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Decisions in Confessing Christ.

CANON PETER GREEN is a very well-known Anglican clergyman of "high church" sympathies and associations. He has published a volume on "Parochial Missions of To-day," which is the subject of a favorable review by "The Australian Baptist," to which we are indebted for the quotations we give from the book.

How to revive a cold and declining church.

Canon Green has a recipe for the cold and dying church. "Try a dose of Foreign Missions," he writes. "I can only say that nothing that I have ever known in the whole course of my ministry has ever done so much to quicken and revive a parish, or done it so quickly and with such lasting results."

If a church can only be roused to take an interest in others, to help missions at home or abroad, or to engage in special evangelistic work, there need be no doubt about the internal improvement. When churches are not doing the business for the carrying on of which the Lord Jesus founded his church, it is no wonder that they get into a bad condition. A spirit of depression, listlessness or apathy, will assail any church which is not aggressive or evangelistic. When we are not working, we have time to brood over real or fancied slights, small irritations cause much trouble, and little difficulties assume mountainous proportions. But let a soul-saving campaign be launched, and there is a speedy change; let many converts be made, and the petty troubles disappear for the time. Nothing else so unites a church, or arouses interest and zeal, so much as a successful venture in evangelism.

Open confession of Christ.

The thing which chiefly attracted our attention in Canon Green's treatment was his view of the need and value of public decision. "There must be some definite act of decision," he says. "Where there is no expression there is no impression" is a

sound maxim in religion as well as in education. People do not want to be committed. As a working lad once expressed it to me, their attitude is 'I don't want to put my hand out any further than I can pull it back again.' The mission then must supply opportunities for confessing Christ openly, and the confessions should not be too easy."

Our author gives the following personal experience to enforce his view: "When the night came on which I made up my mind to ask for decision I stood for a few moments on the chancel step while no one moved. Then a man of about sixty, a leading man in civic life and the head of a great business, came slowly up the aisle and took a card. He was absolutely the last man one would have expected to act so. He said to me afterwards, 'I think caution, call it cowardice if you like, has spoilt my religion all my life. If I could have preached at a street corner, or stood a bit of persecution for religion, it would have made all the difference. But I'm no great speaker, even on matters I really know something about. And no one gets persecuted for religion these days. It's the other way

round; you get praised and flattered. But that going out before the congregation was just what I wanted. No, that's wrong! I did not want it. I hated it. I was all sweating and trembling. But if I did not want it, I needed it.'"

Our Gospel appeals.

Much in Canon Green's statement is of special interest to members of Churches of Christ. Our preachers are wont to preach with a view to definite decision and open confession of Christ. They do so for two reasons. The first is overwhelming in its importance, viz., that the Word of God makes it clear that it was the will of Christ, as well as the method of the apostolic church, that sinners turning to Christ for salvation made a public committal of themselves to him, and confessed him as Lord in the sight of witnesses. The second reason is the proved value of the New Testament procedure. We see its good results both on the individuals who make a public confession and on others who are led to think seriously of divine things and helped nearer to Christ by witnessing others making the good confession.

Nearly all of our preachers make it a practice to close every Gospel address with an appeal for public confession of and definite surrender to Christ. It may be that in some cases the appeal is too long drawn out and its beauty and efficacy marred. Sometimes the appeal is rather grotesquely tacked on to an address which has nothing in common with the appeal itself. Many of us have quipped as we noted the discord between alleged sermon and appeal. But we would not therefore say one word which belittled the giving of an opportunity for instant and public decision for Christ. Every preacher should feel it a terrible thing if any person had aroused within him a desire for the Christian life and had no opportunity of expressing and fixing that desire. As Canon Green tries to show, the method is psychologically correct. There

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should be no impression without a corresponding expression.

We wonder if our preachers realise what an advantage they have over some others, when they are true to the Scriptural precept and example relating to the good confession and to baptism. The effect of many a good sermon has been lost because no opportunity was given for an aroused penitent to act immediately on his new-found desire and resolution. Again, in many a revival meeting the decision or confession is not an open one; there is no public committal. There is thus a double loss; the confession is of no value to others, and it has not a great reinforcing effect even on the person making it. There can be no satisfactory substitute for the open committal of which the Scriptures speak, the "good confession" with the mouth before witnesses and the public committal to Christ in baptism.

Churches of Christ are preparing to celebrate the nineteen hundredth anniversary of the establishment of the church. There can be no proper regard for Pentecost if we neglect evangelism, earnest preaching of the full apostolic Gospel with an appeal for public decision and surrender to him who has been made both Lord and Christ.

The Increasingly Precious Christ.

Dr. J. H. Garrison, editor Emeritus of the "Christian Evangelist," is one of the grand old men of our American brotherhood. He writes a weekly article still for the "Evangelist." In a recent issue he had the following fine statement regarding his religious experience:—

As we grow older in years some things lose their importance and others grow more and more important and vital. Among the latter, and chief among them, is the place which Jesus holds in our common Christianity and in my own heart. I became his disciple when a mere boy, and for more than three score and ten years I have been trying to follow him and to promote his cause. But the perfection of his character—his purity of life, his love and gentleness, his sympathy with our human weakness and his continuous ministry to human need, his sublime teaching about God and man's duty and destiny, his essential divinity, and his making a sacrificial offering of himself on the cross for our salvation—is it any wonder that he has a growing place in the thought of thinking men? Is it any wonder that I should love him more and more as the years go by, and his tender care has been over me and his mercies have been round about me in all the varied experiences through which I have passed? No, the wonder is that I am not more like him, and that all who know of his love, character, and service for our sinning race, have not acknowledged him as Saviour and Lord.

Our Lord's Language.

The following question and answer recently appeared in Professor David Smith's Correspondence Column in "The British Weekly":—

"Could you tell me what language our Lord used in addressing the multitudes? I always thought it was Aramaic, but recently read an article suggesting that it would be Greek, especially in the Greek-speaking districts of Galilee."

This is an old question which has been definitely answered by the papyrus recently unearthed from the sands of Egypt. These are Egyptian documents, written in the language which the Egyptians of that period employed in common intercourse; and this is not, as might have been expected, Coptic but Greek. And, moreover, it is not the literary Greek of the period as it appears on the pages of Plutarch or Lucian, but that peculiar sort of Greek in which, for the most part, the New Testament is written, the Greek which the apostles wrote and which the evangelists put on the lips of our Lord. And the reason is historical. The ambition of Alexander the Great and his successors of the Selucid and Ptolemaic dynasties was to weld their empire by imposing Greek civilisation and culture on the subject races; and it was so far achieved that ere our Lord's day Greek was the common language of the various countries environing the eastern Mediterranean and extending as far as Mesopotamia. The native languages had not indeed perished. The people of the various countries were bilingual. They retained their mother-tongues and spoke these *con amore* in familiar converse; but the language of business and writing and general intercourse was the *lingua franca*, the Common Greek. And just as in the Scottish Highlands and Celtic Ireland the Gaelic has been ever more and more supplanted by English, so it fared with the native languages of Alexander's Empire.

See how this is borne out by the sacred record. It used to be supposed, on the ground of a misapprehended statement of Papias, that St. Matthew had written in Aramaic and his Gospel, as we have it, is a Greek translation of the original; but no reader of the Greek text could entertain the idea. For it abounds in word-plays. Take one of several examples which occur in the Sermon on the Mount (Matt. 6: 16): "they disfigure their faces, that they may appear unto men to fast." In the original there is a verbal assonance between "disfigure" and "appear," which can be reproduced in translation only by a weak paraphrase: "they make their faces *unsightly*, that they may be *a sight* to men in fasting." Touches like this prove the originality of our Lord's discourse. He spoke in Greek. Indeed he could do no other if he would be understood. For Aramaic was passing out

of general use among the Jews; and just as one who should nowadays speak in Gaelic at Inverness or Dublin would be unintelligible to the bulk of his audience, so would our Lord have been had he spoken in Aramaic at Capernaum or Jerusalem. Hence it is that in our Gospel according to St. Matthew, though it was written for Jews, whenever a Hebrew or Aramaic phrase is quoted its interpretation is given in Greek (cf. 1: 23; 27: 33, 46). Aramaic was fast becoming a dead language, but the Common Greek was universally understood—at all events in the towns and cities where the new civilisation prevailed; and it was necessarily the language which our Lord employed in his public teaching.

At the same time the old vernacular was pleasant in Jewish ears, even where it was imperfectly comprehended; and Aramaic words and phrases survived in homely intercourse. Every Scotsman is aware how even in a strange land the sweet, kindly Doric comes instinctively to his lips in moods of tenderness. And so it was with the Jews. Remember how, when our Lord entered the house of Jairus and stood by the couch where the dead child lay, he took the little hand and said *Talitha cumi*, which signifies literally "My little lamb, rise," or more truly still, "Ma wee lammie, get up." They were Aramaic words, a Jewish mother's phrase when she awoke her child of a morning. Jesus had heard it long ago from the lips of Mary, and it rose to his as he looked upon the bairn "lyin' deid an' cauld."

And, remember, seeing him, we see God. What a glimpse we catch here of our Father's heart! "As one whom his mother comforteth, so will I comfort you."

The Weakness of Sin.

It is an infernal apostasy to imagine that sin is ever the source of strength. Sin is and of its own nature always must be, weakness. The ordinary language of the world confesses it to be so. How does the world describe men who have lived impure or reckless lives? What does the word "profligate" mean but one who has been *profligatus*—dashed to the ground, utterly routed and overcome by his own passions? What does the word "dissolute" mean but one who has been dissolved, destroyed, melted away? What does the word "ruined" mean but one who had been literally broken on the wheel? In the word "libertine" the world seems to claim a false freedom, but there is a grim irony in the claim, because a libertine, on the contrary, is one who has given up the freedom of righteousness of service, which is perfect freedom, and has taken in exchange the grinding tyranny of sin.—F. W. Farrar.

The Restoration Movement in Russia

A wide-spread religious revival.

John Johnson, Russian Secretary, New York Office, A.R.E.C.U.

Very little or almost nothing had been known among the Disciples of Christ in America about the fact that in Russia existed a powerful national Gospel movement very kindred to the Brotherhood of Disciples in America, until the visit of the deceased Bro. Z. T. Sweeney, who came to Russia in 1912 and returned to the United States and brought to the churches of Christ this joyful message. After that Russia was visited by Mr. A. E. Cory with Bro. Amundsen and others in 1914, and again by Mr. A. E. Cory and Mr. F. W. Burnham in 1925, and also by Mr. Hilton V. Brown, 1926. All of them testified to this remarkable fact and expressed their desire to come into the closest relations with the Russian brethren.

But, of course, the most detailed information about the Gospel movement in Russia was brought by Mr. I. S. Prokhanoff, the president of all Russian Evangelical Christian Union, who arrived in America in 1925 and stayed there until November, 1926, and made a lecture tour in the States and in Canada.

The brotherhood learned from Mr. I. S. Prokhanoff that the Gospel movement since Mr. Z. T. Sweeney's visit increased in a wonderful way, that there were some thousands of churches of evangelical Christians, that they had some hundreds of preachers and missionaries, and that their Bible college was busy in training the ministers of the Word of God.

In November, 1926, Mr. Prokhanoff left America for Russia and spent eighteen months there, laboring diligently on the great fields of God in his country.

During that time he was publishing the monthly magazine "The Christian" and had printed 100,000 copies of Bibles, New Testaments, hymn books, Christian calendars; officiated at the graduation of 140 young preachers, who were sent to various parts of that vast country, and helped many missionaries through the A.R.E.C.U., supporting their families, paying their travelling expenses, etc. All this was done out of the funds raised by him in America.

Besides that, Mr. Prokhanoff made trips to various parts of Russia such as central parts of European Russia, Ukraine, Caucasus, Siberia. In all the cities which he visited, mass meetings were arranged in the largest buildings available in those places. In those meetings many souls openly confessed their sins and decided to start new lives for God. In some places there were heard the repentant prayers of robbers and thieves.

It showed once more that a wide-spread religious revival is going on in the country.

In some places the whole villages invited the preachers of the evangelical Christians, saying: "Come, we will give you our Greek

orthodox church and five churches more. Preach the Gospel and be our minister."

The result is that in many places of Russia the Greek Catholic temples are occupied by the Evangelical congregations, where the free Gospel message is preached. While at Moscow Mr. Prokhanoff preaches either in the Temple of St. Peter or Paul or in the building of Sretensky monastery.

It reads like some pages from the history of the great European reformation of the days of John Huss, Luther, and other great leaders in the struggle for a free religion of Christ.

In the City of Leningrad where the work of the All Russian Evangelical Christian Union is concentrated, there are nine Gospel congregations; in the City of Moscow, five congregations.

There are evangelical congregations in

I will not fear thee, O my God!
The days to come can only bring
Their perfect seasons of love.
Thy larger, deeper comforting,
Within the shadow of this Love.
Loss doth transmute itself to gain,
Faith vells earth's sorrows in its light,
And straightway lives above her pain.
—Jean S. Pickett.

all the provincial cities of U.S.S.R. as well as in many towns and villages.

If you go to the extreme north of Russia (the region of white bears) to the city of Archangel, you will find there two meeting places of evangelical Christians in the city and several congregations in the district. If you go to the extreme south of U.S.S.R. to the Transcaucasus (land of vineyards), you will find there three associations of the Gospel churches: Russian, Armenian and Georgian, and a congregation almost at the foot of the Biblical Mount Ararat.

If you go to the extreme far east, on the shores of the Pacific Ocean, to the city of Vladivostok, you will find there a union of evangelical churches.

In the extreme west of U.S.S.R. the evangelical churches and groups are scattered in considerable numbers.

Into whatever part of U.S.S.R. one goes, everywhere one hears the strains of Gospel songs. The number of Gospel churches and groups is growing and growing.

God has created favorable outward conditions for the growth. The present government issued laws according to which religious meetings and religious propaganda are quite free, so that the preachers can travel everywhere, religious books, periodicals can be published, and colleges for training ministers can be founded.

All this has facilitated the development of the evangelical movement and in a wonderful way—"The Restoration Herald."

Jesus is the World's Need.

"If you ask any serious person what the world needs in its present distresses he will say a new spirit. Pursue the subject and ask him what new spirit we need, and he will admit that it is the spirit of Jesus. And it is quite true. All else is sham and illusion. He warns us that when we starve women and children, we are starving him. His injunctions to turn the other cheek, to go the second mile, to give the cloak as well as the coat, may be drowned in sophisticated controversy and special pleading, but who will deny that they mean one thing; that you cannot overcome evil with a lot more evil—that as a matter of fact there is only one way of overcoming evil with good. He declared that those who use the sword shall perish with the sword—and they do. Mr. Bernard Shaw says that Jesus was the only gentleman who came out of the war with his reputation intact. Olive Schreiner when a very young child read for the first time the Sermon on the Mount. 'She ran to her mother, putting her finger on the passage in great excitement, and saying, "Look what I've found. Look what I've found. It's what I've known all along. Now we can live like this." When she found, as she very soon did, that people did not "live like this," and had not the smallest intention of doing so, she chilled rapidly.'"—"The Spectator."

A New Testament People.

The Disciples ardently desire to be a New Testament people. Unquestionably their pioneers were such. There were some who knew the Book by heart. Nearly everyone could locate "chapter and verse." Preachers often made their sermons up largely by quoting Scriptures. Effort was made to live by every doctrine and ideal set forth in the divine volume. It intrigued the souls of all the people and set them on fire with the gospel passion. Those were our great creative days.

Are we still a New Testament people? We trust so, even though our enthusiasm for its teachings is not so apparent as then. We are a New Testament people if we control our churches, our personal living, and our ideals by it. We grow much more rapidly at first than we are growing now. We shall grow with equal rapidity when we become again a New Testament people. No pastor can do a better thing for his people than to teach them to read, to love to read the New Testament. From schisms and creed the light goes out, but it never fades from the New Testament way and the New Testament page—"Christian Evangelist."

We never miss an opportunity of giving innocent pleasure, or of helping another soul on the path to God, but we are taking away from ourselves for ever what might have been a happy memory, and leaving in its place a remorse.—Frances Power Cobbe.

What Christ Thinks of His Own.

"Ye are my disciples."

Godfrey Fretwell.

The word "disciple" comes from the Greek "mathetes," which means "a taught or a trained one." It is an oft-recurring word in the Gospels and the Acts of Apostles, and while not exclusively applied to the followers of Jesus, it is probably the first title applied by the Master to those who followed him.

The one whom Jesus calls "my disciple" is the one who has heard the threefold call, Come; learn; go; a scholar in the school of Christ, there to learn of him, how to live like him, and by a gradually transforming process to graduate in righteousness and true holiness, in lowliness and meekness.

The ideal is high. The cost is great. The curriculum is comprehensive, for nothing is omitted which is essential to the creation of Christian character, an increasing likeness to the Master-teacher himself.

We enter the college of Christ, and over the outer portal is seen this inscription: "It is enough that the disciple be as his Master." When the lesson is over and illustrated by the teacher in His own imitable way, we seem to hear him say, in tones of blending grace and authority: "Know ye what I have done to you? . . . I have given you an example, that ye also should do as I have done to you"; and in the hush of a great silence, a silence that can be felt, we whisper to our own souls, Yea, Master, we know.

The cost of discipleship.

The cost is great. The conditions which govern entrance into and continuance in this godly fellowship of learning, as set down by the Principal himself, make the cost of living in the school of Christ exceedingly high.

Note these as recorded by Luke 11: 26-33.

First Place in our Hearts.

"If any man cometh unto me, and hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple."

How are we to understand and interpret this searching condition of discipleship? What does the Master mean? Does he mean to say that if I become his disciple I must have positive hatred in my heart toward those who are bound to me by the dearest and most sacred ties of kinship and affection? That is unthinkable. But what he does mean is this, that if we would enter his school and continue in his fellowship we must give him first place in our affections; we must make his will the primary interest of our life; in short, that we sanctify in our hearts Christ Jesus as Lord.

No Cross, no Discipleship.

But note further another saying: "Whosoever doth not bear his own cross, and come after me, cannot be my disciple."

What does he mean by "bear his own cross"? physical disability, mental depression, family disintegration, spiritual declension? Truly, these things are crosses, but does not Jesus mean more than that? Is it not a sharing with Christ of the hatred and hostility of the world; to be despised and rejected of men; to be persecuted for righteousness' sake; to suffer shame and scolding rade? I know that the world is vastly changed for the better, since this condition was first laid down. But I am as firmly convinced that there is enough paganism in our modern life, enough of the lust of the flesh, the lust of the eyes, and the pride of life, enough of the unchristian and anti-christian fashions and customs and sentiment and habit, for a man to be violently hated who is absolutely identified with Christ. The cross we must bear is the scorn and hostility and hate of a world that rejects

Christ; unless we are prepared for that, Jesus says, "Ye cannot be my disciples."

Renunciation of Self.

Yet again he says: "Whosoever he be of you that renounceth not all that he hath, he cannot be my disciple."

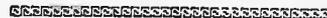
The Master has been declaring the parable of the man who sets out to build and does not count the cost, and of the king who goes out to war and who has not carefully estimated the relative strength of his own army and that opposed to him, and, in effect, he says, it would be just as foolish for you to enter my school without counting the cost, as it was for that builder and for that king. To be a disciple of Christ means to yield oneself in absolute abandonment to his perfect mastery. To count all things but loss for Christ.

RECOMPENSE.

All that we say returns,
The bitter word or sweet;
Days, weeks or years may intervene,
But soon or late
The spoken word and speaker meet.

All that we do returns:
The deed that's true or false
We may forget, but all uneven
And parallel
The doer and the deed keep pace.

—John Richard Moreland,
in "The Christian Century."



Having counted the cost, and having paid the price, what are we to expect as

The characteristic values of discipleship.

Three passages from John's Gospel will give us an insight into these.

Freedom.

Take John 8: 31, 32: "If ye abide in my word, then are ye truly my disciples; and ye shall know the truth, and the truth shall make you free."

Here, then, the Master makes freedom a distinguishing mark of discipleship. "Freedom," says Otley, "is only realised by man in proportion as he identifies himself with the righteous will that rules the universe." That righteous will is expressed in Christ and the "law of the Spirit of life in Christ Jesus makes us free." For as it may be truly said that freedom is a process of grace, operative in fellowship with Christ, through his indwelling spirit; the "glorious liberty of the children of God." Abiding in Jesus, we know him who himself is free truth, and in fellowship with him we are free.

Fruitfulness.

Consider another saying of Jesus as recorded in John 15: 8: "Herein is my Father glorified, that ye bear much fruit; and so shall ye be my disciples."

The life of the fellow in the college of Christ is not only free but fruitful. All the manifold processes of development and discipline on the part of the divine Husbandman make for "fruit," "more fruit," "much fruit." This takes time. "We must abide in him, and his word must abide in us. Haste and holiness have little in common. Only in vital abiding union with Christ can we bear fruit, and prove discipleship.

Love.

Here our other utterance of Jesus as expressed in John 13: 34, 35, "A new commandment I give unto you, that ye love one another; even as I have loved you. By this shall all men know that ye are my disciples, if ye have love one to another."

Not a new suggestion, but a new commandment, and therefore a matter of duty. We are to love one another, we who are disciples of Christ. To omit this duty is not only to impoverish the soul but also to imperil our position in the school of Christ. "We know that we have passed from death unto life, because we love the brethren; and we know, too, that the full proof of discipleship is the life of love. A love like that of Jesus. The constraining love of Christ. No sickly sentiment, but a strong, vital, cohesive force, welding together those who sit at the feet of Jesus into one living comradeship of service and sacrifice for the Master's sake."

So we learn the art of noble living. So do we win the high commendation of the Master Teacher. As Browning has so well said, learned to our life with all its chance.

"Our life with all its yields of joy or we
And hope and fear . . .
Is but our chance of the prize of learning love,
How love might be, hath been indeed, and by;
And that we hold henceforth to the uttermost
Such prize, despite the enemy of the world,
And having gained truth, keep truth, that is all."

"My Disciples"—

"If ye abide in my words";
"If ye abide in me";
"If ye have love one to another."

Therein do we find Freedom, Fruitfulness, and Fellowship.

Sir Arthur Yapp on Life's "Test Match."

"The greatest of all test matches, the test match of life, with pleasure and self-indulgence as the attacking bowlers, was the theme taken by Sir Arthur Yapp, at Leeds Parish Church," reports the "Yorkshire Post."

"Like Tate and Larwood, we had three wickets to attack in the greater game, the game of life—unselfish, selflessness, and sin. Knowing what we did of human nature and our own weakness, did we not sometimes feel that it was absolutely impossible to dislodge those three wickets? But if we did not we should be defeated in the game of life," said Sir Arthur.

"If we only had watchfulness at point; self-control as wicket-keeper; with pluck, confidence, and truth in the slips, and courage and determination as bowlers; with the help of the whole team it was possible even to dislodge those wickets. Then, just as in the case, say, of Holdo and Sutcliffe, we had three wickets to defend in the game of life. Those three wickets stood for faith, service or works, and character; faith for what we believed, works for what we did, and character for what we were.

"If we lost any of those three wickets we lost everything that was worth having in life. Victory was possible, but if we were going to play a winning game in the game of life three things were absolutely essential. The first was that we should watch every spin of the ball from the moment it left the bowler's hands until we played it. Not for a moment must we take our eyes off the ball.

"Each of the bowlers we were up against knew every weakness of the pitch, every weakness of our play. Then, we must in all circumstances play a straight bat, giving every man a fair play with regard to his own game. Lastly, if we were going to play a winning game in the game of life everything depended upon whom we chose to be our captain. He must be every such a man; he must know the game from A to Z, and he must be one who always put the interests of the team before his own interests."

Finding the Lost Sheep.

A. J. Fisher.

One of the greatest weaknesses of our church work is the leakage of members. At every Conference earnest discussion takes place upon this problem, but we seem to get no nearer to the solution. Last Victorian Conference reported 1,299 baptisms, but also 1,250 losses by revision of rolls. The whole year's work, including several successful special evangelistic efforts, resulted in a net increase of only 70. 1,250 names on the roll were probably marked, "Last sight of" or "Left district," or just struck off for no assigned reason. For every ten members reported last Conference, one was thus lost during the year. These facts surely give room for intense thought and self-examination on the part of the churches as a whole. What are we doing to meet this position, and where are all of these members going?

Finding the Sheep.

It has been our pleasing yet perplexing experience recently to discover a good number of these lost sheep. The position which we shall describe has been met with in other suburban localities and in other States, but probably owing to the rapid progress as a residential area which is taking place at Preston just now, the problem has become more acute than usual. The Preston church has approximately 190 members coming from 96 homes. The nucleus of persistent singularity and by a house-to-house canvass in part of the district, we now know of 261 members of the church coming from 165 homes who are not in membership with the Preston church. They originally came from twenty suburban churches and from eleven country churches, and from our roll I know of over 200 members. Not only are we convinced that not more than sixty of them are in any active membership in the churches. We are sure, also, that this survey is not complete, for the week before Christmas we discovered four additional homes of members. The position, then, is that in one suburb alone in Melbourne there are over 200 members not in fellowship with the church, and we are convinced that this position is in many ways typical of other suburbs. These members may visit occasionally visit their "home church." Some of them are now associated with eight different denominations. But the great majority are just drifting into a state of hardened indifference, which makes it exceedingly difficult to reach them.

What Has Happened.

From information personally gathered in this locality, we can give a few typical cases of the way in which the drift sets in. Let your imagination give body to the people included here.

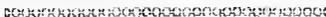
Bro. and Sister Newswold moved here some years ago. Their parents and friends remaining at the old church said, "You must come to visit us each Sunday." This was a very nice plan, until, perhaps, the parents died, or the friends moved or a family arrived. Then the break with the old church was made, and before it was realised the drift had set in to Preston. Bro. and Sister Pioneer came to Preston. As foundation members of the church at X— they were naturally very much attached to it, and the secretary said, "Of course you will leave your membership with us." And there it still is, after all these years, while our aged pioneers are now too old to go all that distance back to the old church, and since they would not think of "leaving" X— the practical result is that they have lost all fellowship with the church. They are out of touch with their Lord.

Bro. Church Officer was given a beautiful present when he left Y— to move to Preston. He was persuaded to still remain in office, but at election time he modestly stood aside so that someone nearer at hand could take office. Thus the link was broken. He is still on the roll at

Y—, but as there is no office to call him back he just stays on the roll and drifts from the church.

Bro. S. S. Teacher or Sister Alto Singer moves to a new house on the new street. "Of course, you will come and help us," says the superintendent or the choir conductor. Then one day the wet weather sets in or a heat wave comes and he is "too far to go in this weather." It is found much easier to stay at home, and thus our member very soon and very pleasantly becomes a "stay-at-home" Christian.

Miss New Convert, in appreciation of the help which the preacher at Z— was to her in spiritual matters, thinks that loyalty to the church means loyalty to the preacher. His personal influence is so great, and beside, he is such a nice good man. But in the course of time the preacher goes. It is some time before the new one arrives, and as Miss N. Convert is living five miles away from the church, in that distant suburb of Preston, none of the officers of the church at Z— know anything much about her, so when the new preacher arrives all influence is gone, the roll is revised and Miss N. Convert is marked "last sight of."



UNSEEN AND UNSUNG.

Why fret you at your work because
The deaf world does not hear and praise?
Were it so bad, O workman true,
To work in silence all your days?
I hear the traffic in the street,
But not the white world 'er the town;
I heard the gun at sunset roar,
I did not hear the sun go down.

Are work and workmen greater when
The trumpet blows their fame abroad?
Nowhere on earth is found the man
Who works as silently as God!
—Selected.



Bro. Workingman, desirous of improving himself, buys land, builds and moves out from Q— to Preston. He is paying off the house and finds the extra fares back to work each day a big drain. On Sunday it costs so much to take his family to church at Q—, and then when unemployment sets in, he must stop taking the tram or bus to church. Of course he is still a member of the church at Q—, but he must save his fares on Sunday, though he lose his own soul, and his family's.

Miss Modest Member was quite sincere when she moved to Preston. She found the local church and quietly slipped into the back seat as they were singing the first hymn. It was a nice service, but as she did not know anyone she thought she would go directly after the benediction. "It was so different," she said to herself, "I did not know anyone there and I felt quite a stranger." I don't think I will transfer my membership." Thus she visited there for some time, but as she already a spirit of indifference has arisen which could have been prevented if the church had been promptly notified of her coming.

No, these cases are not hypothetical. They are from real life, and it may be that the church at X, Y, Z or Q is your church, whereas Preston merely be welcome to the church at Melbourne, outer suburbs of Melbourne, Sydney, Adelaide or elsewhere.

What can We Do?

That something needs to be done is manifest. That something can be done is also true. It has been our happy privilege during the last seven months to welcome into the church all members living in Preston but previously unattached,

whose membership had long since been classed on the absentee list of twelve other churches. And these are in addition to the 261 mentioned above. Of course, some of these good folk find it hard to get back to the early interest which they had in their home church years ago, but by kindly and prayerful help they will again grow in grace. This shows that the position is hard but not impossible. Let us consider some suggestions which, if acted upon, will help to minimise this leakage in the future, and will thus protect those who are weak in the faith.

1. The interest of the church as a whole is greater than the interest of a local congregation. If, by transferring members from one roll to another, we help to save them, then, although one local church has parted with them, yet the membership as a whole has been conserved. The policy of keeping names of absentees on the roll in the end defeats itself, for such names are finally removed by revision.

2. The duty of following up removals rests with the church they leave until a definite point of contact has been made with the church in the new area. A simple message by letter or telephone should be sufficient, and is infinitely preferable to the usual method of letting the members move without any intimation to the local church.

3. We should impress upon members leaving any locality that while their home church is always glad to see them, yet it is their duty to associate with the church in their new residential locality. We have known a church to build up a large non-resident membership made up of members from forty other suburbs, some of whom have transferred their names in a building had to pay more than one other suburban church. Such a policy may bear immediate numerical fruit, but is short-sighted, and will eventually entail many unnecessary problems.

4. The safe transference of members from a church in one locality to another is a valuable work in itself, and the fruit is seen when it is the baptism of new converts. It is just here that so much of our leakage occurs. Conference figures show that the brotherhood would have been in a better position last Conference year if we had transferred all removals and avoided all revision, without any baptisms, for we lost more by revision than we gained by baptism. It is said that some medical hospital give a patient a bucket with holes in the bottom, to be filled from a tap. If the patient keeps pouring water in without stopping the holes he is locked up! Is not our neglect in shepherding while we specialise upon evangelism somewhat suggestive of the above test?

We know there are many difficulties in the handling of this problem. Personal friendships make it hard to transfer some. Indifferent officers, not acquainted with the removal of members, allow them to slip away unnoticed. Worried treasurers, anxious to secure every possible offering, are anxious to retain the membership. Timid secretaries are reluctant to give lists of losses which will result in dwindling statistics. But if we only fill our hearts with the larger vision of the church universal, and remember that our task is to save souls, then we will know that whether the one whom we save is in membership with this local congregation or with some other, such an one will still be a trophy of our work. The final decision of the church is not judged according to one local congregation but according to the whole household of faith.

Do not misjudge any of the foregoing remarks as having the interests of the Preston work only in view. The work here is progressing happily and our only regret is that because the local conditions give a concrete example of what is true in many other places, and we remember that if one member of the body suffers, all suffer. The situation can be largely helped through the consecrated, sacrificial shepherding by those who, in virtue of their office and experience, are able to direct those who move, so that they may be in the church with the Lord Jesus Christ, that great Shepherd of the sheep.

The Home Circle.

Conducted by J. C. F. PITMAN.

MINISTRY BY WORDS.

Set good thoughts a-going:
Give them wings of Love,
There is no way of knowing
All the power thereof.
Wondrous in fruition,
Mighty in their way,
Theirs is blessed mission
Till the Judgment Day.

Set good thoughts a-going:
Speed them forth with prayer,
Cheer on hearts bestowing,
Dark the sky or fair;
Theirs sad homes to brighten,
Gleam of care's load dim,
Sorrow's burdens lighten,
Souls from bondage win.

Set good thoughts a-going,
Back of them strong faith,
Love for lost ones showing,
As the Scripture saith,
Fraught with precious story,
When, good friend and true,
You have come to glory,
They will follow you.

—Frank P. Britt.

NOT ASHAMED.

In China a peculiarly ignominious form of punishment is in fashion upon the criminal a heavy plank in which a hole has been cut to admit the head. Upon this plank a description of the crime is printed in large characters. The offender is turned into the street, to wander among a jeering, hooting mob. In one of the villages, says S. B. Titterton, a man was seen slowly walking up and down the main street bearing upon his head this badge of shame. The curious crowds that pressed forward to learn his crime were silent through astonishment. Instead of reading upon the board the record of broken law, they saw sentences like these: "God is love." "Christ Jesus came into the world to save sinners." "Believe on the Lord Jesus Christ and thou shalt be saved." This man was not ashamed of the gospel of Christ. Longing to share with his countrymen the good news of salvation, he chose to wear the criminal's collar, that the thronging crowds that should gaze upon it might thus read a message from the true God.

LOVING THE COMMON THING.

"A woman said to me, 'I wish you would write something to persuade women to love the common things, the everyday things. You ask me why I am so contented. It is because I love everything I see constantly about me. I love that chair, that table, that desk, those pictures, curtains, and rugs. They are all friends of mine.'

"Every piece of glass or china on my table means something to me. There is not an article in this apartment that does not please me when I look at it.

"I love my friends. I love my day's duties. I love the way we live.

"When any thought of unlove presents itself to me, I put it away, just as if it were unclean. I will not give room to dislikes."

"This woman is a point of sunshine in a cloudy world. If the Lord were angry with the city, as he was with against Sodom, and should look about to see if there were at least three souls worth while, for whose sake he might spare the town from his consuming fire, this woman would be one of the saving sort. For she is a rattling centre of helpfulness." — Dr. Crane.

COURTESY.

A mother had need one evening to pass between the light of the dining-room lamp and her little son. With sweet, grave courtesy, she said, "Will you excuse me, dear, if I pass between you and the light?"

He looked up and said, "What made you ask me that, mother?"

"Because, dear," she answered, "I would be rude to do it without speaking. I would not think of not speaking if it had been Mr. Friend, the minister, and surely I would not be rude to my own boy."

The boy thought for a moment, and then asked, "Mother, what ought I to say back?"

"What do you think would be nice?"

He studied over it a while, for he was such a wee laddie, and then said, "Would it be nice to say, 'Sure you can!'"

This was mother's time to say, "That would be nice, but would you like to say, just as Mr. Friend would, 'Certainly!' It means the same thing, you know."

"That little lad, now a young man in college, is remarked for his never-failing courtesy. A friend said of him recently, 'It's the second nature of Wilfred to be polite.'"

The mother smiled as she thanked God in her heart for the grace which helped her to be unfailingly courteous to her boy.

EARNESTNESS FOR SOULS.

This is the great need of all the members of our churches. If this consuming desire were in the hearts of pastor and people there would be less time and thought for the profitless discussion of technicalities in faith and practice. Dr. Mason said that the secret of Dr. Chalmers' power was his "blood earnestness." The seraphic Sumnerfield, just before his death, speaking of his recovery, said, "Oh, if I might be raised again, how I would preach! I have taken a look into eternity." Think of Allen, of whom it is said, that "he was insatiably greedy for the conversion of souls"; of Matthew Henry who said, "I would think it a greater happiness to gain one soul to Christ than mountains of silver and gold to myself"; of Doddridge, who said, "I long for the conversion of souls more than anything besides. I could not only labor for it, but die for it with pleasure"; of John Knox, who broke the stillness of the night with his three-regulated cry, "O Lord, give me Scotland, or I die." God gave him Scotland. No wonder Queen Mary feared the prayers of John Knox more than an army of ten thousand men. A passion for souls gives a man irresistible power. The Chinese convert was right when he said: "We want men with hot hearts to tell us of the love of Christ."

TWO EARS, ONE MOUTH.

Two ears and only one mouth have you.
The reason, I think, is clear.
It teaches, my child, that it will not do
To talk about all that you hear.

—Selected.

WHAT HE MEANT.

The grocer's assistant was talking about eggs to a customer.

"Them are fresh, mum," he said, "that 'as a hen on 'em."

His customer looked over the boxes.

"But I don't see a hen on any of them," she said.

Then he explained courteously:

"Not the fowl, mum, but the letter hen. Hen stands for noo-laid."

The Family Altar.

—J.C.F.P.—

Monday.

And Moses told his father-in-law all that the Lord had done unto Pharaoh and to the Egyptians for Israel's sake, and all the travail that had come upon them by the way, and how the Lord delivered them—Exod. 18: 8.

Jethro was sympathetic. He proved to be a good and wise counsellor, and received blessing himself. Communion with kindred minds is sweet and helpful to both parties.

Reading—Exod. 16: 31—17: 16.

Tuesday.

Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people, for all the earth is mine.—Exod. 19: 5.

We cannot be too often reminded that the Lord's covenantal blessings depend upon our whole-hearted submission to his will. It was so with Israel, and it is so with us. "If ye be willing and obedient ye shall eat the good of the land."

Reading—Exod. 20: 1-21.

Wednesday.

They shall not dwell in thy land, lest they make thee sin against me: for if thou serve their gods, it will surely be a snare unto thee—Exod. 23: 33.

The idolatry of these nations had corrupted their morals to such a degree that they were not only ripe for destruction, but were also a deadly menace to all who worshipped the only true God. Note: God himself destroyed them for their wickedness whatever the instruments used. God's people may be an holy people.—Reading—Exod. 23: 1-17.

Thursday.

Speak unto the children of Israel that they bring me an offering; of every man that giveth it willingly with his heart ye shall take mine offering.—Exod. 25: 2.

God accepts an offering that is not freely and heartily given. This is true of Old and New Testament times. God freely gives his best for us; and looks to us to do no less.

Reading—Exod. 25: 1-22.

Friday.

And take thou unto thee Aaron, thy brother, and his sons with him, from among the people, that he may minister unto me in the priest's office.—Exod. 28: 1.

Aaron, with his beautiful garments, and all that his office entailed, was a divinely appointed type of Christ (Heb. 9). The type passed away when the antitype appeared; hence all ill-illuminating of the Jewish priesthood are futile and unhelpful.

Reading—Exod. 28: 29-33.

Saturday.

And they shall know that I am the Lord their God, that I brought them forth out of the land of Egypt, that I may dwell among them: I am the Lord their God.—Exod. 29: 46.

God made himself known as the great and only deliverer of Israel from Egyptian bondage through his works and ordinances in the wilderness. But to us he has revealed himself through his Son Jesus Christ. We are under the "better covenant"

Reading—Exod. 29: 1-9, 38-16.

Sunday.

And he said, My presence shall go with thee, and I will give thee rest.—Exod. 33: 14.

"By thine unerring Spirit lead,
We shall not in the desert stray;

We shall not full direction need,
Nor miss our providential way;

As far from danger as from fear,
While love, almighty love, is near."

Reading—Exod. 33: 8-23.

Prayer Meeting Topic.

January 30.

SPIRITUAL FOUNDATIONS.

(Matt. 7: 13-27.)

W. Waterman.

The road to Lucillehow, West China, lies for some miles along a deep valley a quarter of a mile wide. In parts it is a desolation of jagged boulders and torn hummocks. Here and there, in the dry season, especially in the summer, crosses where floods have deposited shingles of the finest alluvium, a man might be tempted to settle and build. But when the rains come, all is different: the bare shoulders of the dissolving hills, alive with torrents of mud and gravel, shake down the rocks in many a landslide; and these, caught in the thundering torrents in the bed, help to quarry away the foundations of the tortured earth. In just such a valley does Christ lay the scene of this parable.

The Parable.

Enter two men. Alexander Campbell has shown that these two men agree in three respects, and differ in three. They agree, first, in their purposes and work: both have come into this valley to select land on which to settle and build their homes. Second, in their external privileges and means: the whole valley is equally free to both of them—this rocky knoll, safe, but removed from stone for building and from water; on this alluvial ledge, near water and stone, but insecure from its situation and the looseness of its soil. Third, in their eventual trials: a terrible flood sweeps their valley—"the rain descended, and the floods came, and the wind blew, and beat upon" the homes of both.

They differ in other respects. First, in character: the one is "a wise man" and the other is "a foolish man." Second, in their manners of work: "the wise man . . . built his house on the rock." He despised the labor of preparing his site and of carrying his materials: he put safety first. "The foolish man" on the other hand, thinking of ease, "built his house upon the sand." He put safety last. But third, in their passage of the storm: in it the wise man's house "fell not, for it was founded on the rock"; but the fool's "fell, and great was the fall of it."

The Parable Applied.

By this parable, Jesus teaches us these lessons: first, that we are all a building. Into this valley of human life we all have come; and we come to build, during our probation here, our characters on which our eternal destiny depends. Next, that we all have the same privileges for this spiritual building: whether we "doeth" or "doeth them not," we are all represented as those who "heareth" Jesus' words; and in so far as we have these words we have all that is needed for our building with the "rock," Christ Jesus, and all else besides we are "thoroughly furnished."

Again, that we shall at last all share the same trial: for God shall sweep the valley of human life with such a flood as none shall escape. Meanwhile, trying times are coming: rains, floods, winds, the searching trials of life, culminating in the final judgment in the life to come. Further, that those who will come safely through that flood are those who are wise unto obedience: "he that heareth my words and doeth them" is "a wise man that buildeth." "And," says Christ, "every one that heareth these words of mine, and doeth them not," is "a foolish man who buildeth."

This parable, indeed, tells us to illustrate these words: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." "Jesus solemnly warns them that there may be attention, interest, admiration, full assent to all; but if the hearing is not followed by doing, all is vain." "Alas for many hearers of the word."

TOPIC FOR FEBRUARY 6.—A SOLDIER'S SERVANT.—Matt. 8: 5-13.

Our Young People.

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

A NEW YEAR'S MESSAGE.

The music of the Christmas bells will soon merge into the din and thrush of the New Year's activities.

The young are waiting for us to shepherd them; never were their temptations so insidious, never was their peril so grim, and yet never were their hearts so moved and softened; never were they so near to the kingdom; never was the harvest so white and plentiful; never was the call of the Lord of the harvest for laborers so urgent. The supreme opportunity of the church is here. To seize it and use it to the full is to bring the kingdom of heaven to this weary, stricken world; to miss it is to be false to the race that is yet unborn and recreant to the Christ.

In the war with the enemy of the soul, which has continued unceasingly and worldwide, ever since the birth of man, the spiritual conflict in which to-day the beauty of innumerable lives is being crushed, and the glory of multitudes of high-born souls is being reduced to ashes, the time has come when all the resources of the church of God, and of all who strive for the upward progress of the race, must be thrown into the far-flung battle line in the cause of the King who was once the "Infant of the manger."

DECISION DAY.

Several of the Bible Schools arrange an annual "Decision Day." This day may be made an occasion of solemn service, and bring rich blessings from the Father above.

Where the opportunity is neglected, souls not far from the kingdom may remain outside.

The following statement by a devoted Sunday School worker is well worth perusal.

"One of the most significant conversations I have ever had with a man on leave was with a young soldier from a north country district last week. We talked of many things until we came, by the way of his experience of 'going over the top' and facing death, to the question of prayer, when the boy made a striking confession. 'I don't think I ever really prayed until that night, when I felt that my time was up,' he said. 'I thought I was on the track of an interesting discovery. I imagined my companion was the son of perhaps infidel or agnostic parents who kept him away from Christian institutions of every kind, and I determined to try to get the boy's own view of religion and prayer. 'You never went to Sunday School as a boy?' I queried.

"I don't think I ever missed," he replied, "except when I was ill or away for my holiday. 'But surely you prayed in Sunday School?' I asked.

"No, I did not. I listened to others praying.

What I mean is, I never felt that prayer meant anything to me personally."

"You never made any personal decision to serve the 'White Comrade'?"

"I never thought about it until he came to us in the trenches that night," said the boy.

I never felt more inclined to continue a conversation, but I knew I could only do so by hovering, in this lad's estimation, the institution which I believe has done more than any other to impress the value of prayer upon the rising generation. When I thought of that boy's Sunday School I was reminded of a remark once made by a noted worker. He likened the Sunday School where the teachers do not draw the net, and try to gather the harvest for their Master, to a court of law where the jury is not pressed for a verdict, or to a ploughman who continues to sow good seed, but who has no concern for the harvest of his sowing.—P. J. Pond, B.A.

THE C.E. ARMY.

What mighty host is this that onward sweeps, Calmly, yet irresistible as the tide?

Armed as for war they pass through all the earth With martial tread and banners floating wide.

Their armor, the breast-plate of righteousness,

The helmet of salvation, and the shield of faith to quench all fiery, hurtful darts.

And each the powerful two-edged sword can wield.

And high o'er all the royal standard flies, Its crimson glowing in the noon-day sun.

The crimson cross and golden crown which speak Of the reward to those who overcome.

Like clarion notes the call rings on the air.

"Come, join our band and battle for the right! 'Christ and his church' our glorious rallying cry.

For Christ our Leader and for Christ our Light."

They make no great appeal save that we come And to their Captain full allegiance give.

The call to come and suffer in his cause Who suffered death itself that we should live.

Onward, move onward, great Endavor band.

There is no time to rest, no time to sleep; Until the knowledge of thy Lord and King

Covers the earth as waters the great deep. —K.H.

"O thou, who givest, day by day, Unnumbered blessings, priceless, free, Help us to use them in the way That is most pleasing unto thee; What love ingratitude to give That with the treasures thou dost give."



The Girls' Club,
Church of Christ,
Semaphore, S.A.

President, Will Beiler.
Pianiste, Miss Gwen Brunt.
Instructor, J. E. Powells.

Foreign Missions.

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

MISS FOREMAN IN ADELAIDE.

Miss Foreman arrived in Adelaide from Melbourne, Jan. 17. She had a rough passage from Melbourne, but was in good health. Miss Caldwell and niece, Mrs. Ross Graham and the Federal Secretary met her at the Outer Harbor. Mr.



Miss Lynda Foreman.

Hay Finlayson took a party for a drive to the highest point of the Mt. Lofty Range. Miss Foreman greatly admired the beautiful scenery around Adelaide. At 1 o'clock she was entertained at luncheon by the Foreign Missionary Board and the State F.M. Committee. A very happy time was spent, and Miss Foreman left by the "Narkunda" at 5 p.m. for Western Australia. While in Adelaide she made many friends, and goes forward with the best wishes and prayers for her success from the South Australian brotherhood.

DEATH OF MISS ANN SIMMONS.

Miss Ann Simmons, the superintendent of the Foreign Missionary work of the New South Wales' Sisters' Conference, passed away in Sydney a few days ago. Bro. Chidsey writes, "She was the best superintendent we ever had, and her loss will be greatly felt in the work." Miss Simmons was one of the stalwart workers of the Foreign Missionary cause in the church at Emore, of which she was a member for many years. She was a faithful and efficient Sunday School teacher, and in later years gave a great deal of thought to and worked hard for the Foreign Missionary cause. She was a woman of great conversation, intelligence and zeal, and was held in the very highest respect and affection by all who knew her. It was the Federal Secretary's good fortune to be associated with Miss Simmons for sixteen years in church work, and was with great sorrow that we heard the news of her death.

JULY OFFERING, 1929.

It is not too early to think about it, pray about it, prepare for it, lay by in store for it. When the apostle Paul desired to raise some money for the poor saints he gave timely notice to the brethren at Corinth that they might have their offering when he came. He sent brethren in advance that they might be prepared, "That their afore promised bounty might be ready" when he arrived. We therefore give this advanced notice to the brethren that they may begin to lay by them in store as God has promised, that on July 7 we may have a bountiful offering for the work in foreign lands. Our expenses in the foreign field are increasing. By Feb. 12 we shall have sent out three new missionaries this year to India. If our expenses have increased, the number of our members in Australia has also increased. Let us make our offering a response to Christ's command, "Go

into all the world and preach the gospel to every creature."

BRO. J. E. ALLAN.

The secretary of the Victorian F.M. Committee, Bro. J. E. Allan, will relinquish his work as secretary at the end of January, and will begin his work with the church at Maylands, South Australia, on Sunday, Feb. 21. Bro. Allan has done a great work in Victoria during his many years of secretaryship. He has proved one of the most efficient, genial, conversational, hard-working secretaries that we have in Australia. Notwithstanding the amount of time and energy that he gave to the Foreign Missionary work, his local church work did not suffer. In each church with which he has labored he has left a reward of "much attempted and much done." The Lord has crowned with success his work in the local church. Wherever he has labored he is most affectionately remembered. Maylands in particular and South Australia in general are glad that he is coming back to South Australia to assist in the work here.

BRO. A. G. SAUNDERS.

The Victorian F.M. Committee have been fortunate to secure the services of Bro. A. G. Saunders, B.A., as secretary after Bro. Allan leaves. Bro. Saunders has had large experience at F.M. work. He did a great work in South Australia as secretary for the State as Federal Secretary. He has had many years of successful missionary work with our American brethren in the Philippines. Mrs. Saunders is a woman of the highest Foreign Missionary ideals, and gave a year to our work in China. We are all grateful to the Lygon-st. church for sparing Bro. Saunders to help the Foreign Missionary cause. The Australian brotherhood extends a cordial welcome to Bro. Saunders as secretary of the Victorian F.M. Committee, and wishes him the most abundant success in his work.

HONG KONG MISSION.

Good news continues to come of the work in Hong Kong. Recently they have had nine received by baptism, and seven baptisms united with the church. Their present building is too small, and they are making efforts towards the securing of a larger building.

CHRISTMAS AT BARAMATI.

Christmas Day was a great day at Baramati. Unfortunately all of the boxes did not arrive in time to be opened by Dec. 25. It took nearly a month for them to be cleared and forwarded after their arrival at Bombay. Bro. Coventry suggests that we send the boxes, in future, by the October boat to insure being received in time for Christmas. New South Wales was the only State to send by the earlier boat, and their boxes arrived in time. Notwithstanding the non-arrival of the boxes, the full programme of festivities was carried through and everybody was happy. This year Australia sent a larger number, we think, than any other year, Victoria forwarding fifteen large cases, with thousands of articles for distribution.

Mrs. Hughes and baby spent their Christmas with Bro. Hughes at Dhond. They left Dhond for their home at Baramati on Jan. 3.

NEWS OF BRO. COVENTRY.

Bro. Coventry's last letter was dated from the Women's Christian College, Madras. He was attending the enlarged meeting of the Indian National Christian Council, as a delegate from the Bombay Provincial Christian Council, of

which he is a member. There were over 120 men and women, Indian and European, who met together to consider how we should apply the findings of the Jerusalem Conference to India and Indian conditions. Bro. Coventry says, "This is a great task." "In addition to Indian leaders, we have Chinese, Japanese and African leaders present. Dr. J. H. Matt is also here. I spoke to him about his Australian visit, and he remembered you, and asked me to send his greetings to you. He gave us an evening devotional address, Saturday night, on the "Rising Tide" throughout the world. We began our work yesterday. The subject we are concentrating upon is the "Revelation between the Old and Younger Churches."

"We are all entertained at the beautiful buildings of the Women's Christian College, which, at great inconvenience to themselves, the College authorities placed at the disposal of this conference. The College chapel is a beautiful little building with a marble floor. We all sit upon the floor upon little mats. The devotional experiences are wonderful. We are hoping to be able to take back to our provinces, districts and stations a vision of the great task, and apply these scientific suggestions to the work we have in hand.

"We hope that you will study the Jerusalem findings and later I hope to send you a copy of the findings of this Council. We want you at home to try to understand what we are facing in India. Best wishes for the New Year to the brotherhood in Australia."

Offerings for Foreign Missions

from Victorian Churches and Members

will be thankfully received by

J. E. ALLAN, Sec., 51 Watt-st., Box 1111.

Phone: Box 1111 452.

BIRTHS.

GRAHAM.—On Dec. 21, at Fairbank private hospital, Box 1111, to Mr. and Mrs. R. Graham a son (Kenneth James).

PAULL.—To Mr. and Mrs. T. M. Paull (nee A. M. Connor), at Ballarat, on Dec. 30—a daughter (Jean Marguerite).

IN MEMORIAM.

HODSON.—In loving memory of Mrs. J. Hodson, of Moree, who passed away on Jan. 13, at "Brookburn," Holland-rd., Edgecliff, N.S.W.

"Sleep on, beloved, sleep, and take thy rest; Lay down thy head upon thy Saviour's breast; We love thee well; but Jesus loves thee best."

Good-night! Good-night! Good-night!
—Inverted by her daughter, C. Winter.

COMING EVENTS.

FEBRUARY 10 and 13.—Ringwood Bible School Anniversary. Speakers, Feb. 10, 11 a.m. Bro. Atkins; 3 p.m. Bro. Kemp; 7 p.m. Bro. Clay. Feb. 13, Concert and Distribution of Prizes. Address by Bro. L. McCallum.

FOR SALE.

Plane, upright grand, German, Ext. I.F., perfect condition, beautiful tone, suitable school instrument. Dining and bedroom furniture, etc. in good order. Owner leaving State. Six-roomed house, in splendid condition; large bed and dining rooms; land 63 x 151; made roads and B.W.3 beautiful garden. Corner position, close church, State School and shops, 7 min. station, lovely suburb of Box Hill. Price, £1,050, cash or terms. Apply J. E. Allan, 51 Watt-st., Box 1111. Phone, Box 1111 452.

TO LET.

Furnished Cottage at Black Rock (Vic). On sea front. From Jan. 19. Three bedrooms; all conveniences; sewerod.—Miss Nash, Albert-ave., Spring Vale, Vic.

Here and There.

Bro. J. B. Combridge is working faithfully at Allure, N.S.W. The town is a very conservative one, and our brother is yet in indifferent health.

The following telegram reached us from Queensland on Monday:—"Despite continuous heavy rain four more confessions Rockhampton. —Arnold."

J. E. Allan, Victorian F.M. secretary, will relinquish his office about February 7 next. All outstanding F.M. money from Victorian subscribers should be forwarded to him till that date. Address, 51 Wall-st., Box 1011.

The Victorian Women's Conference Executive will meet in the hall, Swanston-st., on Friday, Feb. 1, at 2.30 prompt. Devotions will be led by Mrs. Scambler. Delegates are kindly asked to attend. All sisters are cordially invited.

Bro. H. H. Parker, well known to many of our Australian brethren, is visiting our shores again. He came from England by way of Canada and stayed in New Zealand for a fortnight. Correspondence for Bro. Parker may be addressed to this office.

The gradual recovery of strength which is reported of King George has greatly cheered all sections of the community. His loyal subjects pray that the progress may be maintained, so that he will be spared for many years to rule over the Empire.

We learn with pleasure that, at the recent examinations of Adelaide University, Bro. A. C. Killmer, professor of Holy Bible church, S.A., passed in Latin II, and Comparative Philology and Ethnology. Bro. Killmer has just one more subject to complete for his B.A. degree.

Victorian brethren are reminded that according to the Constitution, notice of motion for the coming Easter Conference must be received by the secretary, in writing, not later than Feb. 20, five weeks before Conference. The same date applies to churches seeking admission to Conference.

Members of the Victorian Women's Mission Bands are reminded that the end of Conference year is drawing near. Contributions to date are in advance of last year, but every penny will be needed if the goal is to be reached. Every Mission Band is requested to have a special share in this "victory year."

Bro. C. B. E. Vawter, who, with Mrs. Vawter and Howard T. House, is to begin a mission at Glenferrie on Feb. 24, has spent some years in many successful evangelistic fields church, S.A., passed in Latin II, and Comparative Philology and Ethnology. Bro. Killmer has just one more subject to complete for his B.A. degree.

The new Year Book of the Disciples of Christ, just off the press, announces a gain in membership for the Disciples during the past year of 56,120 persons, through the entire world. This surpasses the gain of last year over the preceding period, which was about 47,000. The figures as given in the Year Book are as follows:—World Membership: 1927-28, 1,629,293; 1926-27, 1,573,263; United States and Canada:—1927-28, 1,538,365; 1926-27, 1,481,376. As will be observed in these figures, the gain in membership of our churches in Canada and the United States was 56,989 persons. This offset the slight loss suffered throughout the rest of the world, a total of 869. The membership goal of the Disciples of Christ throughout the world, to be reached by Pentecost, 1950, is 1,750,000. This will require a net gain in membership during the next 18 months of 120,617 persons, far above the average increase.

The gain is being achieved through a far-reaching evangelistic campaign which will cover the entire scope of the activities of our church.

Church officers and preachers who have used or are contemplating the use of the Wayside Pulpit will be interested in the following letter from the manager of our British Book Depot:—"We are shortly publishing a series of posters that will have some bearing on our own cause and on the Christian life, and we want suggestions for the messages from our brethren in Australia as well as over here. We invite your readers to send us suitable messages to appear on the posters. They should be short, not more than a dozen words, pithy and to the point. Send the messages to:—E. A. Collins, Manager, Churches of Christ Book Depot, Brighton-road, Birmingham." Believing that these posters will meet all requirements of Churches of Christ, the Austral has decided not to proceed with an Australian set of posters for the present. Those who kindly send "Wayside Pulpit" suggestions, and who may now desire to submit them to the British publishers, may have their manuscripts returned on application to the Austral Co., 530 Elizabeth-st., Melbourne.

We are glad to note the continued success of some of our young men at Melbourne University, who have not only completed their year but take a good place in the honors lists. A. K. Connor has passed his third year and completed the requirements for the degree of Bachelor of Science, and secured second class honors in Natural Philosophy Part III. T. D. Hagger is having a very distinguished medical course. He passed in Therapeutics and Regional and Applied Anatomy, while in Public Health he obtained first class honors and secured the exhibition, and in General and Special Pathology, with Bacteriology, he also obtained first class honors and the Wolfender for first place. He secured a place in the Walter and Eliza Hall Exhibition. B. D. Main completed the third year of the course for Bachelor of Metallurgical Engineering, and obtained second class honors both in Metallurgy II, and in Strength of Elasticity of Materials. A. H. Richards passed his third year Bachelor of Science, and so qualified for the degree. He secured first class honors in Chemistry III, and in Natural Philosophy III. For the former he obtained first place and secured the Dixon Scholarship, while for the latter he was second, being marked "proxime accessit" for the scholarship.

"Ezra," in the "Methodist Recorder," tells of a little girl who mounted the bust stare with the firm intention of sealing herself on one of the front seats. Her resolve was impossible of fulfillment, both of them being occupied. However, there was nobody on one of the second seats, and, with her nurse, she captured that, hoping that the clergyman at the moment occupying the seat before her would speedily remove himself, and thus enable her to satisfy her great desire. Presently she noticed that his collar was buttoned behind, and by making a sign, why he thus went contrary to the usual ways of men. "Oh," said the nurse, "that's to show he's a Christian minister." "Oh!" said the child, who said no more at the time, but stored the explanation in her memory; startling her mother a few days later by entering her bedroom with all her clothes in her arms, and by making the request: "Please, mummy, will you dress me this morning, and put all my clothes on back to front? I should like to be a Christian to-day."

Joy, which was the small publicity of the pagan, is the gigantic secret of the Christian. The tremendous figure, which fills the Gospels, towers in this respect, as in every other, above all the thinkers, who ever thought themselves tall. His pathos was marked almost casual. The State's ancient and modern, were proud of concealing their tears. He never concealed his tears. He showed them plainly

on his open face at any daily sight, such as the far sight of his native city. Yet he concealed something. Solemn supermen and imperial diplomatists are proud of restraining their anger. He flung furniture down the front steps of the temple, and asked men how they expected to escape the damnation of hell. Yet he restrained something. I say it with reverence; there was in that shattering personality a thread of shyness. There was something that he hid from all men when he went up a mountain to pray. There was something he covered constantly by abrupt silence or impetuous isolation. There was some one thing that was too great for God to show us when he walked upon the earth; and I have sometimes fancied that it was his birth.—G. K. Chesterton.

COLLEGE FINANCES.

Fred. T. Saunders, Secretary, reports that the income received for the College of the Bible from the various States, during 1928, as compared with 1927, was as follows:

State.	1927.	1928.	Increase.
Vic.	£1039 19 7	£1145 5 5	£105 5 10
N.S.W.	586 10 2	789 10 0	202 17 8
S.A.	448 2 6	502 0 2	53 17 8
W.A.	170 1 5	106 12 4	63 9 1*
Tas.	50 17 6	26 13 2	4 4 4*
Qld.	183 16 7	184 5 0	8 5 0
N.Z.	16 19 6	67 13 6	20 14 0
Other			
Rec.	820 1 4	528 3 8	292 0 8*
Total	£3236 11 7	3350 1 1	£213 9 6

*Decrease.

While the income shows a gratifying increase, it still was less than what was necessary to maintain the work, owing to the heavy expenditure for street making, and for urgent repairs and renovations, and the deficit on the operations of the year is £330 0 9. In view of the increase in the overheads the Board will be glad to receive help from the brethren. Church treasurers holding annual offering money are asked to remit promptly. Receipts from the annual offering to date are:—

	1928.	1927.
Victoria	£535 8 6	£587 16 9
N.S.W.	179 0 3	200 7 8
Sth. Aust.	267 5 0	262 1 6
West. Aust.	58 4 7	74 13 0
Tasmania	21 3 5	23 18 3
Queensland	97 8 3	83 18 4
Total	£1158 10 0	£1233 18 6

With the returns incomplete in all States, Queensland and South Australia already show increases.

ADDRESS.

W. H. Eldridge (Secretary Canberra church),—Foveaux-st., Ansett, Canberra, F.C.T.

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"The Christian Sun" shines upon an interesting phase of the evolution of religious propaganda consonant with the progress of scientific application of nature's laws. The radio can be made to serve Christ as a means of simultaneous preaching to many thousands of audiences in all parts of the country. Honored indeed is the man whom God has prepared for this grand opportunity. "The Sun" says:

"It is announced that Dr. S. Parkes Cadman is to resign his Brooklyn pastorate and devote himself to radio audiences. The "hook-up" for these audiences is to include forty radio stations, reaching an audience of millions each Sunday over an area from Florida to Alaska. Dr. Cadman is to be known in his new field as the national radio pastor, and is to receive a salary of \$25,000 a year. His service is to cover an hour and a half each Sunday from 1 to 5:30 p.m., eastern standard time, and he is to be assisted in the services by a special symphony orchestra recruited from the best of New York's musicians and from a number of members of the best radio singers. Thus through the medium of the radio, a preacher of the gospel is to have the largest audience accorded a man in the history of the world."

CHURCH UNION IN SCOTLAND.

Within thirteen and a half years short of the century, the Disruption of 1843 is to be both justified and repaired. In November of this year, the Union will be accomplished of the Church of Scotland and the United Free Church of Scotland. On Nov. 21st last, both Assemblies met separately in Edinburgh for special adjourned meetings, and approved the Basis of Union preamble, questions and formula, and the Plan of Union as now adjusted, and each Assembly sent these down to its Presbyteries for final approval. Dr. John White, of the Barony church, Glasgow, as a Moderator who has taken a leading part in the Union negotiations, and in fostering the brotherly spirit that permeates the movement, was the proposer of the resolution in the Church of Scotland Assembly. Only seven members voted for an amendment of rejection, the overwhelming majority being greeted with loud applause. In the United Free Church Assembly, Principal Martin, D.D., of New College, Edinburgh, was the mover. Dr. H. J. Drummond seconded. An amendment was moved by Mr. James Barr, M.P., but the minority who adhered to him numbered only 18, as compared with 53 in May last, and 126 in 1927. The members in favor rose in a solid body, and the majority was so overwhelming that the clerks did not attempt to count the votes. Dr. Martin, in summing up, said he was sure Mr. Barr and his second would not take it as any indication of disrespect, but would agree that those matters had been abundantly discussed during a long series of years. Now they were passing on the whole question for the verdict of their faithful and intelligent people. He returns are to be sent in by Presbyteries not later than the end of March. Already, in view of approaching Union, amalgamations have taken place in individual parishes of the congregations of the Established and United Free Churches, where vacancies in one or other of the pastorates made such Union possible, and it is to be expected that in all parishes as vacancies occur, the possibility of amalgamation be considered by the Presbyteries concerned.

THE CHRISTIAN DENOMINATION.

Newspaper reports of the proposed merger between the Congregational and Christian denominations have caused some confusion in the minds of some of the brethren as well as of many people who are not members of the church of Christ.

These two sects are considering a plan for amalgamation in which, most likely, the Universalist denomination will be included. The Christian denomination is not the church of Christ, nor is it part of the great Restoration movement. It is an open-membership group, and does not observe the Lord's Supper on the first day of each week.

It is sometimes known as the Christian Connection or the New Light Church. According to the recent statistics, furnished by the Federal Government, it seems to be a disappearing brotherhood, for which a net loss in membership has been registered during the past decade.

This confusion may be cleared away very easily, if the brethren bear well in mind the independent status of each local church of Christ. There is no official or authoritative district conference or convention that can act officially for any local church of Christ. Nor is there an official national organization that can act for the local churches, although there has been intermittent agitation for the formation of such an official organization through a delegate convention in which an embryonic Disciples Church may become an actuality, or if such a church or sect has already been given birth—in which it may operate in the open.

There are a few local churches, and many more preachers, who really belong in the Christian denomination, because their sympathies and practices coincide with that particular sect, but who insist on representing themselves as churches of Christ or as ministers of churches of Christ. They would welcome a merger of this type, and, in fact, a number of them are striving to bring it about, but they refuse to participate in it unless they can inveigle the entire brotherhood into accepting its open membership and modernistic basis of union—"Christian Standard" (U.S.A.).

STEWARDSHIP PAYS.

The effect of the practice of stewardship in the local church is well illustrated by the results in two well-known congregations in our brotherhood.

High-st. church, Akron, O., has a membership of 2,500. Of this number 1,700 are contributing to the current budget, and of this number 389

are titlers. This church expends annually the sum of \$16,000.

East church, Dallas, Tex., a congregation of slightly over 3,000, raises over \$100,000 per year. Fifty-six titlers and wives give \$55,700 of this amount.

The practice of tithing among one-fourth of our people will solve all our financial problems.—"The Restoration Herald."

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College of the Bible.

The Board of Management desires to acknowledge, with thanks, the receipt of the following contributions during December, 1928:—

Churches.—Annual Offering—Victoria: Warrnambool, 15/-; North Melbourne, 42/1/; Preston, £3/6/7; Lygon-st. (add.), £9/19/-; Prahran, £2/1/3; Gardiner (add.), £1/5/6; Wangaratta, £2/2/3; Geelong, £2/7/-; Dinolby, £1/10/-; Windy-bay, 10/-; St. Andrew, 9/-; Hobart, £2/12/-; Hartwell, £1/16/6; Boronia, £2/5/-; Parkdale, £1/10/4; Mildura, £3; East Camberwell, £3; Moreland, £12/16/6; Wedderburn, £2/11/-; New South Wales: South Kensington, £2; North Sydney, £2/5/-; Railway Town, £2/4/7; Belmore, £1/11/3; Sydney, £2/9/6; Mareekville, £1/11/3; Lismore, £1/11/-; Rockdale, 10/7; Cankay, 16/-; South Australia: Butler, £1/16/6; Dulwich, £2/11/8; Glenelg, £6/7/3. Western Australia: Bunbury, £1/13/6; Kalgoorlie (add.), 2/6; West Subiaco, 6/9; North Perth, 16/6; Harvey, £1/16/-; Collier, £1. Tasmania: Hobart, £2/18/2; Mole Creek, 10/-; Launceston, £1/3/6; Nobeena, 13/6. Queensland: Toowoomba, £1/13/4.

Individual Contributions.—Victoria, Miss O. Hardwell, £1; Mrs. F. Albers, 2/6; Mrs. E. Ashworth, 2/6; Jos. Collings, £1; T. E. Harris, 2/-; Mrs. H. C. Lindbrook, £2/2/-; F. B. Ryall, £1/1/6; Mr. and Mrs. C. M. Wheaton, £2; Miss E. C. Bone, £1; Mrs. L. Brecht, 5/-; F. H. Elliott, 10/-; Mrs. H. E. Anderson, 10/-; Miss L. Anderson, 10/-; S. Bowernan, £1; E. A. LePage, £1; Mrs. L. Smith, 10/-; Miss E. Bennett, 5/-; Mr. and Mrs. Slightam, £2; J. J. Tully, £3; Mrs. W. Downey, 10/-; Mrs. A. Smith, 5/-; B. Lyall, £10; Miss J. French, 2/6; Miss A. Wright, 10/-; Miss D. Dawson, 10/-; "Old Member, Lygon-st.," £2; J. Treble, £1; L. O. Collyer, £1; Mrs. L. O. Collyer, 5/-; Miss Rita Conn, £2/2/-; C. E. A. LePage, 2/6; Miss H. D. Dillon, 5/-; R. P. Clark, £2/10/-; New South Wales: T. E. Boff, £33; J. Burness, 2/6; Mrs. J. Burness, 2/6; Miss B. W. Burness, 2/6; J. E. Burness, 2/6; R. J. Lathmore, 10/-; R. J. Pictou, £1. South Australia: D. Lawrie, 2/6; C. W. Norton, 10/-; E. A. Ritchie, £1; G. M. Cox, 10/-; Mr. and Mrs. Buckley, £1. Western Australia: F. B. Eaton, 5/-; Queensland: H. Hoetcher, £1; Mrs. J. Hoetcher, £1; W. J. Gray, 10/-; W. Malke, £1; E. F. Mellhagger, 2/-; Mrs. O. Zessin, 10/-.

Special Contributions. Scholarship Account, Mr. and Mrs. T. E. Jufe Settlement Trust, 160/13/-; Radiator Account, Hartwell, Vic., Intermediate C.E. Society, 7/-; Account Services Secretary, Wallaron Bible School, £1/10/-; Gardiner church, £2.

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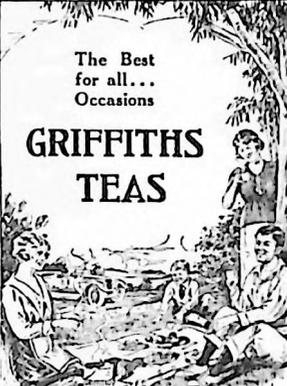
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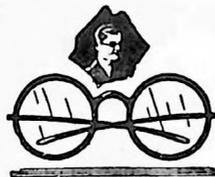


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News of the Churches.

Tasmania.

Cavendish.—During the past year, the church membership has been depleted by removals. But the work goes on, a fair amount of interest being taken. The church is dependent upon the mutual ministry of the members. The property has been completely renovated during the year, and now has an attractive appearance; paid for by local effort. The Bible School is much alive, scholars continually being added. There has been much sickness in the district. Mrs. C. Byard, senior, and Mrs. E. P. Byard have been the subjects of much anxiety and prayer, but show a very considerable improvement.

Western Australia.

Sablaeo.—During holiday season the services were well attended. On evening of Dec. 23, two young men made their stand for their Lord. Many visitors are present at every service. Outside interest is growing apace.

North Perth.—The mid-week prayer meeting on Jan. 9 was conducted by Bro. Cyril Fortune. On Lord's day, Jan. 13, Bro. Robinson spoke at both services. A combined banquet on Dec. 21 proved a fitting close to the year's activities of the P.B.P. and K.S.P. clubs.

Kalgoorlie.—On Jan. 6 Sister M. Sharp, of the China Inland Mission, held the interest of all in an address at the breaking of bread. Bro. Banks in the evening delivered a very fine gospel address. Although a great number have been holidaying at the coast, the church has had very helpful services.

Victoria Park.—The church is at present without a preacher, Bro. D. R. Hill having accepted a call to Claremont. Bro. F. W. Dean is helping with the preaching. A young lad from the Bible School who made the decision the previous Lord's day was baptized on Jan. 6, and on Lord's day evening, Jan. 13, a young lady decided for the Master. The prayer meeting maintains a good attendance. A recent sale of work yielded a substantial amount for the building fund.

Victoria.

Ararat.—Good services, with increasing attendances, have been conducted by Bro. C. Lang. The visit and assistance of Bro. W. Gale and B. T. Pittman a fortnight ago were much enjoyed.

Melbourne (Swanton-st.).—Last Sunday morning Bro. A. E. Hingston, of Northcote, presided and gave a very enjoyable address. There was a large attendance at night, when Bro. Moore preached on "The Message of the Rainbow."

Ingwood.—Since Bro. English relinquished the work, Bro. Graffam, McKean and Clay have taken the services. Their addresses have been much appreciated. Bro. Waters is training the Bible School children for their anniversary.

Dandenong.—Good meetings were enjoyed last Sunday. The members appreciated the help of Bro. P. Arush, T. Fitzgerald and J. Plummer, visiting speakers during the absence of the preacher on holidays. The church is in good heart for the Pentecost programme.

Castlemaine.—On Jan. 20, 112 broke bread, Mr. A. Dunn, M.A., B.D., of the Presbyterian church, spoke at the morning service and was much enjoyed. Mr. Earle spoke at the Presbyterian church in the morning. His evening subject was "The Acquaintances of Jesus—the Nameless Woman."

Cheltenham.—On Sunday morning a fine address was given by Bro. Alex. Cameron, of Red Cliffs. Bro. and Sister Frank Butler and family, of Tasmania, former members of Cheltenham, were visitors. The evening meeting was well attended, when the preacher took for his topic the word "Faith."

Gardiner.—During the last two Sundays the services of Bro. F. T. Saunders, who spoke twice each day, have been appreciated. Bro. Gebbie is still in New Zealand. Bro. L. C. McCallum is planned to occupy the platform till his return. Auxiliaries are resuming work after holidays. Many members are still away.

Drumcondra.—During Bro. Banks' absence on holiday, the services were conducted by Bro. Newell, of Bel Bel, whose addresses were much appreciated. Bro. Banks resumed preaching on Jan. 20. There were good meetings, with a number of visitors. Two young men have recently been received into fellowship upon faith and baptism.

Yarrawonga.—Last Thursday evening a kitchen tea was given to Sister May Chappell and Bro. Cliff Davis prior to their marriage. Sister Mrs. J. Nicholson presented to them, on behalf of Mulamba Bible School, in which both were teachers, a beautiful silver teapot. A fine worship meeting was held last Lord's day, and a helpful exhortation was given by Bro. Pratt.

Hampton.—Bro. and Sister Cairncross and their son Cliff have been received by transfer from Balwyn. There have been good attendances, especially on Sunday mornings. The addresses of Bro. K. Jones are much enjoyed. Several have helped the gospel services with solos and duets. Last Sunday evening Bro. Gray conducted the gospel service impressively.

Carlton (Lygon-st.).—Bro. A. G. Saunders spoke morning and evening on Jan. 20, his text in the evening being Matt. 23: 37. The choir rendered an anthem, Miss Anna Tippett and Mr. Colin Holmes taking the solo parts. The young men's Bible class discussed objections to miracles. The Christian Endeavor Society has commenced the new year's programme.

Carnegie.—During the preacher's absence on holiday, Lord's day morning services were taken by three young men of the Service Club of past years—Bren, H. Byall, J. Galletley and W. Smith. Bro. Heg, Sparks took the evening services. The addresses by the young men were greatly appreciated. There were well attended meetings last Lord's day. Bible School attendance is fast coming back to normal.

Middle Park.—Last Sunday morning Bro. J. Plummer gave a helpful address on "Prayer." Visitors from country churches were present. Mention was made of the death of Bro. Bridgen, one of the pioneer members. In the evening Bro. Nichols, of Gardiner, led the singing, and a solo by Miss Nichols was appreciated. At the close of Bro. Baker's sermon a lad from the Bible Class made the good confession.

Kyrenston.—The Bible School had much pleasure from a Christmas tree on Dec. 22. Visitors have been present from Mulhara, Melbourne, Castlemaine and Boort, and messages have been enjoyed from Bren, E. Goudie and A. Shirong. On Jan. 13 the church and Bible School were delighted with a visit from Bro. Beg. Ennis, Director of Victorian Prohibition League. Impressive addresses were delivered to record meetings.

Preston.—During the holidays meetings have well attended. Bro. Fisher is on vacation, and the platform has been occupied by Bren McKean, J. Holloway and Wakeley at morning services, and Bren, Hunt, Dr. Kemp and Brown at evening services. The addresses were much appreciated. Mid-week meetings were well attended, and were under the leadership of Bro. J. D. Lang. The Bible School is flourishing. All other auxiliaries are on vacation.

Drummond.—After an address on "The Table Crucifixion" on Jan. 13, a young man confessed Christ. On Sunday, Jan. 20, after a stirring appeal on "Why Halt Ye?" another young man confessed Christ. A baptismal service took place after the gospel service. Bro. Stanford's

messages are much appreciated, and all meetings are well attended. Bro. Newton exhorted the church on Jan. 20. Fellowship with many visitors during the holidays was enjoyed.

Footscray.—Meetings are improving since the holidays, and Bro. Stewart's visits among numbers have had the desired effect. Bro. J. Boyle, from Maryborough, was welcomed into fellowship on Sunday morning. Visitors included Sister Wakeley, from W.A., Bro. Swart has been appointed chairman of K.S.P., and is doing his best with the club. Interest in the Bible School is growing. "A mile of pennies" has stimulated the interest of scholars, and attendances are increasing.

Dunolly.—Since the College vacation began the church has been without a student preacher, Bro. Palenstern having returned to his home to spend his holidays. Bro. Bect has recently been assisted by joining with Dunolly every second Sunday night. Some forceful gospel addresses were given by Bren, Newell and Banks on these occasions. Bro. H. C. Beard, of the Victoria Railways, who was recently transferred to Taranulla, has rendered valuable help in exhorting the church and delivering gospel messages.

North Richmond.—On Jan. 13 the church received an uplift from Bro. F. Pittman gave a delightful address on "The Pre-eminence of Christ." 112 broke bread for the day. The addresses were delivered by Bren, J. McKean and F. Pittman on Jan. 20. The choir rendered a beautiful anthem. About 125 were in attendance, including many visitors. 100 broke bread.

Bro. H. Sparks has consented to labor with the church for three months commencing Feb. 17. Geelong—Meetings were well attended last Lord's day. Bro. Clipstone's gospel message was on "The Power of the Cross." Church offerings for December have broken all records for the past two years, and with the special appeal that is being made it is anticipated that the overdraft will be wiped off by the end of February.

The Sunday School is preparing for its anniversary. The prayer meeting is growing, last Thursday's meeting being the largest for many months. The progress is very encouraging.

Swan Hill.—The ladies' guild held a meeting on Jan. 16, planning a forward programme. The guild's booklet, "Living Links of Fellowship," is having an encouraging sale, the entire proceeds being devoted to the church land field. The guild presented as a Christmas gift in the church a beautiful rosewood communion table, and for use with it Sister E. Connell, of Lake Boaga, gave a beautiful hand-worked cloth. The circuit work is most encouraging, splendid interest being manifest at Woolleen, Plankh, Ullma and Swan Hill.

Brighton.—There were splendid meetings on Sunday, Jan. 6. Bro. Connor exhorted the church. At the gospel service, Bro. Hingston, two Bible School scholars made the good confession. The previous Sunday two lads were received into fellowship who had confessed Christ and been baptized. The Y.P.S. has resumed after Christmas recess. Thirty-five young people were at the last meeting. Brighton is making a special place for men at the church. During the week the church, with the help of Bro. James Bridgen, Christian love and sympathy go out to his wife and children.

Hartwell.—On the morning of Jan. 20 Bro. Shain gave the address. Sister Ferguson, of W.A., Sister M. Armitage, of Qld., and Bro. Pryor, of Tasmania, were amongst the visitors. Good attendances were had at the church. Two young girls were received into the church. A visiting letter from Tasmania presented the two converts with a hymn-book each. In the evening Bro. C. Robinson addressed the meeting, ninety being present. After a splendid message three young boys and two young girls (Bible scholars) made the good confession, making twelve decisions for the last three weeks. The Bible School is in good order, and the church is growing.

Parkdale.—As a first step in connection with the Pentecostal campaign, a special conference of the church officers and leaders of all the

auxiliary activities of the church was held on Jan. 11. Problems of each phase of the work, and suggestions for the future, were discussed, the meeting being exceptionally interesting and encouraging. On Sunday morning, Jan. 20, Bro. Hancock, the preacher at South Yarra, interchanged with Bro. Stephenson, giving a thought-provoking message on "The Challenge of the Unfinished Task." Bro. Davey, from Thornbury church, read the Old Testament lesson. A number of holiday visitors were present. The gospel service was not quite so fully attended, but attendance remains good. The school hour following the gospel service, including a song service, is well attended, 40 to 50 members and friends remaining.

Kaniva.—The visit and fellowship of many former members from sister churches has been enjoyed. Bro. Les. McCallum has delivered three splendid messages which have been much appreciated. A commencement has been made upon the erection of the new church home. Great interest is manifest. Last week the building committee met to consider the advisability of adding a kindergarten hall and club room. Such course the committee decided upon, and made further promises amounting to over £400. This, together with previous amounts, makes over £2,200 promised by the members.

South Australia.

Forestville.—Attendances at all meetings are keeping up well. On Sunday, Jan. 6, the J.C.E. Society recommenced its activities with 24 members present. In the evening of the same day, Bro. H. L. Vawser, of Fullarton, preached the gospel, Bro. Rasmussen being at Mile End. On Sunday morning, Jan. 13, Bro. W. Bartlett, of Unley, gave a helpful message. Plans are being made for a young worshippers' league.

Hilmarsh.—Services on Sunday, Jan. 20, were very helpful, and largely attended. In the morning a young lady was received into fellowship who the week before had been baptised. Bro. Allen Brooke delivered a beautiful address entitled, "With Christ in Sorrows." In the evening his subject was "Clean Robes." A girl from the Sunday School made the good confession. With deep regret the death of Sister Mrs. J. W. Snook is recorded.

Semaphore.—At an excellent meeting on the morning of Jan. 20, Bro. Beller gave an introductory address to a series of Sunday morning sermons on "The Beatitudes." It was the annual Bible School teachers' regeneration service. Attendance in Bible School was good. At night Bro. Beller preached on "The Jews, the Gentiles, and the Church of God." All were delighted to have Mrs. Beller present at the morning service, after her absence of over three months.

Cottonville.—On Jan. 6, Bro. Hughes was the speaker. On account of Mrs. Hughes' illness he had to forego the usual message. The gospel service a young lady confessed Christ. On Jan. 13, Bro. Ingham, of W.A., addressed the church on "The Pre-eminence of Christ." In the evening a baptismal service was held. The J.C.E. Society held a splendid meeting on Jan. 15; 36 present. Midweek prayer meetings have been interesting and helpful. Bro. Hughes has commenced series of studies for these services. On Jan. 29, Bro. and Sister F. Evans, from Mile End church, were received into fellowship. At the conclusion of Bro. Hughes' message on "Rejecting Christ," a young girl from the Bible School accepted Christ. The choir rendered an anthem excellently. Miss B. Colledge has resigned, after a faithful service, as conductor. Bro. Evans has taken the leadership. The illness of Sister Hughes has elicited much prayer and sympathy from the members. Our sister is making excellent progress.

New South Wales.

South Kensington.—The Bible School picnic was held at Bronte on Saturday, Jan. 19. A large company enjoyed the outing. On 20th, after S. J. Southgate's address, two young people made the good confession.

Petersham.—At the conclusion of Bro. Arnot's message on Dec. 13 there was another dedication, and the lady who confessed her faith in Christ was forthwith baptised. The Bible School scholar (Annie Held) who was operated on by Dr. Hartz is progressing favorably.

Hornaby.—A mutual improvement and social club has been formed to provide educational and social entertainment. On 20th a married sister, who was immersed the previous Sunday evening, was welcomed into fellowship. Bro. Silt took for a gospel subject "An Extraordinary Gift—a Thorn." Many members are still on holidays.

Auburn.—Church work is going on steadily under the leadership of Bro. R. O. Sutton, the esteemed evangelist. Bro. and Sister Sutton, with some church members, have been holidaying in the mountains, but are all back again. On Jan. 20 a lady, who made the good confession at the watch-night service conducted by Bro. Puffett, was baptised.

Taree.—On Jan. 13, Bro. V. C. Stafford spoke in the morning, and gave the right hand of fellowship to Bro. W. Walsley. A fine number of people were present in the evening. Bro. Stafford speaking to the children, and then to adults on "The Life Beautiful." A young man and a lad from the Bible School made the good confession. They were immersed the following Tuesday evening.

Chattwood.—During the holiday season interest was well maintained. Although many members were away, fresh faces were seen. Through Bro. Whelan's sincere preaching, some accepted Christ and were baptised. On Jan. 20 there were good meetings both morning and evening. Bro. Whelan's theme was "God or Prie." The preacher has inaugurated a combined Bible Class.

Thomas Mission in S. Africa.

Dr. Jesse R. Kellems Retires.

The "South African Christian" for January contains the following announcement regarding the Thomas Mission and the retirement of Dr. Kellems:—

Word has just reached this office that Dr. Kellems has had to relinquish all active participation in the South African campaign, at least for a reason. We have been informed that Dr. Kellems' intention is to enter upon further educational work in Europe and that he is just now in Germany where he expects to take special classes in the University of Marburg, after which he hopes to visit other Universities both in Germany and France, concluding with special expedition into Palestine, a country which he has twice before visited, where he will work with the American Society for Oriental Research.

We are all aware of the powerful attraction that the educational field has had for Dr. Kellems, but, no doubt, this decision was hastened by the physical condition due to his arduous labors in connection with the Thomas Mission to Africa and the vigorous manner in which he prosecuted the financial campaign in America, he overtaxed his strength and as a result suffered a breakdown of nerve and vital force. This has been further aggravated by a stibnoraugh contracted in the chilling altitudes of the North Atlantic en route to America. While recuperating he will keep his mind busy in the acquisition of additional knowledge, probably visiting the many centers of interest on the continent.

The above information, no doubt, will come as a distinct shock to Dr. Kellems' numerous workers in South Africa. We had all hoped that nothing would ever interfere to keep Dr. Kellems from concluding the magnificent work so nobly begun. However, upon serious contemplation, we will all agree that we have been very fortunate, indeed, in retaining his services as long as we have. It is rather incredible that we, in our own country, with such a small population, could keep indefinitely one who is concluded to be, by many conservative observers,

the peer of evangelists among Churches of Christ. Many were the persistent calls from other fields while Dr. Kellems was with us in the first phase of the now historic African campaign. He was besetted with calls from America, England, Australia and New Zealand, where his talents and learning were well known. Several leading educational institutions have made tempting offers to our distinguished doctor. We, then, should be thankful for the favor vouchsafed us in having for such an extended period the unstinting labors of one whom the world brotherhood has delighted to honor.

We shall always remember with gratitude the faithful efforts of Dr. Kellems. As a result of his enthusiasm and energetic labor in our behalf there shall stand in South Africa at least five churches after the New Testament pattern as imperishable monuments to his zeal and true workmanship. Yes, and beyond that, for every dollar that comes from overseas to build apostolic churches in Africa will bear the indelible impress of his enterprising personality. It is with sincere regret that we note his retirement from active service, but we are gratified to observe that such withdrawal is not necessarily permanent and will not constitute a cessation of interest in the work of the Thomas Mission to Africa. Dr. Kellems himself states that he will not be entirely out of it, but shall be behind the scenes working hard for its continuance and support, and will be able, as expressed in his own words, "to do much in stirring the wells of generosity the world around."

Mission Party Returns.

We are credibly informed that the entire original party of the Thomas Mission, with the exception of Dr. Kellems, are returning to these shores. Bro. Richard, secretary and soloist "par-excellence," with Mrs. Richard, who so pleasantly presided at the piano during the opening days of the mission, together with their two charming children, a boy and a girl of teen age, will be here. As secretary and general manager, Mrs. Kellems will be included in the party. This new party are quite sure, will be hailed with unanimous approval by all South African disciples, with whom Mrs. Kellems has especially endeared herself. It was Dr. Kellems' earnest wish that she be one of the party, he thus having fellowship in the enterprise, and in this the American committee concurred.

Dr. Kellems' probable successor, according to recent despatches from U.S.A., will be Dr. S. Earle Childers of Eugene, Oregon. Dr. Childers is one of the professors in the Eugene Bible University, the largest institution of its kind in the States. He is a college-mate of Dr. Kellems and a colleague of Prof. Harold Knott, D.D., whom many of our readers will remember as organizer of the mission party. Dr. Childers is a noted exegetic Bible student, a man of keen personality and a brilliant orator. He has been in great demand recently as a convention speaker and has often been termed "the silver tongued orator of the Pacific Coast." Dr. Elijah V. Silvers, pastor of the Eugene Church of Christ, says of him, "Childers is the greatest preacher I have ever heard."

The mission party will sail early this month for Africa. Before their arrival in Table Bay, where the Cape Town church will be privileged to greet and welcome them, we shall, no doubt, be informed as to their plans and itinerary, as we understand they are to visit the churches.

The Pilgrims' Rest, Fairfield, a home for elderly gentlemen in reduced circumstances, has a vacancy. Applicants should be between the ages of 60 and 65, and are requested to apply in writing to Secretary, Melbourne Church Mission, 280 Exhibition-st., C.I.

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Obituary.

DENYS.—At 71 years of age Bro. Chas. Oscar Denys fell peacefully asleep at the home of his daughter, Mrs. Lucie, of Lampsie, on December 17. Bro. Denys became a member of the City Temple church, Sydney, about 25 years ago, during a mission held by John T. Brown in the Exhibition Building, Sydney. Only two of seven children survive him—Mrs. Lucie and Mrs. Lucock. The one thing above all else that will live in the memory of his brethren at the Temple is his simple confidence in his Saviour, and his loyalty to the church of which he was a member. The writer laid him to rest in the Brookwood cemetery, and on Jan. 6 conducted a memorial service.—E. Davis.

MEMMOSS.—Death has called home one of the most faithful members of Emmore church, N.S.W., in the person of Miss Ann Simmons. After a brief illness, our sister went to be with Jesus, and was buried on Thursday, Jan. 10, at Brookwood. Miss Simmons was baptised into Christ by Bro. Chas. Wall about forty years ago. She was a faithful teacher in the Bible School, for a long while secretary of the Dorcas Society, and always keenly interested in Foreign Missions, being a member of the State F.M. Comm. For many years Miss Simmons devoted her time to her blind and widowed mother, after whose death she spent her time helping others wherever she could. Our sister was a delegate to the recent Federal Conference in Adelaide, and returned full of enthusiasm for the Master. Bro. Jacob Saxby, an uncle of Miss Simmons, pays this beautiful tribute: "Latterly she has often been with us, and has comforted us with a helpful love that we have never seen surpassed. In name a niece; in love, a daughter, we honor her for her life of self-sacrifice, and shall cherish her memory as an inspiration."

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