

# THE AUSTRALIAN CHRISTIAN

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## "Whisperers."

THE first chapter of the Epistle to the Romans contains a terrible record of the depths of shame to which men can descend. Thrice it repeats the awful words regarding wilful and corrupt sinners: "God gave them up." In his fearful catalogue of sins and sinners, the Apostle Paul in verse 29 names the "whisperers." This is the only place where this word occurs in the New Testament, though the cognate word "whisperings" is found in 2 Cor. 12: 20.

Who are the "whisperers" who are deemed fit company for the reprobate, the haters of God, the wicked and unmerciful? One wonders what the casual hearer or reader of the passage imagines. For the ordinary church attender, "whispering" connotes the bad habit of ill-mannered people in church—frequently, but by no means always, young folk who forget the presence and worship of God, and who fill up interstices (announcement time, intervals between readings, and also, even minutes for devotion during communion) by whispering to one another news of the previous day's tennis or cricket, or comments on some nearby worshipper. "Whispering" sometimes is the fitting description for a misguided speaker who thinks the way to secure an "atmosphere" is to sink his voice to quite an unnatural whisper. Each of these kinds of whispering is bad and deserves rebuke, but neither is necessarily of the heinous kind which Paul denounces.

The apostle's word, "psithuri-moi," is one whose sound is adapted to the sense. It means a secret slanderer, as distinct from the open backbiter of which the immediate context speaks. It would be difficult to improve upon the comment of Dr. Albert Barnes, who says: "It does not mean those who openly calumniate but that more dangerous class who give hints of evil in others, who affect great knowledge, and communicate the evil report under an injunction of secrecy, knowing that it will be divulged." "Whisperers declare sec-

retly, and with great reserve, the supposed faults of others. Backbiters proclaim them publicly and avowedly."

As compared with the whisperer, we feel that the open backbiter may be regarded as respectable! It is difficult to imagine anything more despicable than the tactics of the surreptitious libeller of better men, the man who insinuates evil, who hints flaws of character, who blackens character by innuendo, and who lacks the courage to do his devil's work openly. Moses E. Lard says of the whisperers, that "they always affect great innocence themselves, and tell their hurtful story regretfully. When done, they are sure to enjoin on you not to mention the matter to others lest it might do harm."

One commentator suggests that some members of the tribe are still in the world! Yes; have we not all known the family? As we write, there comes before the mind's eye the picture of one every remembrance of whom calls to mind Paul's warnings against "whisperings." To one's face his matter was deferentially smug; "the words of his mouth were smoother than butter."

But he took many a man by the arm and went for a walk, whispering as they went the words of evil.

He who offends not in speech is said to be a perfect man. All of us come short and need to remember the Saviour's warning against harsh and censorious judgments. It were well if we sought more the love which thinks no evil, which is never discourteous, and which is never glad when others go wrong. A talebearer is rightfully condemned; a backbiter or open defamer arouses our indignation; the only thing that keeps us from having contempt for the whisperer or secret slanderer is the thought that perhaps one sinner has no right to despise another. Rather than indulge in the perilous luxury of contemning others, let us look to our own state. We should all learn, and practise, the lesson contained in Beth Day's familiar lines:

"If you are tempted to reveal  
A tale some one has told,  
About another, make it pass,  
Before you speak, three gates of gold:

"These narrow gates: First, 'Is it true?'  
This, 'Is it needful?' In your mind  
Give truthful answer. And the next  
Is last and narrowest, 'Is it kind?'"

"And if to reach your lips at last,  
It passes through these gateways three,  
Then you may tell the tale, nor fear  
What the result of speech may be."

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### The Kingdom First.

I will place no value on anything I have or may possess except in its relation to the kingdom of Christ. If anything I have will advance the interest of that kingdom, it shall be given up or kept, as by keeping or giving it I shall most promote the glory of him to whom I owe all my hopes both of time and eternity. May grace be given me to adhere to this—David Livingstone

# What We Can Learn from Other Religious Bodies.

*Some suggestions from an open-minded observer.*

J. C. Ferdinand Pittman.

I was "rocked in the cradle of primitive Christianity." From childhood I received instruction in first principles and learned, mainly through the example of my parents, the need of unswerving loyalty to the truth. Without the slightest desire to boast (for if there is any merit in this, it belongs to my religious teachers), I can claim that never have I absented myself from the morning worship meeting except through causes beyond my control, nor ever had the slightest desire to do so. For many years it appeared to me disloyal to the church with which I had membership to attend even the preaching services of any other communion, whilst the prayer-meeting must under no circumstances, save ill-health, be unattended. It has therefore seemed strange to me, whilst travelling through various States of our Commonwealth during the past year or so, to frequently find myself on the Lord's day in towns or villages (there are far too many such) where our cause is unrepresented. Naturally, under such circumstances, I have found my way to services associated with other bodies.

This unusual experience suggested the above-named theme, for I find myself strongly of the opinion, held for some years but confirmed recently, that we have much to learn from our religious neighbors. It is also hoped that they will not close their eyes to the fact that, with profit to themselves and their adherents, they can learn something from us. Surely our weekly observance of the Lord's Supper, our constant reiteration of the glad tidings of the everlasting gospel, our unceasing presentation of God's word as our sole basis of appeal in matters of faith, our fervent appeal for the unity of Christians upon the seven-planked platform of Ephesians 4: 4, and our cordial welcome of the stranger within the gate, is worthy of imitation! But I wish to point out wherein, in my opinion, we can learn from others. I can simply write from my own viewpoint, and give my own impressions. Possibly they differ from those of others who have undertaken similar itineraries.

## 1. We can learn the lesson of

### **Punctuality.**

The services I have attended have commenced, almost without exception, on the tick of time. Choirs have walked to their places a minute or so before starting-time, and the preacher has come to his seat with noticeable punctuality. Never have I seen anyone looking round to ascertain if enough people were in attendance to warrant a commencement. Counting heads does not

concern our religious neighbors as much as it does ourselves. Equal respect is paid to the "two or three" or the two or three hundred. On one occasion I noted that a minister and his curate entered a huge church edifice on the tick of time, although only eleven, all told, were present—and by-the-way, conducted the service as fully and with as much care as if eleven hundred were there. We would do well to copy our fellow-religionists in this. I have known services to commence a quarter of an hour or twenty minutes late because of the tardiness of preacher, officers, or choir. What

### CITIZEN OF THE WORLD.

No longer of him he said,  
"He hath no place to lay his head."

In every land a constant lamp  
Flames by his small and mighty camp.

There is no strange and distant place  
That is not gladdened by his face.

And every nation kneels to hail  
The splendour shining through its veil.

Glistered beside the shouting street,  
Silent, he calls me to his feet.

Imprisoned by his love of me  
He makes my spirit greatly free.

And through my lips that uttered sin  
The King of Glory enters in.

—Joyce Kilmer.

is worth while for the multitude is worth while for the few. Such unpunctuality as is frequently put up with in the church would on no account be tolerated in business. Let us copy our religious neighbors here, and be punctual—prompt to time in starting, and in finishing too, for too many sermons and services lack "terminal facilities."

2. We can learn to endeavor always to create

### **A worshipful atmosphere.**

Once, during a voyage to England, whilst conversing with Archdeacon Hindley on the distinctive differences of certain religious bodies, the Archdeacon said, "Mr. Pittman, do you know what is the greatest difference between your people and ours?" Enquiring what that might be, the Archdeacon replied, "Our people go to church to worship: your people go to church to hear a sermon." I did not feel inclined to cross swords with the Archdeacon, lest I should be badly beaten. Yet I have frequently thought much of the comment made, and been inclined to conclude that

the criticism is, in many cases at least, merited. Happily, there are many exceptions. Who of us are unacquainted with loyal devout men and women who would more think of absenting themselves from the house of God than an aged saint I recently, who, to prevent the chapel being closed on the Lord's day, entered the building alone, for weeks and months together being the sole worshipper present. Yet, on the other hand, how often do we hear the question, "Who's going to speak this morning or to-night?" Personal attendance or non-attendance depending upon the answer! Possibly such considerations, influence many of our religious neighbors. Yet I fancy I have detected very frequent signs of a desire to attend church because it is right to do so, or in order to worship God. Should such motives prevail more frequently amongst our fellow-religionists than in our own ranks, it would be well for each to engage in self-examination to make quite sure that church attendance is actuated mainly by a fervent desire to worship God. Of this I am certain—there is in the services of our religious neighbors, a more worshipful atmosphere than in our own.

One of the contributing causes is that special care is exercised in the selection of hymns and tunes. As a rule, hymns are chosen which are rich in thought and breathe the spirit of intense devotion. Such of course, are not the only hymns which help. In evangelistic missions it seems particularly fitting to choose lively hymns. Yet under ordinary circumstances, wild, loud singing rather militates against that assists the spirit of devotion. Many a meeting has been utterly spoiled by some conductor, with frantic waving of the arms, urging the congregation to "sing up," engaging the various sections of those present to compete with each other, and so on. This may be fitting in a mission, but is a decided hindrance under ordinary conditions. Worship, I claim, should ever be the primary object of our services, and everything which militates against it should be eliminated.

3. We (preachers, presidents, etc.) can learn to make special

### **Preparation for public prayer.**

This is certainly done by those who, in the denominations around, lead in public worship, except in cases where prayers which form a part of the liturgy are read. Almost invariably, the prayers offered in public are well thought out, thoroughly comprehensive, and expressive of the varied needs of the hearers and the soul's fervent longings. Many a prayer I have heard has helped me infinitely more than the sermon. I confess that if I had my ministry over again I would pay greater heed to the question of public prayer. We are careful of what we say to man; should we not be more careful how we address the Almighty? Yet I am inclined to think that, as a people, we have given much more time and thought to sermon-preparation than prayer-preparation.

tion. Much is left to the spur of the moment. Stereotyped prayers are offered, so that, as some one has put it, we have a kind of unwritten liturgy minus the culture associated with that of certain denominations. It would be well if all who lead in public worship made special study of fitting petitions, and even the language to be employed. A brother, acknowledging his difficulty in framing petitions, asked me to write him a prayer, which I gladly did. To fix upon our minds a list of suitable petitions, and occasionally to discover by writing them out how best to word them, would be of immense advantage to ourselves and the congregations we lead in public worship.

4. We can learn to take less time with

#### Announcements.

In certain churches I have attended, announcement is simply given that the usual meetings would be held, whilst special notices are posted in the porch. When announcements are made they are invariably brief. In a Lutheran service I attended no notices were given out, and even the numbers of hymns (displayed on a board at each side of the pulpit) were unannounced. In wordy announcements we are the chief offenders. I know of no other church which would tolerate what we do or have to endure from others. Announcements galore are the rule, and numerous comments into the bargain! All this detracts from what should be the main object of our services, and night, with advantage to all, be either eliminated or much abbreviated.

5. We can learn to widen the

#### Range of our teaching.

Perhaps our fellow-preachers of the surrounding denominations err at times in omitting to preach the gospel. Frequently they appear to take it for granted that all in attendance are Christians, whilst we, at times, preach as if all in our congregation are sinners. Both extremes should be avoided. One can scarcely engage in an itinerary such as I am having, however, without noticing how wide a range of subjects is discoursed upon. I am not alluding now to the unfortunate tendency of some to discourse on any subjects rather than scriptural ones, but to the fact that the majority of preachers I have recently heard have discoursed upon Biblical texts or subjects I had not previously heard expounded. In this we can also learn a helpful lesson. What a wonderful range of teaching is contained within any book of God's word! Yet we are sometimes content with the A.B.C. of Scripture teaching instead of leading our congregations towards the deeper truths. There is untold wealth in this mine simply awaiting the diligent student's search. Let us dig diligently and we shall surely discover hitherto unfound riches. By no means should any of us relax efforts at soul-saving. All I plead for is that the souls won for Christ should be well-fed; that the Master's injunction be never lost sight of—"Feed my lambs."

## On Courtesy.

"Love . . . is never rude."—1 Cor. 13: 4, 5 (Moffat's Translation).

Courtesy is often looked upon as one of life's minor graces. Little is said about it in pulpits, and no doubt some would call sermons of that kind not preaching to the point. One of the few references to courtesy in the New Testament is connected, strangely enough, with the wild island of Melita; when Paul was lodged for three days courteously by Publius, the chief man of the place. On a general survey of ecclesiastical history it is to be concluded that courtesy has never been held a matter of saving faith. One hears much more about courtesy in connection with mediæval chivalry, where it is linked up with truth, honor, and freedom as one of the sign-manuals of genuine worth; and you will find plenty about courtesy in, for example, Spenser's "Faerie Queen"; as also about its ugly opposite of discourtesy—"Words sharply wound, but greatest griete of scorning grows."

In its pure form courtesy is an unfailing mark of character, and it represents a certain fineness of thought in the bearing of every good man towards all his fellows. Courtesy is at the back of the old saying that "manners makyth the man"; and it is the outward self-expression of what the man is within. To see courtesy in its most perfect flower you must know the life of the English cottage and of the countryside; and I have sometimes thought that there are few places where it flourishes more than in village manses and rectories.

On the whole courtesy is not to be confused with politeness; a word which has been soiled with "ignoble use," and is likely to remind you of Lord Chesterfield's letters, or else of Matthew Arnold's urbanity. Whenever Arnold begins with "if I may be pardoned for saying so," you know he is going to say something that will rankle; he is going to call you either a "Barbarian" or a "Philistine." This kind of politeness is only a polish. It is a gloss, a veneer, with little reality underneath; but courtesy, which derives from the heart, reveals the ideals which dwell within, and turn us about as the helmsman turns his ship. Pre-eminently, courtesy is the grace of kings, and of whatever there is that is truly kingly within ourselves. It is the very contradiction of self-assertiveness; and of that disdainful pride which is the stigma of churls.

At one of Boswell's dinner parties to Dr. Johnson and his friends, one of the company was late, and Boswell ordered dinner to be served, adding, "Ought six people to be kept waiting for one?" "Why, yes," answered Johnson, "if the one would suffer more by your sitting down than the six will do by waiting." Boswell gives this as an instance of Johnson's "delicate humanity," but what it really reveals is his innate courtesy. Johnson always held that he was polite; and though there was in it,

as Carlyle said, "somewhat that needed explanation," it was none the less "the noble universal politeness of a man that knows the dignity of men, and feels his own." The truth is that Johnson's life was full of a very beautiful courtesy. Think of the amends he made for that discourtesy he once showed to his father in refusing, when his father was ill, to help him at the book-stall in Uttoserter market. It was in pride, he says, that I refused. Fifty years later, when his father had been long dead, Dr. Johnson went, as every one knows, into Uttoserter on the market day, and stood for an hour bareheaded on the very spot where his father's bookstall had been—"In contrition I stood, and I hope the penance was expiatory." It is one of the great stories of our literature.

Which is the best illustration of courtesy, I wonder, in the New Testament? I find it hard to say. But perhaps the best of all, and certainly the one that pleases me best, is when the thief on the cross said to Jesus, "Lord, remember me when thou comest into thy kingdom"; and Jesus said to the thief, "To-day shalt thou be with me in paradise."—A.T.S.J. in "The Christian World."

## Civic Authority and Religion.

In a recent sermon Dr. Carnegie Simpson discussed the relation of the civic authority to religion. He said that religion had two aspects—the relation of the soul to God, and of man to man. The secular power was concerned with the second aspect.

In the old days the civic authority took account of both. It dictated the Godward side of religion, imposing conformity. A city nowadays did not attempt to dictate how one should worship God. That did not mean, however, that the civic authority was becoming altogether secular, and losing its religious function and responsibility. It was discharging that function when it promoted justice and made decent houses and looked after the poor. What society needed as the source of better relations between man and man was men whose thoughts were turned to God. The worship of the church was developing such men.

Comparing Christianity with the classical culture of Rome, Dr. Simpson said the Roman civilisation lacked the power unto salvation, the power to deliver men from vices which were destroying the life-blood of society. That was the power Paul brought to Rome. To-day the world was in great need of the change of material conditions, which it was the duty of the politician and the civic ruler to bring about, but it was also in need of the deeper spiritual change, the change of life at heart, which religion specifically set before mankind and which turned men from sin to God.

# What Christ Thinks of His Own.

*"Ye are my friends."*

Godfrey Fretwell.

This is a title used by Jesus to describe those of the inner circle of his disciples whom he chose that they might be with him and that he might send them forth to preach, to teach, and to heal.

They did not choose him but he chose them, communicating to them his mind and purpose, appointing them that they should go and bear fruit, and that their fruit should abide. It was the fruit of the Spirit they were to bear, the fruit of the Spirit which is love, and love abides.

That is why the Master so insistently emphasises the new commandment. Again and again he urges love as the fulfilment of all law.

Note how this section of John's Gospel under consideration begins. "This is my commandment, that ye love one another, even as I have loved you," and ends with the words, "These things I command you, that ye may love one another," while in between, "If ye do the things which I command you," is made the test of friendship with him.

The call of Christ, then, is a call to friendship, and the choice of Jesus as Friend is the choice of love, a love like unto his, as the law of life. To such as keep his commandments he applies these words of wondrous grace, "Ye are my friends."

Friendship is a great word. An ancient writer dedicates an essay to it, and says, "It is the only thing on the importance of which mankind are agreed." Another would have us believe that "it is the golden thread that ties the hearts of the world." We are told that in ancient art, friendship is represented as a young man, hunched and rudely dressed, to signify activity and ardour for service; from the fringe of his garment was written Death and Life, as signifying that in life and death friendship is the same. On his forehead was inscribed Summer and Winter, meaning that in prosperity or adversity friendship knows no change except in the variety of its services. The left shoulder and the arm were naked down to the heart, to which the finger of the right hand pointed at the words Far and Near, which expressed that true friendship is not impaired by time nor dissolved by distance.

That seems to fit exactly the character of Jesus, whose arresting saying, "Greater love hath no man than this, that a man lay down his life for his friends," is out-matched in his own act of self-sacrifice, in that he lays down his life for his enemies, and thereby shows his love to the uttermost.

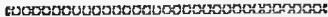
How beautiful a title, then, does Jesus apply to those who are his, "Ye are my friends." The society of Jesus is a society of friends. The relationship of Master and disciple has developed into one of intimate reciprocal friendship. There has been a knitting of soul with soul, the exchange of heart for heart. The lessons of humility, obedience and loyalty have developed a love that "careth for all things, loveth with all things, hopeth all things, endureth all things," that never fails. Love is the law of life, and life is, at its best, free because friendly. What Tennyson says of Arthur Hallam, his dearest friend, is felt to be more true of Jesus:

"Thy converse drew us with delight,  
The men of rath and riper years:  
The feeble soul, a haunt of fears,  
Forgot his weakness in thy sight."

Thank God, there is no Friend like the lowly Jesus, always the same, "yesterday, to-day and forever."

Will you please note, further, that out of this relationship comes a relation, "I have called you friends; for all things that I heard

from my Father I have made known unto you." T. R. Glover, in his book, "Jesus in the Experience of Men," has a comment on this which appeals to me very much, and which I cannot do better than pass on to you. He says, "The essence of friendship is thus represented as fellowship in ideals and sympathy in thoughts. To share his mind, enter into his thoughts, is part of that friendship with Jesus to which men are called. It is not a real friendship that will not go over the whole of the ground with the friend. Paul puts before us the whole gamut of suffering, through which Christ went, as an ideal experience for the Christian; and that is hard enough. In this fourth Gospel



## WE KNOW AND BELIEVE.

John 10: 38.

We know, because we oft have seen  
A life by Christ made new,  
Which many years in sin has been,  
But now is tried and true.

We know, for we have daily felt  
The Spirit which inspires:  
Love, which the hardest hearts would melt  
And Joy which never tires.

We know, for we have plainly heard  
The Saviour's loving call.  
We wholly took him at his word  
And made him Lord of All.

We know, for often do we taste  
The goodness from above,  
Whence'er our burdens make us haste  
To drink God's Cup of Love.

Thus having seen and felt and heard  
And tasted of God's grace,  
We turn aside from doubts absurd  
And look up to his face.

We do his will and thus we know  
The doctrine which he gives,  
And so it is we boldly go  
To him who ever lives.

We know and we believe our Lord,  
Though scoffers doubt and jeer.  
With Faith, Hope, Love in full accord  
We banish every fear.

—A. J. Fisher.



here is the other ideal which in some ways is even barker—the spiritual discipline of sounding into the thoughts of Jesus to the very depths. We are called on to share to the utmost his full experience of God, to grasp with him the mind of God, to live with him in the love of God—as he understood these things. It is a call to us to be at once great souls, great hearts, great minds."

It is into such a fellowship we are called as the friends of Jesus, and in such friendship we are assured not only of the perfect plan of life but also of perfect power, a dynamic adequate for all duty. What a Friend we have in Jesus!

But we must not miss one other thought, Friendship with Jesus implies, not relationship and revelation only, but also responsibility. Will you please note what the Master really says, "Ye are my friends, if ye do the things I command you." "If ye do." In effect he says, "If you are my friends then you are to look after my interests. I have committed myself to you, My reputation is in your keeping, and the

solemn responsibility which rests upon you is day by day, so to represent me before men that they will appreciate my friendship and love for my fellowship. What greater constraint to obedience to his commandments can we have than this, the knowledge that he has committed to us the honor of his name? I have read of a messenger boy whose master trusted him with his keys. There was some plot afoot among the other employees to rob the master in some trifling way, and it was quite easy for the boy to get the money they wanted. "You can do it," they said, "for he trusts you, and you have the key of the cash box." The boy looked at them and said, "That is the very reason why I cannot do it, because he does trust me." It is just because Jesus trusts us with his friendship, commits himself unto us, reposes confidence in us, that we are bound to obey him. There certainly is a mighty constraint in the friendship of Jesus Christ to the utmost fidelity and loving obedience.

"Ye call me Master and Lord, and ye say well for so I am."

"I have called you friends, for all things I heard from my Father I have made known unto you."

"Ye are my friends, if ye do the things I command you."

## A Glad Surprise.

Robert Moffat, the missionary to Africa, on one of his visits to his native country, had been engaged in a missionary service in the North of England, and was invited to repose for the night in the house of a friend. Here he met with an aged minister named Caldwell in the course of conversation Moffat adverted to his mother, for whom he entertained the most devoted regard.

Mr. Caldwell, whom Moffat did not know, not even his name, mentioned that he perceived that he was a Scotchman. "Yes," said the missionary, "the scenes of my boyhood and youth in my native land are dear to me. I often think of them when far away among the heathen. I often think of my excellent mother leading me when a little fellow from Carron Shore in Fife, to the old meeting-house to hear an excellent minister, Mr. Caldwell." He then spoke with enthusiasm of his mother, of the minister, and of the impressions he had received then and there.

The venerable listener rose up, with the tear-coursing down his cheeks, and exclaimed: "Can it be? Are you little Bobby Moffat? Is Moffat the missionary the little fellow his mother used to lead to my meeting-house in Fife, when I was minister there, many years ago?" To mutual recognition, the embrace, the rapture, that followed may be better conceived than described. The venerable Caldwell had not till then identified the little boy with the man who had done so much for Africa.

May there not be many such blessed surprises in store for workers when they enter into the beyond? We are favored even now to cite some instances of his happy nature; but what will be the unfolding of the pages of our life history in the next light of eternity? The wintry days and stormy nights will soon pass away, and then eternal peace and rest.—William Whelan in "The Christian."

## THE FAITHFUL FEW.

"When the meeting's called to order  
And you look around the room,  
You're sure to see some faces  
That from out the shadows loom;  
They are always at the meeting,  
And they'll stay until it's through;  
The Ones that I would mention,  
Are The Always Faithful Few."

—From the American "Bridge Men's Magazine"

# A Preacher on Holiday.

T. H. Scambler, B.A., Dip. Ed.

One day a preacher named Shinn Peter said, "I am going to fish." Some other preachers who heard him said, "We are coming with you." They had been having a difficult and troubled time, and were facing problems they could not solve. There is no need for us to sermonize about it; it would not be right anyway, seeing we are on holiday. But we all remember that new revelations came to those preachers on that fishing excursion.

Somehow at the end of a year of hard work, preachers as well as other folk are liable to feel that they are about the end of their tether. Physical nature is exhausted. It is easy to become discouraged. One's best efforts seem unavailing. Good is it for us that there is apostolic example to follow in such an emergency. "I am going to fish," said the great apostle, and he abandoned the high fields of struggle and got near to nature again. The kind of luck he had is a matter for interesting comment perhaps. He caught some fish, after a while, but he found something better than that.

I went fishing too. The statement must not be taken in too literal a sense. Some folk I know follow the apostle very literally, but the editor may not allow me to mention names. Sam Walter Foss beautifully says:

The woods were made for the hunters of dreams,  
The brooks for the fishers of song;  
To the hunters to hunt for the gunless game  
The streams and the woods belong.

There are thoughts that mean from the soul of the pine;  
And thoughts in a flower bell curled;  
And the thoughts that are blown with the scent of the fern

Are as new and as old as the world.

Thus went I fishing, though I had no rod; and hunting, though I carried no gun. Our destination was Seaspray, a quiet hamlet on the gentle beach, about 150 miles from Melbourne. The district is one of those remote places where one can still get an occasional glimpse of primitive Australian conditions. A kangaroo hopped across our track as we drove down, but our Whippet could not pursue him through the bush. Wallabies are to be found in the scrub. Myriads of rabbits scamper across the fields (though they do not belong to our primitive order). Swans and geese and ducks search for food in the quiet waters of the creek. A shark or two made bathing boys seem a little hazardous. At the time we were there, the sea had cast up a great whale for our entertainment and instruction. As that huge carcass lay on the beach, right at the place of public resort, the people became anxious lest a new ozone bomb fight with the fragrance of the ocean air, and a subscription was opened to provide the means to have this huge bulk removed. But nature was kind at Seaspray, and the night before the removal was to be attempted, the tide obligingly carried the carcass out to sea again, and deposited it about half a mile to the westward, where it could still be seen by the curious, and where it was in no danger of becoming an occasion of offence.

We were almost tempted to try our hand at fishing in the common everyday sense of the word. There are shoals of fish to be seen at Seaspray. They come in with the waves—fond of surfing apparently—and seemed to be temptingly easy to secure as they swam up with the receding waters. A favorite method of fishing, due no doubt to the entire absence of jetties and boats, is to stand deep in the water and cast out the line as far as possible. Occasionally a group of people would come with a net. One member would hold an end in the shallow, and others would battle with the waves to carry the other end through the waters, and

sweep in the fish wholesale. We saw what to us was a new way of catching fish at Seaspray. One evening a small group of young men were observed intently watching the water, and occasionally pointing as though at some object. It was the evening of the day on which the sharks had appeared, and we supposed that they were attempting to trace the outlines of those threatening forms in the water. Presently one of the group—he had a snorero on his head and a red handkerchief round his neck, and looked the part—went away, and returned shortly with a rifle. The moment he rejoined the group he took aim quickly and fired. One of his friends ran into the shallow water and returned with a fine large salmon, which had been shot through the hole. Apparently the hapless fish had come in with the wave the moment his enemy arrived with a rifle, lingered a moment as the water was receding, and a quick clever shot secured him. We were interested in the episode, but we did not like that way of fishing very much. It is not merely romantic, the other way, of standing deep in water till you are chilled, or pat-

ently sitting on the bank of a stream and being rewarded now and then by the capture of a little fish which must be thrown back because it is under size, and occasionally, if you are fortunate, catching one big enough to take away. We ourselves did not need to do any of those things. On several occasions a goodly number of beautiful fresh fish were brought to us—gifts from those who had captured more than they could use. We are happy to know that some people are fond of fishing.

## THE WAY IS CLEAR.

When'er I stray in worldly ways,

I find

A dark distress

Overtakes my soul, the light of God to blind;

And I confess,

The fault is mine; why should I go astray?

The way is clear,

The finger-points of God can not betray

Nor disappear.

O Light of God do thou forever shine

Within my heart, and let thy ways be mine.

—John Kendrick Blogg.

# Is Prayer Answered?

The London "Daily Express" recently set out to obtain the opinion of a number of leading people as to whether prayer is answered. Some remarkable testimonials were given by novelists, an admiral, a police court magistrate, and a racing journalist. Here are some of the testimonials as published in the "Daily Express":—

J. D. Beresford (the novelist).—

If we pray for the confounding of our enemies, or that we may find a success round the next corner, we shall be disappointed, but not if we pray for a renewal of the spirit.

Those who have learnt how to pray are able to bring peace to others. Indeed, the greatest in this kind have performed miracles, and even if they have had faith no greater than a grain of mustard seed.

G. A. Studdert-Kennedy ("Woolshine Willie").—

That a man should pray is one of the main conditions of his attaining to peace.

Prayer is a natural cause of mental health, and the extent to which the mind can influence the body is unknown, but all our modern knowledge tends to extend rather than limit that influence.

Prayer is the means by which I get into touch with God and lay myself at his disposal as a means by which he may work his will. Prayer is the soul's sincere desire for the highest, uttered or unexpressed, and in that sense is always answered.

There is no sincere desire for the highest which does not tend to draw nearer its manifestation in human life, and there is no good and beautiful thing in human life, no triumph of good over evil, of beauty over ugliness, of truth over falsehood, there is no splendour and no glory in human history which is not in a real sense an answer to the gallantry of prayer which in the face of all the evil in the world still eries out undefeated "Thy Will be done!"

Mr. J. A. R. Cairns (the well-known London Magistrate).—

I do believe that prayer is answered. I believe nothing else in the world more intensely, and I believe because I know.

Prayer is not an automatic machine. We cannot put in our prayer and get out what we want. We often pray and get nothing, or seem to get nothing.

I am not disposed to argue about prayer in terms of logic, nor to answer the inquiry how the mind of the universe can be diverted from its course by the petition of a child or a man. I have long since given up any idea of reading life in terms of logic. Every syllogism breaks down. I have no philosophy of life, for every philosophy is contradicted by another, but I have a faith that covers life. There is logic in its illogicalities and philosophy in its contradictions.

Admiral Sir G. King-Isell, K.C.B., C.V.O., R.N.—

If prayer is neglected, generally speaking, the soul of a man gets atrophied and selfish, and, worst of all, material. This is the great danger of the present time, especially among the Western nations of the world.

Whether prayer is answered or not depends on the motive power behind the prayer.

Sheila Kaye-Smith (the novelist).—

Prayer is an infinitely suter thing than petition. Taken in its entirety, it is the science and art of our conscious communion with God, and like every other science it has its discovered laws, and like every other art its practical rules.

Everyone who prays for the triumph of good over evil, whether in himself or in the world at large, is "putting a sword into the hand of God."

The success of prayer lies not in what God gives a man, but in what he makes him.

Sir Harry Lauder (the comedian).—

Do I believe in prayer? Certainly I do! The man who does not believe in prayer believes in nothing.

Do I pray myself? I do! Never mind how often. The man who prays fervently once a month or twice a year may be just as good as a man who goes down on his knees as a matter of ritual night and morning.

Without prayer, and without the faith and the hope that prayer brings, I do not think I could have lived through the many dark days that have been my portion of recent years.

Comfort, calmness, the determination to carry on, the sure but secret trust that some day all the inscrutable ways will be made clear to me—these things would have been impossible without a frequent bending of the knees and a willing appeal for mercy, compassion and guidance. I confess all this, and I am not ashamed of it.

## The Home Circle.

Conducted by J. C. F. PITTMAN.

### THE TAPESTRY LESSON.

Let us take to our hearts a lesson,  
No lesson could braver be;  
From the ways of the tapestry weavers  
On the other side of the sea.

Above their heads the pattern hangs;  
They study it with care;  
The while their fingers deftly work,  
Their eyes are fastened there.

They tell this curious thing besides,  
Of the patient toiling weaver;  
He works on the wrong side evermore,  
But works for the right side ever.

It is only when the weaving stops,  
And the web is loosed and turned,  
That he sees his real handiwork,  
That his marvellous skill is learned.

Ah! the sight of its delicate beauty:  
How it pangs him for all its cost!  
No rarer, daintier work than this  
Was ever done by the frost.

Then the master bringeth him golden hire,  
And giveth him praise as well;  
And how happy the heart of the weaver is,  
No tongue but his can tell.

The stars of man are the looms of God,  
Let down from the place of the sun,  
Whereto we are weaving always,  
Till the mystic web is done.

Weaving blindly, but weaving surely,  
Each for himself his fate;  
We may not see how the right side looks,  
We can only weave and wait.

But looking above for the pattern,  
No weaver hath need to fear,  
Only let him look clear into heaven,  
The perfect pattern is there.

If he keeps the face of his Saviour,  
For ever and always in sight,  
His toil shall be sweeter than honey,  
His weaving is sure to be right!

And when his task is ended,  
And the web is turned and shown,  
He shall hear the voice of the Master,  
It shall say to him, "Well done."

And the white-winged angels of heaven,  
To hear him hence shall come down;  
And God shall give him gold for his hire,  
Not coin—but a crown.

—Scribner's Monthly.

### WHY HE RETURNED HOME.

I shall never forget, says H. T. Chivers, hearing a story of a young man who left his widowed mother because of her sterling goodness and saintly fear. He got sick of things, and so he said he would get a situation, or he would go to sea. Getting to London, he found it was not so easy to get on a boat and go to sea. A friend, meanwhile, visiting the mother, offered to try to find him. "I should be so grateful if you would," replied the mother. "And if I find him, shall I tell him what a scamp he is?" asked the friend. "Oh, no," said the mother, "don't tell him that. If you see him tell him that his mother loves him still." The friend went to London, and on the second day found him. "What does my old mother say?" asked the lad. "Your mother told me to tell you that she loves you still!" Then "I'll go home," replied the lad. "How like Jesus' love for us is that mother's love. It is the love that follows us, saying: 'Return to me. I will love thee freely!'"

### LINCOLN'S GREAT AMBITION.

It is reported that on the very day of his assassination Abraham Lincoln said:

"We have cleaned up, with the help of the people, a colossal job. Slavery is abolished. After reconstruction, the next great question will be the overthrow and abolition of the liquor traffic. My head and my heart, my hand and my purse, will go in that work. In 1842 I professed that the time would come when there would be a slave nor a drunkard in this land. I neither have lived to see one of these prophecies fulfilled. I hope to see the other realised."

He did not live to see the fulfillment of his dream. But the dream has almost come true. National prohibition came into effect in the whole of the forty-eight States on Jan. 17, 1920. And when the law is made 100 per cent. effective, Lincoln's dream will be completely realised.

### OPTICS AND HOP-STICKS.

A parson in the South of England was in the habit of reading papers to an Ophthalmic Society, being a keen student of the eyes. One day he found himself in a very awkward position. Taking from his pocket what he believed to be his sermon, he found it was a lecture on "Optics." He rose to the occasion, by giving his text as "The eyes of the Lord are in every place," and then read the paper. At the end of the meeting one old man came up to him and remarked on what a fine sermon he had preached, but begged leave to point out one error, which he declared the clergyman had kept repeating. "You kept calling 'em hop-sticks," he said. "In this part of the country we call 'em hop-poles!" It would have been better if he had preached the gospel.—Selected.

### AN AMUSING ERROR.

Bad handwriting, against which the Society for Pure English has issued an appeal, was the cause of an amusing error on the part of Wellington. Mrs. Jane London, author of many popular books on gardening, wrote to the Iron Duke asking permission to sketch the Waterloo breeches in the park at Strathfieldsaye. Her writing was far from clear, and the signature, "J. London," served to confuse the duke, who insisted on doing all his own correspondence, as to her identity. The result was that he replied: "P.M. the Duke of Wellington presents his compliments to the Bishop of London. The bishop is quite at liberty to sketch the breeches which the duke wore at Waterloo, if they can be found, but the duke is not aware that they differed in any way from the breeches which he generally wears."

### HYGIENIC ADVERTISEMENT.

Mr. Jones had gone for his health to a small village, where the air was said to possess tonic qualities. The dilapidated condition of the village produced doubts as to its healthfulness in Mr. Jones' mind, and he determined to make enquiries.

Unfortunately, the first person he accosted was the village Joker. "Is this a healthful town?" he asked. "I should say it is," replied the Joker. "When I came here I hadn't strength to utter a word; I had scarcely a hair on my head; I couldn't walk across the room; and I had to be lifted from my bed."

"You give me hope," said Jones. "How long have you been here?"

"I was born here," said the Joker.

"Where are you going, youth?"

"To lift to-day above the past,

To make to-morrow sure and fast,

To nail God's colors to the mast."

## The Family Altar.

J.C.F.P.

### Monday.

He hath filled him with the spirit of God in wisdom, in understanding, and in knowledge, and in all manner of workmanship.—Exod. 35: 31.

The tabernacle was a type of the church; and as the former was built by workmen inspired and directed by the Holy Spirit, so the latter was fashioned and built by the apostles, who were inspired by the same spirit.

Reading—Exod. 35: 20-35.

### Tuesday.

And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from giving.—Exod. 36: 6.

So great was the desire of the people for the erection of the tabernacle that they gave till they had to be "restrained from giving." Would God that the same spirit possessed Christian to-day in the interest of the building and extension of Christ's church.

Reading—Exod. 36: 1-19.

### Wednesday.

When they went into the tent of the congregation, and when they came near unto the altar, they washed; as the Lord commanded Moses.—Exod. 40: 32.

The writer of Hebrews refers to this when he says, "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."

Reading—Exod. 40: 17-38.

### Thursday.

And every oblation of thy meat offering shalt thou season with salt: with all thine offerings thou shalt offer salt.—Lev. 2: 13.

Salt has two qualities: it flavors food and preserves it. Salt is therefore used to illustrate the holy life of God's people. "Have salt in yourselves."

Reading—Lev. 1: 1-9.

### Friday.

The fire shall ever be burning upon the altar: it shall never go out.—Lev. 6: 13.

This "everlasting fire" of the altar was a type of the just anger of God against sin. "Our God is a consuming fire."

Reading—Lev. 6: 1-13.

### Saturday.

And Moses took the anointing oil, and anointed the tabernacle and all that was therein, and sanctified them.—Lev. 8: 10.

The oil used was "holy oil"; that is, it was sanctified by the Lord for the anointing of the tabernacle and all that appertained to it. It was not to be used for any other purpose. The very ingredients and their quantities are given (Exod. 30: 22-25). It was a type of divine favor.

Reading—Lev. 8: 1-15.

### Sunday.

Do not drink wine or strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die.—Lev. 10: 9.

Strong drink is an enemy to all divine service. God here bans it from his house. It muddles the brain, and unfit for worship. So we learn from this prohibition.

Reading—Lev. 9: 22-10: 11.

# Prayer Meeting Topic.

February 6.

A SOLDIER'S SERVANT.

(Matt. 8: 5-13.)

W. Waterman.

"And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him." As with the centurion, so with us—the approach to the divine Christ must be with prayer. This man's prayer is a model in four respects:

First, in that in it

He Did Not Barter.

"There came unto him a centurion, beseeching him, and saying, Lord, my servant lieth at home sick of the palsy, grievously tormented." This Gentile did not endeavor to strike a bargain. Even the Jewish elders whom (according to Luke) he sent to Christ did barter pleading that "he is worthy, for he hath built us a synagogue"; but he himself came with no bribe, but solely as a suppliant who had nothing to give. He besought not for himself, but solely for another, "his slave, who was dear to him . . . and ready to die" (Luke). He that spared not his own Son, how shall he not also with him freely give us all things?

Secondly, in that, by reason of his sincerity, this prayer was

Effective Beyond Its Expressions.

"And Jesus said, I will come and heal him." Judging the centurion by his words, we should doubt whether he had prayed at all; for his words offered no request, but only a piece of intelligence. His prayer, indeed, was not in his words. "Prayer is the lifting of an eye, the falling of a tear, the out-thrusting of an arm to snatch a blessing from on high. Let your life be one grand desire, Godward and heavenward, then your heart is itself a prayer, and your look a holy expectation." But this is not all; Jesus meets the suppliant back to back, and we must note that your prayer-ladder can reach the stars! It only touches God because God comes down to let it touch him." So he listens to our prayers as though they filled the universe. "We have an Advocate with the Father, Jesus Christ the righteous." "And in like manner the Spirit also helpeth our infirmities, for we know not how to pray as we ought." There is in prayer more than words.

Third, in that his prayer was

Not Credulous or Superstitious.

"Speak the word only," he intruded. But does this not sound as though he regarded Christ as a magician, and a fit answer to his prayer to be an incantation? This, beyond all doubt, was not his intention; you said to Christ, in explanation of his faith are the king of the celestial hierarchy; and just as Caesar can command me, and I others, so you can command your heavenly messengers, who will fly to execute your command. In the faith, when we cease to call on the interest and power of a loving and intelligent Father, or when we come to regard prayer to God as a mere exercise that will recreate our souls, we no longer make Christian prayer. Let our prayers exalt Christ. Prayer is neither magic nor exercise, but the calling on a Father.

Lastly, in that its

Answer Varied with Its Faith:

"And Jesus said unto the centurion, Go thy way; as thou hast believed so be it done unto thee. And his servant was healed the self-same hour." Jesus met the man's growing faith with a larger manifestation, so he will meet our enlarging faith with more inspiring answers. When our faith is small, he and we must go the long way around; but when our faith, like the centurion's, makes a short cut possible, Jesus will take us to victory by the short cut.

TOPIC FOR FEBRUARY 13.—THE INTERRUPTED FUNERAL.—Luke 7: 11-17.

# Our Young People.

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

## PRAYER FOR YOUR HOME.

May nothing evil cross your door.

And may ill-fortune never pry

About your windows; may the rear

And rains go by.

Strengthened by faith, the rafters will

Withstand the battering of the storm;

Your hearth, though all the world grow chill,

Will keep you warm.

Peace shall walk softly through your rooms,

Touching your lips with holy wine,

Till every casual corner blooms

Into a shrine.

Laughter shall drown the raucous shout.

And, though the sheltering walls are thin,

May they be strong to keep hale out

And hold love in.

—Louis L'Intermeyre.

## WINNING THE CHILD.

If we consider for the moment what the child is, we shall be convinced that only by the individual methods can we expect to solve the so-called "problem of the child," and win him for the kingdom. His puny form comes bent beneath the burden of a heritage of sin and woe, his heart torn by the strivings and failures of the ages, every tissue of his being wrought upon the anvil of a hundred centuries, every cell conceived and fashioned in the secret chambers of a mysterious ancestry.

## Weakness Calls for Help.

As he enters through the gates of life, death goes to meet him; fever-laden airs sweep round him; the powers of darkness marshal themselves in deadly array to maim and slay him. In his peril he cannot cry for help. He only stretches out pathetic, feeble hands to you and me in mute appeal. "Help me, born a cripple, to run the race. Help me, born in weakness, to be mighty in battle! Help me, born to die, to conquer death! Help me, a thing of the dust, to travel to the stars! Help me, a child of earth, to climb to the heights of fellowship with the Infinite! Help me, in whom the race-wave throbs and surges, in whose inmost being the 'call of the wild' is never silent, fettered by ignorance and error, help me to be a king and not a slave, a conqueror and not the victim of the powers that challenge me to conflict!"

This cry for help rises day and night from every child-life around us, and if we would share in the fulfillment of the divine purpose we must also share in the kenosis, and

## Go Where the Child is in His Need.

that in our hearts, emptied of all but love, he may find a home and safety. It is not enough to claim the child for God and then to leave him until the title deeds are disputed, and he who was bought with a price has sold himself, perhaps, for a mess of pottage. We must claim,

but we must also take possession. From day to day, as life develops, and expands, his needs will vary, and his temptations assume new forms; there will be fresh tests of character and trials of strength, and in no two lives are they exactly alike. His fleeting life is a synopsis of the story of the race, and carries on the serial towards its destined end. He sums up creation, and is the creator of the world that is yet to be. Upon his thoughts, impulses and decisions the future of humanity depends. Every hour of his life is a crisis. There are ever at his feet the ready of destiny, and whichever path he takes there comes to meet him, over the flowers or the stones, the tender feet of little children from the unborn and far-off ages, and You and I must be his Pathfinder.

Not by counsel only, not by eloquence of words, not in the crowd, but in close, unbroken companionship in the home, the street, the club-room, and the country lane; not touching his life only now and again, but always, and in all ways. He must not be left alone; we must be with him, the friend and companion, the cherished pal, respected, trusted, loved; not to talk to him, but to walk with him. What are we—sculptors of human souls, artists, fellow-laborers with God, saviours of the young? We must be with them always, even unto the end. —S.S. Chronicle.

## WILLING TO TACKLE THE WORST.

The class had been studying about the house fly, says "Good Health," and the teacher had made much of the danger with which the germ-carrying habits of the insect threaten the public health. The lesson sank deeper into the mind of little George, who later was asked to write a composition on the subject.

"The fly is a insect," he wrote laboriously; "he has six legs, he is more dangerous than a lion, but I had rather a fly would bite me than a lion." —Youth's Companion.

## OUR PICTURE.

The picture in our columns is of the kindergarten class at North Williamstown, Vic. Under the leadership of Mrs. Arthur Pratt the department made splendid progress. There were 86 on the roll when our picture was taken. The folk at Williamstown recognised the fine work that Mrs. Pratt accomplished, and ere she left for Essendon, presents were made to her and her son Kenneth, who, with other teachers, assisted her in the work of the department. During Mr. Pratt's ministry a K.S.P. and a P.B.P. club were formed, while the Bible Class grew in numbers from five to thirty. Each of the young people's organisations made presents to Mr. and Mrs. Pratt ere they left. The work among the young people at Williamstown is in a healthy condition.



Kindergarten  
Scholars and  
Teachers, North  
Williamstown,  
Victoria.

## Foreign Missions.

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



Mr. and Mrs. Reg. Boldman, who leave for India by the "Mooltan" from Adelaide for India on February 11. They were married on Jan. 12, and have consecrated their united lives to work for God on our Australian station in India. They could have remained in Australia and have done a great work with an Australian church, but we believe they will find a greater need for their services in India, and will do a still greater work in that country of over three hundred millions of people.

Speed thy servants, Saviour, speed them;  
Thou art Lord of winds and waves;  
They were bound, but thou hast freed them;  
Now they go to free the slaves;  
Be thou with them,  
"His thin arm alone that saves,  
Friends and home and all forsaking,  
Lord, they go at thy command;  
As they stay thy promise taking,  
Whither they traverse sea and land;  
Oh, be with them,  
Lead them safely by the hand!

### BARAMATI CHAPEL EXTENSION.

This is an appeal from Dr. Kollhatkar, our Indian doctor at Baramati, and one of the elders and secretary of the church there. This Baramati church is practically self-supporting, receiving only £20 towards the salary of its preacher. It has been saving up for years to extend its chapel building, which is too small now for the Lord's day audiences. They have helped acquire buildings in two of the villages—Bhor and Janer—and now they want some help for themselves. These people are worthy from whom the request comes.

Help by special gifts to the Baramati church for the extension of the chapel. Rupees 1500, or £120, required. £70 will be collected in India; only £50 wanted from Australia. "Please help those who are in real need of help." The chapel extension is required to accommodate more members for the worship and for the glory of God. The amount is wanted before May, 1922. Some of the members are giving one month's salary. Will you have fellowship with us?

Gifts may be sent through Mr. G. T. Walden, Federal Secretary, 71 Edmondstone, Unley, S.A.

with an explanation that it is for the Baramati chapel extension.

### SUNDAY SCHOOL AT SHANGHAI.

At Kwanming-nd, there is a very fine Sunday School. At least two-thirds of the day school children, 160, turn up on Sunday morning at 9 o'clock. Unfortunately it is difficult to secure teachers, but they manage somehow by dividing up into larger classes. "The children in the day school are very well behaved, as my wife finds when she goes down there week by week, and they are equally well behaved in the Sunday School. At Kiangning-nd, mission there is no regular Sunday School, because that time is used for a different kind of work, but besides the evangelistic work done there Mr. Ning has quite a few persons learning to read the Scriptures."

### HU SUI WU, B.A., HEAD MASTER, SHANGHAI.

"We regret to report that the head-master of our Shanghai mission school has been, for some time, in a bad state of health. His eyesight is gradually falling him. He has been under treatment, but nothing seems to do him any good. This man has put in many years of very fine work in the school, and his school would be a credit to any schoolmaster. A man who can hold together a school of some 210 pupils with 9 teachers on a self-supporting basis (except for the use of our building) for all these years is a person to be proud of. This Mr. Hu Sui Wu has done, and by his strict discipline and the regular teaching of the Scriptures he has influenced quite a number of homes. He always has a willing list, and many families, though not Christians themselves, are only too anxious to have their children taught in a school where there is 'teaching,' meaning by this, 'moral education' and discipline.

"Our elder evangelist, Mr. Hu Sing Kuei, is also in a feeble state of health. The outlook for these two, the evangelist and the head master, is very pathetic, seeing there is no pension trust to help our Chinese co-workers in their declining years."

### CIRCULATION OF THE BIBLE IN CHINA.

Notwithstanding the many upsets in China during recent years, the circulation of the Bible is full of encouragement. The last complete figures of the American Bible Society's half yearly report show that during the six months there have been circulated by this society 3,267 Bibles, 105,592 Testaments, 2,467,550 portions and 3 concordances, making a total of 2,527,312 copies. The figures of the British and Foreign Bible Society or the National Bible Society of Scotland will certainly be equal to those of the American Bible Society, if not more, so that we can say that during the six months there have been distributed in China 1,551,924 copies, or a total of 9,169,218 copies for the year.

### OUR AIM AS A PEOPLE.

As a religious people our aim is to restore the apostolic church in principle and in practice. We have done that in part already. We have discovered the meaning and the place of the ordinances. We have discovered the conditions of entrance into the Kingdom. We have discovered the seventeenth chapter of John. We have yet to learn that missions have the first

place in God's thought, and in the church to be conceived it, and that in giving missions the first place, we shall best promote our own spiritual interests and all things pertaining to the Kingdom of God. I ask you to note the divine order, "First missionaries, secondly prophets, thirdly teachers."—A. McLean.

### MISSIONARY ENCOURAGEMENTS.

There is comfort in the thought that in many quarters Christian people are coming to our missions their rightful place. Colleges are giving more space to this subject. Churches are giving more thought and more money. More young people are going out each year. Parents are becoming more willing for their children to go. In some instances they crave the privilege of supporting their own children. A father and mother had one child, a beautiful and clever girl. She told them she wanted to go to Africa as a missionary. They were so much in sympathy with Christ that they said, "We shall be very glad to have you go." They sent word to the Society that they wanted the privilege for the rest of their lives of paying her salary. When friends protested against what they called "the madness," the parents said, "The Lord has given his best to us, and our best is not too good for him." Mr. and Mrs. Adamson of Akron, Ohio, U.S.A., support their own daughter in the Philippines and praise God for the privilege. There are churches that give far more for missions than they give for themselves. Dr. Peabody of Groton School, tells the boys that missions are the greatest work in the world, and that the missionaries are the heroes of our time. He said to them, "I would rather that each one of you would be a Foreign Missionary than be President of the United States." All this is encouraging. One has only to read the reports from many of the churches to learn how far the church is from doing what her Lord instructed her to do.

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## Here and There.

Bro. and Sister H. A. G. Clark are doing a good work at Dunblon-rol, church, Auckland, N.Z. One who confessed Christ was baptised recently by Bro. Clark.

The following report reached us from Queensland by telegraph on Tuesday:—(Hinterbren-Arrival had inspiring final services in Hochampton Sunday; 23 confessions Sunday; 7 others during week; 90 service chapel opened; total, 293.—Kennedy.)

F. J. Goodwin, who for a few weeks is serving the church at South Blechnod, wishes to intimate that he will be available after Feb. 17 for full or part-time engagement as a preacher. He would prefer a church near Melbourne. Correspondence may be addressed to The Basin, Bayswater, Vic.

Mr. Norman Cust, of Hampton church, successfully completed his fourth year of medical studies at the recent Melbourne University examinations. Miss Joyce Searebrook, of Glenferrie church, has been successful in winning the P.L.C. scholarship and also a Junior Government scholarship.

The "New Zealand Christian" says:—"Bro. Ralph Gebbie is on a visit to Auckland to see his aged father and mother, who are both very frail. The old folk have been counting the days of his coming. We hope the joy of reunion will be a blessed time for them. If all our churches have their desires fulfilled, Bro. Gebbie will be a busy man while in Auckland."

1928 was a big year for the Australian Band of Hope Union. The president, Mr. B. W. Bowry (of Adelaide) visited Queensland, N.S.W., Tasmania, Victoria and Western Australia, in the interests of the movement. The secretary, Mr. W. H. Brose, paid two visits to Tasmania, two to Western Australia, and also helped with the work of the New South Wales Union for a fortnight.

At the direction of the Federal Executive, a year-book of churches will be printed by the Austral Co. soon after Easter. It will contain addresses of secretaries, preachers, etc., and committees appointed at Conference. Our Home Mission organisers are being asked to provide the desired information, and any assistance given to them in securing accuracy will be much appreciated.

At Hurstville, N.S.W., good congregations and great enthusiasm prevail. On Anniversary Day an enjoyable outing was spent by the teachers at North Wollongong. The preacher (Bro. Cyril Flood), after a fierce struggle in a very strong current which carried him to sea, was rescued in an almost exhausted state by the life savers. At a special Australia Day patriotic service on Sunday night young men and a Bible School lad confessed Christ.

The personnel of the Vawter evangelistic party, which is due to begin a mission at Glenferrie, Vic., on Feb. 21, prior to a year's work with the churches of New South Wales, consists of G. R. L. Vawter, who was a member of the Seaville party some years ago; Mrs. Vawter, soloist and personal worker, and Howard T. Houze, pianist and crayon artist. A feature of Bro. Houze's work is the rapid sketching of pictures illustrating the sale whilst it is being sung.

It has often happened that in times of national distress there has been religious revival. This is happening in Eastern Europe. At a memorial hall meeting arranged by the Evangelical Continental Society, with Dr. A. E. Garvie in the chair, Dr. Adolf Keller, who has recently visited Poland and the Russian Ukraine, told a dramatic story of revival movements among the Ukrainians, who are the most educated and progressive of the Slav peoples. The Ukrainians number about thirty-five millions, of whom eight millions, in Galicia, are now Polish subjects. It

was curious, Dr. Keller said, that the Ukrainians in Galicia were still under the restrictions imposed on evangelical churches by Austrian law. That law recognised only the Lutheran and Reformed—Calvinistic—churches. These churches had drawn together, and a most notable spirit of revival was affecting the combined church of something like thirty-five thousand members, of which Dr. Zueckler, of Stanislaw, is the inspiring leader. He told how Dr. Zueckler, a man of invincible faith and courage, was accomplishing what were almost miracles in the face of seemingly insuperable difficulties. Lutherans and Reformed Evangelicals have in some instances overcome their differences of method of celebrating the Lord's Supper and held joint celebrations.

### INDUSTRIAL PEACE CONFERENCE.

At the last meeting of the Federal Executive, held on Jan. 1, the approaching Peace Conference was discussed; and it was resolved to support the conference in every possible way. The resolution reads: "That the Executive of the

Federal Conference of the Churches of Christ in Australia resolves to know that an Industrial Peace Conference is to be held in February; gives its hearty approval to the proposed conference; rejoices at this application of Christian principle to the problem of industrial unrest; urges all members of the Churches of Christ to do their best to create a peace atmosphere, particularly by earnest prayer; and urges that February 17 be observed as Industrial Peace Sunday, with appropriate sermons."

The following is from W. Gale, Victorian Conference Secretary:—"The Executive Committee of the Conference of Churches of Christ in Victoria recommends to the churches throughout the State to make mention, on Sunday, February 17, of the Industrial Conference to be resumed a few days later, and to offer special prayer in the services for the success of the conference, that the spirit of brotherhood and co-operation might be stimulated, with a view to the harmonising of the discordant factors which are causing such anxiety. The Ex-Lord Mayor of Adelaide, Sir Wallace Bruce, recently called a meeting of representatives of the churches in South Australia, and it was unanimously recommended to make special mention of the Industrial Conference on Sunday, Feb. 17, and to offer special prayer in the churches throughout South Australia. A similar request has been sent to Churches of Christ Executives throughout the Commonwealth."



NEW CHAPEL AT UNGARRA, EYRE'S PENINSULA, S.A.

On Sunday, Jan. 13, the new chapel was opened and special services were held.

Mr. Holt Harkness opened the building and spoke at all services, including a public meeting on the following evening. Mr. Harkness was the first preacher in labor with the Churches of Christ on Eyre's Peninsula, and had helped to erect the building which has just been replaced.

The new structure is of stone, 40 ft. x 20 ft., and is substantially built. The contract price was £510, all the stone and much of the other material being provided by the church members, who also contributed a considerable amount of voluntary labor.

The brethren were heartened by the fact that at the opening services the building was filled, over 150 souls being present at each meeting on the Sunday. At the evening service a married woman and a young girl confessed their faith in Jesus.

Inbert Harkness, B.A., writes as follows:—"The writer had the privilege recently of revisiting the scenes of his former labors on Eyre's Peninsula and renewing acquaintance with those who were fellow-laborers in the pioneering days of that great district. The occasion was the opening of a new building at Ungarra, which is a small township about twenty miles distant from Tundby Bay. About fifteen years ago eight members of the church held their first meeting in the home of Bro. T. Peller, a joint meeting for the breaking of bread and the preaching of the gos-

pel, and thus the little church had its beginning. An iron building was shortly afterwards erected, but recently it had proved to be too small for the growing church, and last year a new building was erected to the glory of God and for the preaching of his word. The new building is a solid structure, with a freestone front of rather uncommon design, and was opened by the writer on Sunday, Jan. 13. The building has been furnished with comfortable seats of hand-some design, and altogether the structure is an ornament to the little town of Ungarra and a credit to the brethren who contributed quite a good deal in the way of voluntary labor to the erection of God's house. At the opening services the new building was crowded, and at the conclusion of the Sunday night service we had the joy of taking two confessions. During our stay we also addressed meetings at Ender and Tundby Bay, and it was pleasing to note the prosperity of the people and the earnest optimism of the members of the church regarding the future success of primitive Christianity in this great district. We also had the opportunity of visiting Pt. Lincoln, and it seems that we ought to be represented in this important and growing town. If a good mission were to be conducted there, a strong case could doubtless be established, and the great promise of Eyre's Peninsula permeated with the principles of the Churches of Christ. Our thanks are extended to Bro. and Sister Davey and to all the good brethren and sisters who, by kindness and hospitality, made our short stay a very happy one."

## Religious Notes and News.

### THE SUNDAY SCHOOL.

A consideration which immediately pulls us up sharply (says Mr. A. G. Seaton) is the fact that there are roughly three million children in Britain who do not attend any Christian Sunday School. They are mostly from non-religious homes, and apart from the very variable amount and quality of religious training which they may receive in day schools, they have practically no Christian training at all. Failing the home, does the church know any better means of attempting to deal with this army of potential pagans than the Sunday School and its allied agencies, when they are properly and fully worked? Apparently the first business on the church's agenda should be to provide the plant and the personnel for this training, and to go out after that missing three million.

### OBSERVING THE MISSIONARY.

To the thinking of the average "man in the street" the missionary is a rather useless parasite on society. Such an estimate is, of course, the conclusion of ignorance.

It is, therefore, rather heartening to read the following comment from the pen of E. Aloxander Pausell in a recent number of the "American Magazine":

"I hold no brief for the missionary. I am not even religious in the orthodox meaning of the word. . . . But I have known missionaries, and have observed the results of their labors in every great field of evangelistic endeavor from Persia to Polynesia, from the Congo to the China Seas, and it irritates and angers me to hear missionaries and their work condemned and derided by persons who are speaking from malice, prejudice, or ignorance.

"I am a roving writer, and my job takes me to the four corners of the earth. That's why I can speak first hand about missionaries.

"It has often seemed to me that no class of public servant I use the term in its broader sense has been so persistently maligned and so generally misunderstood, as the missionary.

Yet though maligned, misrepresented, miserably underpaid, often desperately lonely, frequently facing death, . . . he has pursued the tasks assigned him with a courage and devotion which merit the admiration of every right-thinking man and woman."

### BIBLE AND PRAYER UNION.

The fifty-second annual report of the Bible and Prayer Union which has its Head Office at St. Mary's, Whitechapel, London, is to hand. This Union began with 3 members. The number on the roll on Dec. 31, 1923, was 292,800. If no other result were apparent, the fact that 262,800 persons having undertaken to read the Word of God, chapter by chapter, daily would be sufficient to rejoice the heart of every one who knows that his Word shall not return unto him void.

The Bible and Prayer Union which was the first in existence, has been copied by others who have formed Unions, but not upon the same principles. We take God's message to man as it has come to us, and read it right through.

Commencing in London in 1826, it would be difficult now to find in the whole world a country where there are not earnest and faithful members of the Bible and Prayer Union.

People in every class of society have joined—royalty, nobility, gentry, clergy, undergraduates, missionaries, soldiers, sailors, policemen, post-men, merchants, tradesmen, domestic servants, inmates of hospitals and other institutions. This Union aims at stimulating every one, everywhere, to read the word of God consecutively, then with the blessing of the Holy Spirit, much good must result. The Union is supporting twelve colporteurs under the British and Foreign Bible Society. Eight are working in China, two in

Japan and two in Korea. To support these we need at least £210 annually. The prayers and gifts of the members are earnestly requested on this behalf.

Any person wishing to join need only send name and address with two penny stamps in return for which a card of membership (which gives the calendar of chapters for the year) will be sent.

### U.S.A. RELIGIONS.

The United States census list records that there are 212 denominations in that land of the free. Dr. Arthurudson Brown, general secretary of the American Presbyterian Board, declines to concern himself with religious freaks. Writing in "The Christian Union Quarterly," he remarks:—

"As long as we have religious liberty, and as long as there are peculiar people, there will probably be such religious aberrations as the Duck River and Kindred Association Baptists, the Two-Seed-in-the-Spirit Associationists, and like groups. Nor need we waste time over the type of people who on Sunday mornings love to congregate in hotel ballrooms and listen openu-mouthed to cloudy metaphysics and denigrated Christianity. We may dismiss a whole brood of such sects as insects."

Some of our English townies are notoriously over-credulous, but happily we have no instances, so far as we know, such as Dr. Brown quotes—a Missouri village of 200 people with six denominational churches, an Illinois town of 1,100 with nine, and a Vermont town of 3,500 with thirteen. There are in the United States nine Presbyterian denominations, fourteen Baptists, fifteen Methodists, eighteen Lutherans, and even four hollies of Quakers—"Christian World."

### THE BAPTISTS AT WORK IN PALESTINE.

American Baptists maintain a Baptist church in Nazareth that reports a Sunday School with an average attendance of 235. Its location is quite near to the traditional site of that synagogue in which Jesus Christ, returning from Capernaum, read the Bible lessons at a regular service, as described by Luke. The present building is a modern structure, and the organisation is rapidly becoming self-supporting.

The pastor reports that he is about to estab-

lish a new Baptist church at Cana, where Christ performed his first miracle. Converts number more than twenty and come chiefly from people who have not heretofore been identified with other religious bodies. The pastor states that the future of Nazareth, from a business point of view, fully warrants expansion, and the same is true of Cana. Real estate values are advancing, homes are being provided through the efforts of the people themselves, and modern conveniences in houses are being introduced.

Baptists of the South are behind their plans, and they purpose to extend their work throughout Palestine. They report twenty times as many baptisms in Southern Europe in the past six years as during the fifty years previous to 1921. The Palestine extension work, including the churches at Nazareth and Cana, are parts of this American Baptist enterprise. This work is extremely valuable.

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## Subtle Propaganda.

During recent years the American public has been the victim of a certain type of insidious propaganda which has been directed against orthodox Protestantism. The burden of this attack has been an attempt to prove that there is no middle ground between Roman Catholicism and atheism. According to the theory, if a man wants to have any religion at all he must be a Roman Catholic. If he abandons the Catholic point of view there is nothing left for any intelligent individual except atheism or infidelity. Protestantism is belittled, shamed, and ignored. The evangelical churches, we are told, have passed the peak of their growth and are rapidly declining. All this, of course, in the face of the statistics published by both the government and private agencies which show that Protestantism is steadily gaining, and that its percentage of growth in this country is far greater than that of either Roman Catholicism or atheism. The rapid decadence and disappearance of Protestant Christianity is not apparent in the census. It exists only in the columns of magazines like the "Forum," which is one of the worst sinners in the particular field to which we have been referring.

The motives back of the above depreciation are probably not hard to see. Generally speaking, the thirty ones in the East give the Protestants credit for the passing of the Eighteenth Amendment and for the consequent rise in the price of alcoholic intoxicants. Neither Roman Catholicism nor atheism would have caused so much trouble. Hence the rapid dissolution of the dry Protestant forces in the minds of the libidinous brethren. Unfortunately for them, the wish is father of the thought. Protestantism is still very much alive, and the Eighteenth Amendment is here to stay.—F. D. Kershner in "Christian Evangelist."

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## News of the Churches.

### Western Australia.

**North Perth.**—Assisted by friends, the choir rendered the cantata, "Especially the Beautiful Queen" in an appreciative audience in Subiaco chapel on Jan. 27. It is pleasing to note members of the young men's instruction class conducted weekly by Bro. Robinson presiding at the Lord's table.

### Tasmania.

**Hobart.**—On Sunday morning, Jan. 27, a good service was held, with a record number of interstate visitors, viz. Mr. and Mrs. Madsen and Mrs. Twigg (Enmore, N.S.W.), Mrs. Gordon, Misses Jeremy (2) and McRobbin (Gardiner, Vic.), Mr. and Mrs. Cowper, Misses Cooper (3) and Irwin (Yarrawonga, Vic.), Mrs. Hodgert (Norwood, S.A.), Mrs. Brown (Ascot Vale, Vic.), Mr. and Mrs. Lloyd (Ivanhoe, Vic.), Mr. Boss Lloyd (College of the Bible). Bro. R. Lloyd assisted in the service. In the evening Bro. Johnston's subject was "Playing the Game." The meeting was well attended. Friendly fellowship with the Conference President, Bro. P. Duff, and Sister Duff, and Sister Brown, from Launceston, has been enjoyed. The sympathy of the church goes out to Sister John Paterson, who has suffered by death the loss of her married son, Mr. Tasman Paterson.

### Queensland.

**New Veteran.**—Bro. Bonnie, of Woombye, conducted the service on Jan. 13. Beneficial rain has fallen in the Gympie district.

**Maryborough.**—Sister Mrs. Miller, sen., passed away peacefully. Gospel meetings are well attended. Bro. Alan Price conducted two services at Mallala.

**Gympie.**—Bro. C. S. Trudgian preached on Jan. 13. On Jan. 20 Bro. Vanham conducted both services. In response to Bro. Hinrichsen's appeal the church has decided to release the evangelist (Bro. Vanham) for one month, salary to be paid by Gympie church, the local brethren volunteering to carry on at Gympie during his absence.

**St. Walker.**—On Jan. 7 Bro. C. Hinrichsen (of Sydney) ably exhorted on the "Christian's Hope of Immortality." Visitors were Sister Miss H. Burling (Sydney), Miss A. Morgan (Vic.), and Bro. J. E. Hinrichsen (Vic.). The gospel meeting also was conducted by Bro. C. Hinrichsen. The young people's class has recommenced under the leadership of Bro. W. J. Campbell.

**Ablion.**—The church annual meeting was held on Jan. 16. Reports showed a net gain of one church member for the year. The Sunday School had a year of great achievement, and finished with a net gain of 25. Funds raised from all sources during 1928 totalled £520. The Square Club showed great progress, and Christian Endeavor reports are encouraging. On Jan. 25 the Sunday School held a prize-giving social, when the young were rewarded for their efforts during 1928. Ablion looks forward to the Hinrichsen mission.

**Wynum.**—On Jan. 6 Bro. J. K. Martin held a "Bible Service." He also conducted one at Hawthorne on Jan. 13. Good attendances and keen interest. Many interesting copies of the Scriptures were on view. Bro. Martin's subjects were "The Greatest Book in the World" and "How Readest Thou?" The annual business meeting and election of officers took place on Jan. 16. Bro. Westley was elected secretary for the church, and Bro. Miles re-elected treasurer. Reports from auxiliaries were satisfactory. At the close of Bible School on Jan. 29 one of the scholars was baptized. The school is preparing for anniversary.

### South Australia.

**Nailsworth.**—One baptism since last report. During Bro. Haymond's vacation Bro. A. M. Ludbrook and A. Hadt preached the gospel. Bro. G. A. New has nearly completed his contract, and arrangements are being made for the opening of the new building.

**Adelaide (Grates-st.).**—On Sunday, Jan. 27, Bro. J. Wylshire spoke both morning and evening. The subject at the gospel meeting being "Why was Jesus Baptised?" This proved instructive and helpful. The choir rendered the anthem, "The Hallelujah Morn.," and Miss Minnie Leedham was the soloist.

**Norwood.**—After an absence of two weeks on holiday Bro. P. B. Baker occupied the platform on Lord's day, Jan. 27. During the day 183 met to hear his word. There are still many cases of sickness among members, also a lot of distress in the district. On the public holiday the Sunday School held the annual picnic at Glen Osmond.

**Dulwich.**—Good meetings on Jan. 27. A number of members who have been on holidays have returned home, while some who have left the district were present to visit. Miss G. G. Wright, of Maylands, gave a very interesting talk to the Bible School about children and parents of India. The scholars were interested in curios with which Miss Callicott illustrated manners and customs of native life and worship.

**Croydon.**—Fine, well-attended meetings continue. In the absence of Bro. Graham, who was on holidays, Bro. Horsell delivered the morning address on Jan. 20. In the evening Bro. D. G. Wright, of Maylands, was the speaker. Our aged sister Smith, a patient sufferer for many years, recently passed away after an operation. Good congregations on Jan. 27. Bro. Sprigg delivered the address in the morning, and Bro. Gallicott was the speaker in the evening.

**Tumby Bay.**—Splendid meetings were held on Jan. 20, afternoon and evening. Bro. Davies preaching. Several visitors were present. Greater interest is manifested. On Jan. 22, at the church quarterly business meeting, reports showed health and progress. It was unanimously decided to hold missions at Engarra, Butler and Tumby Bay in March, and to request Queensland church to release their preacher, W. C. Brooker, for six weeks to conduct them. It was also decided that the preacher's house be rented.

**Queensdown.**—On Sunday, Jan. 20, Bro. Brooker exhorted the church. Sister Organ was present after illness. Miss Monks addressed the young ladies and the men's classes in the afternoon, and after classes spoke briefly to the school. In the evening service Miss Monks told of her work with the aborigines. Sympathy is extended to Sister Mann, who has been bereaved of her husband. On Monday, Jan. 21, the Band of Hope held its monthly meeting. Mr. Bowey, Federal Secretary of the Band of Hope Union, was the speaker. On Sunday, 27th, at 11 o'clock, two were immersed, and later received into fellowship. Bro. Brooker exhorted the church. In the evening Bro. Brooker took for his subject, "A Native Tongue," of which he had three specimens. Miss May Alberta sang two solos.

**Mill End.**—Enjoyable addresses have been given by Bro. H. M. Tink, Home Mission President; Bro. H. J. Horsell, H.M. Secretary; Bro. A. J. Ingdon, organising secretary; Walter Australia; and Bro. Rasmussen, from Forestville. These have assisted the church during the absence of Bro. W. L. Ewers on holiday. Bro. Ewers spoke morning and evening on Jan. 27. The address in the evening was entitled, "The Shepherd Seeking the Lost." Good attendance morning and evening. Mrs. Manning, widow of the late James Manning, is seriously ill. She has

nearly reached the age of 90 years. Her daughter, Miss Eva Manning, is recovering from a serious operation. Mrs. Greer was able to be present with the church on Sunday morning after an absence of some weeks through illness. The Bible School held a picnic on Monday, 28th, at Hazlewood Park.

### Victoria.

**Hampton.**—On Sunday Bro. Gray and B. Pittman were the speakers. At night Bro. Val Wain rendered two enjoyable solos. The Sunday School picnic on the grounds at Bro. Pinger at Warringa on Monday was a pronounced success.

**Wangaratta.**—Meetings for the past two weeks have been good. Several visitors have had fellowship with the church. At the prayer service on Wednesday, Jan. 23, a lady confessed Christ. Bro. Arnold's messages are greatly appreciated.

**Doncaster.**—Bro. Hargreaves is preaching to nice audiences. During his holiday Bro. E. Smedley and J. Tully addressed the church. At the Bible School picnic at Mordiallo on 20th inst. there was a large gathering of scholars and friends.

**Carlton (Lygon-st.).**—On Jan. 27 Bro. F. P. Hion was received into fellowship at the morning meeting, having been baptised at the mid-week prayer meeting. Bro. A. G. Saunders gave an excellent address on Psalm 27: 1 in the evening, when there was a good attendance.

**Yarrawonga.**—Meetings were fairly well attended last Lord's day. After a gospel address on "One Thing Needful," a lad from Mulwala Bible School confessed Jesus. Many members are still away. On Wednesday, Jan. 23, Sister Mrs. May Chappell and Bro. Cliff Davis were married.

**Cheltenham.**—The preacher, Bro. D. Wakeley, having been called home to Sydney through illness in the family, Bro. W. Wigney spoke on Sunday morning. F. W. Marlin at the Bible Class, and Bro. F. T. Saunders preached at the evening service to a good congregation, when there was one confession.

**Ormond.**—Fine meetings. Splendid messages from Bro. Baker on Jan. 20. Five new scholars at Bible School. Good meetings on Jan. 27. Bro. Quirk gave a helpful message in morning 115 at Bible School; 2 new scholars. Fine meeting in the evening. Many strangers are attending evening meetings.

**East Doncaster.**—At the yearly business meeting Bro. H. Knece was appointed secretary of the church. Bro. C. Crouch, treasurer, and Bro. A. J. Smith was reappointed Sunday School superintendent. At the close of Bro. Fewster's address on Sunday night, Jan. 20, two young sisters made the good confession.

**Echuca.**—On Sunday, Jan. 20, Bro. B. Hillfort preached farewell services to large audiences. On Monday night the members of the church, young and young people's clubs entertained Bro. and Sister Hillfort at a social evening, and presented them with parting gifts in appreciation of the good work they did here during their eighteen months' service.

**Morwell.**—Bro. and Sister Webb and daughters are with the church again after holidays on S.A. Bro. Webb gave two fine addresses on H. J. Sunday. In Bro. Webb's absence Bro. H. J. Hillfort's powerful addresses and splendid leadership in the singing were greatly appreciated. On Sunday, Jan. 20, there were two decisions. Trial by Bro. Ernest, Cecil, and Fred Watson were well rendered.

**Melbourne (Swanston-st.).**—Last Lord's day a very good morning service was held. Bro. J. L. Gibson delivered a most helpful address. Sister Mrs. Webster, of Enmore, N.S.W., was present. At the evening meeting there was a large attendance and a good sermon from Bro. Moore. Bro. and Sister Prior, of Hobart, and Bro. Norman Brown, of Gateshead church, Newcastle, England, were visitors.

**Geelong.**—Bro. Clipstone's message last Sunday was "An Invitation Plus a Promise." An appropriate solo was rendered by Bro. Emery. All branches have settled to work after the holidays. Our reporter would like to express regret

to Miss Potts and family, of Castlemaine, for an error in a previous issue concerning a bereavement thought to have occurred in their family. Similarly of Christian names and an insufficient message caused this mistake.

**Surrey Hills.**—Bro. W. Mudford exhorted the church at the morning service on Jan. 13. On the 20th Bro. J. E. Allan, from Fox Hill, gave a farewell message to members. He spoke of the happy fellowship and fraternal spirit manifest in the district group of churches. On Sunday last Bro. Cambridge conducted both services. Interest in the work, with satisfying attendance continues. The Bible School opened on Monday at South Vermont proved a happy and enjoyable outing.

**North Melbourne.**—Last Lord's day the morning service was addressed by F. T. Saunders, who gave a fine outline of the objects and work of the College. In the evening Bro. Jenner gave an excellent message entitled "The Safety Zone," and an elderly gentleman made the good confession. A meeting was held to complete matters in connection with the late sale of work. A cheque for £74 was handed to the church treasurer, to be given to the trustees of the Sunday School building.

**Dear.**—The usual Christmas tree was held successfully, also the picnic at Lake Wendouree. A new scholar rally is creating good interest. Attendances at school keep up nicely, a number of scholars being conspicuous for consistent attendance. May Geddes has completed nine years of unbroken attendance and Dorothy Walker six years. A number of others have completed annual goals for attendance. Attendances at both services of the church are most gratifying, night gospel services being consistently good.

**Shepparton.**—Good meetings were held in January, with many visitors to gospel meetings. Bro. Larsen's series on the life and work of Jesus are very interesting. Bro. Funston's series on sin and its great evil, greatly enjoyed. Deepest sorrow and regret are felt at the passing away of Sister Mrs. Wm. Dryden. The church loses a faithful member and a sterling worker. Sympathy goes out to the invalid husband and the family. Bro. E. Bell, a worker and teacher in the Bible School, has left for and is settling in Western Australia.

**North Melbourne.**—Meetings were well attended last Sunday, and the addresses good. In the morning Bro. Waterman explained the aims of the church in regard to the Pentecostal anniversary. A brother, recently baptised, was received into fellowship. The Bible School had 215 in attendance. On Monday the school held its annual picnic at Heidelberg Park. A large number of scholars and visitors attended, and the picnic was very enjoyable. Sister Mrs. Murray is making good progress in hospital, and Sister Frances Smith is recovering. She has been moved to an after-care home. All auxiliaries report interest and progress.

### New South Wales.

**Hornsby.**—The recently formed mutual improvement and social club held a successful Sunday evening. Competitions and parlor games were enjoyed. Last Lord's day Bro. Allan of North Sydney spoke. On Tuesday last Bro. Bartley Gray addressed the triangle club (Y.P.) with credit to himself and great educational benefit to his hearers. Last Lord's day morning Bro. H. Laramie, of North Sydney, exhorted on "Worship." He also addressed the sunshine class. In the evening Bro. Westwood's subject was "The Holy Great Feast."

**Enmore.**—On Wednesday night, Jan. 23, about 140 sat down to a church dinner when plans were considered and committees appointed in connection with the Vawter Mission to be held in April.

Bro. Jagger spoke, and the meeting was most enthusiastic. On Sunday morning, Jan. 27, Bro. J. Whelan, of Chatswood, gave a helpful address, and at night Bro. Paternoster preached on "New Testament Conversions—the Ephlopian." There was one confession. The church has had fellowship with Bro. Ira A. Paternoster, Jr., who is home from the College of the Bible during vacation.

**North Sydney.**—Attendances were reduced during the holiday season, but interstate visitors were welcomed. An enjoyable Christmas tree was given to the kindergarten while a number of the older scholars, with Sister Blackburn, donated gifts of clothing and toys to needy cases. One decision has been recorded. Plans are being made for the Vawter Mission party. On Jan. 23 a social was held to bid farewell to Miss Lella Armstrong, who has been transferred to Hamilton by the Education Department. Bro. Laramie presided, and musical items represented church and school. A presentation of three selected volumes was made, and good wishes conveyed to the recipient, who is an active worker in the school.

### POINTS ABOUT THE "DIY" LAW IN U.S.A.

Maine (U.S.A.) adopted prohibition in 1851. This law was repealed in 1856, and re-enacted in 1858, so that this State has now had prohibition continuously for 70 years.

Kansas has been dry since 1880. Prohibition was voted in by a majority of 7,998 votes. After 25 years a referendum was held to decide whether light wines and beer should be introduced. This proposal was defeated by 12,000 votes. North Dakota has been without liquor for 30 years. This State was the first to call a special session of the Legislature to ratify the Eighteenth Amendment. Evidently prohibition is liked best by those who have tested it over a long period.

The Eighteenth Amendment, prohibiting manufacture, sale, importation or exportation of liquor nationwide, came into force on Jan. 16, 1920. Owing to war-time exigencies (reparation, demobilisation, etc.) the actual enforcement of nation dry law began on July 1, 1919.

The Volstead Act is the "Machinery Act" that expresses the Eighteenth Amendment in detailed terms, and that expressly defines the broad provisions of such amendment.

The men of America were responsible for electing the legislators that passed and endorsed nation-wide prohibition. Women were an important inspirational and organising factor, of course, but they had no votes.

The Nineteenth Amendment of the U.S.A. Constitution gave votes to women. If men voted dry law in, it is likely women will help them to vote it out.

Thirty-three States were already under dry law by their own initiative before the Eighteenth Amendment came into effect.

One hundred million pounds liquor revenue was lost in the first year of dry law! Yet the treasury received £250,000,000 more revenue than in the previous year.

Ergo: There is a light that shows a profit.

### RESOLUTIONS FOR A SUNDAY SCHOOL TEACHER.

(1) To attend Sunday School regularly, rain or shine, heat or cold, allowing nothing but sickness or absence from the city to keep me away. (2) In case of unavoidable absence, to notify the superintendent the day before. (3) To be punctually in my place five minutes at least before school opens. (4) To say as much time as necessary through the week to the careful preparation of the lesson. (5) To bring an offering each Sunday. (6) To take part in the opening and closing devotions. (7) To be, if possible, a regular attendant at the teachers' meeting. (8) To give some time each month to visiting my pupils. (9) To pray for the Sunday School, fellow-workers, and for the gift of the Holy Spirit to dwell in my heart and speak through my lips.—"Sydney Parish Paper."

## Obituary.

**SNOOK.**—The church and community at Hindmarsh, S.A., have suffered a heavy loss in the home call of Sister Mrs. Mary Snook, who passed peacefully away on Jan. 15, after a long period of suffering. On the following day brief services were held at the home and at the graveside in Hindmarsh cemetery, where her body was laid to rest in the presence of a large company of friends. The whole of Mrs. Snook's lifetime of 61 years was spent in this district. Coming from a godly home, at an early age, on June 17, 1860, she was immersed into Christ, and throughout the years faithfully served in the church at Robert-st. In the lives of countless folks there are monuments to her Christian influence. Her loved ones who remain, cherishing fond memories of a sister, a wife, a mother, a friend, in whom Christ lived again, follow after her, looking forward to the time of happy reunion in the presence of Christ. They are finding sustaining grace in the God of all comfort.—A.M.

### ADDRESS.

H. Kneer (Secretary East Doncaster church).—Garden-rd., East Doncaster.

**VAWTER EVANGELISTIC PARTY FROM U.S.A.** Begins Mission at Glenferrie, Vic., in the Hawthorn Town Hall, Sunday, Feb. 21. Week nights in the Church Building.

### COMING EVENTS.

**FEBRUARY 7 (Thursday).**—Members of the Surrey Hills Ladies' Guild have planned an all-day outing at the Fitzroy Gardens. All former members are cordially invited to join them. kindly meet at the church.

**FEBRUARY 10 and 13.**—(Inwood Bible School Anniversary. Speakers, Feb. 10, 11 a.m. Bro. Atkins; 3 p.m. Bro. Kemp; 7 p.m. Bro. Gray. Feb. 13, Concert and Distribution of Prizes. Address by Bro. L. McCullum.

### MARRIAGE.

**MEE—MEE** (Diamond Wedding).—On Jan. 19, 1929, at Riffington County Limerick, Ireland, by J. F. Luther, James, third son of Thomas Mee, Abhey, County Limerick, Ireland, to Margaret Mee, second daughter of James Mee, Abhey, County Limerick, Ireland. Present address, 29 Hooking-st., West Footscray.

### IN MEMORIAM.

**MOHRIS.**—In loving memory of our dear wife and mother, Elizabeth J. Morris, who passed to higher service on February 1, 1926; late of Northcote.

Just a token kind and true  
To show, dear mother, we think of you,  
Love and remembrance the same to-day  
As in the hour you passed away.

God's greatest gift to mother  
—Inserted by her loving family, Northcote.

**PHILLIPS** (Ella Grace).—On Jan. 23, 1928, Ella fell asleep in Christ awaiting the resurrection morn. at North Sydney, N.S.W. Laid to rest Northern Suburbs Cemetery, Jan. 30, 1928. Sweet memories of a beautiful life. She lived for others.

—Inserted by her parents and family, 323 Military-rd., Cremorne, N.S.W.

**STONEH.**—In memory of dear Gertrude, who passed away on Jan. 22, 1926.

A tender chord of memory is softly touched to-day.

Loving thought of you, dear Gertrude, will never fade away.

—Inserted by her loving parents, brothers and sister.

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## The Bible a Treasure.

In its review of the English Bible and its story, by Dr. James Baikie, an English paper says:—

Perhaps no more striking fact emerges from his record, than the reluctance of the leaders of the early church to let their followers have personal acquaintance with the writings on which their faith was founded. It was left to an instinctive poet, Caedmon, to give the Islanders a glimpse of the contents of Holy Writ. Certainly Bede made a Saxon translation of St. John's Gospel, but, touching as is the story of its completion, it is remarkable that he deferred the task to the eleventh hour of his life. Alfred, too, being painfully conscious of the ignorance of his subjects, translated many works into the vernacular, but the Scriptures were not among them. It is charitable to suppose that at first the need was not recognised, but this carelessness, if such it was, presently crystallised into a policy. "The Church," writes Dr. Baikie, "viewed the Bible as a treasure to be kept in its exclusive charge, reserved to the clergy by the fact of its being in a learned tongue, and to be doled out to the laity in such portions as they should see fit to administer. . . . The people, however, who welcomed the rude paraphrases of the Caedmonian school, would surely have been prepared ground for the makeshift literature on which these were based, if it could have been given them in their own speech."

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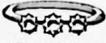


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**HON. DENTIST:**  
Mr. T. M. Ward, Surrey Hills.

**ORGANISING SECRETARY:**  
Mr. A. E. Knight.

**HON. TREASURER:**  
Mr. John Hunter,  
10 Percival St., Balwyn, E.R.  
Phone, W 3949.

**HON. OPTICIAN:**  
Mr. W. J. Aird, Colonial Mutual  
Life Bldg., 4th Floor, 314 Collins-st.

**HON. SOLICITOR:**  
Mr. D. S. Abraham,  
Temple Court Bldg., 422-8 Collins-st.

**COMMITTEE:**  
Messrs. W. Cust, J. Hunter, Wm.  
Macrow, Messadams G. A. Edwards,  
R. C. Edwards, Misses M.H. Landman,  
Smedley, Quillman.

**HON. ARCHITECT:**  
Mr. Chas. H. Hoskin.

Minute Secretary: Miss Landman.

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