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As We Face the New Year.

May its light

Be the sunlight of God's love;

Its night

His sheltering wings above;

Its storms

Reveal the wonders of his grace;

Its calm

Reflect the beauty of his face.

Its winds

Breathe whispers of his care;

Its showers

Bring blessings rich and rare;

May its cares

Bind closer to his heart;

Its joys

Be of heavenly joys a part!

—Anonymous.

"A WEAVER'S shuttle, a shepherd's tent, the swift ships, the eagle hastening to its prey, the shadow that declineth, the fading flower, the withering grass, the ebbing tide, a tale that is told—yes, satire, sorrow, and despair have exhausted the vocabulary of simile and metaphor to depict the swift passing of this, our earthly life. The very brevity of this earthly life is a rebuke to those who live for this life alone. This brevity is like a trumpet call to preparation for the life that knows no brevity nor end. The closing year with its sharp reminder of the brevity of life is also a prophecy of the new and grander year. Let us call upon all our people to take a fresh start, to live a nobler life and make a more enviable record before God and men."

Pentecost year.

To all Christian people 1930 should have a special significance. Most men live to keep anniversaries, and, occasionally, comparatively trivial events are celebrated. The anniversary to be honored in 1930, however, is no mean thing. The day of Pentecost, 30 A.D., is generally regarded as the birthday of the church of Jesus Christ. To disciples who believe that a return to the faith and order of the apostolic church is one of the most desirable things in religion, the Pentecost anniversary celebrations have

more than ordinary interest. Could we recapture the glory and meaning and message of Pentecost, we should have a great uplift in our own spiritual experience and would be qualified to make a mighty contribution of good to the world. We think of the antecedent season of prayer, of the coming of the Spirit in power, of the first announcement of the glorification of the crucified and risen Redeemer, of the multitude who obeyed the call of God through his apostles and so received the indwelling Spirit, of the faithfulness of the Christians who "continued stedfastly" in the teaching of the apostles, the fellowship, the breaking of the loaf, and the prayers. Could we reproduce the great characteristics, would we not see greater evidence than we do of the Lord's attendant blessing? Then in every community it might be seen that the Lord was adding to his church day by day those that were being saved.

Our greatest year.

Our American brethren put forward the following 14 Points of Pentecost as an aim for our achievement. The desire was to make the coming year the greatest and most glorious year in our history.

1. The deepening of spiritual life.
2. Additions to the churches.
3. Money given for the Lord's work.
4. Recruits for the ministry.
5. Missionary advance around the world.
6. Increased subscriptions to our brotherhood papers.
7. New churches and Bible Schools organized.
8. Enrollments and gifts to our colleges.
9. Enlistment in and gifts to the pension fund.
10. Building new churches and parsonages.
11. Bible School and church attendance.
12. Practising Christian unity among ourselves.
13. Preaching on Christian union among all Christians.
14. Preparation for the Washington conventions.

Churches in America have already been at work on this programme, which was designed to be operated on from Pentecost to Pentecost. But, as the great day approaches, a more intensive effort is desirable. Our churches can be greatly enriched if we will attend seriously to the "fourteen points" or as many of them as are practicable to our local conditions.

For the individual.

Our thoughts as we face the new year are various. Some have been benighted during these recent months, which have been more than usually full of difficulty, and may be fearful of the future. Old Christians marvel at the swiftness of the passing years, and think of the few remaining days which are speeding rapidly away. To young people the opening year means new opportunities and great hopes, to many of them the entering upon quite a new experience. They wonder if all will turn out as they desire. All of us may be helped by the advice which one writer gives: "What will the New Year bring? What take away? Let us not seek to guess its course, but live in the day, doing the day's duties, prizing its delights. Let us so live

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in the 'to-day' that when to-morrow comes all will be well.

"New Year and Happiness
Where will thou find it?
Riches, Power and Place—
These cannot find it.
Simple thy daily needs,
Plenteous thy kindly deeds.

A Word on Christian Unity.

To the brotherhood whose plea it is.

Margaret Slattery, one of the few women delegates at the Lausanne Conference, expressed in a few brief words a sentiment which is rapidly developing. In one of the group conferences she arose and said, "This is the first time I have spoken in this conference, and it will probably be the last. I want to tell you the thing which is holding unity back is you bishops and archbishops and metropolitans and presidents and secretaries—you men who hold the jobs. Now, my work is with young people between fifteen and thirty years of age, and I tell you they are for this thing, they want it and they want it now, and if you continue to keep it from them, one of two things will happen: either they will take it out of your hands and bring it about in their own way, or you will have no young people in your churches."

The call for unity.

A desire for the spirit of unity among the followers of Christ is sweeping through the world. The church that seeks to develop the denominational attitude is not only resisting the Spirit of God, but is also setting itself in opposition to the spirit of the age. The Disciples of Christ came into being to make a protest against sectarianism and give the call for unity. The call of our fathers was like a voice in the wilderness, but to-day it is resounding through all communions and through all lands. This is our opportunity to help give reality to the vision of Thomas Campbell. May we not lag behind in the procession but, true to the spirit which called us into being, may we be found in the front helping to lead.

May we really pray for unity, and may our prayer be more for ourselves than for others. May we pray that we may be worthy to have a share in the great movement which God himself is leading. May we pray that we may not only have the right attitude toward our common Father and toward the matchless Leader of us all, but that we may have the right attitude toward each other. The Christian religion not only binds men to God, but it binds the followers of Christ to each other. Anything that separates does not belong there. If we have the spirit of unity for which our Master prayed we will love our brethren and work with them and sacrifice for them. These words of John Greenleaf Whittier point the way to the unity for which our Master prayed:

Truth to uphold thee.
Peace to enfold thee.
Love to encircle thee
Strong as a sheltering tree,
Pure as a lily-bud,
Love, and the smile of God—
Then, shall thy heart confess
This, this is Happiness."

Oh, brother man, fold to thy heart thy brother;
Where joy dwells, the peace of God is there;
To worship rightly is to love each other,
Each smile a hymn, each kindly deed a prayer.
Follow with reverent steps the great example
Of him whose holy work was doing good;
So shall the wide earth seem our Father's temple,
Each loving life a psalm of gratitude.

—A. W. Fortune in "World Call."

In your occupations, try to possess your soul in peace. It is not a good plan to be in haste to perform any action that it may be the sooner over. On the contrary, you should accustom yourself to do whatever you have to do with tranquillity, in order that you may retain the possession of yourself and of settled peace.—Madame Guyon.

Prayer Corner.

"Men ought always to pray and not to faint."—Luke 18: 1.

"Prayer is the Christian's vital breath,
The Christian's native air."—Montgomery.

The need of prayer.

"The conviction deepens," says Samuel Chadwick, one of England's great preachers, "that the supreme need of the church is the spirit and habit of prayer. There are many other needs, but the need of prayer transcends them all. If only the church of Christ could be impelled to prayer, there would be an end of barrenness and failure. It is the lack of prayer that lies at the root of all our troubles, and there is no remedy but in prayer. The habits of worldliness will never be broken by strong and fiery words of censure. The powerlessness of the church cannot be cured by reproach. Spiritual destitution and moral laxity are not to be removed by clever analysis and urgent appeal. Things will never be better till prayer is restored to its true place in the organization of the church and the habits of individual believers. There is no substitute for prayer, but to prayer all things are possible. This is a truism of the Christian faith. Nobody denies it. Everybody says it. All history confirms it."

Lord, what a change within us one short hour
Spent in thy presence will avail to make!
What heavy burdens from our bosoms take!
What parched grounds refresh as with a shower!

Ruskin's Bible.

I opened my oldest Bible just now . . . yellow now with age, and flexible, but not unclean, with much use, except that the lower corners of the pages at chapter 7 of the First Book of Kings and chapter 8 of Deuteronomy are worn somewhat thin and dark, the learning of these two chapters having caused me much pain. My mother's list of chapters with which learning every syllable accurately, she established my soul in life, has just fallen out of it, as follows: "Exodus 15 and 20; 2 Samuel 1: 17 to end; 1 Kings 8; Psalms 23, 32, 90, 91, 103, 110, 139; Proverbs 2, 3, 8, 12; Isaiah 53. Matthew 5, 6, 7; Acts 20; 1 Corinthians 13, 15; James 4; Revelation 5, 6." And truly, though I have picked up . . . a little further knowledge . . . this maternal installation of my mind in that property of chapters I count very confidently the most precious and, on the whole, the one essential part of my education. For the chapters became, indeed, strictly conclusive and protective to me in all modes of thought, and the body of divinity they contain, acceptable through all fear or doubt; nor through any fear or doubt or fault have I ever lost my loyalty to them, nor betrayed the first command in the one I was made to repeat oftener, "Let not mercy and truth forsake thee."—John Ruskin.

We kneel, and all around us seems to lower;
We rise, and all, the distant and the near,
Stands forth in sunny outline, brave and clear;
We kneel, how weak! we rise, how full of power!
Why, therefore, should we do ourselves this wrong.

Or others—that we are not always strong—
That we are sometimes overborne with care—
That we should ever weak or heartless be,
Anxious or troubled, when with us is prayer,
And joy and strength and courage are with thee?

—Archbishop Truitt.

Prayer for the New Year.

"Help us, O Lord! behold, we enter
Upon another year to-day;
In thee our hopes and thoughts now centre,
Renew our courage for the way;
New life, new strength, new happiness,
We ask of thee; oh, hear, and bless!"

—Johann Rist.

"Almighty God, merciful Father, who hast granted to me the beginning of another year, grant that I may employ thy gifts to thy glory, and my own salvation. Excite me to amend my life; give me good resolutions, and enable me to perform them. As I approach the grave, let my faith be invigorated, my hope exalted, and my charity enlarged. Take not from me thy Holy Spirit, but in the course of my life protect me, in the hour of death sustain me, and finally receive me to everlasting happiness, for the sake of Jesus Christ. Amen."

—Dr. Samuel Johnson (act. 79), before 1 a.m. on Jan. 1, 1779.

The Tantalising Reticence of Holy Scripture.

A Message for the New Year.

J. I. Mudford.

"Lord, I will follow thee whithersoever thou goest," cried a too impulsive Scribble to the Lord Jesus. "Suffer me first to go and bury my father," pleaded one who felt himself torn by conflicting duties. "I will follow thee, but let me first go bid them farewell which are at home," said a third, ere he should make an irrevocable committal to the service of his Lord.

Did any of these, either at the moment of their professions of loyalty, or at a later time, fall in behind the great Captain? Or did they for ever make "the great refusal"? Such were the inquiring thoughts of the present writer, when on a certain Sunday evening he heard a preacher of the Word reading the last part of the ninth chapter of the Gospel of Luke; and there flashed into his mind the words at the head of this article: "The Tantalising Reticence of Holy Scripture!" How often we should like to know just a little more than what is recorded!

I.

Why, for example, is it still true of the sepulchre of Moses, that "no man knoweth of it till this day"? Did that rich young ruler—he of the sorrowful countenance—ever take up his cross to follow Jesus? Are there, after all, few that are saved? Did that Ethiopian nobleman, after his baptism by Philip, remain true and steadfast? More important still: Did the good Cornelius find his profession as a soldier inconsistent with his Christian standing? What did Lazarus see during his four days' absence from the body? Or Paul when he was caught up to the third heaven? Why should James the brother of John be slain with the sword of Herod, while an iron gate should open of its own accord for the liberation of Peter? Why? And again, Why? "The secret things belong unto the Lord our God," said Moses. "It is not for you to know . . ." said a greater than Moses, when asked to draw aside the curtain of the future.

II.

It may help us a little to understand this silence of Scripture if we reflect that the Bible is the most suggestive volume that the world contains. Unlike most other books, it can be read with pleasure again and again. It is ever stimulating and provocative of thought. It seems, designedly, to leave much to one's imagination. Here we have part of the secret of its perennial freshness. Books with prolixity of details are wearisome. To that category the Bible does not belong. Provided we do not force thoughts on the consciences of others, it does us good to read the Bible with our imaginations. "Read the Bible with your eyes shut," said a wise old minister of the

gospel. It is profitable to close one's eyes at times, in order to visualise events recorded in the Book that has inspired, perhaps, more volumes than all other books put together.

III.

Further, the Bible is an intensely practical book. "Lord, what shall this man do?" asked a privileged disciple. "What is that to thee," came the answer with some severity: "follow thou me." "Are there few that be saved?" questioned one in idle curiosity. "Strive to enter in at the strait gate," answered he whose face was set toward Jerusalem. "Dost thou at this time restore the kingdom to Israel?" queried some speculating disciples. "It is not for you to know," said the risen Lord, "ye shall receive power . . . and ye shall be my witnesses." Those were the things that mattered most. It is ever so in holy Scripture. It is characterised by a noble reticence. It never ministers to the prurient curiosity of diseased minds. It is the greatest foe of a wrongly styled "spiritualism"—that fiend that "appeals to the two greatest powers in human nature, namely, to the affection of the heart and to the curiosity of the mind." Do we desire to know more than God in his wisdom has revealed concerning those whom we have loved and lost awhile? Let us remember this wise word of Pastor Archibald Brown: "If I, actuated and impelled by the lust of curiosity, try to get a glimpse into a world over which God has caused a veil to fall, what am I doing but in effect seeking to pick the lock of heaven with a key from hell? . . . When infinite love is linked with infinite wisdom, I am bound to believe that there is as much love in the veil that shrouds as there is in the window through which the light streams."

IV.

Again, the Scriptures emphasise great principles rather than minute and detailed rules of conduct. Did Cornelius continue as a professional soldier? We do not know. We do know that a new sense of brotherhood came into his life. He must do nothing that might cause a brother to fall. He must do all things to the glory of God. His ambition must be to please the Lord Jesus. To observe these principles was to solve his new problems.

V.

Where the Scriptures are silent, they are silent for our good. Many things we should like to know as we stand on the threshold of a new year. We have not passed this way heretofore.

We must remember that there is a wonderful mercy in mystery. Some sorrows

that came our way in 1929 we could scarcely have borne had we known of them a year ago. Some great joys that await us would unsettle us and unfit us for life's daily tasks, if we could clearly foresee them. That is perhaps why we do not know everything about heaven. What do we know of it? Negatively, much: there are no marriages, no death, no sorrow, no crying, no pain, no tears, no delictment, no curse, no night. Positively, not so much. Paul and Peter both speak of "the glory that shall be revealed." John says, "It doth not yet appear what we shall be." It is good that we do not know fully what that glory is to be. J. R. Miller tells of a ship's crew returning to France after an absence of many months. So overcome were these men on seeing again the shores of their beloved homeland that they became unmanned, and a new crew had to be requisitioned to bring the ship to land. Bunyan tells us that "Ty reason of the natural glory of the city, and the reflection of the sunbeams upon it, Christian with desire fell sick." Visions and revelations have never been normal experiences in the Christian life. In great crises they were granted to Peter, James and John (on the mount of transfiguration); to Stephen, and to Paul. But most of their days, like ours, were common days, in which they were content with the word which is a light to the feet and a lamp to the path.

VI.

The Bible is a book that delights in exalting the Lord Jesus. What do we know of heaven? This: The Lord Jesus is there; where he is, there shall also his servants be; his servants shall serve him; they shall see his face; his name shall be in their foreheads; they shall be like him, for they shall see him as he is; we shall be for ever with the Lord. What matter then the smaller questions about heaven, of which we know so little? "Where will you spend eternity?" some of us sang at a street corner one Saturday night. "Do you know where you will spend it?" asked a captious critic, who was much concerned with the topography of the celestial city. "Yes," answered the leader of our party, "with Christ!" The critic was silenced.

"My knowledge of that life is small;

The eye of faith is dim;

But 'tis enough that Christ knows all,

And I shall be with him."

How utterly discredited are those who peep and mutter, who lift the veil that hides the other world, and can see everything except him who fills all things!

"What have you in your basket, little girl?" The little maiden's answer was full of wisdom: "If my mother wished all to know that," she naively replied, "she would not have covered it."

"It is not for you to know . . ."

"The secret things belong unto the Lord."

"God holds the key of all unknown.

And I am glad!"

The Viceroy's Secret.

G. Percy Pittman.

The Australian Chaplain of the church in Simla where the Viceroy is a constant worshipper told me an incident full of meaning for all Christian people. He said that the Viceroy frequently attends early communion, often spends much time on his knees, and sometimes remains in prayer when the other worshippers have gone. One day, after he had left, the Chaplain picked up a sheet of paper which the Viceroy had accidentally dropped, and on it he read a list of items set down as matters of prayer—great affairs of State, problems to be solved in the Council, momentous decisions to be made by Government, together with the names of prominent European and Indian leaders, and other matters of a more personal character. These the Viceroy had spread before the Lord, seeking humbly for wisdom and guidance, and for a blessing on others. This, no doubt, is his regular practice.

It is to be wondered at that the Viceroy is a man greatly beloved of all classes in India, or that he has succeeded in bringing about a remarkable change in the political atmosphere at a most critical juncture. The history of our great land? When something like despair had settled down over Parliament and people, and Englishmen especially were filled with foreboding as to what a day might bring forth, suddenly the air began to clear, and among all classes throughout the land a better spirit began to prevail.

The Viceroy, as everyone knows, is a high-churchman, an Anglo-Catholic, and in some respects the outward expression of his faith is poles apart from that of the readers of this paper. I would be the last to make light of these differences, but there are some things in our holy religion which, while being of the first importance, are nevertheless simple and elemental, and exist in spite of the utmost diversity in other matters. If it were not so, Christianity would be the affair of a caste, or the concern of a clique. The tide of the Spirit overflows all boundaries of rank, nationality, culture, and even of religious training and environment.

I heard once of a little girl in a humble home, who had learned the secret of intercessory prayer. She prayed for all about her, and for others of whom she had heard. She exerted an unmeasured but powerful influence on many lives. She used to say of herself, "I can't hold much, but I can overflow a lot." She felt she was only a small, insignificant vessel, but the great love of God could flow into her and forth from her to be a blessing to others. Here are two individuals at opposite ends of the social scale, the one an exalted ruler, the other an obscure child, and yet their spiritual experience is identical. The Viceroy becomes a little child, and humbles himself before God, relying not upon the arm of flesh, but upon him who is no respecter of persons. The child in a cottage home has no pride to get rid of, and is therefore naturally fitted to be a channel for the water of life to flow through, and bless the lives of others. The chief hindrance in us all is our wretched conceit and self-importance. We are too high and mighty for the Lord to do anything through us. We want the praise and glory ourselves, and so he has to pass us by and go round looking for a broken and contrite heart.

In some quarters to-day we hear a good deal about a Pentecostal gift of the Holy Spirit, and prayer is made for power—power to render some conspicuous service, and to do great things. I am a firm believer in the Holy Spirit of God, and in his indwelling and outworking. But I am sure there is a danger of desiring his presence and power because we secretly hope it may make us influential, conspicuous, and even famous. We think we may become eloquent preachers, successful organisers, powerful Chris-

tian statesmen, or some such thing. This is all an abomination to the Spirit, who will never enter us in fulness until we cease to desire him for personal ends.

I have heard and read many sermons on the fruit of the Spirit in Galatians 5: 22, including some labored attempts to divide the nine items into groups of three. These never appeared to me to be much of a success, and I think the reason is that there are not nine fruits of the Spirit, but one fruit, love, and all the other items are the natural outcome of love. Where there is love there will be joy, peace, longsuffering, and so on. The greatest is love, and the gift of the Spirit should be prayed for in order that he may produce in us this his especial fruit.

A little while ago, an Indian minister of the gospel, addressing a great audience of European missionaries and ministers, said something like this: "You missionaries have bestowed your goods upon us, to feed and clothe and educate us, and you have even given your bodies to be burned for our sakes, and we appreciate it richly, and are deeply thankful, but what we ask of you now is not so much these things, as love—we want you to love us." It would be unjust to say that many missionaries have been lacking in love, but yet we must admit the possibility of engaging zealously in all kinds of activities for the good of the people without really loving them. In the past there may perhaps have been something of condescension in the attitude of some missionaries towards the people, and if so, it must cease, and we must pray for more love. In spite of the development of the Indian church, there will always be room in India for white missionaries of the praying type, who will act as intercessors and mediums of communication of the spirit of love. The overbearing, self-assertive candidate had better stay at home, but India will always recognise love and respond to it.

I think I voice the feelings of all missionaries

when I say that we feel the time has come for less reliance to be placed on organisers and organisation, committees, advertising, and financial drives, and for more emphasis to be laid on prayer. Those who feel that their gift is organisation should set about organising the churches for prayer. Committees should spend much of their time in intercessory prayer. Money is indispensable, but it should be made a matter of prayer far more than of appeal. The most successful missions are those which emphasise prayer. Every member of every church should be given a prayer-list of missionaries, co-workers, evangelists, Bible-women, doctors, nurses, teachers, and so on. Topics of prayer should be arranged, so that the problems on the field may become subjects of intelligent prayer. The chief reason why we have so few conversions is that the people at home are not praying as they should. The mightiest task of the church is the evangelisation of the world, and she thinks she can do it without prayer. If she gives an annual collection, she has done enough. The rest of the year can be spent on pressing local needs. Missionaries on the field and churches at home may come to understand through the bond of prayer that they are partners in this enterprise, and one can do nothing without the other. More prayer at home and on the field will create the right atmosphere for successful co-operation.

An Indian preacher once compared Christians to whales. He said that as the whale, although it lives below the surface of the sea, must come up to the surface to breathe, and if it did not it would die, so Christians who live in the world must continually rise to the pure air of communion with God, and draw the breath of spiritual life through prayer. The Indian is right—our very life depends on constant prayer. Perhaps a more apt though less picturesque illustration would be that of the diver, who has a supply of oxygen to breathe continually while submerged, for we are told to pray without ceasing.

We cannot all be Viceroy's, but we can all have the Viceroyal spirit. In a very real sense we ought all to be Viceroy's of the Lord, ambassadors of Christ, mediators between God and man. But this is only possible if we learn the Viceroy's secret.

The New Year Psalm.

"Teach us to number our days."—Psalm 90: 12.

Throughout this hymn of the fleeting years the Psalmist is brooding on the duration of life and its device or meaning and thirly, its destiny. The normal expectation of life's duration is three score years and ten; but many are cut down like grass prematurely, while others linger beyond that term in toil and trouble. All this is a vexatious mystery. Again, he thought of the device or meaning of life. Is it other than a sleep, a dream, or an affair of plots and counter-plots which have no more reality than they have in a tale told by a minstrel in the bazaar? Again, he thought of life's destiny: "It is soon cut off and we fly away." And how and whither do we fly? On angels' wings, or as the dust of withered grass burnt in the fire, or as the breath of a speaker when his tale is finished?

Today, as ever of old, men and women ponder these mysteries; and many surrender the problem in despair, saying: "This matter is too high for me; I will leave it alone." But it will not leave them alone, because the problem of eternity "hath been set in their hearts." The Psalmist felt it too high for him. But he was wise, and made it higher still by lifting it up and placing it in the hands of God. He said: It is not in me to read the mystery of my days, or their value, or the fulfilment of the series; do thou, O God, instruct me in all this and teach me! And God taught him. He is ready to teach us likewise—yes, more fully and intimately than

he taught his servant of old; because, in the time of Moses and of David, God had not yet completed on earth his school of the significance of human life. This he did in Christ Jesus, the word and wisdom of life and all eternity. Therefore when nowadays a man cries, "Teach me, O God, the number and value and destiny of my days," God replies, "Here is my beloved Son; hear him!"

What then, in the first place, does Christ, our divine Teacher, reveal to us of the mystery of life's duration? It would almost seem that he is silent towards this question. But it is an eloquent silence. He said not his disciples. Nay, life would by rights be long in the earth. And he said that their days might be very brief. And such intimations he made so much as a matter of course, and so eloquent is his silence as to length of days being our divine right, that we learn from him this great truth, that mere duration of days is of quite secondary importance to Christ. He himself was slain at the age of thirty-seven; but the thought that he was there by cheated of a due is never breathed in the Gospels. He would have us know that not duration but deadness of life is our primary concern, and that "in small proportions we just heapen life, and in short measures life may perfect be." Secondly, as to the device or meaning of life. It is our Lord's teaching is pointed and plain. It is our Lord's teaching in such sentences as these: He that loveth his life shall save it, and, whoever loseth his life for my sake and the Gospel's will save it. Man

Baptism of the Holy Spirit.

Theo. Edwards.

does not begin to know the joy of living, the glow of well-being, the riches of being alive at all until he begins to forget about himself in a surrender of himself in service and sacrifice and submission to him who is incarnate in human-kind. Our race has experimented in all directions to find out how to enjoy a proper and abiding satisfaction. There are really no new directions now in which to experiment. The wheel of the quest has come full circle long ago. Long ago the Greeks made the exploration complete, and when their experiments were exhausted Christ came! Ever there was a scientific conclusion surely attested by history and proved by human experience, it is this, that the roots of the life which is life indeed lie in the surrender of self to God in Christ, and that its fruits abide in service and sacrifice to God incarnate in humanity.

Lastly, what would our divine Teacher have us do of the decay of life? What is that outcome, when the tale of it is told and the sickle of death is laid to its roots? The Psalmist looked at the withered grass and said: Is this the story of man's decay and destruction as well? Christ looked at the grass and said: Consider the grass of the field and behold the care and beauty that God wishes to bestow on the grass that in a day it will die and be taken to feed flocks. And Christ said further: If God so clothe the grass, surely he will clothe you—you who are made in his own image, formed of the substance of his own Spirit, life of his life—will he not continue to clothe you, even when the burning fingers of death have left you naked and cold? "O men, how little do you trust him!" (Matt. 6: 30).

This is no more than a rude sketch of our Saviour's teaching on the duration, the device and the destiny of life. As faithful scholars, let us study it further for ourselves and fill in the outline. Walk upon his word, ponder his teaching, and savor the spirit of it, and there shall be given us what the Psalmist calls "a heart of wisdom." This is something more than wisdom for the mind, mere theories of life and death and eternity. It is heart-wisdom, something that will heat with every pulse of our hearts, a working wisdom, a wisdom that will work out, as the very circulation of our souls, peace and health and hope, and courage to face the future without any dismay at all.—Dr. A. Boyd Scott in "British Weekly."

NEW YEAR REFLECTIONS.

- "In the beginning God."—Gen. 1: 1.
- "We spend our years as a tale that is told."—Ps. 90: 9.
- "Other foundation can no man lay than that is laid, which is Jesus Christ."—1 Cor. 3: 11.
- "Every man's work shall be made manifest; for the day shall declare it."—1 Cor. 3: 13.
- "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."—Phil. 3: 13, 14.
- "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my Strength and my Redeemer."—Ps. 19: 14.
- "As thy days, so shall thy strength be."—Deut. 33: 25.
- "The eternal God is thy refuge, and underneath are the everlasting arms."—Deut. 33: 27.
- "My presence shall go with thee, and I will give thee rest."—Ex. 33: 14.
- Montreal Witness.

THE OLD AND THE NEW.

"The old year has done what it could for me; All of it that was good for me Has now become part of me. Whatever the new may bring to me, May over the good of it cling to me. And enter into the heart of me."

Having learned that a number of good people were becoming alarmed at what they considered to be a lack of power in the church, and were being led to the belief that they should be baptised with the Holy Spirit in order to increase their efficiency in Christian service, I determined to lay aside all books I had read on the subject, forget everything I had heard, and proceed to study the one authority on the matter—the word of God. At the same time, feeling that if such a privilege as the baptism of the Holy Spirit was intended for Christians of to-day, then they should certainly seek such a favor, I determined to seek an answer to the following questions: (1) By whom and to whom was the promise made? (2) For what purpose was the Spirit to be given? (3) Was the promise fulfilled; and, if so, what were the evidences of it?

Having decided on the information required, I commenced to search the Scriptures. In John 14: 15, 17 I discovered the promise. I applied my first question, By whom and to

TO THE UTMOST.

To the utmost parts of the earth
The word of the Christ must go.
His sorrow free, and the eyes of truth
Testify to the gospel's worth.
Let peace and love at the family hearth
Fold their wings, and in second birth
The spirit shall upward grow.

Jerusalem be the beginning,
And all Judaea next.
Preach the Word wherever there's sinning;
Strike where evil its web is spinning.
Make sure that Satan's ranks are thinning.
Oh! what a programme of soul-winning.
When "Teach!" is the Golden Text.

—Selected.

whom was the promise made? I discovered the promise was made by Christ to His eleven disciples. I assured myself by reading chapter 13 that no other persons were present. In John 16: 17 I found the same promise repeated to the same company, Christ adding that it was given for him to go away, otherwise the Spirit would not come upon them. I noticed a reference in the margin to Acts 1: 4, 5. There I read of Christ on the mount of ascension. The inspired writer takes care to make it clear that not only the apostles were with Christ on that occasion; note v. 2, "unto the apostles whom he had chosen"; v. 4, "and being assembled together with them," he directed them as to their movements and told them (v. 8) they should receive power when the Holy Spirit came upon them. My study thus far led me to the belief that Christ promised the eleven disciples the baptism of the Holy Spirit, and no others were considered or even implied.

I now presented my second question. For what purpose was the Spirit given? Referring again to John 14: 26, I learned that the purpose was twofold: (1) That it was to teach these men all things; (2) To bring all things to their remembrance; that whoever Christ had commanded them, they should be able to remember. It was referred to time been issued to the men, and there I learned, further, that the Spirit would testify of Jesus, and that it should bear witness, because, he said, "ye have been with me from the beginning." Evidently these eleven men were receiving special

preparation and consideration, in view of the fact that they were being assigned an important task, and a special favor was being conferred upon them. The answer to my question made me reason that if the Scriptures were complete, I should find somewhere a record of the fulfilment of the things referred to by Christ.

I now presented my third question, Was the promise fulfilled, and, if so, what were the evidences of it? I was directed to read Acts, chapters 1 and 2. I still wondered whether I and others could reasonably expect to be baptised with the Holy Spirit, and receive an increase of power. In Acts 1: 12 ff verses I found these men waiting for the promise which Christ had said they would receive not many days hence; but I also found with them a company of 120 disciples, including women. The matter of filling the vacancy caused by the traitor Judas receives consideration. Commencing the second chapter, I read that "they were all with one accord in one place." That word "they" confused me. I had decided that only eleven men were included in the promise. If the one hundred and twenty were included, then there is hope for me and all the other disciples of receiving the baptism, but up to the present no hope of such a possibility had been suggested. I refer to Acts 1: 26. It concerns filling the place of Judas. I read, "And the lot fell upon Matthias; and he was numbered with the eleven apostles," thus making twelve; and blotting out the name of the traitor; chapter 2, read on; "And when the day of Pentecost was fully come, they, 'the twelve,' were all with one accord in one place." I also notice after that Peter standing up with the eleven, referred to the words of the seers (v. 13), "These men are men with us, numbered with the 120. And so the answer to my questions confirms my faith and belief that the apostles were specially chosen, trained and equipped for the special purpose of opening the kingdom of God to all men.

But there is the latter half of the question to be answered, What was the evidence of it? Its coming was heralded by a sound from heaven as of a rushing mighty wind, and it filled the house where they were sitting. There is a noted difference here between Pentecost and modern baptisms. The sound referred to came directly from heaven; it was not the voices of the men concerned. There is no suggestion of hysteria on the part of the apostles; they were calmly seated, maintaining their normal state of mind. The sound filled the room where they were sitting, and I heard beyond the bounds of that structure, so much so, that it drew the great multitude to the place. The effect upon the apostles is most clearly revealed in the question raised by the amazed people: "How can we every all these that speak Galilean? how have we every man in our own tongue wherein we were born?" It is evident the apostles spoke in tongues, languages in which the people were born, but unintelligible sounds. The Parthians, the Medes and representatives of all but a message, which they could not to a sound tongue. I was not able to understand, believe and obey, and I concluded that if one were baptised with the Spirit to-day and stood before a company of people ready, presenting the present nations of the world, each representative would be able to understand the message, because delivered in his own tongue; and so I closed the book satisfied that Christ gave the church sufficient power to pray for an increase, but rather that we may use that so richly bestowed. When in its individual capacity the church stands forth in its grandeur as being in the world but not of it, power will be great it realise to the fullest possible extent, and it is at power of which it always has been, and is at the present in possession of.

The Home Circle.

Conducted by J. C. F. PITTMAN.

LEARNING FROM THE PAST.

For those who look to the past to lend its lessons to the building up of future character on the basis of experience, these stanzas by Dr. Horatius Bonar will be suggestive:—
Nay, hury not the past; it is not dead.
Its suns are set, its days and years are gone,
But still it liveth, full of deathless breath,
Its fields are not yet reaped, its harvest not yet done.

Fruitful in all things good and true and great
We turn to it, and hid it teach us still;
Teacher and lesson both in one it is.
Oh, seek thou only good, and shun thou only ill!

Past years of life, though moving out of sight,
No distance can from memory destroy;
With all your sorrows, all your discipline,
We still shall be to me a heritage of joy.

And thou, New Year, upon whose threshold I dim
I plant my silent footsteps tremblingly;
What thou shalt be to me I know not now,
But I shall know ere long, when thou art passed away.

And if a practical review of life from the profit and loss standpoint is wanted, John Ingle supplies just such a requirement:—

The Old Year is dying,
The moments are flying,
On the "ledger" of life may be seen:
Opportunities lost,

To be faithfully spent,
Whether "Profit or Loss" hath it been?
Doth the Old Year's decay
Leave us wiser to-day

Than it found us just twelve months ago?
Have we done what we might?
Have we clung to the right?
Does the "ledger" a "credit-note" show?

Have we cause for regret
At the "losses" we've met
Through sin, pride, or procrastination?
Let us humbly arise

And resolve to be wise,
The New Year may bring consolation!
To thine own heart be true,
For 'tis wise to review,

And a "balance sheet" strike without fear;
In life's sunshine or shower,
Let each bright, golden hour
Be well spent as if death might be near!

A WASTED LIFE.

The old year was dying, the cold earth lying
Beneath his white fall of snow,
All frozen and bound was the face of the ground,
While the bleak winds of winter did blow.

Up a narrow stair, on a broken chair,
In a dirty, unwholesome room,
There sat an old man, thin, shrivelled and wan,
With a face the picture of gloom.

The hour was late, no fire in the grate,
A rush-light candle was burning;
As I entered the room I could see through the gloom

His white head was slowly turning,
A pallet of straw on the unwashed floor
Was all that he had for a bed;
But he sat in the cold till the town-hall told
That his dying year was dead.

He thought to engage I asked him his age,
He said, "I am eighty and nine—"
An eventful life, full of turmoil and strife,
A sorrowful life has been mine."

Said I, "If you can, pray tell, old man,
Some things in your long career;
For such a long life must surely be rife
With lessons important and dear."

"My story," he said, as he hung down his head,
"My story is not worth the telling;

Like a derelict ship in the storm's angry grip
With the wild waves rolling and swelling,
"My days have been spent devoid of intent—
No definite purpose in view;

As the years passed away I went my own way,
Nor cared whether false or true.
"In early life I married a wife,
But her course has long been run;

Seven children came and I gave each a name,
And hurried them one by one.
"By sea and land, by ocean strand,
I've wandered the wide world o'er;

Much wealth I have squandered as I journeyed
And wandered,
And now I am helpless and poor.

"And now I wait here, like the dying year,
And the end will shortly come;
I shall soon cross the bar to the land afar—
The land of my unknown doom."

When thus he had said, he bowed his white head,
And all was silent within.
Then the church bell tolled the death of the old,
And pealed the new year in.

"I fail now know, before I go,
Have you hope of the life to be?"
He made no reply, but heaved a deep sigh,
Which was answer enough for me.

The wind was sighing, the snow to earth flying,
Without all was anger and strife,
While before me I saw in that upper floor
The wreck of a wasted life. —J.P.

PRISONER REFUSES A PARDON.

In 1829 or 1830 George Wilson, of Pennsylvania, was sentenced to be hanged, by a United States Court in Philadelphia, for robbing the mails and murder. Andrew Jackson, as President of the United States, pardoned him, but Wilson refused the pardon, and insisted that it was not a pardon unless he accepted it. That was a point of law never before raised in the U.S.A. The President was urged to call upon the Supreme Court to decide the point at once, as the sheriff must know whether to hang Wilson or not. Chief Justice John Marshall, one of the ablest lawyers, gave the following decision: "A pardon is a paper, the value of which depends upon its acceptance by the person implicated. It is hardly to be supposed that one under sentence of death would refuse to accept a pardon, had it been refused, it is no pardon. George Wilson must be hanged." And he was hanged. Immediately the Supreme Court of the United States decided that the truth of the statement of Christ, in making provision for the salvation of the whole world, is only beneficial to those who receive him as their own personal Saviour. —Selected.

NEW YEAR RESOLVES.

"I tell you the future can hold no terrors
For any sad soul while the stars resolve,
If he will stand firm on the gray of his errors,
And instead of regretting, resolve, resolve,
It is never too late to begin rebuilding.
'Tho' all into ruins your life seems huddled,
For see how the light of the New Year is gliding
The wan, worn face of the bruised old world."
—Ella Wheeler Wilcox.

A minister went to a country church to preach a last sermon. At the close of the service no one came to comfort on it, so he approached the sexton and said: "John, what did you think of my sermon?" John said: "Well, sir, I've heard worse." Noticing that the minister was not pleased with his reply, John hastened to (as he meant) modify it, and added: "But not many."

The Family Altar.

J.C.F.P.

Monday.

And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins.—Luke 3: 1.

John's great mission is beautifully expressed in the next verse, "Prepare ye the way of the Lord, make his paths straight." This John did by calling the people to repentance, of which baptism was the visible declaration. Thus they were prepared for the coming of "the Lamb of God who heareth away the sin of the world."

Reading—Luke 3.

Tuesday.

And Jesus, answering, said unto him, It is said, Thou shalt not tempt the Lord thy God.—Luke 4: 12.

Satan quoted Scripture to back up his temptation. It is easy to find Scripture, wrested from its true meaning, to enforce error, This is sometimes done in ignorance, but the evil effect is the same.

Reading—Luke 4: 1-10.

Wednesday.

And they were all amazed, and spake among themselves, saying, What a word is this! for with authority and power he commandeth the unclean spirits, and they come out.—Luke 4: 36. Satan was allowed to marshal all his forces against Christ during his earthly ministry; but he whose "sword" brought creation into existence, could by the same word cast out evil spirits.

Reading—Luke 4: 31-41.

Thursday.

Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught.—Luke 5: 4.

Obedience to Christ always brings a blessing even when it seems useless and the result futile. Experience said to Peter, It is a foolish craft; but the result showed how wise it was to obey.

Reading—Luke 5: 1-16.

Friday.

But that ye may know that the Son of man hath power upon earth to forgive sins (he said) unto the sick of the palsy, I say unto thee, Arise, and take up thy couch, and go into thine house.—Luke 5: 24.

The poor helpless cripple got far more than he sought. Jesus, by healing his soul before his body, shows us the true value of spiritual things. It is a lesson we should never lose sight of. It is so easy to think in the opposite way.

Reading—Luke 5: 17-29.

Saturday.

And when it was day, he called unto him his disciples; and of them he chose twelve, whom also he named apostles.—Luke 6: 13.

Before making this choice Jesus spent a whole night in prayer. He and his Father in heaven alone knew what vast results were to follow. An earthly leader would be accounted mad if he made such a choice of means for such a world-wide conflict and triumph. Truly Christ chose the "weak things of the world to confound the things that are mighty."

Reading—Luke 6: 1-26.

Sunday.

Be ye therefore merciful as your Father also is merciful.—Luke 6: 36.

How is God merciful? He "delighteth in mercy"; he is "rich in mercy"; "He has mercy on the returning sinner"; he shows "mercy unto thousands of them that love him"; "To the merciful he shows himself merciful"; "His mercy endureth for ever." "Be ye therefore merciful, as your Father also is merciful."

Reading—Luke 6: 27-35.

Prayer Meeting Topic.

January 8.

AFTER THE DAYS OF GRACE.

(Luke 19: 11-28.)

W. Waterman.

"Jesus spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear." In this parable Jesus, in order to damp the excitement of the crowd, tells his own real programme; and this we shall make clear in eight propositions:

I. That to receive his kingdom Jesus must ascend to heaven; as he said, "A certain nobleman to receive for himself a kingdom went into a far country." The "kingdom" (literally, "royalty") that he sought, was "the solemn investiture of that earthly kingdom which he had purchased with his own blood"; or rather, "the actual government—his kingdom come, his will done on earth as in heaven." To receive this kingdom, Christ went to heaven by the way of the Cross.

II. That his kingdom he left in riot and disorder; for while he had "ten servants" to support him, he had a kingdom of "citizens" who "hated him, and said, We will not have this man to reign over us." In truth, within five days of his ascension, "We have no king but Caesar." The "heathen," too, "rage . . . against the Lord and his Anointed."

III. That Christ will not return until he has established his authority as well as his title: "He returned—having received his kingdom." "Now we are not yet all things put under him, so we do see his crown with glory and honour." But "the must reign until he hath put all his enemies under his feet."

IV. That what wealth he had at his departure, he left equally to all his servants to be used for his own benefit, till he comes. "He called his ten servants, and delivered them ten pounds, and said, Trade with them while I am coming." What "very little" had Christ before his ascension, to entrust equally to all his servants—what but our common gospel and salvation?

V. That "having received his kingdom" he will "return" to vindicate his authority in a Grand Avyze. He "shall come in like manner as ye have seen him go into heaven"; to "judge the living and the dead at his coming and his kingdom." "Behold . . . the Son of man, having on his head a golden crown; and he thrust in his sickle on the earth; and the earth was reaped."

VI. That his will judge all men, but not all by the same rule. Of those who hear his gospel Christ said, "The words that I have spoken, the same shall judge them in the last day"; but even these words, as we shall see, will not judge them all by the same rule.

VII. That his servants, on the one hand, he will judge by their faithfulness and service: "When he was returned, he called these servants, that he might know how much every man had gained by trading; and reward them accordingly. The servant who returned merely what he had received lost everything. Not to keep our pound, but to increase it, will gain our reward."

VIII. That his enemies, on the other hand, he will judge by a more elementary rule—that of submission. "But" there remains only one thing—"those my enemies which would not that I should reign over them, bring hither, and slay them before me." In long-suffering I delayed to come, "not willing that any should perish, but that all should come to repentance." But you would not enter into contract with me (says Christ). "The Lamb has not saved you; so ye should fear me." For "he that believeth on him is not condemned," summarily, for he stands his chance. "But he that believeth not is condemned already."

TOPIC FOR JAN. 15.—THE ROYAL PROGRESS.—Luke 19: 29-41; Matt. 21: 10-17.

Our Young People.

Conducted by W. M. GALE.

A Happy New Year to Everybody.

Have you missed in your aim? Well, the mark is still shining.
Did you faint in the race? Well, take breath for the next.
Did the clouds drive you back? But see yonder the lining.
Were you tempted and fell? Let it serve as a text.
It is never too late to begin rebuilding.
Thou' all into ruins your life has been hurled.
For see how the light of the New Year is gilding
The worn, worn face of the bruised old world.

REMEMBER!

"It is a clean evidence of lack of common sense if one makes the same foolish mistake twice."

N.S.W. CHRISTIAN ENDEAVOUR.

Hurstville (Inter).—Consecration offerings given for Home Missions. Sewing class formed, and clothing and groceries sent to those in need.

Chatswood (Inter).—Gain of 15 new members for the year. Clothing made and sent to children's ward, North Shore Hospital. Communion glasses and trays are cleaned each week.

Tarce (Junior).—Letters written by members to missionaries. Monthly consecration offering donated to Sudan United Mission.

Musman (Junior).—A gain of three new members.

Loftus Park (Inter).—Membership down to 16, owing to removals from district. Meetings well attended, interesting papers prepared and read.

Lismore (Y.P.).—Two new members last month.

Naremburn (Mixed).—Fine society of 25 members. A splendid work is done in gathering in the young people of the locality.

Bunkleton (Y.P.).—Eight new members for year; present enrolment 23.

Epping (J.C.E.).—Starting the year with 16 members, roll now totals 29.

Chinese J.C.E. (Wentworth-ave.). Six Old Testament books in Hebrew have been purchased and presented to Victor Henderson, of Erskineville.

STATISTICS OF AUSTRALIAN CHURCHES OF CHRIST.

State	No. of Churches	Church Mates	B. Sch. Scholars	B. Sch. Teachers	No. of Bible Clubs	Adherers to church from school
Victoria	115	13,008	12,054	1662	113	487
South Australia	69	8,158	6,646	935	61	221
Western Australia	22	2,767	2,242	343	21	121
New South Wales	52	4,562	4,172	576	32	156
Queensland	35	2,079	1,679	231	14	50
Tasmania	17	830	686	97	12	10
Australia	310	31,294	27,479	3847	293	1052

In looking over the figures provided by our State Conferences, the fact is shown that our Bible School figures have almost caught up to our church membership. Would it not be a worthy Pentecost aim to make up the deficiency? There is time to do it if we start NOW.—W.G.

ALBION CLUB'S ANNUAL BANQUET.

Good fellowship and enjoyment were the predominant features of the annual banquet of the boys' clubs of the Albion Old, Church of Christ, Western Australia, held at the club members. There were present, in addition to the club members, some of the fathers of the lads, church officers and male Sunday School teachers. The chair was occupied by Chaplain Wm. Hughes, of the Sunnare Club, who was supported by Chancellor H. Ash, of the R.S.P. Proceedings opened with the toast of "The King." Several other with appropriate toasts were honored. Presentation of awards was done during the year was made in the of Les. Enchelmaier, Gordon Taudies and R.S.P. to Les. Enchelmaier, Gordon Taudies and Joe Gager; in the Square Club to Albert Hipwood, Frank Lingham and John Conlin. The lads made gifts of appreciation to Mr. H. G. Payne (Chaplain of the club), Mr. Harry Payne (Chancellor Square Club), and Mr. H. W. Loose (gymnastic instructor).

THE NEW YEAR.

"A flower unknown; a book unread;
A fig without fruit unharvested;
A path untrod; a house whose rooms
Lack yet the heart's divine perfumes;
A landscape whose wide borders lie
In silent shade beneath silent skies;
A wondrous fountain yet unsealed;
A casket with its gifts concealed;
This is the year that for you waits
Beyond to-morrow's mystic gates."

HIS WAYS ARE BEST.

"Have faith in God, though clouds hang low,
Though troubles long have pressed;
The light will come, then you will learn
God's ways are always best."



North Richmond Junior Girls' Guild Instructors and Helpers.

The guild, which belongs to the Bible School, has a membership of 26; average attendance, 20. Miss R. Chipperfield (centre of group), the leader, has been a member of the school since kindergarten days. Excellent work was done by diligent days. Her and her assistants in preparing the juniors for a combined display with senior girls' and boys' clubs in which 85 young people took part.

Foreign Missions.

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

A HAPPY NEW YEAR.

We wish all our readers a very happy New Year. This is our Pentecost year. May it be full of Pentecost blessings and Pentecost results in all our churches. Let us, as John Ruskin said, "Strive to be wiser every day."

OUR NEEDS FOR 1930.

Prayer.

First we need prayer, and much prayer. We need to feel our own weakness, but this is not to mean our own ineffectivity. The promise of Jesus to Paul can be appropriated by us. "My strength is made perfect in weakness," and we need the triumphant note of Paul, "I can do all things through Christ who strengtheneth me." While it is true that Jesus says "Apart from me ye can do nothing," yet associated with him the early Christians did wonderful things in the countries they visited. They had little money, few social advantages, but they went, a conquering band, from place to place, and have left behind monuments of their success.

Money.

We need money. Australia is passing through a depressing financial experience. Unemployment is rife. There are few families who have not had to economise. A temptation strongly felt is to begin our country in our offering for God's work. There is still much money being spent in Australia, some of it on necessities, some of it on luxuries. Could we not begin our economy with our luxuries and even some of our comforts, that the work in the foreign field should not be diminished? "How much owest thou my Lord?" is the question that we might often ask ourselves. "Freely we have received" compared with the heathen people we are trying to evangelise. "Our lot is cast in pleasant places." Recently the Methodists of South Australia found themselves thousands of pounds behind the amount needed to continue their Foreign Mission work. A special appeal was made to the Methodist churches of South Australia, and in to-day's papers the secretary, Mr. B. C. Nicholson, writes, "A most generous response has been made to our recent appeal. During the last few days more than four thousand pounds has been received."

Economy.

We need to exercise every economy possible in the use of the money contributed by the brotherhood. Some correspondence has recently appeared in the *Melbourne Advertiser*, the most widely circulated newspaper in South Australia, criticising donations to Foreign Missionary work. The writers also objected to the amount spent in Australia in raising Foreign Missionary money. Mr. B. C. Nicholson, the organising secretary of the Methodist Foreign Missions, in reply to this says, "The twelve thousand pounds asked for this year to get the Christian message to those who have never heard it is less than the price of a tram ride per week per Methodist church member in South Australia, and surely no one would begrudge that! The analysis of our expenditure shows that of every pound contributed 17.1 is expended in mission districts," and he further adds, "May I remind the critics that we, ourselves, are the product of Foreign Missions; that all that goes to make life secure, comfortable and happy for us we owe to the Christian message; that there is no Christianity in the world, outside of Palestine, that is not due to Foreign missions. It seems to me that the development of the Foreign Missionary enterprise is, to Christian men and women, simply a matter of fair dealing."

In regard to the expenses of our own Foreign Missionary Board, of all the money that is received by our treasurer for work in the foreign field, 92 per cent. has been spent in the different countries we are trying to evangelise. Or stated in another form, of every pound that we receive for our Foreign Missionary work, 18/11 is sent to our missionaries to carry on their work.

CHILDREN'S DAY OFFERINGS.

The following reports have been received regarding the Children's Day offering:—

Victoria.—Kaniva, 18/15/-; Parkdale, 16/1-7; Newmarket, 11/13/-; Port Fairy, 18/6; French Island Correspondence School, 12/4/9. Total, 119/12/10.

South Australia.—Owen, 14/17/-; Maylands, 14/16/-; Mile End, 13/14/-; Grote-st., 13/3/4; Grote-st., Glee Club, 10/-; Milang, 12/10/-; Henley Beach, 11/18/6; Col. Light Gardens, 11/5/-; Total, 122/13/9.

Queensland.—Ablion, 111; Bundamba, 15/9/-; Ma Ma Creek, 12/2/3; Rockhampton, 12/1/1; Bundaberg Guild, 11/16/-; East Ipswich, 11/11/10; Toowoomba, 11/16/11; Barlaston, 11/12/5; Individual, 11/10/-; Gamble, 11/7/7; Wynnum South, 11/6/-; Maryborough, 11/1/-; Rosevale, 11; Charters Towers, 11/-; Mt. Walker, 5/6. Total, 131/11/-.

Grand total, 176/17/7.

CHILDREN'S DAY JOTTINGS.

Bro. L. E. Stevens, of Gardiner, Victoria, a graduate of Melbourne University, conducts a correspondence school of the children of our church on French Island, Victoria. There are fourteen children in the school. Twelve took part in the offering, two of them using one box. Four gave over 5/-, four 3/- and over, and two boxes contained 2/6 each, a total of 12/1/9. Two children who did not participate receive the kindergarten pictures each week. Omitting these two from the average, the twelve who contributed gave an average of 3/81. This is the highest per capita that we have so far received.

The Victorian secretary, to date, has received returns from seventeen schools, giving 137/3/1. Children's Day money paid in this year, but collected last year, makes their total Children's Day 122/17/1. Victoria expects to receive offerings from 58 schools this year, compared with 43 last year, an encouraging improvement. The highest amount so far is Kaniva, 18/15/-. Parkdale school gave 16/1-7. Two of the scholars, sisters, gave over ten shillings, one of them over a pound. At this school they had some of the scholars dressed in costumes of Russia, India, China and Africa. They have a birthday league operating in the school, and their box contained 15/2 as the result of three months' offerings. The boys' comrade club contributed ten shillings. Rosie Fletcher, one of the scholars, collected the first week 10/7, the second week 10/4, making a total of 11/0/11.

Queensland reports returns from fourteen schools, the highest amount from Ablion, 111. This is the highest amount received from any school in Australia, and Bundamba comes next with an offering of 15/9/-.

Of the seven schools reported from South Australia, the highest amount received was from Owen, 14/17/-. Next comes Maylands with 14/16/-.

If the other schools who have not yet reported come up to the average of those in our list, we should have a good offering from Children's Day this year.

PAUL'S METHODS AS A MISSIONARY.

Some recent missionary writers have advocated that we should imitate more closely the apostle Paul's methods in regard to churches to be established. They point out that his practice was to preach the gospel in a district, and after gathering converts and being formed into a church, he left that district and proceeded into another. A comparison is made between this method and the years spent by missionaries with our native churches.

We believe that these writers omitted a very necessary factor in the establishment of churches in New Testament times that is also true from our work in the foreign field. In almost every instance the apostles had, among their converts, many Jewish people, who were well established believers in God, and who had the heritage of centuries of Old Testament teaching with which they were familiar. They lacked the news of Jesus as the Jewish Messiah, and the Saviour of the world, and having this message they were better able to act as leaders of the new cause than is true of our native converts on our different mission fields.

To spend a few weeks or months in a district like Baramati, India, and then go off to another field, and leave the native converts to make the best progress possible, would, in most cases, be perilous to the success of our missionary enterprise. Even the apostle Paul found it necessary to leave workers in districts where there were few Jews among the converts, such as Crete, where Titus was left to set in order the things that were wanting, and in the various fields in which our missions are operating among people who know nothing about God nor Jesus Christ, it needs the continued presence of some Christian man of experience to set in order the things that are wanting in the infant church.

Our missionaries are foremost in desiring to extend their work in a wider field than where they first labor, and in our work in India and China the missionaries make constant evangelistic tours in the neighboring country. They do not confine their labors to the one district. An increasing number of villages in India are visited by our missionaries and native preachers, and the same is true of our work in China. Our church at Baramati is not only building up a strong base in their own town, but they have done much work in establishing the cause in other districts, especially in one of the larger villages, *Bara*.

In connection with our work in China, it speaks much for the work of our missionaries at Huellchow that, although they have had to be absent from the little band of fifty Christians for two years, the work is still continued. The same applies to the work in the New Hebrides. Pentecost Christians, during a whole year without seeing a missionary, had the entire year, noted in the "Christian" a week or two ago, to see the need of erecting a church building in one of the heathen districts.

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Here and There.

A Happy New Year! May every reader have much joy and blessing in the service of the Master in 1930.

"So teach us to number our days that we may apply our hearts unto wisdom." Psalm 90: 12.

S. C. Jenner, who completed his studies at Glen Iris this year, has accepted an engagement with the church at Bonn, Qld., and expects to begin his ministry there early in the new year.

The following telegrams from N.S.W. reached us on Monday afternoon, but the name of the sender and the church to which it refers were omitted:— "Good services Sunday, 22nd; one lady baptised, another confessed Christ."

There will be an issue of the "Australian Christian" next week. We ask our agents to note this, and also request our reporters to note that it will be a help if they send one report (not two) for the next fortnight.

Bro. Graham McKie, who has been with Moonta church, S.A., for over two years, will be leaving at the end of February. The church has greatly enjoyed his teaching. It was at first arranged for Bro. McKie to visit Moonta for eight weeks, but instead it will be two and a half years by the time he leaves.

The annual offering for Home Missions in N.S.W. on Dec. 1 promises to be well ahead of any other offering for this purpose in the State. Already £1,066/18/8 is assured. There are many members scattered through N.S.W. who have not yet participated. It is not too late for them to send their offering to Thos. Dagg, 212 Pitt-st., Sydney.

The College Board of Management desires to acknowledge, gratefully, having received from Mrs. A. E. Pascoe, as trustee for her late sister, Miss Lily Hunter, a legacy of £50. Miss Hunter during her life had shown great interest in the work of the College, and in various ways had furthered its welfare, and in this way has arranged for that interest to live on. The act of remembrance is appreciated by the members of the Board.

The Victorian Prohibition League, in conjunction with the allied bodies, will hold the annual lay excursion to Queensland on Tuesday, Jan. 14. This is the great social event of the year for temperance people. Efforts are being made to make it the very best yet. This year—the year of the poll, so long waited for—leading speakers will address a rally of those present. There will be the usual sports programme. Hot water and milk will be provided free. Tickets are obtainable at the headquarters of the various organisations—adults 3/9, children 2/6.

Break the hard crust that forms the exterior of your average man, says Mr. Reynolds E. Dwight, in the "New York Churchman," and you will find an infinite tenderness, and almost Christlike gentleness. Catch him unawares and you will be amazed at the delicacy of discernment, the depth of feeling, the potency of aspiration that lie beneath the frigid externality. To clarify that dream, to quicken that subtle emotion, to vivify that aspiration—this is the privilege of the preacher. . . . Deep down in his soul he cherishes a dream, the dream of a man who is ethereal, generous, heroic, self-sacrificing; a gleam reminiscent of those trailing clouds of glory" of which Wordsworth sings.

At the retreat for Methodist ministers at Mordalloe (Vic.), Dr. F. W. Boreham addressed the assembled ministers on "The Wonder of Conversion." He made four appeals:— (1) Keep fresh in your memory, he said, the details of your own conversion. (2) Revive as frequently and

vividly as possible the recollection of every conversion brought about by your ministry. (3) Encourage others to relate as simply and as fully as they can the story of their inflation into Christian life and service. And (4) Inflation your heart at least once a week by reading some record of a great conversion. Dr. Boreham suggested a number of literary sources from which such glowing chronicles could be obtained.

The year's work of the Melbourne Chinese Mission was closed on Tuesday evening, Dec. 17, with a social in the chapel at Queensberry-st. There was a good attendance of teachers, scholars and friends, Mrs. A. G. Saunders, superintendent.

THE NEW WAY.

"Ye have not passed this way heretofore."
Thou hast never trod this journey, O my soul, before,
And well thou mayest pause on the threshold of the door,
Till thou find a Friend unerring, all thy steps to guide,
And defend thee from the ills that may thy path betide.
There waits a loving Hand all the lowly ones to lead,
There waits a grace sufficient for ev'ry time of need;
And One is saying to thee—who doth the future know—
"I will instruct and teach thee the way thou shouldst go."
It is thy God and Father who speaks these words of love,
He made the earth beneath thee and bending heavens above,
His wisdom never erred. He for his own name's sake
Will lead thee on this journey if thou his hand wilt take.
"My Father, O my Father"—he thine, O soul, thy God—
"I know not what's before me, but he thou ever nigh,
My steps I pray thee order, for I would walk thy way,
And live thy love to honor that leads me day by day."

—R. M. Offord.

prevailing. The letter issued June 15, 1905, by the Lygon-st. church, containing the names of the charter members of the church by the State Foreign Missionary Committee. The letter had been neatly framed, and is to hang in the chapel. Two beautiful framed pictures, Da Vinci's "The Last Supper" and "Jesus in Gethsemane," were recently donated. Games and refreshments brought to a close a happy evening.

Mr. Gilbert Thomas, in his article on "The Crisis in Organised Religion," referred to last week, writes of the empty pew. Amongst the pungent things he says are the following:—"Many good folk are moved to despair by the empty pews of to-day. For myself, however, I am moved to despair rather by the church officials who would refill these pews at any cost. There is the traditional and fundamental heresy of a confusing Churchmanly with Christianly a confusing Christ himself. Christ's own teaching is boldly arrayed. Of course, honestly speaking,

it is easy to sympathise with the officials of once prosperous, but now languishing churches. Regarded merely as institutions, some of our churches do indeed offer a position. But, once again, the only thing that matters, if we have the cause of Christianity at heart, is whether the kingdom of Christ is extending. A church may be a "going concern," but it may be going in the wrong direction, or, like many of our modern motor-cars, it may be going for the mere sake of going. On the other hand, a church may be comparatively empty, and yet a seat of vital spiritual activity. Christ laid the emphasis not upon quantity but quality."

"Gagged."

The country press, particularly, has been sulkily used by the liquor interests, who, through their press agents, have deliberately sought to stifle an expression of public opinion upon the many absurd statements contained in those anti-prohibition "special contribution articles," which are liquor advertisements in disguise!

The following letter from the recognised press agents of the liquor traffic to country editors speaks for itself:—

LIQUOR POLL ARTICLES.

Dear Sir,—Please publish in next issue the enclosed article. This is the second poll article. Charge same to our account as per arrangement previously made.

Yours truly,

W.H.W. (Manager).

Note Specially.—Letters to the editor have been published by some newspapers in reply to above liquor poll articles. As these articles are paid for and the replies are free, that means proprietors in their correspondence columns are publishing liquor poll propaganda gratuitously, which is unfair to newspaper proprietors, as well as giving one party an advantage over the other.

Under the circumstances, it is suggested that a paragraph be inserted by newspaper proprietors under the heading of "Letter to the Editor," viz:—

"Notice to correspondents! To avoid newspaper controversy, it has been decided not to publish in the correspondence columns, letters dealing with the prohibition question, either in favor of prohibition or in favor of the continuance of the publicans' license, particularly as the public platform will probably be availed of by both sides to state their opinions both for and against prohibition.—The Editor."

It will be observed from above that:

1. These articles are paid for.
2. The editorial note declining to publish correspondence was actually written by the liquor trade press agents. Behind the "agents" stand the principals, namely: the Liquor Traffic Defence Union.

Yes, verily! The arm of the liquor trade is a long, long arm! "Claron Call!"

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A DAVID LIVINGSTONE MEMORIAL.

In October there was opened at Blantyre, Scotland, a Scottish National Memorial to the great Christian missionary and explorer, David Livingstone. The memorial was opened by the Duchess of York, and consists of Livingstone's birthplace and ten acres of surrounding land. And yet another memorial is being constituted at Blantyre, on the highlands of Central Africa, where the "Mission and Colony" of the hope and vision that the great missionary traveller cherished so long ago. Seventy years ago David Livingstone was engaged in his work as an explorer, and crossed the plateau of the Shire Highlands on his way to the discovery of Lake Nyasa. Today Blantyre in Central Africa is a busy place with its law courts, its post and telegraph offices, its banks, stores and water-works, centre of supply for the whole Protectorate. On gala days a native white-gloved policeman directs the traffic of motors, lorries and wagons along its wide streets. These two memorials of Livingstone are complementary one to the other. Blantyre in Scotland indicates and perpetuates his point of departure and departure on his great life work. Blantyre in Central Africa is the representation of the consummation of his work, and indicates the measure of his contribution to the civilising and Christianising of the Dark Continent. The two combine to impress the world that sheer hard work and alliance with God are the two great factors in life which enable a man most effectively to leave behind him these ineffaceable "footprints on the sands of time" which it should be the aim of all to produce.—"A.C. World."

BIBLE SOCIETY APPRECIATED.

Under the title of "A Message from the Secretary of the Australian Churches of Christ Foreign Mission Board," the "Bible in the World" for November on a cover page features the following tribute from Bro. G. T. Wadden, M.A.:—
"After forty years' association with our Foreign Mission work in China, India, and the New Hebrides, I can bear testimony to the invaluable help received from the Bible Society. The Society supplied us with a translation of the Gospels for our Oba Island, New Hebrides, natives."
"When I went to the war as padre some Presbyterian Ladies of New South Wales placed at my disposal, through the Society's New South Wales Branch, five thousand copies of beautifully bound pocket Testaments. These were much sought after by the soldiers, and every one was pleased. Not only were they a help to the men spiritually, but in many instances they saved the lives of soldiers by receiving bullets fired at their bodies. After the first charge we made at Gallipoli six copies of the men brought their Testaments to me, in some cases with the bullet in the Testament, in each case destroyed as a book, but effective as armour."
"On my return to New South Wales, after the war, I asked a soldier who had rendered me some service what I could give him in return. He replied, 'I have lost the Testament you gave me at Gallipoli. Can you give me another?'"

AN ENGLISH VIEW OF RELIGION IN AMERICA.

Mr. J. A. Spender, famous English editor and writer, has written a book on "The America of Today." In his chapter on "Religion and the Churches" he says that his first impression was of the difference made by the absence of an Established Church.

"The word Nonconformist ceases to have meaning because there is no church to which anybody is expected to conform." There is "a rivalry and competition in the religious world which are lacking in Great Britain. . . . The English people—excepting always a zealous

minority of Nonconformists—have the comfortable sense that religion is provided for them; the American people know that they must provide it for themselves."

The religious spirit, in Mr. Spender's opinion, is one of the great realities of American life. "With the intolerance and the narrowness go zeal, fervor, generosity, philanthropy which are a shining example to other countries. Whether for Christian missions abroad, distressed and starving foreign nations, community funds, church buildings, or Mississippi floods at home, there is no appeal which seems to fail of an instant and generous response. This response . . . comes from all quarters and represents a very real sacrifice on the part of large numbers of people of very moderate means. Of this pervading charitableness and its religious inspiration no one who is even a short time in America can have any doubt, and it goes far to justify the claims which Americans make for their country that it is idealistic at heart."

A CHINESE VIEW.

Addressing a student gathering at Ocean Park, Me., Chen Hao Weng, of Chekiang, China, said: "We are now seeking a more Chinese expression of the Christian religion. As you in America do not want a Christ from a foreign land, so we in China want a Christ who is Chinese."
"If Christ is to stay in China permanently—if we are to Christianise China we must Christianise Christ. We believe that Christianity is to stay in China forever."

We have seen this position coming in Foreign Missions for some time. It is the result of a too strong nationalistic psychology and shows narrowness rather than breadth. It is quite true, it is unavoidable, that a people think in their own concepts, by their own thought pictures, but it is very unfortunate to speak of "a Christ who is Chinese."

There is no such person in the universe as a "national Christ." He belongs to all nations. If our missionaries have made it appear that Jesus is regarded as an "American Christ" they have been greatly unfortunate in the presentation of him. Jesus Christ is above all nations, and in all nations that will accept him. He is the Son of man. We must be careful not to make a trilateral Christ, nor a national Christ. We must not seek

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to bend him to speak our language, but we must school ourselves to speak in his tongue. "For as many as were baptised into Christ did not on Christ. There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female; for ye are all one man in Christ Jesus."—Editorial in "Christian Evangelist."

THE TITHE.

The honorary secretary of the Christian Stewardship Movement, Mr. J. Whitehead Clegg, of Roseme, England, places on record two or three facts for the encouragement of those who are interested, or are becoming interested, in the great question of tithing.

1. A generation ago a speech on tithing at the Keswick Convention proved a complete fiasco. Four years ago a similar speech led to over one thousand persons pledging themselves to the practice.

2. A generation ago an attempt to arouse correspondence on tithing in a religious journal had to be abandoned. Now the mention of the word produces more commendatory letters than can be utilised.

3. Pamphlets upon the subject are being called for. The distribution of one of these has run to over 15,000 copies. They are eagerly accepted by University Students' Christian Unions, to mention one channel only.

4. For the first time, as we believe, in literary history, a book on systematic giving has got into a second edition. We allude to the "popular" edition of "The Whole Tithic," published by Marshall Morgan and Scott at the reduced price of five shillings.

5. Our experience of the Christian public leads us to the conclusion that more and more believers are coming to see that until the expenses of the kingdom are met, the kingdom cannot come. The only method of carrying out the financial side of government is by a regular annual proportionate levy of the incomes of the subjects. This fact is universal, and does not pertain to purely earthly kingdoms only.

Obituary.

MANNING.—On Wednesday evening, Dec. 4, Sister Mrs. Frederick Manning passed into her eternal rest. Our sister was for many years a member of the church at Ascot Vale, Vic. Moving some years later to Carnegie, she, with her late husband, was a faithful member of the church in this place. Her health had caused anxiety for some time past, but the end came somewhat suddenly, and in the quiet of evening, at the age of 67 years, she slept away peacefully to be with her blessed Lord. She was one of the quiet faithful souls in the service of her Master, and she loved to be in attendance at the Lord's house. She has left a family of three sons and four daughters, all of whom we commend in their sorrow to the comfort of him who said, "I am the Resurrection and the Life."—J. E. Shipway.

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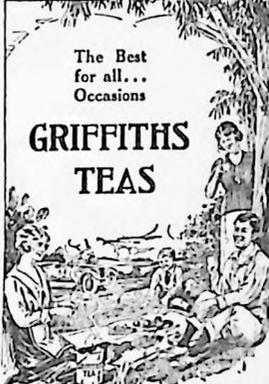
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News of the Churches.

Tasmania.

Sulphur Creek.—Five new scholars have been added to the school. Children's Day is being observed. Bible School anniversary services were most successful; large meeting afternoon and evening.

Launceston.—On Dec. 16 the church held an enjoyable social to mark the completion of the first twelve months' ministry of Bro. F. Collins. Over 80 were in attendance, including brethren and sisters representing the churches of Invermay, Sandhill and Prospect. Bro. P. Huff presided, and Bro. and Sister Collins were the guests of the evening. Speeches of congratulation and appreciation were delivered by the chairman, Bro. A. N. Hinrichsen (representing Invermay, Sandhill and Prospect churches), Bro. G. Nicholls (elders), and Bro. J. P. Foot, Jr. (deaconus). An enjoyable programme was presented, and Bro. and Sister F. Collins were the recipients of mementoes of the occasion.

Western Australia.

Maylands.—Progress is being made, and attendance at meetings has improved. On Dec. 7 the ladies' guild held a sale of work, to help clear debt on church building. Bro. Wakefield delivered a fine message on the morning of Dec. 8, and spoke at the gospel meeting. Kappa and Phi Iota clubs held a break-up social on Dec. 12. Apportionment to the annual offering to Home Missions, \$30, was realised.

Basstrand.—Bro. and Sister Nightingale have resigned to take up the work at Northam, commencing in January. On Nov. 30 the P.B.P. club held a sale of work which realised 122 towards the piano fund. Bro. Nightingale has shouldered most of the responsibility in fighting hotel licences—four in sixteen months—but the last time a licence was granted, although previously about twelve applications were fought and defeated. On Dec. 9, at the quarterly business meeting, the brethren from Midland were present, and wished to lend themselves into a separate church. On Dec. 15 Bro. Nightingale was present at Midland at their first service. On Dec. 16 the Loyal Sons (junior boys) gave their first concert.

Queensland.

Ma Ma Creek.—Interest is well maintained in all departments of the work. A Christmas tree was held on Dec. 19 in connection with the Sunday School. It has been decided to make extensive improvements to the church building. Bro. Hamann reports good meetings at Flagstone Creek.

Athlun.—A mother and daughter have been received into the church, the former by restoration and the latter by baptism. An anonymous gift of a beautifully painted text over the platform has been received. Special Christmas functions have been the Christmas tree for kinders and cradle roll, the annual banquet of the boys' club, and a bus picnic by the Endeavorers to Cash's Crossing. Bro. Payne will be on holiday for three Sundays, and Bro. W. J. Stow, of Sydney, will supply the platform in his absence.

Rockhampton.—Sunday, Dec. 8, was very hot, but at night there was a very representative service. One motorist from Hefield, 50 miles; a car-load came from Yeppoon, 24 miles; a truck-load from Scrimgeour, 8 miles; and a car-load from Frazermead, 6 miles. One young man and a boy came forward. The monthly meeting was held at Strack Oil on Dec. 10, when a record number of 55 attended. On Dec. 12, 16 people from Rockhampton journeyed to Alton Downs (13 miles)

and held a fine service in the hall. The local people have asked for a return in the new year. The Christmas tree function was held on Dec. 14. All kindergartens and younger children of the school received small presents. Services on Dec. 15 were affected a little by excessive heat and holidays, but at night there was a fine attendance.

Victoria.

Bentleigh.—A good meeting was held on Dec. 8. Bro. Veale, of Ormond, speaking. Five were received into membership by transfer from Cheltenham.

Prabran.—Dec. 22 was used as a Christmas Sunday. Good attendance in the morning. A big congregation for a choral service. Bro. Connor preached, and a young man and a young woman confessed Christ.

Pitroy.—On Dec. 22 two fine addresses were delivered by Mr. Roy Bough, of Kew, in the morning on "The Biscen Life," and in the evening on "The Birth of Peace." The addresses were appreciated by very fair attendances.

Carnegie.—On Dec. 22 Christmas services were well attended. Bro. Shipway concluded his second coming chart talks at the evening service, which was also a choral service. Miss E. Nichols gave a fine solo, "The Star of Bethlehem."

Moreland.—On Dec. 22 Bro. Webb addressed the church in the morning, and at night delivered the gospel message. Visitors included Miss Vera Blake, missionary from India, and Bro. Stuart Stevens, from Canberra. The church extends Christian sympathy to families recently bereaved.

Newmarket.—On Dec. 22 Bro. Hatty exhorted at the morning service. Visitors from Fremantle and Ararat were welcomed. The evening service was conducted by Bro. Black. Special singing was rendered by the Bible Class, and a beautiful solo by Sister A. Stevens, of St. Albans. All meetings were well attended.

Oakleigh.—On Dec. 22 Bro. Ball spoke at both services in the absence of Bro. Mudge, who is on holiday. In the morning Sister Mrs. Blackman was received into fellowship from Middle Park, also Mrs. C. S. Cox, Miss Merle and Master Clarence, from Preston. At the evening service Sister Booth rendered a solo.

Hampton.—On Dec. 20 the junior girls' club held a Christmas social. Under the auspices of the J.C.E. the local Bible institute received cheer and entertainment on Dec. 21. On Sunday J. Pittman and R. Pittman were the speakers. At night some of the younger sisters rendered a chorus. An offering was taken for the B. & F. Bible Society.

Essendon.—The quarterly meeting of members was held on Dec. 11. There was a good attendance. The preacher's report showed increasing interest in the work, all auxiliaries active, and finances well maintained. At the close a social was given to members by the ladies' guild. During the week suitable presents were made to Bro. and Sister and Ken Pratt, who are leaving Essendon after a successful twelve months' work.

North Melbourne.—To the deep regret of the church Bro. Jenner will end his ministry at the middle of January. He has accepted a call to Roma, Qld. He has the good wishes of all the members of the church, as also has Sister Jenner, who has done a great work in the kindergarten. The R.S.P. club brought the year's work to an end by a banquet. Bro. W. Wright presided. A very happy evening was spent. The women's mission band has gone into recess until February.

Drumcondra.—The fourth S.S. anniversary has proved most successful, and the church has received blessing and uplift. Great interest was shown on the Sunday, when Bro. H. Morris, of Brighton, took the services. On the Monday the children gave a concert, which was thoroughly enjoyed. On the following Thursday the tea and distribution of prizes took place, and a big percentage of scholars gained special prizes. Visitors highly commended the singing, led by Bro. Combridge.

Geelong.—Christmas services were held on Dec. 22. Many visitors were welcomed. Messages suitable for the season were given by Bro. Clipstone. The evening service was well attended. A special anthem was rendered by the choir, and solos by Mr. F. Goodall and Mr. A. McDiarmid. During the week a Christmas treat was given to Bible School and kindergarten. Bro. Crouch and family had an accident on their way to church. Their car overturned; fortunately all escaped injury, but the car was damaged.

Brunswick.—On Dec. 15 Bro. H. Henry, hon. secretary of Brunswick branch, Vic. Prohibition League, exhorted, and after the service urged all to work and vote for no-licence in 1930. In the afternoon several visited Sister Mrs. R. Milhoun, who was lying ill at home. The Junior C.E. sent gifts of eggs and flowers. At night Bro. Pittman spoke on "The Great Commission." A collection for Social Service Department yielded £33.3 6. On Dec. 22, at worship, it was announced that Mrs. Milhoun was now an inmate of Anstey Hospital, and that Sister Mrs. E. H. Edlhouse had lost her eldest son, Edward, by sudden death at Balloning. Bro. Pittman gave seasonal addresses, and at night feelingly referred to Mrs. Edlhouse's bereavement. A collection (taken without notice) for a case of distress gave £14/-. Two confessions were taken.

Melbourne (Swanston-st.).—There were good meetings last Lord's day. At the morning service visitors included Bro. Lawrence, of Narcootie, S.A. (son of the late B. J. Lawrence, of Ellimorrah). Besides the address by Dr. Moore, of Ellimorrah, the evening services were well attended and choruses suitable to the Christmas season. Mrs. Burgin, Mrs. Moore and Mrs. F. L. Mitchell, Mr. Percy Blundell and Mr. Victor Harding, sang the solos, "Come unto Me," "The Star of Bethlehem," "He Shall Feed His Flock," "Comfort Ye My People," "Every Valley," "But Who may abide the day of His Coming," and "The Trumpet Shall Sound." The choir, assisted by friends, rendered "And the Glory," "The Hallelujah," and other anthems. The singing was of a high order, and a very reverential spirit was maintained throughout the service. There was a crowded attendance.

Carlton (Lygon-st.).—On Dec. 22 meetings were well attended. Bro. A. G. Saunders spoke in the morning on "The Glory of the Lord." Bro. P. Kerrigan was the soloist. Mention was made of the illness of Bro. McGill, who had been unconscious since the previous Tuesday. In accordance with the desire of the church to honor members who have given many years of service, Bro. McGill has been added to the list of honored life deacons. Bro. H. J. Chiek, J. McGill and E. Payne have been thus appointed. Special Christmas music was rendered at the evening service by a large choir. Bro. A. G. Saunders spoke on "This thing which has come to pass." Fine solos were given by Mrs. Morley and Mr. N. A. Haddow, a quartette also being sung. At the church business meeting a unanimous vote expressed appreciation of the work of Bro. A. G. Saunders and his faithful preaching of the word during the past five years. Christmas parties were held by the junior and kindergarten departments of the Bible School on Dec. 14 and 21 respectively. Both were happy and successful. Scrap-books made by the junior department were sent to the Social Service Department, one also going to Melville Mackie, in the Children's Hospital.

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The quarterly meeting was held on Friday, Dec. 6, Mrs. Hagger (president) presiding. Mrs. Pond led the devotions. Sympathy was expressed with the secretary, Mrs. F. S. Steer, who has been unable to attend meetings through indisposition.

The treasurer submitted a line report for the quarter's activities, and showed total receipts £57 2/3 and expenditure £17 3/4.

The Hospital Committee paid 46 visits to institutions, and distributed books and cards.

The Newington Women's Home Committee visit the home every month, and distribute groceries, sweets, fruit, etc. to the inmates. The superintendent desires to thank all who have helped.

The Dorcas superintendent reports several visits of the committee to classes, and the splendid work being accomplished by members.

Burwood Dorcas class invited kindred classes to its first annual meeting on Nov. 20, and a very happy time was spent, Mrs. Hagger being the speaker.

Miss Vera Bennett, representative on the Bible Schools' committee, said that 20 home classes were being conducted through the country.

Funds for the establishment of an Aged Women's Home (Protestant aim) are increasing, and 1901 has been received.

£2 was made available for Christmas cheer to invalid sisters.

Next meeting will be held on January 3. Jean N. Palmer, Rec. Sec.

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