very good start has been made toward the reduction of gin-drinking on the Gold Coast. The question remains, What is the British Government going to do? We can not continue the present state of things. It is not sufficient to say that the importation of gin is on the whole less than it used to be, or that the revenue would suffer by discontinuing the traffic. The whole thing is wrong; it is bad in principle and terrible in effect. The conscience of England demands that it should come to an end.—"Baptist Times."

ADVANCE OF SECULARISM.

The Anglican Bishop of Manchester (Dr. Temple), speaking at the Manchester Diocesan Conference, declared that the only rival that Christianity had to fear to-day in any quarter of the globe was not any other religion, but rather the secular view of life. All the world over the one question at issue was the question between Christ and godlessness. Broadly speaking, the advance of physical science, the immense control that man had won over natural forces, and the development of his power of supplying his own needs without reference to any supernatural resources, were what had made the advance of secularism possible. Yet as a mere matter of history science was a product of Christianity, just as that progress in the affairs of human life called democracy also had its roots in a belief in human personality, which was quite definitely the peculiar gift of Christianity to the world. Science and democracy, the two greatest changes in the order of human life, had between them and Christianity alone there was compatibility.

THIS INSANE WORLD.

Of all the crazy performances which the modern age furnishes, and there has been no lack of them in recent years, the so-called "dancing Marathon" deserves the prize. That people should voluntarily torture themselves by abstaining from sleep and rest over long periods, and that multitudes of other people should pay to see them do this, are surely evidences of the need for psycho-pathic wards by the wholesale in large cities. We had a Marathon in Indianapolis not long ago which ran for considerably

over a month, and which attracted something like 100,000 paid admissions. During the afternoon and evening the hall was packed throughout the month by human beings who paid good money to watch the dancers, more than half dead for lack of sleep, grate around in a frantic effort to keep their places on the floor. When they succumbed from sheer fatigue, nurses were on hand with chunks of ice to bring them back to consciousness. The type of mind which finds pleasure in looking at this sort of thing, and in encouraging it, is the same type which watched the gladiatorial contests in the arena and the torture of Christians in the gardens of Nero 2,000 years ago. It is a species of mental abnormality which has been responsible for most of the cruelty that has soiled the pages of history. For our own part, we do not expect perfection in human behavior, but we would like to see our civilisation manifest at least a measurable degree of sanity.—F. D. Kersner in "Christian Evangelist."

SEVENTH-CENTURY BAPTISTERY.

In the barren mountainous wilderness east of Jerusalem excavations are still continuing in the neighborhood of Khan el Ahmar, under the direction of Mr. D. J. Chitty, who is working under the auspices of the British School of Archaeology. Among the traces of early churches and monasteries of the sixth and seventh centuries that have been made, the excavators have found a remarkable rock-hewn baptistery situated in an almost inaccessible cave. The baptistery is believed to have been part of a monastic establishment which apparently consisted of a group of semi-isolated hermits, says a Reuter telegram to the "Manchester Guardian." This cave was discovered by Mr. Michael Maruff, a young Prussian archaeological student attached to the Jerusalem Men's College, who found it by using the means of access doubtless used by its last occupant in the seventh century. He had to climb up sixty feet of sheer rock wall, being assisted by a rope thrown round a wooden post near the mouth of the cave and fixed there by its last occupant.

Inside the cave and hewn in the rock was a baptistery, showing a water level three feet in height, and round the rim several Syriac inscriptions.

IS PRAYER ANSWERED?

A notable series of articles on Prayer has been running through the pages of the "Daily Express" during the past week or so. It is surely a significant thing that the editor of a daily paper finds such a subject good "copy" these days. A number of men and women in various walks of life have contributed to the series, and have given instances within their own experience of answers to prayer.

The article from the pen of the well-known London magistrate, Mr. J. A. B. Cairns, which he entitled, "I know that prayer is answered," is probably one of the most telling of the series. Mr. Cairns says this very significant thing about prayer:

"Prayer is not an automatic machine. We cannot put in our prayer and get out what we want. We often pray and get nothing, or seem to get nothing. . . . We discover that prayers that seem unanswered are answered in a way that is not asked for, because it is better."

As Mr. Cairns points out, though a great and memorable literature has sprung up around this subject, and though we have the testimony of men and women all down the ages, the final assurance is that each man and woman knows it for himself that prayer is answered. He adds: "I believe it because I have tried it, and even in one's most dreadful shortcomings one needs it most of all."—"Christian Advocate."

The Home Circle.

Conducted by J. C. F. PITTMAN.

BETTER AND BEST.

Better in bitterest agony to lie,
Before thy throne,
Than through much increase to be lifted up
on high,
And stand alone.

Better by one sweet soul, constant and true,
To be beloved,
Than all the kingdoms of delight to trample
through
Unloved, unloved.

Yet best—the need that broke me at thy feet,
In voiceless prayer,
And east my chastened heart, a sacrifice
complete
Upon thy care.

For all the world is nought, and less than
nought,
Compared with this—
That my dear Lord, with his own life my
ransom bought,
And I am his.

—John Oxenham.

GOD AND MUD.

Atheism faces difficult problems. It begins by rejecting God and the Bible. "Serving-and-walling" tells of a Christian man who picked up a newspaper "and read the names of a number of atheists were assembled together to criticize the Bible. The speaker took for his subject the creation of man, and very scornfully did he speak of God. He said, 'What man with any commonsense could believe that nearly six thousand years back God stooped down, picked up a piece of mud in his hand, and, breathing on it, changed it into a man?' 'Absurd!' came the cry from his followers." A Christian man who read this made the comment: "You might ask me many things about the creation of man which I could not answer, but I tell you there is one thing I know. God stooped down one night and picked up the dirtiest bit of mud in town, and he breathed upon it by his Spirit, and from that very moment it was newly created, changed from a gambling, drinking, thieving wretch into a man of God. For twenty-three years that changed bit of mud has never gambled, drunk, nor thieved. And I was that bit of mud. It is easy to raise cheap sneers at the Bible, but it is not so easy to answer such a changed life as mine."

THE BIBLE.

The Testimony of Others.

(From a Sermon by Dr. Talmae.)

Perhaps we of lesser brain may have been overcome by superstition or called into an acceptance of a hollow pretension. So I will, this morning, turn this house into a court-room, and summon witnesses, and you shall be the jury, and I now empanel you for that purpose, and I will put upon the witness-stand men whom all the world acknowledge to be strong intellectually and whose evidence in any other court-room would be incontrovertible. So I will call to the witness stand any minister of the Gospel, for he might be prejudiced. There are two ways of taking an oath in a court-room. One is by putting the lips to the Bible, and the other is by holding up the right hand toward Heaven. Now, as in this case, it is the Bible that is on trial, we will not ask the witness to put the book to his lips, for that would imply that the sanctity and divinity of the book is settled, and that would be begging the question. So I shall ask each witness to lift his hand towards heaven in affirmation.

Samuel P. Chase, Chief Justice of the Supreme Court of the United States, appointed by President Lincoln, will take the witness stand. "Chief Justice Chase, upon your oath, please to state what you have to say about the book commonly called the Bible." The witness replies: "There came a time in my life when I doubted the divinity of the Scriptures, and I resolved, as a lawyer and judge, I would try the book as I would try anything in the court-room, taking evidence for and against. It was a long and serious and profound study, and using the same principles of evidence in this religious matter as I always do in secular matters, I have come to the decision that the Bible is a supernatural book, that it has come from God, and that the only safety for the human race is to follow its teachings." "Judge, that will do. Go back again to your pillow of dust on the banks of the Ohio." Next, I put upon the witness stand a President of the United States—John Quincy Adams. "President Adams, what have you to say about the Bible and Christianity?" The President replies: "I have for many years made it a practice to read through the Bible once a year. My custom is to read four or five chapters every morning, immediately after arising from my bed. It employs about an hour of my time, and seems to me the most suitable manner of beginning the day. In what light so ever we regard the Bible, whether with reference to revelation, to history, or to morality, it is an invaluable and inexhaustible mine of knowledge and virtue."

THE MARKS OF A GENTLEMAN.

Many stories are told of the beauty of the character of Charles Kingsley. "There in the home," a friend once said of him, "all that was best in him shone with steady and pure lustre. Great as I know him to be in his books, I found him greater at his own fire-side." An acquaintance once found Kingsley immersed in work when he much wanted to ask him a question. "I fear to trouble you," he said. "Trouble!" exclaimed Kingsley, looking up. "If you talk about trouble you will make me angry!" Writing to his son, Kingsley said: "You dear boys, if it should please God that you should help to build up the old family again, bear in mind that honesty and modesty, the two marks of a gentleman, are the only way to do it."

WHEN SCOT MET SCOT.

A Scotchman was strolling through the marketplace one day with his faithful collie at his heels. Attracted by a fine display of shell and other fish, the Scot stopped to admire, perhaps to purchase. The dog stood by gently wagging its tail while its master engaged the fishmonger in conversation.

Unfortunately for the dog, its tail dropped for a moment over a big basketful of fine live lobsters. Instantly one of the largest lobsters collie dashed off through the market, yelping with pain, while the lobster hunter on another, though dashed violently from side to side. The fishmonger for a moment was speechless with indignity. Then turning to his prospective customer, he bawled:

"Mon! mon! whistle to yer dog! Whistle to yer dog!"

"Hoo, mon," returned the other complacently, "whistle to yer lobster!" "New York World."

AWFUL FIX.

A tiny maid, held up to hear her father's voice on the telephone, burst into tears. "What are you crying for?" asked her mother. "Oh, my mamma," sobbed the child, "however can we get dadda out of that little hole?"—"Morning Post."

The Family Altar.

—J.C.F.P.—

Monday.

And Mizpah: for he said, The Lord watch between me and thee, when we are absent one from another.—Gen. 31: 49.

The word Mizpah means a high watch tower. It is a beautiful thought of God on high watching over and caring for beloved friends when far removed from each other's sight.

Reading—Gen. 31: 45-55; 32: 24-32.

Tuesday.

And Jacob called the name of the place where God spake with him, Bethel.—Gen. 35: 15.

Bethel means "house of God." Jacob allowed no vestige of idolatry near it; and God, on his part, sanctified Jacob and all his in the eyes of the idolatrous people about them.

Reading—Gen. 35: 1-20.

Wednesday.

And they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty pieces of silver; and they brought Joseph into Egypt.—Gen. 37: 28.

This was the darkest hour and foulest deed in the life of Jacob and his sons; but God made it the means of the salvation and glory of Israel.

Reading—Gen. 37: 3-5, 13-30.

Thursday.

And Pharaoh said to his servants, Can we find such a one as this is, a man in whom the Spirit of God is?—Gen. 41: 38.

Joseph is an example of the way in which the Holy Spirit of God honors and exalts those who fully commit themselves to His influence. The Bible abounds with such cases, and we today regard them as the greatest of men.

Reading—Gen. 40: 41, 46-51.

Friday.

Take also your brother, and arise, go again unto the man.—Gen. 43: 13.

Jacob's heart was torn between giving up Benjamin and the starvation and destruction of himself and all his house. He did the former, and the sequel shows how great was the blessing of the sacrifice.

Reading—Gen. 43: 1-15, 27-31.

Saturday.

Now, therefore, he not grieved nor angry with yourselves, that ye sold me hitherto: for God did send me before you to preserve life.—Gen. 45: 5.

We see in this the true God-like nobility of Joseph. We also see that sin loses none of its guilt because God makes even the wickedness of men to praise him, and work out his benign purposes.

Reading—Genesis 45.

Sunday.

And Jacob lived in the land of Egypt seven years; so the whole age of Jacob was an hundred forty and seven years.—Genesis 47: 28.

The life of Jacob was the most chequered of all the patriarchs; but it is also most rich in the wonderful workings of divine providence.

Reading—Genesis 48.

If it is worth your while to be good it is worth while to be so good that your goodness shall take hold on Everlasting Life.—H. W. Beecher.

Prayer Meeting Topic.

January 16.

OUR SAVINGS.
(Matt. G: 19-31.)
W. Waterman.

What should be the Christian's attitude towards the things of the world? Here (in Matt. G: 19-31) is Christ's answer. "The straight course is marked off with cautious right and left; on one side must be shunned the Scylla of greed, on the other the Charybdis of care." Scylla and Charybdis were two dangers in the Messian Strait.

The Scylla of Greed.

"Be not treasuring up for yourself treasures on earth." This is not a prohibition against possessions. It is, rather, a command not to set heart on things of earth. "A man's treasure is that which gives him the most satisfaction and hope"—do not let yours be on earth or your best affection will be buried there. Jesus is most emphatic in this: to be seeking earthly things too earnestly, he says, is foolish, pernicious, and fatal.

It is foolish, for what treasures are laid up on earth "moth and rust corrode, and thieves break through and steal." What treasures we can lay up on earth are transient and tawdry; and our bank is not proof against loss. What fools we be to let such treasures steal our hearts, and such a bank our trust!

It is pernicious, for it injures the inner light, which is to the soul what the eye is to the body. "Now, if this inner light is quenched, what will be the state of that region of our life that is in itself naturally dark—the region of our appetites and passions, which are kept in check only by that inner light?" Truly, "if the light that is in thee be darkness, how great is that darkness!"

It is fatal. You are at the beck and call of the world; yet, you say, you are a Christian. Jesus says that you are attempting the impossible: for, as to being the slave of two masters, as you pretend to be, "no man can!" Therefore, the King himself says, to set your heart on the world is to give up the kingdom. It is vain to try to satisfy two claimants of the heart. One or other must be chosen: "Ye cannot serve God and gold." To have your heart set on the world, and yet be a Christian, is "as possible as for a man to worship a crocodile, and yet be a pious man."

The Charybdis of Care.

"Ye," he says, "are serving God; he whole-hearted in your allegiance. Ye cannot serve God and Mammon." Therefore I say unto you, Take no thought—no anxious thought—for your worldly concerns; "The Lord works us not against foresight, but against allowing ourselves to be vexed and harassed with life's uncertainties." With gentle words he urges the unreasonable of care. If the Father gave us the greater—our bodies and our life—will he not give the lesser—our food and raiment? If God feeds the fowls of the air, and clothes the grass of the field, "shall he be not much more clothed" us? Can our worry add even a span to our days? And is it not practical heathenism to "seek after all these things," when we know that our heavenly Father knoweth we have need of them all?

The Straight Course.

Having erected warnings against greed and care, the Lord then sets our straight course: "Make for yourselves purses which wax not old, a treasure in the heavens that faileth not, where no thief draweth near, neither moth destroyeth" (Luke 12: 33). Following this course, approach to greed will be superseded, and that to care made unnecessary: "Seek ye first his kingdom and his righteousness, and all these things shall be added unto you."

TOPIC FOR JANUARY 23.—CIVICISM.—Matt. 7: 1-12.

Our Young People.

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

VICTORIAN SUMMER CAMP CONFERENCE.

The second summer camp conference, arranged by the Victorian Bible School and Young People's Department, was held at Geelong from December 26 to January 2. From start to finish the gathering went with a swing, and those present had a most enjoyable and worth-while time. The mornings were devoted to classes, the afternoons to organised games or outings, and the evenings to various activities and devotional periods. The conference aims at combining a vacation with training for service, and we felt that it is accomplishing its purpose.

The Attendance.

Twenty-eight young people attended the conference. Fifteen churches were represented. Cheltenham had the honor of having the largest student delegation, while the church at Gardiner came second. One student came all the way from Melbourne, and his parting word to the organiser was, "I will be back again next year."

Course of Study.

The study courses included such subjects as Christian Home, Fourfold Charting, Methods of Recreation, Bible Study, Devotional Studies, Restoration Movement, Foreign Missions, and Training for Leadership.

Every student took the Bible Study and the Devotional Studies, and two other subjects. Some of them took six, and were disappointed because they could not take all that were offered. On the teaching staff were Mr. A. G. Saunders, B.A.; Mr. H. J. Patterson, M.A.; Mr. George Hughes; Mr. and Mrs. D. Wakeley; Miss E. Foreman; and L. C. McCallum, M.A., B.D. Miss T. M. Perry, who was to have taken a class in kindergarten methods, was unfortunately kept away through sickness in the family.

Outings.

Each afternoon an outing of some kind was arranged. On one afternoon a trip was made to one of the beaches in Carlo Bay, on another a visit was paid to the Lookout at Helghin, while on the Saturday of the conference week a trip was made to the beach at Torquay, where most of the campers thoroughly enjoyed a dip in the briny.

Organized Games.

Each evening saw the young folk strenuously engaged in games of various kinds. In order to create a spirit of healthy rivalry, the campers were divided into two teams, one taking the name of "Wallabies" and the other that of "Bushees." A very keen struggle took place, especially in the baseball competition, commonly called rounders. After a long struggle the "Wallabies" proved victors by a small margin.

Conference Officers.

Mr. McCallum, secretary of the Bible School and Young People's Department, acted as Conference Director, Mr. Patterson as camp father, and Mrs. Wakeley as camp mother. In order to further advance the work of the conference and to keep the students in touch with one another, Miss Ethel Martin, of Cheltenham, was appointed as secretary to the student body. Miss Martin is well qualified for the position, and we believe that she will do much to further the work of the camp conference. Miss Ada Jeremy, Miss Metzgerhen and Miss Lambert were those who looked after the dinlounge, and they were the right people in the right place.

Sunday In Camp.

On Sunday morning the majority of the campers attended the Geelong City church, while in the evening they went to Drumcondra. Mr. McCallum gave the morning address at the Terrace, while Mr. Wakeley spoke at Drumcondra. In the evening Mr. Wakeley took the service at Latrobe-terrace, while Mr. George Hughes preached at Drumcondra. Miss Potts, of Castlemaine, and Miss M. Kirby, of Ascot Vale, helped with gospel solos, while at the evening service at Drumcondra the campers sang some of their choruses.

One of the most outstanding features of the camp were the evening devotional services. From the very beginning these gatherings grew in power, and ere they closed, many of us felt that we were standing upon holy ground. It was splendid to see the young people taking part in prayer, and one could not but wish that many more were there to enjoy the fellowship and inspiration of these gatherings.

One finds it very difficult to give any adequate idea of the spirit that animated the camp. The spirit of fellowship, of helpfulness and consecration was evident everywhere. Every one, from the oldest to the youngest, was helped and blessed, and we hope that next year many of our young people will be able to enjoy the blessings of a similar conference.

As the one who had the work of organising the gathering, I would like to express my thanks to Mr. H. M. Gilpstone, to the teachers, and to those who had the charge of the cooking arrangements for the way in which they carried out their work. Any success that the camp has achieved must be credited to the fine co-operative spirit that was everywhere so manifest.

"A kindly deed is a little seed,

That growth all unseen;
And, lo, when none do look thereon,
Anew it springeth green."



Victorian Summer Camp Conference.

Foreign Missions.

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

DEPARTURE OF MISS FOREMAN ON JAN. 15.

Miss Foreman has the double certificate as a nurse, and is a member of the Australian Train Nurses' Association. She comes with the highest recommendations for her skill and also her consecration to the work. She has been very successful in her Bible College courses which she completed this year. She will carry with her the best wishes and sincere prayers of the brotherhood. She will have a cordial welcome from her fellow-missionaries in India.

OUR RESPONSIBILITY.

The sending forth of new missionaries imposes a great responsibility on the Australian brotherhood. The missionaries have given their lives to the carrying out of the great commission of Christ. They rightly expect from us to be supported while they are representing us in the foreign field. It is satisfactory to know that during the nearly forty years' history of our Foreign Mission work, no missionary has ever been recalled by the Australian Board because of lack of support.

COST OF SENDING A NEW MISSIONARY.

The expense of sending a new missionary to India is about £65. The salary of a lady missionary is £110 a year. Half salary is paid while reaching the mission station, and after that full salary. The travelling allowance and outfit of Miss Foreman has been paid by two South Australian brethren. This generous donation on their part has been a great help to the Foreign Mission Board.

Next month two other missionaries, Miss D. Wanganman and Mr. Reg. Bohlman, will go forward to India. Their outfit and travelling expenses will cost about £130. Possibly some others would like to imitate the gifts of the two South Australian brethren in meeting these expenses. The salaries of these two missionaries will be paid out of the appropriation of five thousand pounds to India.

CROSSWORD PUZZLE PRIZES.

Prizes have been sent to seventeen competitors for the crossword puzzle competition. These prizes have been very kindly provided by Mr. T. E. Hufe. He also provided the book awards for the Bible School children who gave five shillings and upwards on Children's Day, Nov. 1, 1928, making Bro. Hufe's gift 117 books. The names of the successful crossword puzzle competitors are Ruth Martin, Jean McKay, Maizie Langley, N. Bods, Thelma Brough, Betty McQueen, Kenneth Lule, John Morris, Phyllis Carson, Jessie Richards, K. Mitchell, Elsie Chappell, Doris Harr, Kathleen Taylor, Harold B. Sage, Myrtle Hoald, Charles Cole.

DIODON HOSPITAL.

Dr. Oldfield sends a snap of the bricklayers hard at work on the Diodon Hospital. Possibly by now the building will have been finished.

We are very glad to announce the receipt of £409 from Mrs. and Misses Ashwood to provide a building to accommodate the hospital staff. We are very grateful to these Christian people for all the help that they have been to our Indian work. This last amount makes a total of over £2200 that they have contributed to work at Baramati and the Diodon Hospital buildings. The building is being well named the "Ashwood Memorial Hospital."

VICTORIAN CHILDREN'S DAY RETURNS FROM BIBLE SCHOOLS.

Avon Vale, 11/6; Ballarat (Dawson-st.), 13/17/10; Ballarat (York-st.), 21; Bayswater, 9/;

Bell Brl, 12/8/; Doort, 11/5/2; Box Hill, 19/3/; Brim, 11/10/9; Branswick, 15/; Castlemaine, 12/6/6; Carnegie, 13/2/; Cheltenham, 11; Coleridge, 11/11/6; Callingswood, 15/5/4; Doncaster, 11/5/5; East Camberwell, 12/; East Keew, 13/13/7; Fitzroy (Gore-st.), 6/6; Footscray, 13/10/; Gardiner, 11/5/6; Hampton, 12/5/3; Hiorsham, 11/11/; Ivanhoe, 13; Lygon-st., 12/16/; Melbourne (Swanston-st.), 11/11/2; Mt. Clear, 12/3/9; Northcote, 11/13/; North Essendon, 13/1/6; Oakleigh, 7/; Prahran, 15/6; Preston, 11/1/; Port Fairy, 11/5/0; St. Arnaud, 11/6/1; St. Albans, 11/6/; Thornbury, 11; Warragul, 11/3/; Warrnambool, 10/5; Windor, 12/5/5. Total, 181/17/8.—J. E. Alban, Vic. F.M. Sec.

MISS FOREMAN'S FAREWELL MESSAGE.

"At last I have come to the day when I go forward into the great work beyond. For many years I have wished, willed, and worked for this day, and our loving heavenly Father has seen fit to grant my desire. I should like to take this opportunity of thanking all who have in any way assisted me during my time of preparation, especially all connected with the Ladies' hostel and the College of the Bible.

"As a farewell message I can do no better than refer all my brothers and sisters in Christ to the words of John 9: 4 (N.Y.): "We must work the works of him that sent me." Jesus is here speaking to his disciples, and he acknowledges himself as a worker, and he was right in this. His whole life was one of service. This was the purpose for which he came and dwelt among men. His life was not one of ease and luxury, but one of toil, weariness and want. He went about doing good.

"We must work." How fitting these words are for us. Because we realise the truth in these words we are prepared to answer the command of the Master-worker: "Go ye therefore and teach all nations" (Matt. 28: 19).

"There is a note of compulsion in the words before us. "We must" work." We will go get anywhere in our Christian life if we leave the work for someone else to do. We must be about our Father's business; there is an obligation placed upon us. Every Christian should work for the salvation of others, because God has commanded it. We must work, for it is the will of God that not one of his children perish. "Who is me if I preach not the gospel? We are workers because we wish to follow the example of Jesus in this as in other things. Jesus faithfully did his work that we may be saved, and we should count it a privilege that he wishes us to be his co-workers for the salvation of others. We cannot accept the privilege of God's love without also accepting its responsibilities. We should be co-workers with Christ if we wish to share in the reward promised to his faithful servants. Our reward depends on our earnestness and our willingness to tell others the glad tidings of salvation.

"Jesus not only came to teach and to preach, but he came to save men from sickness and death, physical as well as spiritual, and to-day we attend to both these phases of the work. The special work of Christ was the work of redemption, and the price of that work each one of us knows. Surely he hath borne our griefs and carried our sorrows, yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and by his stripes we are healed." God, at much cost, sent his only Son to suffer for the sins of the world, and we are not willing to surrender ourselves wholly to his service, and be anxious to tell others of

the wondrous things he has done for us. We should be willing to say—

"I'll go where thou wouldst I should go, dear Lord,
O'er mountain, or plain, or sea;
I'll say what thou wouldst I should say, dear Lord,
I'll be what thou wouldst I should be."

—Lynda Foreman

VICTORIAN FOREIGN MISSIONARY DEPARTMENT.

GREAT FAREWELL MEETING

to
Sisters Nurse L. Foreman and D. Wanganman,
and Bro. R. Belduan,
Missionaries-elect for our Indian Field,
also to
Bro. Willie Boy, returning to Oha, New Hebrides,
and
Bro. J. E. Alban, F. M. Secretary, leaving for S.A.
LYGON ST. CHAPEL.
NEXT MONDAY, JANUARY 14, at 8 p.m.

Representative Speakers.

Splendid programme by members of Dandenong, Nth. Richmond, Gardiner and Cheltenham Churches.

Fill Lygon St. Chapel.

—J. E. Thomas, Pres.

Offerings for Foreign Missions

from Victorian Churches and Members will be thankfully received by

J. E. ALLAN, Sec., 51 Watt-st., Box Hill.
Phone: Box Hill 452.

MARRIAGES.

BATTERSY—RICHARDSON (Ruby Wedding).—On Jan. 1, 1889, at Robert-st. Church of Christ, by late Mr. T. H. Bates, David, eldest son of late J. Battersy, of Thielarton, to Elizabeth, second daughter of late M. Richardson, Brompton Park. Present address, 10 Grange-rd., Hindmarsh, S.A.

CROSDEN—MOTT.—On November 21, 1928, at the home of the bride's parents, by Mr. H. Hargrave, of Doncaster, Frank, E. youngest son of Mr. and Mrs. C. Crosdon, Billington, England, to Amy E., only daughter of Mr. and Mrs. G. A. W. Mott, of Swan Hill. Present address, Gummo-st., Swan Hill.

BIRTH.

CORNELIUS.—On Nov. 15, at Tattara Memorial Hospital, to Mr. and Mrs. E. Cornelius, of Burdertown, S.A.—a daughter (Muriel Merle).

IN MEMORIAM.

GOSL.—In loving remembrance of our dear mother, Maria Morris Gosh, who entered into rest Jan. 10, 1928, aged 83 years.

Not gone from our memory, not gone from our love,

But gone to our Father's home above.
—Woolnough-rd., Semaphore, S.A.

MUDFOID.—In grateful and affectionate memory of Mrs. John Mudford, of Drummond Vle., (died Jan. 6, 1909), who ever dwelt in the secret place of the Most High, and shude under the shadow of the Almighty.

—Inserted by J. L. and C. B. Mudford.

BEREAVEMENT NOTICE.

Mr. and Mrs. Bert Beer, of Orange, also Mr. and Mrs. Morphet, of S.A., sincerely thank all relatives and friends for letters, telegrams and personal expressions of sympathy in their recent sad bereavement.

WANTED.

Evangelist for church at Wagga Wagga. Applications and particulars to Wm. F. Wark, "Westgarth," 107 Best-st., Wagga Wagga, N.S.W.

To know of an opening (country preferred), vic. or N.S.W., for fancy goods and baby linen shop. Reply Austral Printing Co.

Here and There.

In a telegram from Rockhampton, Queensland, Bro. E. Arnold reports that on Sunday there was a large meeting, and two further confessions were taken.

Victorian Christian Endeavor Societies are requested to send representatives to the Council meeting to be held at Lygon-st. on Tuesday, 15th inst., at 8 p.m.

Bro. A. N. Himehelsen held a service at Plalaha, Qld., on the morning of Dec. 21. Prospects of starting regular morning meetings at this centre appear bright, as 17 broke bread.

The Victorian Sisters' General Deacons will hold a basket picnic on Wednesday next, Jan. 16, in the Botanic Gardens, meeting at the tea kiosk from 11 a.m. All sisters welcome.

We are glad to learn that Wallis Ludbrook, son of Bro. A. M. Ludbrook, has taken his B.Sc. degree at Adelaide University. During 1928 he won nine passes, six of them "with credit," completing the three years' course in two years.

We learn from a recent issue of the British "Christian Advocate" that Mr. Joshua Mortimer, late of Australia, is rendering his service to the churches at Crescent-rd., Egrement, and that his special addresses are attracting unusual attention in the district.

At Mildura, Vic., a start has been made with the manse, which is being built on the church ground. Bro. Purton is the contractor. Bro. F. Bromley, who has been an elder for many years, was farewelled. He has been accepted for service with the Australian Aborigines' Mission.

With regret we learn of the sudden death of Mr. L. W. Long, director and founder (with Mrs. Long) of the Aborigines' Inland Mission. Many readers know of the devoted service given by Mr. Long. He leaves a widow, three daughters, and two sons. The Aborigines of Australia have lost a true friend.

Bro. L. Johnston took part in the united service at Hobart, Tas., on Christmas day, and delivered the address at the united watch-night service on Dec. 31. These services were arranged by the Council of Churches. The chairman expressed the deep regret of the religious workers of Hobart concerning the approaching departure of Bro. Johnston from the city. He has been secretary of Hobart Council of Churches, and has been engaged actively in various directions for the general moral and spiritual welfare of the community.

On Christmas Sunday appropriate services were held at Emuore, N.S.W. At night the choir sang Christmas carols, and at the close of Bro. Paternoster's address six young people confessed Christ. After church the choir went to a business house on Emuore-rd., and from the balcony sang carols. On Christmas morning they paid their twenty-first annual visit to the Royal Prince Alfred Hospital and sang in all the wards. On Dec. 20, good meetings were held. Bro. Paternoster preaching all day. In the afternoon Dr. Clem. Veron addressed the Bible School. One young lady confessed Christ at night.

Bro. W. G. Graham, formerly secretary of our Federal Conference, writes: "Many delegates during the recent Federal Conference paid for photos, taken at the picnic at Belair, and were promised that they would be posted to them in due course. The writer, upon receipt of two letters recently, communicated with one of the photographers and discovered that he still has the prints on hand, having mislaid the list of names and addresses of those who paid him for them. If any delegate has not received his photo, he is invited to write a communication addressed to the writer, 9 Milton-ave., Fullarton Estate, or to the photographer, J. L. Stanier, 162 Wakefield-st., Adelaide, who will oblige."

There are about 25,000 members associated with the Churches of Christ Mission on the Congo, Africa. Last year Balenge reported 1,188 baptisms, and Lotumbe 1,700.

C. B. L. Vawter, who will shortly conduct a mission at Hawthorn, Vic., and will follow up with an extensive evangelistic campaign in New South Wales, recently closed a mission of 21 days at Warragul, Iowa, with 186 additions to the church membership, 141 of whom were adults. The Vawter Mission party consists of Bro. and Sister C. B. L. Vawter and Bro. Howard Howe.

Members of the Warragul church, Vic., assembled on Dec. 27 to bid farewell and Godspeed to Mr. and Mrs. Wigney, who were leaving in a few days, after laboring for two years with the church. E. J. Waters, son, presided. Mr. L. G. Saunders (Methodist), Mr. C. Woodhouse (Church of England), and Mr. E. J. Waters, son, spoke of Mr. Wigney's valuable ministry in the district. A wallet of notes was presented to the departing workers. Refreshments were served by the ladies, and the use of the afternoon service at Garfield on Dec. 30, Bro. H. Lennox, on behalf of the church, made a presentation to Bro. Wigney in appreciation of the service he had rendered to the cause there.

An interesting service was conducted on Christmas Day at the aborigines' camp of Bro. R. Nicol and Sister Morgan, who had gathered the aborigines of the district at the native camp on the Murray river, to commemorate the birth of Christ. Bro. and Sister A. J. Wilson and Miss L. Wilson, of Swan Hill, assisted in the service. The singing of favorite hymns was entered into heartily. The reading of Jesus' birth at Bethlehem was intelligently followed, while the story of God's gift to man, told in simple language by Bro. and Sister A. J. Wilson, and at the close one of the natives made the good confession, and will link up with the church at Swan Hill. Bro. and Sister Morgan are doing a praiseworthy service in witnessing for Christ among their aboriginal brethren.

Despite the holiday season, attendances at Lord's day services at Launceston, Tas., have been excellent. On Dec. 23 Bro. J. A. Wilkie, of Ballarat, who was present with his son, gave a splendid exhortation. A special Christmas service was held at night, when Bro. Collins preached on "The Portray of Christmas." A watch-night service on New Year's eve was splendidly attended. Many visitors were present on Dec. 30, including Sister Workman, of Moreland, Vic.; Bro. and Sister Madison, of Emuore, N.S.W.; Bro. Collins delivered special messages, which were much enjoyed. On Jan. 6 the church enjoyed fellowship with Bro. L. C. Viney, from the College of the Bible, who delivered a fine message at the morning meeting. Gospel meeting splendidly attended, and a fine message by Bro. Collins. All auxiliaries will resume their work shortly.

At Babewyn, Vic., in Christmas week the Sunday School provided a Christmas tree for over 100 scholars in kindergarten and primary classes. A happy evening was spent. On Dec. 18 Mr. Leslie Stevens, of Gardiner church, recited Dickens' "Christmas Carol" in splendid fashion to a fine audience. Miss Letty Kloster, one of the Sunday School teachers, arranged a Christmas treat for the school for backward children at Montague. Nearly 60 received presents from Santa Claus. On Dec. 22 she arranged a Christmas visit to the Sutherland Children's Home at Greensborough. Sunday School workers accompanied her, and over 60 boys were provided by a gift Sunday on Dec. 23. A parcel of toys was also sent from the school to the City Mission. Services have been good throughout the holiday season. Over 20 were at service on Christmas morning, and 50 were at a most helpful watch-night service on Dec. 31. On Sun-

day, 23rd, one confessed Christ, and on Dec. 29 another confessed Christ. Jan. 6, there were splendid gatherings, Jas. E. Thomas speaking morning and evening. Brothers, Ross, J. T. Train, and Martin, of Adelaide, were in the evening gathering. Mr. Reg. Prewitt, of Adelaide, sang, "The Lord is my Light."

Ezra, in "Methodist Recorder," writes: "Among my letters the other morning I found one from a girl in a great business house, asking me to try and find her a post where she would not be required to live, as she finds it very difficult to maintain her Christian profession in the face of the laughter of her fellows and the petty persecutions they delight in inflicting on her. I replied by saying that I would do my best, if she really desired it, but that I hoped that first she would forgive me for telling her a story. It was one I had received from a friend and stored in the recesses of my memory, of a girl who approached him once after a service, and told him that she thought she would have to give up trying to be a Christian, as it was so terribly difficult. "Everybody seems against me," she said, "and one does get tired of being mocked at." He looked at her sympathetically, and then asked simply, "Where do we put the lights?" She looked puzzled at his question, so he answered it himself. "We put the lights in the dark places," he said, and said no more. Nor did she, but went away quietly, with determination to do her best, since when God had placed her there. Some months later she wrote to him again at the close of a service, but he was not alone. Behind her and around her were thirteen other girls, and her face was a mass of smiles. "Do you remember," she asked, "what you said to me about where the lights were put?" "I remember," he replied, "and you have said, 'This is the result. There are fourteen of us now.'" That is the story I told in my letter to my girl correspondent. I have not yet received a further request from her to help her to a post where it would be easier to live the Christian life, from which I gather that my little story-telling has not been entirely in vain.

QUEENSLAND HOME MISSIONS.

Received since last report: Bro. Dingwall, 11; Bro. J. Sharp, 11; Bro. and Sister Ellis, 11; Bro. and Sister Harding, 11 0/6; Bro. and Sister Johnston, 11; Mrs. Holmes, 52; Mrs. Fuller, 10; Sisters L. & B. Searson, 55; annual offering, Annerley, 47 6/9; Wombu Circle, 42 10/9; Bundamba Quarterly Offering, 11; Duplex Envelopes: Maryborough, 43 0/6; Argyle, 47 10/9; Roma, 43 15/7; Annerley, 43 11/3; Out of Debt Appeal: Ma Ma Creek, 52; Conference Promises: Bro. J. E. Martin, 41; Bro. H. Garmon, 10; Bro. Witte, 41; Bro. Brown, 52; Bro. Finlay, 55. Federal Committee Refund, 410 9/8. Ann-st. Collection towards Dr. Burnham's Expenses, 52 8/8. Total, 1100 17/7.

Expenditure: Nov. 8. Dr. Bank Balance, 1104 16/6; Subsidy, Wymann, 48; pro-scient's expenses to Rockhampton, 10; including fare, board, telegrams, and phone, 41 18/8; secretary's expenses, stamps, telegrams, and envelopes, 41 1/6; Bro. Payne's expenses, postage, telegrams, phone and rail fare, 1 6; cheque book, 5/8; exchange and stamp duty, 8/2. Total, 1120 17/8. Debt balance, 420 9/3.

Those who at the last conference made financial promises for Home Missions, and have not met their obligations, are requested to forward money as early as possible, as the treasury has been called upon to help the Rockhampton mission, and funds are very low, and at the present time interest has to be paid on the overdraft. If these promises were being met to-day, the committee would be much lighter in heart.

Geo. Colvin, treasurer

MESSAGES FROM THE WORD.

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"Better Than Influence."

Influence is one of the strongest forces that human beings can exert upon one another. The influence of a parent upon a child, of a wife upon a husband, of friend upon friend, of pastor upon church, may change currents of life and work, great blessing or great injury. Yet there is something greater than influence. It is told of a certain Christian young woman, who felt she ought to speak to her friends about Christ, that she said to a young man: "I want to tell you about my Friend—One that has been so kind and good to me, and One whom you would enjoy to know, and whose influence you so much need. . . . I want to see you under the care and influence of my Saviour." The invitation was sincere and well meant, and God blessed it to the salvation of that young man.

But it was not Christ's influence that saved him—it was something better than that. For the influence even of the Lord Jesus Christ never saved anyone. A drowning man does not need some strong and good influence—he needs someone who will lift him out of the water of death and set him on the sure ground of safety. A person carrying the deadly disease of cancer in the body cannot be helped by the influence of the best of physicians or surgeons; the only way of safety is to have the cancer destroyed by the knife or by the extrating fire of radium. Christ, by his own death as our substitute, paid the death penalty of our fatal disease—sin. He asks the unsaved if they will accept his sacrifice in their behalf by accepting him as their Saviour and life. When they do this the Holy Spirit brings to pass in them a second birth; they are literally united with Christ; he becomes their new life, their new supernatural power to do right instead of wrong. Along with these stupendous changes in their actual being wrought by the grace of God, Christ has their earnest and blessed influence in their lives; but his influence would avail them nothing unless they had his own life and power. True evangelism has something better than influence to offer. It tells sinners that they are lost, and that there is a Saviour.—"S.S. Times."

Obituary.

BAGNALL.—A well-known Dunblin pioneer, William Henry Bagnall, died on Dec. 9, at the age of 81. He was born in Prince Edward Island, Canada, his father being the Hon. George W. Bagnall, a member of the Legislature of that province. In 1851 the family migrated to New Zealand. Within a few years the firm of Bagnall Brothers, of which the late Mr. Bagnall was a partner, was engaged in the timber industry on a large scale. In 1917 he retired and came to Auckland. He was a man of sterling worth and was everywhere respected. Bro. Bagnall was baptised by M. W. Green, sen., in 1865, at the Cook-st. church, in his 18th year. He was an example of steadfast faith and regular attendance at the services, while his health permitted, and always ready to speak a "word in season" to those he met casually. He will be greatly missed at Ponsombly-rd., where he worshipped during the last twelve years. He was faithful unto death, and has gone to receive the crown. He leaves a widow and a family of five. Mr. G. E. Bagnall, of Sydney, the Hon. W. Garfield Bagnall, Minister of Finance in Tonga, and Mr. A. E. Bagnall, Mrs. Dame Allen and Miss Doris A. Bagnall, of Auckland.

ADDRESSES.

G. B. Ongley (Secretary Inverell church, N.S.W.)—Wood-st., Inverell.
J. Park (Secretary West Hobart church, Tas.)—C/o The Crown Estate Agency, 112a Collins-st., Hobart.
J. J. Peol (Secretary Warranwood church, Vic.)—15 Cromwell-st., South Warranwood.

HE WAITS.

Who never thinks that he will die
Till death knocks at his door
And then, O God! O God! will cry
Who knew not God before,
Leaves to the last what matters most,
The safety of his soul.
How can he join the heavenly host,
Who made not heav'n his goal?
And yet for such the Saviour waits
With welcome at the golden gates.

—John Kendrick Hogg.

THE SABBATH LAW.

(Continued from page 21.)

the curse of the law, having become a curse for us."

Christ fulfilled the law in every particular. The law was typical. It was a shadow of good things to come. The coming of Christ explained all the types of the old covenant, and all being fulfilled the veil of the temple was rent, not from the bottom by men, but from the top by God himself (Mark 15: 38).

Paul in Romans 3: 31 says, "Do we then make void the law through faith? God forbid: yea, we establish the law." Christ's life, teachings and sacrificial death establish and set the seal to the old covenant or law. Just as when we see a shadow of something and think it is a certain thing, and then seeing the substance know beyond doubt, so the new covenant, which is "the good things to come," establishes the old covenant which was "the shadow of good things to come." It has been well said that "The old testament is the new testament concealed, and the new testament is the old testament revealed." When people meet on the sabbath day to keep the old covenant, and spreading the Lord's table, repeat the words of our Lord, "This is my blood of the new covenant," they are dishonouring Christ, not accepting his atonement. Two conflicting laws cannot exist in full force at the same time in reference to the same thing.

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N.S.W. SOCIAL SERVICE DEPARTMENT.

The department has been kept busy during the past few weeks in distributing poor relief of food and clothing to necessitous cases, and due investigation. Many poor families were helped with Christmas cheer. Grateful appreciation has been expressed in many instances.

Free breakfasts have been held twice at Eskineville during the month of December. The Mission Brass Band has rendered splendid co-operation with sacred selections in both instances. Bright, happy, brotherly talks were given to the men who attended by the organiser, Bro. W. J. Crossman.

Children's Home.—The first anniversary of the opening of the Children's Home was celebrated by a season of gladness. Elaborate preparations were made for a happy time for the boys and girls. The nutron had gone to no end of trouble to make this Christmas a time of joyousness. Helmore Bible School teachers provided the Christmas tree, laden with toys and sweets, whilst a well-filled tea table, with a birthday cake and one candle, was acclaimed with delight by the children. Others who assisted the home with good cheer were Edgerol, Blingay, Lismore and Hurstville Bible Schools, as well as individual friends. Matron Mackenzie has brought to her task these Christian graces which will mean much in moulding the young lives entrusted to her care. A working bee was held at the home on January 12.

Three orphan children have recently been admitted to the home. These were received upon the recommendation of the Child Welfare Department. At present there are four orphans under the committee's care. It is felt that there are brethren throughout the churches who would like to have an interest in these children. The actual cost for the welfare of each child is 15/- per week. Contributions towards this work will be gratefully acknowledged.

Prisoners' Aid.—The department has been invited by the Governor of Long Bay State Penitentiary to provide four concerts during 1929, the first to be held at the Jail on Jan. 12.

Employment Bureau.—In these days of industrial and trade depression the task of finding employment is no easy one. The committee earnestly appeals to N.S.W. brethren to assist to find work for men and women who are continually seeking aid in this regard.

Acknowledgments.—The following amounts have been gratefully acknowledged: Children's Home: Miss Lynda Thoroughgood's Concerts, £12; Rockdale Sunshine Club Concert, £10 10/-; Chatswood, Mrs. G. M. Clark, £10; Mrs. H. B. Butler, £3; Mrs. J. Whelan, £1 1/-; Mrs. Watt, 10/-; Miss Guilloyle, 1/-; Thos. Hagger, 10 6/-; Miss Butler, £1; North Sydney, E. Horsey, £1 1/-; G. Horsey, 10 1/-; Mrs. Armstrong, £1 1/-; Mrs. H. Horsey, £1 1/-; Mrs. Allen, £1 1/-; Mrs. Phillips, 10/-; Mrs. Kinney, 10/-; S. J. Lowne, £1 1/-; Lane Cove Sisters, £1 5/-; Murrumbidgee E. & A., £2 12 6/-; Taree, P. G. Saxby, 15/-; N. Auburn, Mrs. Gunter, £1; Hornsby, 3 Sisters, £1; Belmore, W. Chealle, £1; Mrs. S. Willson, £1; Bankstown Sisters, £2 5/-; Mildred Percy Saunders, £1 1/-; Hurstville Sisters, 10 6/-; Edgerol Bible School, £2 2/-; Blingay Bible School, £2; Lismore, £1 5/-; Dumbledon, 10 6/-; W. G. West, Cronulla, £5; Social Service.—H. M. Clark, £5; Chatswood, Mrs. H. B. Butler, £2; Mrs. Hutchison, £2; I.C.E. Society, 15/-; Wingham, £12 6/-; Taree, £2 5/-; Mrs. W. Winter, 10 6/-; Paddington, T. Morton, £1; Enmore, E. Quarterman, £1; Hornsby, H. Tewkesbury, 5/-; Gungahra, D. Butler, £1.

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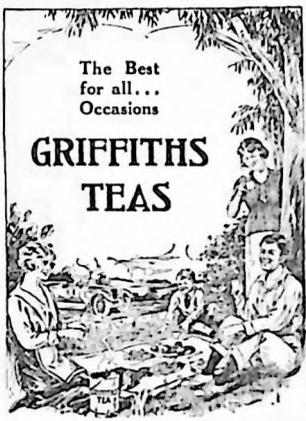
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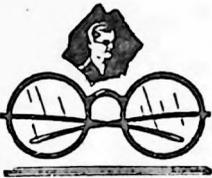
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News of the Churches.

Tasmania.

Hobart.—On the evening of Dec. 23 a Christmas service was held. Attendance was good. Carol singing, assisted by an augmented choir, was hearty. Bro. Johnston's subject was "Immanuel, God with us." Miss Halterday sang "Life's Memories." On Dec. 30 the evangelist's subject was "The Year's Remembrances." In the morning Bro. Wilkie, of Ballarat, delivered an uplifting message. Intermediate visitors during the holiday period have been Bro. and Sister Haines (Lygon-st.), Bro. Wilkie, father and son (Hull-st.), H. Street (Melbourne), Misses P. and B. Thornton (Drahan).

Queenland.

Annerley.—During December all services were very well attended. Six convalescent Christ. Bible School anniversary celebrations were a great success. The "family night" to finish the year's work in the church was largely attended. The women's guild finished a splendid year of service, and distributed Christmas cheer and small gifts to the aged members. Bro. Finger, Brewe, More and Hinesley, married, and attended services on Christmas Sunday. Bro. Young began his sixth year of service on Dec. 20. The church had fellowship with visitors from W.A., N.S.W., Rockhampton, Scotland and Albion. The service on Christmas morning was well attended. Finances show great improvement.

Western Australia.

Maylands. Bro. and Sister A. J. Maloney, of Harvey, have been received by letter. Splendid meetings on Dec. 23. Bro. H. Ewers gave a fine message in the morning. The chapel was packed at night, when a choir and orchestra, under the leadership of Bro. W. Harris, rendered special items. The evangelist gave a fine address on "The Message of Bethlehem." The watch-night service was well attended and helpful.

Perth (Lake-st.). Sunday meetings throughout December were very encouraging. In the absence of Bro. Henry Wright, the choir has been conducted by Bro. Ken. Campbell, and has rendered excellent assistance to the gospel services. One young man confessed Christ. Christmas Sunday morning message was given by Bro. Selwah. Among the many visitors all were glad to welcome home Bro. Eric Price after an absence of seven years in Y.M.C.A. work in New Zealand, America and Singapore. During December the church gave much help to families in need. The aged sister Mrs. Rogers was called home on Dec. 8.

South Australia.

Wallara. Good meetings have been held lately. Bro. A. Garland has been appointed preacher for another twelve months. The officers have drawn out a Pentecostal programme. A tent mission is being arranged. 28 broke bread on Jan. 6. Bro. Garland spoke at night on "Dead Past and Living Future."

Hindmarsh. Meetings were very good on Dec. 20. In the morning Bro. Allan Brooker's subject was "The Unwarded Guide." At the gospel service his topic was "The New Year Programme." A young man made the good confession. Bro. Brooker's morning topic on Jan. 6 was "Living Temples." A young man was baptized at night. The young people's monthly service was held. Bro. Brooker spoke on the subject "Jou Voyage." A young lady made the good confession.

Queenstown. On Sunday, Dec. 30, Bro. G. Cox exhorted the church. Sister Rodine was present after illness. In the evening Bro. Brooker preached for his subject "Nearing the End." The building was well filled morning and evening. On January 6 Bro. Brooker exhorted the church,

and in the evening he took for his subject, "A New Beginning."

Groote-rt. On Jan. 6 Bro. J. Wilsbire gave a New Year's message on "Isaac, the Well-digger." The visit of cricketers from Victorian churches, promoted good fellowship, particularly amongst members of the Athelion (Groote-rt) cricket club. A varied programme was carried out for the entertainment of the visitors, who helped by conducting the morning service on Dec. 20.

Gawler. Encouraging meetings on Jan. 6, with several visitors from Adelaide and Victoria. Sister Mrs. Curtis, senr., is dangerously ill in Gawler hospital. Her daughters, Mrs. F. Burbridge and Mrs. J. Smith, also the Faith Bushbridge, are all ill at the one home. The preacher, Bro. Oran, is having a further anxious time. The doctors hold out no hope of recovery for his brother, who lies in Ararat (Vic.) Hospital. He had fellowship with Gawler church when on a visit to his brother.

Mount Compass. There are good meetings, and the interest has been well maintained. Several visitors from the city have had fellowship with the church, among them Bro. and Sister H. J. Horsell. The church appreciated his addresses. On Dec. 23 E. W. Pittman, on behalf of the teachers, presented Bro. E. E. Jacobs, who has acted as superintendent for eleven years, with some tokens as a mark of esteem and appreciation. The C.E. Society held a very successful Christmas tree social, gifts being placed on the tree for the year at Adelaide.

Norwood. Meetings are well attended and encouraging. Covering a period of 43 Sundays, attendance at breaking of bread has averaged 196. On Jan. 6 visitors included Sister Mrs. Thurgood and Sister Mrs. Warren, of Broken Hill church, N.S.W. At the gospel service one young man made the good confession. There has been much sickness amongst members, also cases of distress, which the church is endeavoring to help. While at Victor Harbor on holiday, Bro. Baker would like to get in touch with any members, with a view to breaking of bread on Jan. 13 and 20.

Senaphore. On Dec. 30, Bro. and Sister Colwell and family were welcomed by letter from Mile End. The annual business meeting showed a net increase of 36 for the year, and a Bible School increase of 17. The work of the auxiliaries is in a splendid condition. Election of officers resulted as follows:—Elder, J. G. Stanley; deacons, V. Taylor, A. J. Stewart, A. Roberts, A. Samuels, W. McKie, J. S. Matthews, M. Whardall; J. E. Powell and T. Bussell; secretary, V. Taylor; treasurer, A. Roberts; deaconesses, Sisters Burford, Dunstan, Teasdale, Lamont, Threlk, Pell, Hester, Nichol, Sister Brenda Hill, is congratulated upon securing her A.C.C.M. in music. Bro. Deiler spoke at all services on Dec. 30. Mrs. Howlands, from Clare, was soloist at night.

Unley. C. P. Hughes, of Cottonville, and H. R. Taylor exchanged platforms on morning of Dec. 16. On the 18th the Christmas tree made kindergarten children happy. Choir and Y.P.C.E. visited Bedford Park hospital, rendered Carols, books and made gifts of fruit to the men. On Thursday evening the C.E. assisted Mr. Taylor in a service at the Home for Incurables, a small parcel being handed to each of the 145 inmates. Christmas services on Dec. 23 were well attended. At night 20 people were present. The choir sang three anthems. A choral service, followed the gospel meeting. Carols, books and gifts were given. Twenty-six members of R.S.P. went into camp at Clarendon on Dec. 26, and under ideal conditions spent six days very happily.

Fullarton. Bro. Graham has returned from holidays. The Bible School has completed its competition, the "star" class being Mr. Gordon Young's. Two socials were held, one for juniors

and another for intermediates. Church services have kept up, from 80 to 100 breaking bread. Bro. Graham's messages are thoughtful and instructive. Last Sunday night the quarterly prizes were given to the little worshippers' league; ten have attended the thirteen weeks without a miss. The tennis club continues to function usefully. The auxiliaries made Christmas a time of joy with gifts of fruit and groceries, also assisting in concerts at the Home for Incurables. The kinder Christmas tree was a delightful success. About 100 folk were present. At the men's weekly meeting from 77 to 20 men attend.

Halaklava. Bro. and Sister Manning and family returned on Dec. 1. On morning of Dec. 2, Bro. Manning told the story of Rockhampton mission. At evening service the subject was "The Power of the Gospel." Evening service of Dec. 16 was a special men's service, the centre seats being filled with men. An address on "Practical Christianity" was given by Bro. Manning. On Dec. 23 Christmas addresses were given, and at night special anthems were given by the choir. One young man confessed Christ. On Dec. 30 Bro. W. Slec, of Queenstown, exhorted. In the evening Bro. Manning's subject was "The Lost Church." The Queensland Home Mission Committee and Rockhampton church both wrote asking that the preacher be released to take charge of the new cause at Rockhampton. The church gave Bro. Manning a free hand, and he has accepted the call, and expects to leave early in March.

Cottonville. Christmas services were held on Dec. 23. Bro. Hughes presided and spoke on "The Incarnation of Christ." Miss H. Corbe, A.C.C.M., rendered a solo, "Bethlehem." Six were received into fellowship by faith and baptism. The Bible School held a combined service in the afternoon. Bro. Brown, of the Evangelisation Society, spoke to the scholars. Special items were rendered by Miss E. Townsend and Miss Skewes, A.T.C.L. The chapel was crowded in the evening—over 160 present. Bro. Hughes spoke well on "The First Christian Service." Special items and anthems by the choir were rendered. The C.E. Society visited the "Old Folks' Lodge" at Mitham on Oct. 22. Carols and items were given, each lady receiving a small gift, and supper was provided by the Endeavourers. On Sunday, Dec. 30, Bro. T. Turner was the speaker for the day. Bro. Ingham, of W.A., enjoyed fellowship.

Maylands. On Dec. 15 the kindergarten was given a Christmas tree, and the Junior department held a party at the Botanic Gardens, where each child brought a gift of a toy to be given to the distressed of the district. On Dec. 18 the primary department held a Christmas party, gifts being received for the needy. On Dec. 19 a combined social gathering of the girls' club and R.S.P. brought their year's work to a close. On morning of Dec. 23, at the Junior Endeavor, a Christmas choral service was held, the children forming a Junior choir, under the Misses White. A collection was taken for the Protestant Children's Home. In the evening of the choir, assisted by Mr. A. Penrose, presented a choral service. A collection was taken for Christmas cheer in the district. After the service the choir journeyed to Old Folks' Home, at Magill, repeated the choral service, and presented each person with a bag of sweets. During December, morning services have been addressed by Bro. Matthews, Wilson and Hudd. Bro. G. T. Wadden has spoken in the evenings. The church looks forward to the coming of Bro. J. E. Allan and family.

Victoria.

Warrnambool. The church has enjoyed fellowship with several visitors. On Dec. 30 meetings were splendid, Bro. Vinay speaking on "A New Year's Resolution" at the gospel service. The S.S. has commenced a rally, and already an increase in attendances has been obtained. The church regrets the loss of Bro. C. R. Pittock, who has removed to Melbourne. His services as church secretary will be missed.

St. Kilda.—A watchnight service proved very beneficial, and was well attended. Last Sunday Bro. Hemsley, of Brighton, spoke in the morning. Several scholars have recently joined the Bible School. The clubs are resuming after holidays.

Yarravonga.—Splendid Christmas services were held on Dec. 23. At the close of Bro. Pratt's powerful gospel address on "Crowded Out," a girl confessed Jesus and was baptised. On Dec. 30, at the worship service, Sister Miss Laura Sharp was welcomed to the church.

Melbourne (Swanston-st.).—During the holidays, so far there have been very good and enjoyable meetings, and attendances have been unusual for the period. Excellent sermons have been given by Bro. Moore. The choir has had holidays for three weeks, but is resuming duty.

Carlton (Lygon-st.).—Good morning meeting on Jan. 6, when many visitors from other States and New Zealand were present. There was a well-attended meeting in the evening, when Bro. A. G. Saunders spoke on John 11. The young men's Bible Class is commencing a study of miracles.

Swan Hill.—The church enjoyed fellowship on Dec. 30 with Bro. and Sister J. E. Shipway and Valma, from Carnegie, also Bro. and Sister Turff, from South Melbourne. Bro. Cockroft is an annual holiday. Bro. A. J. Wilson addressed the church in the morning, and Bro. Shipway preached in the evening.

Warragul.—There were good services on Christmas Sunday. Bro. and Sister MacKie and Willie Hoy were present. Bro. MacKie exhorted in the morning. On Sunday, 30th, Bro. Wigney closed his ministry with the church, preaching to good congregations. During the next few weeks Bro. E. J. Waters, Jun., will be the speaker.

Hartwell.—On Jan. 6 Bro. C. Robinson spoke morning and evening. The J.C.E. had a record attendance (22). The Bible School is still growing. In the evening, after a splendid address, two young girls made the good confession. Owing to ill-health Sister Mrs. Farrell has had to cease playing the organ for at least three months. Bro. Hill, who has served the church faithfully, is on holiday in Western Australia. In his absence Bro. Thompson is preaching. A number of visitors to adjacent seaside resorts have met with the church during the holidays, including Bro. Gale, who preached on Dec. 30. A Bible School boy made the good confession on Dec. 23.

Montrose.—During the past month there have been excellent meetings, 50 and 43 respectively breaking bread on Dec. 23 and Jan. 6. Sister Hayward, of Balwyn, sang beautiful solos at the evening services on both occasions. Bro. Paternoster is giving good sound addresses morning and evening. Bro. Paternoster expects to spend a few weeks with his parents in Sydney.

Geelong.—On Dec. 22 Mr. W. J. Bentley, secretary of church, was married to Miss McKay, daughter of Mr. J. McKay, formerly of Newlands. The bride was the recipient of presentations from church auxiliaries. A week prior to the ceremony the bridegroom was tendered a social by church members, who presented him with a dinner service. Mr. I. R. H. Beaumont officiated at the wedding.

South Melbourne.—The new year gospel address of Bro. Waterman was on Peter's denial of Christ. Many visitors were at both services. Much joy was given a sick sister, just discharged from hospital, by the observance of the Lord's Supper in her home. Prayers on behalf of Sister Frances Smith are being offered, and a hope is for a speedy recovery. The Bible School, though small in numbers, enjoyed a bright session.

Footscray.—At morning worship on Jan. 6, over 120 were present. Bro. and Sister D. Stewart were welcomed to fellowship. Bro. Stewart addressed the church, and renewed acquaintances at the close of the service. At the Bible School he gave a greeting to the scholars. At the evening service Bro. Stewart delivered a forceful message. Last Saturday Sister Elsie Gardiner was married to Mr. Geo. Kirby, Bro. H. Saunders officiating.

Brim.—Sister Hand passed away on Dec. 21 at the age of 75 years. She had waited long and patiently, through illness, for the home-call. Fire services were held on Dec. 23, 56 breaking bread at worship. At the evening service one young man made the good confession. Bro. Searle resumed on Sunday last after vacation, when the services were held, the evening being an important service to Sister Hand.

Lancefield.—On Dec. 23 Mr. Austin Notman, from Reservoir, made the good confession at a good meeting, after a gospel address by Bro. Lewis. On January 6 Bro. Lewis took the good confession of Miss Elvie Lockwood, teacher at Foster State School. Both were baptised on Jan. 6. Services for looking of bread and gospel proclamation are held on alternate Sundays. On the other days, when the preacher is not available, the local brethren meet to break bread.

South Yarra.—The women's guild held their highly-earl sale of work, and are in recess. Bro. Ludbrook has been on a two weeks' holiday, touring the States, and has taken the opportunity of visiting most of the church's isolated members. Bro. J. Brown and A. G. Searle filled the platform during his absence. There have been five additions (three by obedience, one restoration, and one by letter). Most of the auxiliaries had socials and are in recess. The kindergarten has had Christmas tea.

Oakleigh.—At the close of Bro. Mudge's gospel address on Dec. 23, four confessed Christ. Miss White sang a beautiful solo. The Mayor at Oakleigh, who was present at the service, has provided four copies of the Scriptures for those who made the decision. Good attendances on Dec. 30. On Jan. 6, in the absence of Bro. Mudge, on holidays, Bro. Clay addressed both meetings. The four who had been baptised were welcomed into fellowship. One hundred and forty-four broke bread.

Cheltenham.—Meetings on Dec. 30 were large and inspiring. Bro. Harold Saunders, of Footscray, spoke morning and afternoon. Bro. W. H. Gray spoke at night, and was also the speaker on holidays. Bro. Gray addressed both meetings. The four who had been baptised were welcomed into fellowship. One hundred and forty-four broke bread. At the gospel service there was one confession Miss Kirby, of Aseel Vale, was the soloist.

Breaston.—Meetings are well attended, and excellent addresses are delivered by Bro. Fisher. Sunday evening, Dec. 23, was a Christmas card service. Fourteen attendance cards were awarded to children for regular attendance at gospel services. The testimony service held on Dec. 19 proved an excellent and spiritual meeting. The P.S.F. held a successful social on Dec. 20. A children's Christmas social was held on Dec. 18. The kindergarten had Christmas gifts on Sunday, Dec. 23.

Horsham.—Meetings maintain an excellent standard. After Bro. Payne's sermon on Dec. 23 a young man made the good confession and was baptised. On Dec. 30, the visitors included Sister Ingham, of Perth, whose solo at the eve service was appreciated. On Jan. 6 Bro. Payne spoke on New Year themes. The sisters' sale of work realised about £105 for the building fund. Bro. Bert Butler, who is in the Base Hospital owing to an accident in the harvest field, is making good progress. Bro. Bob Taylor, who recently underwent an operation, is convalescent.

Surrey Hills.—Good meetings last Lord's day. An excellent exhortation, appropriate to the new year, was given by Bro. Combridge at the communion service on "The Continuity of Jesus." The subject of the gospel message at night was "The Greatest Detective." Bro. Combridge, making a stirring appeal. Bro. Harvey, who has long been greatly appreciated help as leader of the song services during the last three Sunday evenings, has resigned. Somewhat surprised to see for Sister Mrs. Mackool, who met with a painful accident, resulting in a broken wrist, while at the seaside during the holidays.

Parkdale.—The Bible School held a successful Christmas tree social on Dec. 29. On Sunday, Dec. 23, a decision day service was held. Bro. Stephenson addressed the school, and four scholars and two young visitors made the good confession. Services on the Christmas Sunday and Dec. 31 were excellent. At the close of each gospel service, a baptismal service was held; and four scholars from the Bible School were immersed. On Christmas eve about 30 young people visited homes in the district to sing carols. The Boy Comrades, the junior boys' club, have been camping at Beaconsfield, under the leadership of Bro. Brooker. The tennis club has completed an additional court, and the two courts are well patronised. Splendid meetings were held on Jan. 6.

New South Wales.

Brokenville.—The regular services have been well maintained. A Christmas tree was provided for the Bible School scholars on Dec. 23, when the building was crowded with happy children and parents. Chatswood sisters kindly forwarded about 100 garments for the kindergarten.

Hornsby.—A number of members were away for the holidays. An enjoyable evening was spent at the kindergarten Christmas tea, arranged by Miss D. Robinson (supt.), and Misses M. and D. Bickel and D. Bickel. About 100 children and parents were present. B. C. Sitt personified Santa Claus. Mr. and Mrs. Melville have been received, and both have joined the teaching staff.

Lidcombe.—The work is progressing steadily, and attendances are splendid. On Dec. 30 Bro. Stevenson delivered a splendid exhortation, and in the evening Bro. Westwood preached in an exceptionally large congregation. The watchnight service was very encouraging, and on New Year's Day a picnic to Cabarita was enjoyed by members of the triangle club and friends. An adult Bible Class has been formed, and is gradually gaining strength.

Manly Vale.—A very happy day was spent by the kinders at the Christmas tree. On Dec. 30 Bro. Maxin exhorted on "Discipleship." Bro. Clydesdale preached on "The Summing up of Life's Pilgrimage." On New Year's Eve a Sunday School social was held, followed by watch-night service. Sister Brown, aged 91 years, passed peacefully away on New Year's Day, at her granddaughter's home, Mrs. Robertson, Carley Vale. Good meetings were held all day on Jan. 6. Bro. Pelgrave spoke in the morning. Bro. Clydesdale's evening subject was "Hunting the Christian Race."

Petersham.—Bible School picnic, a Christmas tree, and a Christmas concert were all successful. The members collected £25 towards an organ on one of the Bible School scholars, who goes into hospital forthwith. The school has been making good progress, attendances being higher than usual. We regret to report the death of a faithful member, Bro. W. Wattman, who was baptised at Petersham some two years ago. A brief service was held at the chapel prior to the departure for Bookwood cemetery. Several have been received by letter of transfer. Miss Amis has been set for Professor 1929. Bro. Arnot spoke morning and evening on Sunday. There was a splendid attendance and interest at evening service when the preacher's daughter, Yveta Arnot, confessed Christ. A watch-night service was held on New Year's eve.

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A well-attended meeting of the Sisters' Executive was held in Annet's chapel on Dec. 13. The president, Mrs. W. A. C. Wendorf, presided, and spoke loving words of sympathy to the treasurer, Mrs. I. Coward, on the sad loss of her husband. Prayers were offered for the bereaved sister.

Encouraging reports were received from superintendents of different departments. Mrs. Wendorf gave a very interesting report on her ten weeks' visit to Rockhampton mission. While there she had the pleasure of forming a sisters' guild with a membership of 38 sisters to commence. She was presented with a beautifully engraved gold key as a souvenir on opening the new chapel at Rockhampton. Through the sisters' efforts £200 have been handed to the treasurer of the mission fund. An amount still remained, and to consolidate the work of the new members at Rockhampton, the meeting decided to forward the amount in hand to be used for the purpose of defraying the cost of the prolonged mission. The amount to be sent is equal to £1 per week from the beginning of December until the close of Conference year, as the Executive have pledged to subsidise the new church to the extent of £1 per week while needed.

It was decided to hold a prayer meeting at the aged home (Normandy) on Thursday, Jan. 31. At the close of the meeting the president invited all to afternoon tea. G. A. Portledge, Hon. Sec.



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