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"The Christ that Is to Be."

Fred. T. Saunders.

WE are the heirs of all the ages. Taking advantage of the progress already made by those who have gone before, we strive on toward better things. It is evident that, if this is done, the men and women of the future will be better than those of to-day. It is also evident that Christ will wield a more potent influence as men come to know him better. In his poem "In Memoriam," Alfred Tennyson wrote the following stanza:

"Ring in the valiant man and free,
The larger heart, the kinder hand;
Ring out the darkness of the land,
Ring in the Christ that is to be."

This suggests two texts of Scripture, one from the first and the other from the last book in the Bible. "The sceptre shall not depart from Judah, nor the ruler's staff from between his feet, until Shiloh come; and unto him shall the obedience of the peoples be" (Gen. 49: 10). "And he that sitteth on the throne said, Behold, I make all things new" (Rev. 21: 5).

Here are prophecy and fulfilment. And here is the realisation of the poet's dream. Both texts direct us to Jesus the Christ. Christ has not only wielded power in the past, but will secure an even greater recognition of authority from humanity, so that his future power will be the greatest.

"A Wonderful Way is the King's Highway;
It runs through the Nightlands up to the Day;
From the Wonderful Way, by the Wonderful Is,
To the still more wonderful IS TO BE—
Runs the King's Highway."

Tennyson's thought is that the Christ does not belong to the past alone. Christ is also the hope of the world—the goal of humanity. Does not the Bible present Christ always in advance of the ages, beckoning men and nations forward to himself? Is he not immeasurably greater than any conception of him that we can make? The fact of his greatness is becoming more potent in the world every day.

I. The Christ that Is to Be will Rule in the Social and Industrial Relations of Men.

Am I too bold when I affirm that here is the solution of the old problem of the relation between capital and labor; that here is the abolition of the barbarous and inhuman methods of strikes and lock-outs; that here is the end of the doctrine that the rights of property exceed in value the rights of person? Let Christ come to his own and be received by them, and these problems will pass.

The great question is whether the gospel of Jesus is merely a theory, or whether it is to be used practically. Was it his desire to create a new social and spiritual order called the kingdom of God, in which the Father's will should be done on earth as it is in heaven, where we shall love our enemies, clothe the naked, feed the poor, minister to the sick and wounded, and visit those in prison?

The Christ that is to be, will, by his power, his personality and his principles, touch cap-

ital and make it honest and kind; touch labor and make it honest and reasonable; touch education and remove its paganism; touch politics and make justice and righteousness supreme; touch men and make them children of God. Men then will see society, not as partisan or sectional—a mass of unfriendly, unsympathising fragments—but as a community of brothers, the kingdom of God.

It is no empty vision, but is the rising of the Sun of righteousness. A voice is heard over the waves of unrest: "Peace, be still." It stirs mighty hopes and inspires noble efforts for the reign of him who will make all things new.

II. The Christ that Is to Be will Rule in the State.

The church and the state will be united, nor will a state church be established, nor will the churches, as organisations, enter the political arena. Christ rules through the spirit. His spiritual power will be felt increasingly in all that the state undertakes or establishes.

Already his power is manifesting itself. How general in the world is the demand that licensed sin shall be abolished and public sin be wiped out! How strong is the demand that war shall be banished! There is an almost universal call for righteousness, honesty and justice in business. Thus must Christ influence both the state and industry. Christ is controlling the conscience and life of men. He is a force which can not be ignored. Let the unclean man, be he politician, tradesman, professional man or artisan, tremble! He that sitteth on the throne will make all things new. He is to be king of kings and Lord of lords. Men will be so dominated by his influence that they will make and carry out laws in accordance with his truth. The Christ that is to be will have dominion over trade, politics and government. Else what

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does this word from Revelation mean: "The kingdoms of the world are become the kingdom of our Lord, and his Christ"; or how explain this from Isaiah's prophecy: "Of the increase of his government and of peace there shall be no end"?

III. The Christ that Is to Be will be a Unifying, Controlling and Conquering Power in the Church.

Heretofore small, narrow, sectarian views have prevailed in and crippled the power of the church. Partisan interpretations have been given to that which should make men free. This is passing.

The spirit of Jesus is coming to prevail in the churches. The pride and influence of party names are fading. The Name that is above every name is being more and more honored. "He that sitteth on the throne will make all things new" in the religious world by getting more of his Spirit into the hearts of all people. "Unto him shall the obedience of the peoples be." The Authorised Version has it: "Unto him shall the gathering of the peoples be." There is both the promise and assurance of universal dominion.

Is it not true that every year denominational barriers are being broken down more and more? Every year we can see Christianity growing closer to the mind of Christ and becoming more inclusive. It does this because men's conception of Christ is growing bigger and greater in the churches.

As he comes to his own, and comes more into his own, it must be that he will unite in himself all the members of his body, the church. That unity must come from a recognition and a maintenance of his right to control—to reign supreme. And where there is unity in him there will be conquest. In his prayer he petitioned the Father: "That they all may be one . . . that the world may believe." With the gathering and the obedience of the peoples to him, there will be the beginning of a new creation. "If any man be in Christ, he is a new creature."

Finally, the Christ that is to be will reign in the life of each individual. To us is the word: "It is not yet made manifest what we shall be. We know that, if he shall be manifested, we shall be like him: for you shall see him even as he is." Like him that sits upon the throne? Yes! Is he ruling your heart and life, so that you are like him? If he be given the seat on the throne of your heart, he will make all things new in you. His love, his forgiving spirit and his cleansing power will purify you and remove all the evil that sin has placed there.

BE SEES.

Over against the treasury
He sits who gave himself for me.
He sees the cuppers that I give
Who gave his life that I might live.
He sees the silver I withhold
Who kept for me his throne of gold.
Who found a manger for his bed,
Who had nowhere to lay his head;
He sees the gold I clasp so tight,
And I am debtor in his sight.

—Edith B. Gurley

The Mission and Message of Churches of Christ.

A statement regarding the Christian faith.

H. G. Harward.

We desire to hear of thee what thou thinkest: for as concerning this sect, we know that everywhere it is spoken against.—Acts 28: 22.

The term "sect" in this passage is used by the Jews with reference to the church of which Paul was the great champion. It was an unpopular party, being everywhere spoken against. Four charges were brought against it. Its members were guilty of heresy. They worshipped contrary to the law. They taught unlawful customs. They were disorganisers—turning the world upside down. Unpossessed of numbers, wealth, social standing, or world influence, it was the one body of which Jesus Christ was the divine Founder and Living Head, and upon which rested God's approval and blessing. Encompassed by enemies, and fighting for its very existence, it was the only right party; all others were without the pale of divine acceptance.

Movements are often misrepresented because they are misunderstood. Ignorance prevails whenever there is failure to investigate. Revelation calls for examination. Conviction is horn of knowledge. It is truth which makes men free.

Christians gathered together in Churches of Christ in these latter days suffer as did those of the first century. They are spoken against. Sometimes they are ignored, frequently misrepresented. This may be due to ignorance of the mission they seek to execute, the message they present to the world.

In many respects there is little difference between Churches of Christ and other evangelical bodies. With them we stand for the Fatherhood of God, the Divinity of the Son of God, the Personality and Ministry of the Holy Spirit, the Inspiration and Authority of the Scriptures, the necessity for Faith, Repentance, Baptism, the Communion, holy living. On many of the fundamentals of the Christian faith we stand with them upon common ground. Our separation from those who love the Lord in other bodies is occasioned by the truths upon which we differ. These are our justification for separate existence, and the ground of our appeal to all to search the Scriptures whether these things be so.

The mission of Churches of Christ is expressed in Jude, verse 3. "That ye should earnestly contend for the faith which was once delivered unto the saints." By the term "the faith" we understand the essential truths of the Christian religion as revealed to the apostles, and now contained for us in the New Testament. It is used a number of times in the Acts and epistles. "Priests were obedient to the faith" (Acts 6: 7). Elymas endeavored "to turn the deputies from the faith" (Acts 13: 8). Disciples were "exhorted to continue in the faith" (Acts 14: 22). Churches "were es-

tablished in the faith" (Acts 16: 5). Christians are "to stand fast in the faith" (1 Cor. 16: 13); examine themselves whether they be "in the faith"; come to the "unity of the faith" (2 Cor. 13: 5; Eph. 4: 13); are to continue "in the faith" and be "established in the faith" (Col. 1: 23; 2: 7). Of Paul it is written, "He which persecuteth us . . . now preacheth the faith which once he destroyed" (Gal. 1: 23).

"Contend" does not refer to wordy warfare, embittered argument, impious dispute, which are foreign to the spirit of the faith, but rather to a soul passion as we champion divinely given truth. Our mission is to give emphasis to the teaching of Jesus Christ and his apostles. And that for two reasons.

I. The Intrinsic Value of the Faith.

It was "once for all delivered unto the saints." "The faith is complete in its contents. To it nothing can be added. New light, hidden riches, sweetest harmonies may be found in it. Astronomers may discover worlds of light in the heavens but it does not add to the universe. Every star was there before astronomers lifted their telescopes skyward. Astronomy may enlarge our knowledge of the heavens and thrill us with new views of heavenly beauty but it cannot create a new star. Music cannot add a new tone to the scale. The octave is the final measure of possible tones. Gifted musicians may combine the tones in new relations, and thus give the world sweeter song and more thrilling melody; but in all the witchery of music they will never reach beyond the octave of tones." So it is with the faith. Theology cannot add to it. It may gain in interpretation but its principles are enduring. The world does not need a new faith, but there is urgent call for the acceptance and the better understanding of that which has come to us out of the past, revealed through "the Apostle and High Priest of our profession" and his chosen ambassadors. Human systems are incomplete and variable. The divine meets the need of changing times and varying conditions. In that is its great satisfaction and abiding power.

II. The Prevalence of False Teachers and Teaching.

This condition called forth the exhortation of Jude. Ungodly men had crept in who were enemies of the faith once delivered. And in succeeding centuries, even among the most godly people, there have been beliefs and practices which are out of harmony with New Testament teaching.

For this reason Churches of Christ have rejected denominationalism. Not because of any question mark against the lives of those who love the Lord in these other communions, but because denominationalism is

too young to be the "faith once delivered." It is since the Protestant Reformation of the 16th century that denominational bodies have come into existence. The Church of Christ goes back 1,500 years beyond that period.

And in important and essential particulars denominational teaching and practice are contrary to the teaching of the New Testament. Things which are vital to the existence of various bodies have no place among the things divinely revealed. There is no contradiction in the precepts and examples of the New Testament churches, while there is much diversity among churches of the denominational world. And this in matters considered essential.

This mission allows the largest liberty in matters of opinion, and in methods of carrying on the work of the Lord. Where the Spirit of the Lord is there is liberty.

The message of the Churches of Christ is a three-fold plea, the emphasis upon a triple truth.

I. The Sovereignty of Christ.

Of the Son God has said, "Thy throne, O God, is for ever and ever." It is the divine will that in all things he should have the pre-eminence. The Lordship of Christ is expressed in three things.

(a) His Supreme Authority in Matters of Religious Faith and Practice.—He declared, "All authority is given unto me." He never delegated that authority to courts or councils of men. He gave to his ambassadors power. They exercised that by divine authority. But they never usurped the position of their great Leader.

Jesus Christ is not only the Founder but also Head of the church which is his body. It is animated and controlled by his Spirit. He does not share his position with others. Failure to recognise the supremacy of the Lord over his people is responsible for the confusion which prevails among Christians.

(b) The Lawgiver of the Christian System.—From the holy mount the eternal voice rang out, "This is my beloved Son . . . hear ye him." "In these last days God has spoken through his Son." Jesus declared, "He that rejecteth me, and receiveth not my words, hath one that judgeth him." The words that I have spoken the same shall judge him in the last day." The word of our Lord is final. That word is found in the Gospels and in the messages revealed to the apostles and evangelists by the Holy Spirit, and preserved for us in the Scriptures. There is no truth essential to our spiritual and eternal well-being which is not made known to us through this teaching. We need nothing more either to make us wise unto salvation or to furnish completely unto all good works.

(c) The Great Objective of Faith.—Doctrines, ordinances, systems have their value as they bring men to Christ. Apart from him they are meaningless. It is Jesus Christ who saves. Clinging to him means more than cleaving to forms and ceremonies: "I

will draw all men unto me" was his challenging declaration. "I know whom I have believed" is Paul's confident testimony. Christ is the changeless and unchanging creed of Christianity. He meets every need. To win men to him is the great purpose of the gospel.

"Back to Christ" is the slogan of our movement—the first part of our message to men.

Our message also gives emphasis to the fact of

II. The Supremacy of the Word of God.

The Old Testament antedates Christianity. It contains the revelation of divine dealings with patriarch and Jew. "The things written aforetime were written for

ciplines, confessions of faith, because both unnecessary and divisive. What others profess in theory we accept in actual practice, recognising only the word of God in congregational and individual life.

The third aspect of our message is the plea for

III. The Unity of God's People.

The trend of modern religious thought and desire is away from distinctive denominational tenets. Unity is a plank in most religious platforms. Division is the sceptic's weapon of ridicule against the church of God. In it the devil rejoices and the heart of the Saviour of men grows sad. It is always an occasion for rejoicing when religious bodies give themselves seriously to the problem of unity.

Churches of Christ have declared

(a) Division is Sinful.—It hinders the answer to the Lord's prayer for unity. It is contrary to the teaching of Scripture. We are to "mark them which cause division." We are "all to speak the same thing." We are to "keep the unity of the Spirit." It is the great obstacle to the evangelisation of the world, and robs the church of power in its testimony for the Lord.

(b) Opinion not Truth is the Great Cause of Division.—Christians are separated by the things which are not found in the word of God. The adoption of human names, the introduction of human practices, the observance of human forms, are the great barriers to unity. When men are satisfied to let the Spirit of God teach them through the Word division will cease.

(c) There is a Satisfactory Basis of Unity.—That is by the restoration of the New Testament church. Christ was speaking for all time when he declared, "I will build my church." Denominationalism was not in his mind or purpose. That is the outgrowth of an incomplete reformation begun by Luther. Restoration means to have the church as Christ conceived it and brought it into being. To get back to the New Testament and find the church there in its essential and abiding features. To go back over wonderful centuries to the church when it was not expressed by denominations but by the one body through which the great Head would carry on his great work in the world.

The church of the first century is sufficient for the twentieth. If that were not so it could not be divine. Only in the incidentals does it need to adapt itself to new times and changing conditions.

And it is the only possible basis of unity among the divided people of God. The unity of denominations is impracticable. But the unity of Christians should be more than the dream of visionaries—for it was in the prayers and plan of the Lord.

This is our glorious message. The enthronement of the Son of God, the emphasis on the word of God, and the establishment of the church of God. It is a plea for a Person, a Book, a society. It should be our possession, our passion, our practice.

CONFESSION.

Almighty Father, Gracious Lord,
In penitence we bow
Before thy throne, thy goodness own,
And seek thy pardon now.

Like wand'ring sheep we err and
strayed
From thy most holy ways,
Scorning the sign of love divine,
And gave not thee the praise.

Fellowed too much our own desires,
Our own devices sought;
Thine image stained, thy laws
disobeyed,
Nar served thee as we ought.

But grant us now thy mercy, Lord,
Spare them who would confess:
The penitent whose heart is rent,
Lord, in thy mercy bless.

According to thy gracious word,
Through Jesus Christ, thy Son,
Our homage take for his dear sake—
His death our life hath won.

Grant that hereafter we may live
A life untouched by shame;
Teach us thy ways, that we may
praise
And glorify thy name. —J.A.A.

our learning." The things which happened unto Israel . . . were written for our admonition."

The church existed before the New Testament. The latter was the outgrowth of need. It preserved the oral teaching of Jesus Christ and his specially chosen and appointed representatives. To-day there would be no church if there were no New Testament.

Churches of Christ accept the Bible as inspired in its origin, authoritative in its subject matter, and complete in its contents. It is the only manual of devotion required by the individual Christian, and the only book of discipline necessary for the church. Additions to this book in church government, subtractions from it, or substitutes for it, are a reflection upon the Head and Founder of the church.

This message—the plea for the supremacy of the Bible—involves the rejection of all human creeds, articles of religion, dis-

What Christ Thinks of His Own.

"Ye are the light of the world."

Godfrey Fretwell.

The New Testament is the book of light; one of the special gifts from above, coming down from the Father of lights, and one to which we do well to take heed in these dark days.

The words of the psalmist, "Thy word is a lamp unto my feet and a light unto my path," may be applied with equal truth to the Word of God as a whole. It is so because it reflects the divine radiance. God in Christ is the light thereof, and the whole purpose of the light and life-giving word is to "give the light of the knowledge of the glory of God in the face of Jesus Christ."

He is the Light of the world. So he said himself, and, of course, we believe him. At least three times does he so reveal himself, according to the record of the apostle John. He suggests that the very purpose of his coming into the world is to give light. "I am come a light into the world, that whosoever believeth on me may not walk in darkness." There is no further need for man to remain in darkness, with all its dread and danger, for the "true light already shineth."

In the giving of sight to the eyes of the man blind from his birth, and light to his darkened understanding, he says, "When—or, as you have it in the A.V. as long as—I am in the world, I am the light of the world." Jesus but illustrates the power at his disposal, and in his possession, for the carrying out of the purpose of his coming.

And yet again, we have it on record that on a former occasion, at a time, and under circumstances, which must have challenged the attention of his nearest foes, as well as of his confessed friends, he gave expression to this tremendous claim: "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life."

Now we are among those who believe that this is a tremendous claim which he has triumphantly sustained. John the apostle, the Apostle of Light, came up the evidence in the presence of his own time when he writes, "Many other signs therefore did Jesus in the presence of his disciples, which are not written in this book; but these are written that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name," and that but cannot say what he says in the prologue to that same gospel, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that is made. In him was life, and the life was the light of men. And the light shineth in the darkness, and the darkness apprehended it not." "That was the true light," he says further on, "which lighteth every man coming into the world."

Such, in part, is John's witness to Christ as the "Light of the World," and it may be said with safety that the witness of subsequent history supports the witness of John. "I am the light of the world." That is the high assurance Jesus makes for himself. That is a claim to deity, for God is light, and in him is no darkness at all. Jesus is one with the Father in light as in all else besides. But that is not all. "Ye are the light of the world." That is how he describes those whom he calls disciples; those whom he has chosen as his friends. Now there is a double inference in these sayings. There is the inference that, somehow or other, the world is in darkness and in need of light. "This," says a recent writer, "we need to lay to heart, for in these days we are apt to regard such things as we find in the world as being the inevitable result of the existing order. On this account we incline to condone, apologise for

and explain away much that is in the world that God calls darkness, and which but declares the fact that the world by wisdom knows not God." Men sit in darkness, and the best commentary on that word, so it seems to me, is found in *Homans*: "The most vivid and awful word picture of the senseless, darkened heart, sitting in the shadow of death, that is to be found in the literature of any age, or of any people. The world is in darkness and in need of light."

The other inference is that in Jesus first of all, and then in those who are his, as they reproduce his character, there is to be found adequate power to dispel that darkness no matter how dense it may be.

Paul never forgot that mid-day experience on the road to Damascus, when a light above the brightness of the sun shone round about him and the risen and glorified Redeemer was revealed to him, in a radiance, which, while it darkened his eyes, illumined his soul, and he puts the situation very clearly when he says in his letter to the saints at Philippi, "It is God which worketh in you both to will and to do his good pleasure. Do all things without murmurings and disputings; that ye may be blameless and harmless, children of God without blemish in the midst of a crooked and perverse generation, among whom ye are seen as lights in the world, holding forth the word of life."

What a high conception Christ has of those who sit at his feet and learn of him, who come within the circle of his friendship; those to whom he reveals the Father's will; those to whom he gives a title which is pre-eminently his own. It means identification with him, the closest possible relationship to him. It means "light in the Lord" issuing in a revelation of the surpassing glory of the Lord, for it is of the very nature of light to reveal itself. What did the coming of the light do for us at the dawn of day? It brought into visibility things that already had material existence. By it we were able to look into each other's faces, to behold the landscape, the flowers of the field and all the many-colored beauties of nature. And what the sun does in the realm of the material, that the "Sun of righteousness," the "Light of the world," does in the realm of the moral and the spiritual. He reveals the manifold perfection of God to the eyes of men, and he will do it through us, if we will but let him.

Paul in his second letter to the Corinthians makes mention of two Gods: the "god of this world" who hath blinded the eyes of the unbelieving; that the light of the gospel of the glory of Christ, who is the image of God, should not dawn upon them; and "God, that said, Light shall shine out of darkness, who shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." There is a fine contrast here between the work of God and the work of Satan. The former shines on the hearts of men and the Light of the world comes in. The latter blinds the eyes of all men. In view of this, is there any wonder that the passion of Paul *in vivo* preach Christ Jesus as Lord?—the Lord of Light, the Lord of Life, and the Lord of Love.

"Ye are the light of the world. A city set upon a hill cannot be hid, neither do men light a candle and put it under a bushel, but on the stand, and it shined unto all that are in the house. Even so let your light shine before men, that they may see your good works and glorify your Father which is in heaven" (Matt. 5: 14-16).

The realised relationship creates the responsibility and ensures abundant resources for the task.

"I heard the voice of Jesus say,
I am this dark world's light,
Look unto me, thy mourn shall rise,
And all thy day be bright.
I looked to Jesus, and I found
In him my Star, my Sun;
And in that light of life I'll walk
Till travelling days are done."

Have you? Will you?

Blind.

"During a fog in a great city the other day a blind man came home much rejoiced. 'I have been of use,' he cried. 'The people could not see and I guided them through the street, for I felt the nearness of the houses they could not perceive.'"

I walk in confidence
Whatever the time may be,
I'm not dark of night," they say.
They grope, and stumble
On the steps, and call for lights!
'Tis strange it should be so;
I find no change 'twixt
Day and night,
Unless one be more chill
The other hot.

They talk of light—
Red, golden, blue,
What sort of things are these?
The heat of sun I know,
The glow of fire;
These warm my chilly hands,
So make me glad.
But what is this the others mean
Who speak of shine of sun
And light of fire?

They talk of beauty—
Of lovely forms,
Of buildings tall,
Of country scenes,
Yet far away.
Beauty I know—
Of softly moulded face,
Of silky hair,
Of warm caressing lips,
Of velvet stuffs.

And ugliness I know—
Of harsh and rasping gear,
Of thorny boughs,
Of little things that sting,
Of edge of open door,
Of slippery paths,
Of filtered orange peal;
These most be near
For me to judge
Their quality.

Distance I know—
I hear the church bells far away,
The call of birds,
And cattle in the fields,
The sound of coming train
That crashes past
Then dwindles to a hum.
I hear my footsteps
Echo from the wall
So know 'tis there.

The scent of flowers,
The reek of dirty street,
The smell of food
Come to me from afar;
I smell the spring,
The summer, autumn too,
But winter's cold and dead.
I know my day,
About familiar place
By clue of smell.

I often wonder
Where the difference lies,
Betwixt myself,
Whom they call blind,
And those that say they see,
My world is close about,
Just here, not there.

—"N.H.R." in the "Inquirer"

The Preacher on Holiday.

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

We lived under canvas at Seaspray. Friends from Canberra, who had been permitted to return from exile for a little season, occupied the tent with us, and added much to the pleasure of the occasion. The beach at Seaspray is marked by a bank of sand, about ten feet in height at the place we encamped. It is covered with oatgrass, and thus is able to resist the winds. On the land side, the soil is carpeted with clean fresh grass, and on this grassy slope, close to the bank, we drew up our ears and pitched our tents. The bank sheltered us from the sometimes too vigorous sea breezes. It served as a vantage point also, where, ten feet from our doors, we could sit and enjoy the ocean in its moods. On the ocean side of the embankment a creek is flowing, which comes in from the country a little to the west of our camp site, and runs along inside the bank for two or three hundred yards before turning into the sea. The country round about does not possess the scenic attractions of some places, nor is there much in the way of tree shelter near the beach. Yet it was a delightful spot for camping, with the creek, tidal in part, always running and fresh, and always shallow and safe for the kiddies, and the ocean waves for us all when we felt like dispersing ourselves there. Seaspray attracted our attention because one of our Glenferrie members lives there. She began as a school teacher, and for a time, while teacher in the State school, conducted a little Sunday School for the children of the district. We called it a branch of the Glenferrie school though it was 150 miles away. She is married now, and is nurturing a little family in the fear of the Lord, and is still witnessing for Christ in this community.

Church service is held only once a fortnight here. A Sunday afternoon meeting is conducted under the direction of the Methodist church, which, by its splendid system of utilizing local preachers, is able to help so many small communities which otherwise would be churchless. The day after our arrival happened to be church Sunday. The preacher was a "local" who rode on his motor bike from Sale, 22 miles away. The entire audience consisted of our Glenferrie-Seaspray member, her husband and children, and members of our own party. Quality, at any rate, was there. The preacher said some interesting things. He had been at work on the whale during the week, securing blubber, as many others had been. Naturally, therefore, he talked to the children about Jonah and the whale, and he was able to use some very vivid descriptive words, especially with regard to what Jonah found in the whale's stomach. The preacher had a thoughtful message for the grown folk, and we visitors, who know something of the needs of our own work in various parts of the State, could not but feel an abounding admiration both for the man who, after a week's hard work, was willing to come so far to preach to such a handful of people, and for the system of church work which made possible a regular service in this lonely outpost.

On our second Lord's Day no service was arranged, and we had a little service of our own in the tent, especially for the children of our company, and we listened to the words of the Master, accompanied by the music of the waves, as people often did when he was here below.

People of retiring disposition, like ourselves, often yearn to get away to some quiet spot where they are not forever being recognised. It is a difficult thing to do. When we were on the way to Seaspray, and far away from Melbourne, we paused for a rest in a quiet country place. We wandered among the willows on the river bank, glad to let the world go by for a little while. But "How's Glenferrie?" rang through the trees, and there was someone beam-

ing upon us with the smile of recognition. However, we were more successful at Seaspray. As far as we know, no one, apart from the friends we knew there, recognised us during our ten days' stay in this little town, and we began at last to feel that we did not have to be on parade all the time. A beautifully restful holiday we had. Too quiet in some ways. Papers and mails came in only three times a week. One house in the town was in wireless communication with the world, but it was not in communication with us. We did want to know how the test match was getting on from day to day, but only very meagre and uncertain information reached us. Once in a while some event would happen to quicken our interest. One day we essayed to ford the creek with our car, to save a journey of five miles. Other cars did it, and what other cars can do ours can do. It was not the fault of the car that we made too big a splash and a drop of water got into the carburettor and stopped the engine. A drop of water just there would have stopped the engine in any car. Only a drop—the engine started again the next moment—but in that moment the car had settled down too far in its sandy bed to move easily. "Willing hands make light work," but it was beyond such human strength as was available to shift it. We sent a horseman who happened to be near to summon the means of hauling us out. In the meantime the spectators engaged us in conversation and made bright remarks. "If it was a Ford she'd do it," said one, but we were not clear whether he meant "If

there were a proper furd in the creek," or "If this was a Ford car, etc." We did not bother to ask the sapient youth what he meant. Presently help came in the shape of a Chevrolet with chains and ropes. But it required more than a Chev. to move a car as dignified as the Whippet when she was well embedded in the sand. Away the Chev. went dismounted, and sent in her place a horse—just an ordinary quiet old horse. He looked at us with disdain, gave one steady heave, and had us moving again. We read once, in Henry Ford's book, if I remember correctly, that this great inventor's idea is to bring mechanical contrivances to such a degree of efficiency that horses will no longer be needed, but we hope there will always be a horse near any creek or bog that we may ever have to negotiate in a car. It gives one a great sense of security in such circumstances to know there are horses around.

KNOWLEDGE AND LOVE.

Knowledge precedes love: the more we know of Jesus the more we shall love him, the more we shall obey him, and thus grow up into his likeness, who is our Living Head in all things.

"Every day I look in Jesus' face,
Every day fresh beauty seek to trace,
Wasting to catch the fulness of his grace
Every day.

"Every day some act of kindness done,
Some little victory for the Master won,
Some whole soul'd word or deed in patience shown
Every day."

Dr. and Mrs. Burnham in India.

In a letter from Dr. F. W. Burnham written on the steamer "Santlia" out from Calcutta, dated Dec. 17, just received by Bro. Wm. Morrow, of Dulwich, South Australia, Dr. Burnham speaks of his visit, with Mrs. Burnham, to India, as follows:—

"After a wonderful month among our missionaries in India we are off for Hong Kong and Manila, beginning the homeward journey. We are due to reach Singapore Christmas Day and Hong Kong Dec. 31. We are a week later leaving Calcutta than we planned, but we found we would have to omit seeing some important stations if we left earlier.

"We left Calcutta Saturday night, Dec. 16, but it has taken much time to get down the Hooghly River. Our pilot is to leave us after crossing the bar this afternoon, and will take our mail back with him.

"We spent a day and night with Bro. A. J. Saunders in Madurai, and were much interested and instructed by our contacts there. We saw the work of the Congregational Board in Madurai; also attended the worship in the great temple at the evening hour. Then we went across India to Dhond and had a day with Dr. Oldfield. He called together the group from Haramati, and we had an opportunity to meet the entire Australian group. They are the missionaries. Bro. Hughes had just returned from attending our Mission's Convention at Jubbulpore. Dr. Oldfield is making progress with the hospital, and is getting into the life of Dhond.

"Miss Thompson, at Harda, is well and working faithfully. She keeps young and vigorous and enthusiastic most remarkably. We, too, have a fine body of missionaries in India, and I was impressed with their work and the spirit in which they carry on. Their work is worthy of the largest support.

"Now we have turned our face eastward we are beginning to think of home and of the tasks

ahead. And we think on to 1930 and the World Convention when you will be coming to see us, and we shall again have the joy of your fellowship. The Federal Conference of Adelaide and the nine days with you good people abide as a blessed memory.

"We have kept well and have been blessed with 'journeying mercies' in all our travels. On this ship are but five first-class passengers, so we are having a fine quiet time for rest and writing.

"Mrs. Burnham joins me in wishing you every blessing at Christmas, and a prosperous Happy New Year. We can be reached at Tokyo, Japan, c/o T. H. Young, Sei Gakain, 287 Nakazato, Takinogawa, until about March 1. We hope to sail from Japan March 2 and (D.V.) reach San Francisco March 16. Every good wish."

A PRAYER.

Give me a pulsing heart to feel
The need of other hearts, and kneel
With them when lonely shadows steal
Across the way.

Give me a vibrant hand and strong
To right a weaker brother's wrong,
Or smooth some tangled place along
His onward way.

Give me a spirit swift to greet,
And lay life's incense at the feet
Of every soul I chance to meet
Upon the way.

Give me to feel with kindness rare,
Give me to act with courage fair,
Give me to bless! This is my prayer
Along the way.

—Blanche Schepp.

The Home Circle.

Conducted by J. C. F. PITTMAN.

"LO, I AM WITH YOU ALWAYS."

He came to me in life's morning,
When my heart was fresh and young;
When I turned to enter the battle
With the weapons I deemed so strong.
He laid his hand upon me,
And I knelt at his feet in prayer,
And yielded my heart for ever
To his kind and tender care.

He will come to me in life's noontide,
When the burden seems dim and distant,
When the home seems hard to care,
And my heart is lonely with care.
He will lay his hand upon me,
And lead me along the way,
Till the burden of care is lifted,
And the sorrow is passed away.

He will come to me in life's evening,
When my journey is almost o'er,
When I stand at the brink of the river,
To pass to the further shore.
He will lay his hand upon me,
And point out the bursting tide,
And his arms of life will hear me
Across to the other side.

He will come to me in the darkness,
In the chamber of the tomb;
And the light of his holy presence
Will chase away the gloom.
He will lay his hand upon me,
In a clasp that none can sever,
Till heaven's own dawn shall wake me,
To see his face for ever.

—Selected.

PUBLIC READING OF THE SCRIPTURES.

Lord Charnwood—who, as a brother of Sir Frank Benson, may be presumed to know something about elocution—gives some excellent practical advice on public reading.

His first objective is clarity. "Every word, if we believe it to be 'given of God,'" he says, "should have its full value and emphasis.

"Reading should be deliberate, but not slow; punctuation is there for a purpose, and should be observed; tone should be pleasantly natural, not strained, and it should be remembered that a monotone is closely allied both etymologically and, in fact, to monotony.

"I do not advocate the dramatic. In my judgment the great drama of Holy Writ should be allowed to unfold itself without undue theatricality aid.

"Above all, the Bible, whilst being treated with the reverence due to the given Word of Almighty God, should always be treated as a living Book. The Bible is not dead, dry-as-dust history—it pulsates with life, therefore a manly tone should be infused into its public reading.

"Lastly, an minister should attempt to read the lesson without the most careful preparation. Remember, God's Word is far more important than your own, therefore it should have at least as careful thought and preparation before public utterance. Until you understand what you are reading you cannot expect your hearers to understand it.

I am sure that we all would benefit by following this advice, and that our public worship would be enriched immeasurably were we to put it into practice.—"Christian Advocate."

THOUGHTS.

We are told in the Great Book to think on "these things," "the things" being pure and lovely things. And it is good advice, isn't it? Thinking about beautiful things keeps us in a

fine atmosphere. You have met people with a kind of wonder-look in their eyes, as if they were always viewing a bit of gloryland, haven't you? As if the best in life never eluded their vision? They seem to wander amid strangely beautiful surroundings: a scrap of holiness there; a touch of sacrifice here; and a bracing wind of healthful strength sweeping over their path.

I suppose, if one likes, one can go on digging for earth worms always. Again, I suppose one can find the early bird in the rose, and the first bee of the summer and the bit of blue sky between city roofs, as quickly as anybody else, if one wishes to. But the love for the bird, and the bee, and the blue sky must be in ourselves, or the earthworms will prevail.

There are scavenger-lovers, who revel in nasty literature and questionable gossip; there are the would-only-mention-to-you-folk, who suggest base motives, petty standards and low ideals.

And you leave their company feeling besmirched and road-stained, with the bloom of loveliness brushed off some of your dreams.

There are ugly things, sinful things, detestable things, scattered about the world—and I suppose always have been and always will be, but don't let them rest in your thought room—drive them out!

But the lovely, and pure, and good—think on these things, for they help to make this wonderful land of life better for us and better for others.—Selected.

WEIGHED IN THE BALANCE.

In the old-fashioned days there was once a parson who preached a sermon from the text: "Thou art weighed in the balance and found wanting."

The day was very hot and the sermon was very long, and now and then some wearied members of the congregation rose and made their way to the door. Finally the parson lost patience, and as two stragglers wended their way down the aisle he said:

"That's right, gentlemen: as fast as you are weighed, pass out!"

The rest of the congregation kept their seats until the end of the sermon.—"Success."

KNOWING THE AUTHOR.

"I do not agree with you about the meaning of that poem," said one friend to another, with her finger upon a page of Browning.

"But you must agree with me," said he, "because I knew Browning personally, and, therefore, am able to interpret him to you."

Only a little later this boastful friend of the poet began to chaff the lady upon what he called her superstitious belief in the Bible, calling it a pack of fables.

"Ah, now," said she gently, "you must give way to me about this book. Remember, I know the Author."

And herein lies a startling truth; only those who know the voice of God in their souls can recognise it in His Word.

Mistress: "I don't want you to have so much company. You have more callers in a day than I can seek." Domestic: "Well, mum, perhaps if you'd try to be a little more agreeable, you'd have as many friends as I have."

Little William was standing at the window, watching an approaching storm. Great clouds overspread the sky, when suddenly a bright flash of lightning parted them for an instant. "Oh, mother," he said, "I saw that funder wink."

The Family Altar.

—J.C.F.P.—

Monday.

I am the Lord that bringeth you up out of the land of Egypt to be your God; ye shall therefore be holy, for I am holy.—Lev. 11: 45.

This book of Leviticus is crowded with instructions concerning clean and unclean living things, that may or may not be eaten. It is not always easy to see why, but God knew. There is, however, no mistaking the purpose; it was to teach holiness to the Lord.

Reading.—Lev. 11: 1-8, 41-47.

Tuesday.

And the leper in whom the plague is; his clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip, and shall cry, Unclean! Unclean!—Lev. 13: 45.

Nothing could be more dreadful than the case of the leper, both physically and socially. It is truly a vivid illustration of the sinner in the sight of God.

Reading.—Lev. 13: 1-8, 45, 46.

Wednesday.

And the priest shall offer the burnt offering and the meat offering upon the altar; and the priest shall make an atonement for him, and he shall be clean.—Lev. 14: 29.

Thus the leper was made ceremonially clean; but only as to the body.

But Christ the heavenly Lamb

Takes all our guilt away:

A sacrifice of nobler name

And richer blood than they.

Reading.—Lev. 14: 1-29.

Thursday.

And the goat shall bear upon him all their iniquities unto a land not inhabited; and he shall let go the goat in the wilderness.—Lev. 16: 22.

Christ is our scapegoat: "The Lord hath laid upon him the iniquity of us all." Behold the Lamb of God that beareth away the sin of the world.

Reading.—Lev. 16: 1-16.

Friday.

Ye shall do my judgments, and keep mine ordinances, to walk therein: I am the Lord your God.—Lev. 18: 1.

God, in His wisdom, imposed upon the Israelites a great burden of laws and ordinances. But the Christian is free from such bondage. The law of the spirit of life in Christ Jesus hath made us free from the law of sin and death.

Reading.—Lev. 17: 1-9; 18: 1-5.

Saturday.

Thou shalt rise up before the hoary head, and honor the face of the old man, and fear the God: I am the Lord.—Lev. 19: 32.

Not all old men are worthy of such reverence. But it is always beautiful to see youth paying respect to the aged. Youth desires to live to old age, but dreads it for all that.

Reading.—Lev. 19: 1-18.

Sunday.

And when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleanings of thy harvest: thou shalt leave them unto the poor and to the stranger.—Lev. 23: 22.

"Blessed is he that considereth the poor," God's thought for the poor in this passage is a great inducement to the poor to trust Him.

Reading.—Lev. 23: 15-23.

Prayer Meeting Topic.

February 13.

THE INTERRUPTED FUNERAL.

(Luke 7: 11-17.)

W. Waterman.

How enthralling it was to follow Jesus—to see him, for instance, raise the widow's son from the dead.

The point of this incident, as Luke sees it, is in

What Jesus saw at the gate

of Nain. For proof of this notice that Jesus saw is introduced by the "behold," and by one of two contiguous emphatic words, up to which the narrative works, and from which it falls away—"saw." The miracle hangs on this "saw."

What did Jesus see? "Behold," a funeral—"there was carried out one that was dead, the only son of his mother, and she was a widow." The funeral itself was led by the young man's mother and her women supporters; the four bearers carrying the stretcher-like bier, on which was laid the body with head, shoulders, hands and feet bare, came next; and last were the male mourners and a multitude of the citizens of Nain. Jesus gazed, however, not on the funeral in general: "the Lord," the emphatic words mean, "saw her," and "she was a widow," and he was the only boy she had ever had. "Her past was a withered garden, her future a dreary waste."

What Jesus Did.

On the sight of this woman depends all that Jesus did. What did he do for her?

"He had compassion on her." On the five thousand, the four thousand, the leper, and the two blind men of Jericho, and all who were afflicted, "he had compassion." Towards those who were bereaved he was particularly compassionate; "he grieved in the spirit, was troubled," and "wept." "Surely he hath borne our griefs, and carried our sorrows."

He said unto her, He not weeping." So he dried her tears. He did not reproach her griefs; he rather asked her to make some notion of faith and trust in him. Almost all his gifts we accept unconsciously; but as far as he can, he makes us ask for them.

He plumed the death of its victim; "and he came near and touched the bier, and the bearers stood still." He rather "crasped" the bier, as though arresting his own, this "fugitive from life." "And he said, Young man, I say unto thee, Arise." An attempt is made in these words to give some idea of the authority with which he spoke. Probably all Christ said was, "Young man, arise"; but his words thrilled the hearts of his hearers, entered the cold ear of death, awakened the mind of the still heart, and recalled the departed spirit; "and he that was dead sat up, and began to speak."

He gave the widow a wonderful gift: "and he gave him to his mother." "He was more 'God-given' than when she rejoiced that a man was born into the world." By right of conquest he was Christ's; but the Lord won him only for her.

Learn these lessons; that Jesus sees all our afflictions. Therefore, no matter how severe our trouble always keep the comforting Christ in the picture. Again, that the resurrection is certain—"the hour is coming, in which all that are in the tombs shall hear his voice, and shall come forth. Their death shall be no more; neither shall there be mourning, nor crying, nor pain, any more: the former things are passed away." And last, that until that time we can safely trust him who calls away our loved ones. You have said in your grief, "Why did not the Lord restore my dead to me? But you did not mean it—of your dead power to recall your dead, you would not dare to do it, for fear of calling them back from a spacious mansion to a state of tears. Trust God.

TOPIC FOR FEBRUARY 20.—MESSIANIC CREDENTIALS.—Luke 7: 18-23.

Our Young People.

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

THE GIRL WE ALL LIKE.

The girl who is sunny.
The girl who has a heart.
The girl who loves music.
The girl who has a conscience.
The girl who is truthful and true.
The girl whose voice is not loud.
The girl who stands for the right.
The girl who lives for her friends.
The girl who sings from her heart.
The girl who knows how to say "No."
The girl who belongs to no clique.
The girl who believes in her home.
The girl whose eyes are wide open.
The girl who talks to some purpose.
The girl who believes in her mother.
The girl who dislikes to be flattered.
The girl who is neither surly nor sour.
The girl who abhors people who gossip.
The girl whose religion shines in her life.
The girl who has culture.

—Presbyterian.

SEVEN NIGHTS IN A BAR ROOM.

Following is a copy of a letter from one of the students at the recent camp conference at Geelong to a friend. It speaks for itself.

Dear Anne,—

I know you will be interested to hear of our doings at camp, particularly as I was so undecided about going. I certainly never dreamed of such a season of fun and seriousness both rich with spiritual enjoyment. Do you remember the last growl I had at your place? The flour would be hard, lessons would give me brain-fever, a mixed camp would spoil the fun, and worst of all, the majority of the folks would be strangers? I smile now every time I think of it.

The first night arrived when we reached the boat. Some of last year's campers had already secured seating accommodation, and before I knew it we were in the middle of introductions and jokes, and by the time we arrived at Geelong I fell at home with the lot.

The biggest van I ever saw, "Red Marls" we called it, conveyed us to the camp at the show ground. Mr. McCallum and the cooks (Miss Jernyn and Miss Metzger, from the College) had our first camp meal waiting for us. We dispatched this in record time, and then came the plying out of soft spots on the floor, filling the bags with straw, and making our beds. We girls had four rooms at our disposal, and the boys had the bar-room. (Seven nights in a bar-room!)

Do you remember my being scared about the boys playing jokes on our things? Well nothing of the kind happened, and actually the boys got me in over us. A large notice was affixed to their door, asking us to admitance, and giving us warning of dire penalties, but they relented so far as to let us go through that first day for inspection. I do not think they even saw our rooms after the luggage was carried in.

After tea Mr. Hughes (Uncle Hughie) organised a baseball tournament, Busy Bees v. Wails Bees, and we had along our boys' play after tea, singing, and dancing. The scores were kept till the last night, and, of course, the Busy Bees won (through for the Busy Bees!). Practically all the camp took part either as players or bar-keepers. Mrs. Wakeley (Mum) was scorer for our side. I will not tell you of our evenings until later on, as I want to keep the best for the last.

I fell bang ran at 6.30, but our beds were so comfortable that I, for one, did not want to have it. Breakfast bell, 7.30; and at 8.30 lectures started for the day, ending at 12 noon. It sounds a weird programme for a holiday, but

I enjoyed every minute of it. I certainly thought the mornings would be spent listening to lectures, but it would be nearer the truth to say it was a series of conferences. Our leaders certainly had the knack of drawing us out, and we had some interesting discussions. The subjects I took were: Christian Home, Fourfold, Charlie, Bible Study, and Leadership. We only had one disappointment. Owing to illness the kindergarten lecturer was unable to attend.

After dinner each day we were driven to different Geelong benches, the Lookout and Torquay. Having the one bus was well altogether, and sang choruses practically all the way. I will tell you all the jokes of the trips when I see you. I nearly had dislocated jaws at times.

I said I would keep the best for the end, but I do not know just how to express the wonderful happiness that we had each evening after the happy day period. We started with a singing of choruses, and about fifteen minutes physical jerks, to get rid of our stiffness. Then we just sat down where we were and entered into the most wonderful period of the whole day. Mr. Wakeley led us in our devotional meeting, and I only recall you have not had the experience, as we would have had a lie which nothing could ever break. I never thought I could feel God's presence so consciously, and even the older members said the same thing. I hope I will never lose the heart of that wonderful fellowship. I am certain that all the campers, both faculty and students, will never be anything else but friends, so closely were we drawn together. At bedtime "Mum" led the girls in a Bible reading and prayers, and I understand the boys had such a period too.

We hated breaking camp, but we are all hoping to meet again next Christmas, if not before. I am sure that if you will never be anything else but friends, so closely were we drawn together. At bedtime "Mum" led the girls in a Bible reading and prayers, and I understand the boys had such a period too.

When I see you I will give you the details, but it will take some time. Memories of the camp are passing through my mind every day, incidents and lessons take new aspects, giving added interest, so I am living it over again.

Goodbye till Sunday.

Ethel.

THE CHILD AND THE KINGDOM.

Our Lord and Master secured to childhood its charter. It is difficult to build the kingdom of God out of the mind stuff of the world as now constituted. Salvaged adult wreckage is not the material best suited to this purpose. We need the plastic stuff of life before it is vitiated and corroded by animosity.

If we are really sincere when we pray, "Thy kingdom come," we must teach the childhood of the world that friendships are a better protection than battle ships, that ballots are more effective than bullets, and that law is more final than war. You cannot administer a post-war world with a pre-war mind.

Christianity is not a creed to be believed, a philosophy to be affirmed, but a life to be lived. The brotherhood of man is a corollary to the Fatherhood of God.—Dr. W. C. Paole.

Somebody thought, "His sweet to live,
Willingly said, "I'm glad to give";
Somebody fought a valiant fight,
Bravely he lived to shield the right.
Somebody did a golden deed,
Proving himself a friend in need;
Somebody sang a cheerful song,
Brightening the skies the whole day long.

Was that somebody you?

—John R. Clements.

Foreign Missions.

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

CHILDREN'S DAY AWARDS.

The Foreign Mission Board, in connection with the Children's Day offering, promised the following awards to the schools of each State:—

1. To the school, under fifty scholars, contributing the largest per capita amount, a panel photograph of one of our missionaries, and
2. To the school, over fifty scholars, contributing the largest per capita amount, an enlarged photograph of one of our missionaries.

We have written to the State secretaries asking that they furnish us with the names of the schools entitled to receive awards, with the number of scholars and the amount contributed in each case. We now ask all schools who have not already sent in their Children's Day offering to do so at once, so that they may be considered by the State secretary in making the awards.

MR. AND MRS. BOLDAUN.

Mr. and Mrs. Boldau, missionaries for India, will leave Melbourne by the express, 120 p.m. next Tuesday, Feb. 12, arriving in Adelaide on Wednesday morning, 9.35 a.m. The F.M. Board and the S.A. F.M. Committee have arranged a farewell meeting at Grote-st. on Wednesday, Feb. 13, at 8 p.m. On Thursday, Feb. 14, the missionaries leave by the "Mooltan" for Western Australia, en route to Bombay, India. The Indian Board of Management have arranged for one of the missionaries to meet them at Bombay and escort them to Baramati. After a brief stay there they will proceed to Mahabaleswar language school to begin their study of Marathi. There will be a large number of missionaries attending this school. Bro. and Sister Boldau will share a bungalow with Bro. and Sister Hughes and the Foreman, Will Melbourne. Adelaide and Western Australian brethren kindly note these movements of Bro. and Sister Boldau?

DR. KOLHATKAR.

The last report from Dr. Kolhatkar of the Baramati dispensary shows a record month. They treated 1,250 patients. The fees received were Rs. 193, equal to 114/10s. They sold 125 Gospels. Dr. Kolhatkar is not only doing splendid work as an Indian doctor at the Baramati mission, but is also one of the eldres of the church, and does much evangelistic and spiritual work. Dr. Kolhatkar has a wife and two children, a son three years and eight months, and a daughter, one year and five months, and all are in perfect health.

PENTECOSTAL PREPARATIONS IN INDIA.

Dr. Kolhatkar writes: "We are going to plan something for the great Pentecostal celebration. This question will be brought before our conference at Dhondt."

ORGANISING THE INDIAN WORK.

Synchronising with the visit of Bro. Reg Enidus, the Indian Field Council and churches have been considering the question of constitutions, and they adopted an amended constitution of the Council itself, a constitution for the individual church, and a constitution for the combined churches, and according to our Federal constitution, our State constitution and the constitutions that govern our local churches. These constitutions were sent to the Board for consideration, and in turn were forwarded to the State F.M. Committee, and sent on to India. Recently we have received a letter from Dr. Kolhatkar, the Conference secretary of the Indian churches. We feel sure that the brethren will be glad to read this letter.

Mission Dispensary, Baramati, Poona District, India. Dec. 3, 1928.

To the Federal General Secretary, Home Board, Australian Churches of Christ, South Australia.

Respected Sir,

I am pleased to write a few lines to tell you that it was resolved in the Conference of the Australian Churches of Christ in India at Dhondt that thanks be sent to the Home Board of the mission for their helpful suggestions and advice regarding the constitutions of our Indian churches and of the Conference.

I therefore thank you on behalf of the Conference and the churches for this.

Our Indian churches had no uniform constitutions up till now, but two years ago the Field Council was kind enough to prepare suitable constitutions for our Indian churches. They were read in our last Conference and were sent to the Home Board, and the Home Board spent their valuable time on those constitutions, and then sent them to the Field Council.

The Field Council handed over them to me to read in the Conference at Dhondt on Nov. 22, 1928. We all agreed to the constitutions with a few small alterations. They are good for our Indian churches, and henceforward our churches will be established on that basis. So I thank you again for helping in preparing our constitutions.

We pray that our Indian churches will grow day by day with your help of money and prayers, and will try to stand on their own legs in the near future. Though for the present the churches are very small in numbers, only a few members realise their responsibilities; but in time to come we hope we will be able to do some more effective work for our Master in this area in connection with the Australian Churches of Christ mission.

With Christian greetings,

Yours sincerely in our Master's service,

R. L. Kolhatkar,
Conference Secretary.

TRAINING OF ORPHANS FOR MISSIONARY SERVICE.

In connection with our Indian mission a certain number of both boys and girls are allotted scholarships, according to the work that they have done during the year, to enable them to take additional training work at schools that specialise in training for Indian Christians.

Sumant Hivale attended the Union Training College, and passed his second year's teachers' training examination, and has returned to Baramati school as a trained teacher. His reports were all that could be desired.

Samuel Gungaram attended Baramati high school and passed in all his subjects. He has been promoted into the seventh advanced vernacular standard. His reports were satisfactory.

Kamala Salve attended Bible-women's training school, Pandharpur, and completed her second year's course. She is now on the staff at Baramati as a Bible-woman.

Beruna Wagmal completed her third year's course at Pandharpur, and has now returned to Shirgonda, where she is helping Miss Cameron in the children's home.

Deviki Kamble, Anasaya Satve and Tal Power; these three girls received scholarships and attended the Zenana training school, Poona, under Miss Hall. Their reports were most satisfactory. Deviki is now studying English preparatory to going for nurses' training. Anasaya is at Pandharpur training as a Bible-woman. Tal has gone to Miss Gordon's training school to complete her vernacular final examination, and to commence her teacher's training.

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Wanted immediately for Toowoomba, Qld., an experienced evangelist. Hinderlinden mission commencing soon. Apply stating salary required and enclosing references, etc., to Reg. Chapman, Bridge-st. (E.), Toowoomba.

COMING EVENT.

FEBRUARY 10 and 11.—Box Hill Chapel, Court-st., Farrowell and Bro. and Sister J. E. Allan, 10th, 11 a.m. and 7 p.m., Farrowell services. Wed., 12th, Public meeting. Representative speakers, including L. Gole, Conference President, and G. Palling, Mayor of Box Hill. Everybody welcome.—R. E. Ward, secretary.

BIRTH.

HANSEN (nee S. A. Alloway).—On January 27, at Merlin private hospital, to Mr. and Mrs. G. Hansen, Dandenong—a daughter (Doris Isobel).

MARRIAGE.

DAVIE—CHAPPELL.—On Jan. 23, 1929, at the Church of Christ, Yarravouga, by Mr. C. H. Pratt, Cliffords Francis, youngest son of Mr. and Mrs. G. W. Davie, Helmond, Surrey, England, to May Victoria, daughter of Mr. and Mrs. Chappell, south of Yarravouga, Vic. Present address, "Maxfield," St. James, Vic.

IN MEMORIAM.

ASHTON.—In loving memory of our darling daughter and sister, Violet Marlan Ashton, who passed to higher service on February 14, 1924.

Far away beyond the shadows

In our Father's house at home,

There our precious one departed

Wishes, waits for us to come.

—Inserted by her loving mother, Mrs. Done, and sister, Mrs. Laverly.

EVERETT.—In loving memory of my dear mother, who passed away on January 30, 1927. "Peace, perfect peace."

—Inserted by her loving daughter, Hannah Jane.

SILVESTRI.—In loving memory of my dear son John (Jack), loving brother of Edgar, and uncle of Vera, Jean and Eva Burt, called to a higher service at Ballarat, Vic., on Feb. 6, 1924.

—Inserted by his loving mother, brother and sisters.

SIMPERS.—In loving memory of my own dear boy, Ted, who died at Emerald on Sunday, Feb. 10, 1924, just five long years on Sunday.

Some day, dear Ted, we'll meet again.

Not here, but in the better land.

—Inserted by his lonely mother.

HOMES FOR OUR AGED.

A meeting of subscribers and those interested in the establishment of Homes for our Aged is planned for the Seymour-st. Church of Christ lecture hall on Monday, Feb. 18, at 8 o'clock, to consider the advisability of purchasing a certain property that is under option to the Department of Social Service. A big meeting is desired.—Will H. Clay, secretary.

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Here and There.

We note with pleasure that Bro. Dudley Hager, in addition to the Melbourne "Advocate" honours and exhibitions referred to in a recent issue, has been awarded the Moran Scholarship (value £30) of Queen's College.

Bro. J. E. Allan has relinquished the office of Victorian Foreign Mission secretary, and all correspondence and money should be forwarded now to the new secretary, A. G. Saunders, B.A., 122 Melbourne-st., North Carlton, N.S.W.

A Seventh Day Adventist reader writes to contradict a statement (No. 7, in paragraph 4) in Mr F. W. Greenwood's recent article on "The Sabbath Law," which appeared in Jan. 19 issue. He thinks that Isaiah 58: 13 furnishes a refutation.

On Monday, Jan. 28, the Melbourne Chinese brethren held their annual picnic among the hills at Diamond Creek. There was a large gathering of both young and old, all of whom appeared very happy with the fellowship and the play.

First year students at Glen Iris, or prospective students, who are in need of financial help, may apply to the scholarship fund committee of the Northern District Conference in South Australia. Preference is given to South Australian students. The secretary is L. A. Bowes, Russell-st., Kadina.

Bro. Melwyn Hutson, son of Bro. A. Hutson, preacher of Ingleswood church, and organiser for the Young People's Department of W.A., gained five distinctions at the recent leaving certificate examination. He was the only candidate who secured distinction in five subjects. He has been awarded the Government Exhibition in Mathematics and Applied Mathematics as a result of this examination.

The twenty-ninth Southern Conference of Churches of Christ in South Australia is planned for February 19, in the Institute, Strathalbyn, to which all are invited. Addresses will be given by H. M. Tuck (President of State Conference) and evangelists J. Wiltshire, W. L. Ewers and A. C. Billmeyer. The president, S. H. Goldsworthy, will preside. Reports will be presented and matters of interest discussed. A profitable time is anticipated.

The Austral Publishing Co. sends out some copies of the "Christian" gratis to members who by stress of circumstances are unable to subscribe. Occasionally we receive kindly and appreciative letters from these. One brother in a recent note says: "It is a joy to receive the 'Christian' bring an invalid I delight to read the news of the churches. Please, I would like you to know that my other invalids have the joy of also reading the 'Christian' sent me, after which it is sent to hospital."

The 22nd year of the College of the Bible will commence on Feb. 29, and will be marked by a public opening session in the Lygon-st. chapel on Monday, 23th inst. An interesting programme is being arranged for this occasion, and it is expected that Bro. C. B. L. Yawter, who will then be conducting a mission with the Glenwood church, will be one of the speakers. New students are now being enrolled, and applications have been received from young people in four States, and one from the New Hebrides.

The Hobart District Council of Churches has once ceased to function, having agreed to delegate its duties and hand the remainder of its funds to the Tasmanian Council of Churches.

We note from the Hobart "Mercury" that Bro. J. Park has been appointed secretary of this State Council. "This is the first time," says the "Mercury," "since the Council's formation that a person other than the minister of a church has been appointed secretary. Mr. Park is a business man of the city who has taken a live interest in the Council's activities and in tem-

perance work. He is secretary of the West Hobart Church of Christ."

Bro. C. B. Burden, of the Pensions Department, Victorian Branch, has received notice of his transfer to Sydney, as a result of promotion. For some years past he has been connected with the Social Service Department, and has served in the capacity of secretary. His going will be a serious loss, not only to the committee but to the Hambrud-rod church, where he is secretary, and the whole brotherhood of Victoria. He expects to leave in the course of two months. A farewell luncheon is being arranged, and any member desiring to be present is invited to advise the secretary of the Department of Social Service, Will. H. Clay, Phone, F4592.

At Lismore, N.S.W., eleven of the Y.P.S.C.E. journeyed twenty miles to Bangalow rally on Jan. 16. The fellowship and addresses of Bro. W. A. Aklu, on vacation from the College of the Bible, have been enjoyed. The church tenders deepest sympathy to Bro. and Sister Louisa on the death of their infant daughter (Yvonne), and to Sister Mrs. Hancock on the death of a sister on Jan. 18. The Y.P.S.C.E. gave a social and presented a Swan fountain-pen to Bro. L. E. Snow, who leaves for the College of the Bible on Feb. 6. The Bible School staff arranged promotions for Feb. 3. The fellowship of Bro. L. Russell, of Sydney, was enjoyed on Jan. 27. The choir met at the manse on Jan. 30, and arranged for a year of good service.

To advertise "The Australian Christian" a nicely printed card is being sent to church secretaries in the hope that a permanent place will be found for it in the chapel porch or some other suitable spot. At this time, when attention is being given to a fitting celebration of the nineteen hundredth anniversary of the birth of Christ, we believe that an increased circulation of our weekly journal would give a stimulus to the local work and all activities of the brotherhood. Secretaries are asked to make occasional announcement of the matter contained on the card, mentioning the name of the agent where one has been appointed by the church. Any assistance in increasing the number of regular readers of "The Australian Christian" will be greatly appreciated by Editor and publishers.

February 3 saw the opening of the new cause at West Preston, Vic., in the newly erected Progress Hall on Gilbert-rod, at the Regent-st. tram terminus. The Preston church thoroughly embraced the district under the leadership of A. J. Fisher, whose organisation of the plans deserves great praise. Harold B. Robbins, presiding at the morning service, about seventy being present, intimated that the cause would remain for the present a branch of Preston church. After presenting the greetings of the Victorian Conference Executive, the Home Mission secretary addressed the gathering. The Bible School had a like auspicious commencement, about fifty being present, with a good staff of teachers. The gospel service crowned a long-to-be-remembered day. Harold B. Robbins, who has undertaken the preaching for this new cause, was greeted with an audience of over one hundred.

Hon. W. F. Finlayson writes:—"A conference of church and temperance leaders held in the Prohibition League Offices, Melbourne, on January 29, it was decided to inaugurate an active campaign for Saturday closing of liquor outlets, and every effort will be made to unite the churches and temperance societies in support. As a preliminary a conference of all affiliated organisations will be held in Adelaide on Monday, Feb. 18, to discuss campaign procedure, with the purpose of extending the movement throughout the State. The League Execu-

tive are assured of strong support for the proposal and believe that the public are favorable to it. There are several members in Parliament definitely in favor. The Liberal Federation have placed it on their platform, and the women's section of the Labor Party support it. The proposed campaign will discuss whether Parliament will be more strongly influenced by the selfish liquor interests or by the moral forces in the interests of the community. It was at a conference held in Adelaide that the six o'clock closing movement was launched, which has now practically become the law throughout Australia. It may well be that South Australia will again lead the way with the Saturday afternoon closing reform."

MARYBOROUGH DISTRICT CONFERENCE, VIC.

Delegates from the churches at Wedderburn, Donolly, St. Arnaud, Red Jet and Maryborough conducted a conference at St. Arnaud on Monday, Jan. 28. The visitors arrived in cars from their respective townships. It proved one of the happiest and most successful held in the middle district of Victoria. Encouraging reports were received from the churches. At the business session the retiring president, A. B. Waters, preacher of Maryborough church, presided, assisted by W. H. Hill, also of Maryborough, the secretary and treasurer. The greetings of the Victorian Conference Executive were presented by the State Conference secretary.

The Conference was greatly cheered by the news brought by W. Gale that the Home Missionary Committee would conduct a mission in St. Arnaud at the earliest possible date after Conference, probably in May. Towards this effort the district Conference has guaranteed the sum of £30, and in addition the brethren in St. Arnaud have promised £20. Contributions towards the mission will be gladly received by W. Gale, especially from the many past residents of St. Arnaud, and friends of the cause in Victoria.

The morning song service was led by Gordon Newell, of the College, and the address was given by Alex. Cameron, preacher of Red Cliffs church. Dinner, tea and supper arrangements were excellently conducted by the St. Arnaud sisters.

The Mayor and Mayoress, Mr. and Mrs. Preedy, graciously welcomed the visitors to St. Arnaud, and remained for the afternoon session, at which Gen. Hughes, preacher of Wedderburn church, gave the address.

The evening session was commenced with a song service ably conducted by the Wedderburn preacher. Sobas and duets contributed to the enjoyment of the meeting. Addresses were given by W. Gale and Alex. Cameron.

UNEMPLOYMENT AND HARD TIMES.

The secretary of the Victorian Department of Social Service writes to say that unemployment is more rife now than at any time in the experience of the department. What the prospect is for many unfortunate families is too unpleasant to contemplate. The urgent need is for a closer co-operation of all Christians. Distress exists on every hand, and it is impossible to render anything like adequate assistance with the limited means available. During the Christmas season the department distributed over sixty pounds amongst needy members. In addition to supplies of groceries, fruit and toys, the Ladies' Auxiliary visited 10 homes and left useful parcels, and altogether more than 200 poor persons obtained relief. Since the New Year the income has almost ceased, while the demand is increasing. Churches and brethren everywhere are urged to help. Any information concerning employment, groceries, fruit, drapery in shoes, coats and shoes, meals and children's particulars, would be appreciated. Send to Churches of Christ Mission, Bendigo, advising the secretary of the auxiliaries, Mrs. D. Abbott, 12 Boundary-rod, Surrey Hills, C.D. All goods are carried free on Victorian Railways. Labels supplied on application to Will H. Clay, 19 Elizabeth-st., Melbourne, C.T.

Religious Notes and News.

HINDU-MUSLIM DIFFERENCES.

The presence of 60 millions of Muslims in India with a culture and outlook different from those of the Hindus leads to constant conflicts and clashes between Hindus and Muslims. This makes the question of the self-government of India extremely difficult (write the Indian correspondent of the "Christian Century").

Therefore a constitution which does not offer a solution to this Hindu-Muslim problem is not worth anything. The Nehru report faced the realities of the situation and made recommendations which were accepted by the all-parties conference attended by Hindu and Muslim leaders. It is recommended that the system of separate electorates for Hindus and Muslims introduced by the reforms of 1919 (granted by the British Parliament) should be abolished in favor of joint electorates with reservation of seats for Muslim or non-Muslim minorities, as the case may be. At the same time, by proposing universal adult suffrage and by recommending reservations of seats to minorities only for ten years, it is hoped that whatever disadvantages there may be inherent even in this modified scheme of representation by religious will be kept within the narrowest possible limits. Opinion among Hindus and Muslims is in favor of accepting this compromise.

SIR WILFRED GRENFELLE'S ONLY USE FOR ALCOHOL.

Sir Wilfred Grenfell, at the City Temple recently, expressed his gratitude at the victory for prohibition as manifested in the U.S. Presidential election. "A day or two previously," said Sir Wilfred, he had seen in the window of a saloon, enshrined in a framework composed of beer and whisky bottles a very fitting setting, he thought—a statement by Sir Archibald Lane that alcohol was a better food than beef. That statement, said Sir Wilfred emphatically, was utterly false and in direct opposition to the best scientific and medical opinion to-day. In his work in Labrador the only purpose for which he found alcohol in any way useful was for destroying bugs.

CHAPEL IS A HOTEL.

If New York city life is any criterion of American life generally, it must be acknowledged that the pressure upon time, health, wealth, abilities, leaves little space for those moments of refreshment past generations were wont to find in religious life and comfort. It is of more than passing interest, therefore, that the Hotel Biltmore dedicates a room on its third floor and gives away the key that it may be open at all hours as a meditation chapel. It is a chapel to the infinite, and bears no distinctive mark of any religious cult or sect, except the all-inclusive utterance: "Come unto me all ye that labor and are heavy laden, and I will give you rest." Flowers upon the altar are provided as the one touch of Nature's gifts, and what is of human worth will be the better self, the unselfish longing to serve, and the aspiring ideal, the quiet worshippers bring into this sanctuary. It is stated that the Bowman Biltmore Hotels Corporation plans to establish these chapel centres in all their hotels—"Christian Century."

A MOVE AGAINST SALACIOUS PAPERS.

The "Associated Press" sends out news from Havana, Cuba, that "the united postal authorities have taken steps to bar the entry of several Havana publications dedicated to glorify womanhood from the viewpoint of the art studio. The Cuban Postmaster General and several other officials disapproved the situation. Seven comic weeklies will probably be asked to instruct their artists to slow down. Cuba's willingness to co-

operate with the Washington authorities is part of a general campaign being conducted by the insular government against salacious publications." This is a good move. It ought to be turned in the direction of vulgar papers and "fanny sheets" in the country. Books of a certain type should be included. We have laws that shut out the criminals of other countries but twenty criminals cannot do as much harm as one corrupt book. This all raises an important question of psychology about the minds of ar-



Howard T. House,
Pianist and Artist.

One of the Vawter Evangelistic Party, which is due to begin a mission with the Glenferrie Vic. church, on Feb. 24. Bro. L. L. Myers, preacher of the Second Ave. Church of Christ, Dodge City, Kansas, says of Bro. House: "His ability as an artist is sensational. Placing a picture in color, illustrative of the solo while it is being sung, keeps great crowds coming, who enjoy this contribution to the meeting's success. His constant attitude of good cheer and willingness to serve makes for a great mission in a church." After a month spent with the Glenferrie church the party will begin a year's work in New South Wales.

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GLO. E. EMERY, General Manager

Work at the Federal Capital.

On a recent Sunday evening Bro. S. Stevens had a congregation of 80 people at Canberra. Unfortunately the Presbyterian hall at Alinslie can no longer be used for our evening services, and this makes the erection of our own building imperative.

The Federal Capital Commission, at the request of our Canberra Committee, has offered another site in place of the one at Alinslie, and this has been accepted. It is on the same side of the city at Braddon, and is removed from other church buildings. It faces a park, and is an island block, roads being on all four sides. In every way it is much more suitable. Our site is some miles from the site of the fine building the Baptists have erected.

The population in the capital is growing, and before this year has expired many more houses will be erected.

It is imperative that our church building be erected at the earliest possible moment. Contributions towards this, and towards the support of the preacher there, are needed from all the States in the Commonwealth. Such can be sent to the treasurer, Thos. Hagger, 212 Pitt-st., Sydney. Since the present committee took office 11/3/19/6 has been the income while the expenditure has amounted to £88/11/4.—Thos. Hagger.

UPWEY, DANDENONG RANGES.

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News of the Churches.

Western Australia.

Inglewood.—Meetings are getting back to normal after holidays. A successful Bible School picnic was held on Jan. 21 at Bassenleian on the river-side.

Subiaco.—Interest in all meetings continues. Services on Jan. 27 were well attended. Bro. Carter's subjects were "Opening the Windows" and "One Thing Only Matters." On Monday, Jan. 28, the Bible School held its annual picnic on the river foreshore at Claremont. An enjoyable day was spent.

Queensland.

New Veteran.—Bro. E. Truogian preached on Jan. 27. The chapel was well filled. The building has been painted inside by voluntary labor on the part of the brethren.

Gympie.—On Jan. 27 Bro. S. Vanham preached to a good audience. The morning worship service was preceded by the baptism of an adult. Bro. Vanham expected to leave for Rockhampton on Feb. 1.

Fernvale.—On Feb. 10 a birthday party was held at Roselcia to do honor to Sister Evelyn Smith on her coming of age. A number of friends gathered at the home of her parents, Bro. and Sister Fred. Smith.

Toowoomba.—The church is making preparation for a mission to be conducted by Bro. H. H. Richison, and negotiations are taking place for the immediate engagement of an evangelist. Recently a young sister was welcomed into the church by transfer from Yarrowongah. Bro. and Sister Browning, who have been a great help in the work, are leaving, and intend to settle in the Brisbane district.

Bundaberg.—During Bro. M. Hinrichsen's holidays, Bro. A. Lassig and Bro. R. Williams occupied the platform; their messages were appreciated. The church loses an active worker in Bro. W. Lassig, who has moved to Sydney. An average of 134 attended communion during December. Sister L. Voss and Bro. F. Larder were united in marriage on Jan. 9. To accommodate more comfortably the audiences on Sunday evenings, it has been decided to take the Queen's Theatre during February. By this means the church aims to reach many who will not go to a chapel.

South Australia.

Queenstown.—On Feb. 3 Bro. S. Matthews exhortated the church. Bro. Davies was welcomed by transfer from Great-st. In the evening Bro. Brooker took for his subject, "What must I Do to be Saved?" One young lady confessed Christ.

Glenelg.—On Jan. 27 Bro. Edwards spoke to a good attendance morning and evening. Visitors included Miss Victoria Wilson, from Gillingwood, Vic., who is under engagement to C. C. Adelaide Wireless Station. Bible School and C.E. make steady progress, and are doing fine work. Bro. Edwards has commenced a helpful series of lectures at the evening service on "Types and Shadows."

Smaphore.—Excellent meetings on Feb. 3, both in attendance and spirit. Bro. Beller spoke in the morning on "The Second Beatitude." Bro. and Sister W. Iles were welcomed by letter from Queenstown. 131 scholars present in Bible School. At night Bro. Beller preached on "The Two Advents." There was keen interest in the message. The choir rendered the anthem "Break forth into Joy," beautifully. Mr. Stewart sang a solo.

Grovet.—On Feb. 3 Bro. J. Willshire spoke morning and evening. At the gospel service the choir rendered the anthem, "Behold, the Lord is King." Mrs. Crow was soloist. The church is doing a fine work in relieving distress.

Miss Minnie Leadham (sisterly sister) and Bro. Willshire find many opportunities to lend a helping hand to the needy. An offering is taken once a month for benevolent fund, and the assistance given is much appreciated.

St. Morris.—A farewell social was recently tendered to Bro. L. Milne, superintendent of the Bible School, who has left for Queensland. Bro. E. Birt has been elected to fill the vacancy. Miss Munks, of the A.M.G., gave an interesting address to the Endeavourers on Jan. 27. On Feb. 3 Bro. F. Fisher was the morning speaker. There were 160 scholars at Bible School, and a fair attendance at the gospel service. The annual choir picnic at the Gorge on Jan. 28 was a happy function.

Mile End.—On Jan. 29 Mrs. Margaret Manning, widow of the late James Manning, entered into rest. The funeral service was conducted by Bro. Ewers and Willshire. She was one of the foundation members of Mile End church. Two young men came forward at the conclusion of an address by Bro. Ewers on "Why Should I be Thought a Thing Incredible?" The Bible School had promotion day and prize distribution on Jan. 27. A number of parents and friends were present at an enjoyable afternoon session.

Clontarf.—On Jan. 22 Bro. L. H. Bowden interested the C.E. society on Palestine and Egypt. He was a member of the flying corps during the war. The Bible School picnic at Belair on Jan. 26 was very successful. On Sunday, 27th, the aged Sister Mitchell and Sister Hughes were back after illness. Splendid attendance at Bible School. Bro. Rogers, of C.M., addressed the night Bible Class on the work in China. The school has commenced practice for anniversary. The gospel meeting was well attended, and Bro. Hughes preached acceptably.

Hindmarsh.—On Sunday morning, Jan. 27, Bro. Allen Brooke delivered a helpful address entitled, "Don't Worry." In the evening "Faithful unto Death" was the title of the talk to the Young Worshipers' League. Bro. Brooke's sermon was on "The Conversion Hand-book." During the evening service a copy of the Acts of the Apostles was handed to everyone present. Attendances were very good. The annual picnic of the Sunday School was held at Belair on Jan. 28. At the church annual business meeting on Jan. 31 plans for greater service were laid before the church. Reports by preacher and auxiliaries showed an encouraging forward movement. Splendid services on Feb. 3. In the morning Bro. Brooke spoke on "Defensive Peace." His talk to the young worshippers in the evening was "Hunting a Race." The gospel message was on "The Wayside Conversion." Attendances were good.

Victoria.

Glenferrie.—Bro. T. H. Scambler preached morning and evening on Sunday. All meetings were well attended, and two new members were received.

Warrigatta.—Meetings last Lord's day were well attended. Bro. B. Williams preached the gospel. Bro. Arnold conducted the song service. A sister who had made the confession was baptised after the prayer service on Wednesday.

Chelsea.—There were good meetings last Sunday. The speakers were Bro. Flatman and W. Gale. Bro. Hildner is leaving the district, and Bro. E. Muir will attend as secretarial work for a time. Visitors holidaying in the district are cordially welcomed.

Gardonsvale.—On Jan. 27 meetings were well attended. In the morning Bro. Gray exhorted. In the evening Bro. W. Clay's address was much appreciated. At the close he extended the hand of Christian Fellowship to Sister Mrs. Westbrook.

Colac.—Bro. Bartlett was the speaker on Feb. 3, after an absence of several weeks, during which Bro. Watson, Searle, Morris and Brown rendered appreciated service. At Bible School picnic on Jan. 28 all had a good time. The school has enrolled several new scholars.

Boort.—Attendances are improving. Bro. H. G. Cameron, who has been on annual leave, addressed both services. During his absence Bro. Hurl, Bolduan and Stocks have assisted. The J.C.E. is commencing its meetings for this year, and Bro. Cameron is organising a "mutual improvement club."

Thornbury.—Splendid meetings on Feb. 26 many visitors at the morning service. In the afternoon there was a record school attendance of 168. A big crowd gathered at night to hear Bro. Swain preach. The Bible School picnic at Heidelberg on A.N.A. day was a great success, about 500 being present.

Cheltenham.—Meetings on Sunday were large and inspiring. The speakers were, in the morning, J. P. Mills; school and Bible class, A. Cameron and E. W. Martin. At the evening service the preacher was W. H. Clay, who was also soloist. A cheery letter was read from Bro. and Sister G. P. Pittman, of Simla, India.

North Williamstown.—The church has enjoyed well-attended meetings since Bro. Harold Saunders came. On Sunday, Jan. 27, two confessed Christ. On Wednesday evening, Jan. 31, an enjoyable evening was spent in welcoming Bro. Saunders. A presentation was made to Bro. and Sister Myerstrong, who were recently married.

Mont Albert.—Splendid meetings on Jan. 20. Two confessions at gospel service. Bro. English's messages are greatly enjoyed. He is systematically visiting all homes within an area of half a mile of the church. Sunday, Jan. 27, good meeting morning and evening. Record Bible School; ninety now on roll. Endeavor societies increasing.

Fairfield.—Meetings are well attended and much interest is shown. On A.N.A. day a combined picnic of church and Sunday School was held at Eltham. On Sunday evening, Feb. 3, a successful young ladies' meeting was held. At the conclusion of Bro. Fitzgerald's address on "Hills," two young ladies made the good confession. Two have been received by transfer.

Lanefield.—Morning meetings are well attended, but owing to the distance some must travel, and farm conditions, gospel meetings are not very well attended. After a message by Bro. Levis on "The Power of Prayer," Miss Irene Lockwood, from Woerag, South Gippsland, confessed Christ. She was baptised on the next day, owing to her departure from the district.

Carnegie.—On Sunday there was a well-attended morning meeting. Splendid school, and four new scholars. Chapel filled at night, when a special favorite hymn service was held. Visitors for the day included Sister Mrs. C. Wolf, of Brisbane, and Bro. and Sister Herdman, of Buelhampton, Qld. A special series of Sunday evening services has been arranged to the end of April.

Box Hill.—Splendid meetings and good attendances have been maintained throughout the holiday season. On Feb. 3 Bro. J. E. Allan spoke at both services, his subject for the gospel address being, "The World's Greatest Business." The chapel was packed, and all were greatly helped by the splendid message. The rendering in All Hall, Immanuel, by the choir, was a special feature.

Geelong.—Attendances on Sunday were very fine, with many visitors. Bro. Burden, from Ballarat, spoke in the morning. Bro. and Sister Crouch were received in by letter from Kinniva. The gospel exhortation by Bro. Clippstone was on "Keeping the Commandments." Attendance at gospel meetings is growing. Many young men who preside at the morning service are proving capable.

Brim.—Meetings have not been so well attended owing to holidays and harvest work. Bro. Searle has delivered fine addresses. On Sunday evening, Jan. 27, Bro. McPherson spoke upon "A Midnight Alarm." Wilbur has once more re-

sived in the work. There were indications that this centre would be closed, but perseverance has won, and meetings, though small, are maintaining good interest.

St. Kilda.—Bren, Trott and Long, of State Chaplain, officiated at the installation of P.B.P. and W.S.P. clubs on Jan. 16. A banquet was held after the ceremony. Three candidates were initiated into the P.S.P. on Jan. 21. Bro. Ball, of Windsor, addressed the church on Jan. 27. Miss Hibbs was the soloist in the evening.

The young men's Bible Class, been disapparently at Heidelberg on A.N.A. day.

Carlton (Lygon-st.).—On Feb. 3, attendances were good. Bro. A. G. Saunders speaking on "A Lesson in Brotherhood" in the morning. The school had the best attendance since the holiday season. Bro. S. Preston gave a paper at the young men's Bible Class, been disapparently following. In the evening the choir rendered a good anthem, and Bro. A. G. Saunders spoke on "All Things Work Together for Good."

North Richmond.—On Feb. 3 meetings and addresses were good. In the morning Bro. Bolden exhorted on "What is the Kingdom of God?" surrounded the Lord's table. At the gospel service Bro. Bolden gave a fine address on "Four Steps to Salvation," when three young ladies and one young man made the great confession. One lady who made her confession the previous Lord's day was baptised.

Middle Park.—On Jan. 22 a successful concert in aid of church funds was arranged by Miss L. Morris. Bro. Joyce, of Bendigo, gave a helpful address at the prayer meeting on Jan. 23. At the Bible School picnic on Foundation Day at Greenborough an enjoyable day was spent. On Feb. 3 Bro. Cook addressed the church in the morning, and led the singing at the evening service, at the close of which there was a baptism.

Preston.—Attendances were excellent last Sunday. Bro. Fisher speaking at both services. One made the good confession. Bible School held a successful picnic at South Morang on A.N.A. day. The school is flourishing over 200 being present last Sunday. Other auxiliaries will resume in a few weeks. The mid-week meeting is well attended, and the excellent addresses by Bro. Fisher on "The Tabernacle" are instructive.

Northcote.—The church appreciates the services and fellowship of Bro. and Sister Illingworth. Attendances at morning and evening services are increasing. The young men's service conducted once a month is proving attractive and very helpful. Bro. and Sister Barber have resigned from the district. The church will miss the capable assistance of Bro. Barber as song-leader. Bro. Clay spoke at the morning service on Feb. 3.

South Melbourne.—Last Sunday morning Bro. Waterman interestingly spoke on the life of Mark. A sister was received into fellowship. The gospel service topic, "The Common Hope," was much appreciated. The teachers' training class, under Bro. Waterman's supervision, reports progress in knowledge and usefulness. The women's mission band enjoyed an interesting discussion. Many visitors were at last Sunday's services.

Collingwood.—After the holidays, the members have settled to a year of service. To encourage those who attend the Wednesday night meeting a Senior Endeavor has been formed; the average attendance at this is 25. Inspiring messages have been given by Bro. J. Bird. Some of the older members of the church, who have been kept away through sickness, are again attending. The L.C.E. held a successful picnic at Elwood Park on A.N.A. day.

Blackburn.—The year opened with a church picnic at Yarra Glen. Gospel meetings in the local park were instituted with encouraging attendances, but inclement weather has forced a return to the chapel for the past two Sundays. Bro. Harvey, of Ivanhoe, is again leading the singing. The Bible School picnic at Carrum on A.N.A. day was thoroughly enjoyed. The new tennis court is completed, and will be opened for play on Saturday.

Castlemaine.—On Jan. 27 Bro. Reg. Ennis addressed the morning meeting on behalf of pro-

hibition. An after-church rally was largely attended. Bro. Ennis being chief speaker. On Feb. 3 Bro. Ennis spoke on "The Kingdom of God." Bro. Gerard worshipped with the church. Bro. Earle completed a series of sermons on "Some of the Acquaintances of Jesus: the Man who Turned Back to Thank Jesus." The church sympathies with Bro. Alec. McKenzie, who has had to undergo another operation.

Warranoota (Warranoot-st.).—Very good meetings last Lord's day and evening. Bro. and Sister Moore delivered by Bro. Moore. Sisters Mrs. and Miss Lee were received into membership by letter from South Yarra. Amongst visitors were Bro. and Sister C. D. Watson and Bro. C. B. Park with some of their friends from Seattle, Washington, U.S.A., who are touring Australia. Evening meetings are improving. The choir has again assembled, and rendered an anthem very acceptably under direction of Mr. E. Tippet.

Yarrowoona.—A fine worship service was held last Lord's day. In the afternoon Yarrowoona Bible School went to Mulwala, it being the 11th anniversary of the opening of Mulwala school hall. The building was crowded. Bro. and Sister Arthur Smith and J. Houghton welcomed visitors from Wangaratta. A greeting was given from Wangaratta by Bro. C. Jaekel. Bro. Williams, of the College, gave a fine address on "Habits." Bro. Pratt conducted a good gospel service at Yarrowoona, at the close of which a baptismal service was held.

Parkdale.—On Jan. 29 the second preliminary meeting of the Pentecostal campaign was held, when the men met to discuss the problems of their sphere in the church. Bro. A. W. Ludbrook, of South Yarra, dealt with the general phases in an instructive and enlightening manner. Later in the evening the subject was introduced by Bro. Bradley and Brooker; the spiritual aspect by Bro. Stephenson. A very helpful meeting resulted. Good attendance at midweek prayer service, and good meetings on Feb. 3. Phi Beta Pi, Kappa Sigma Pi and boy comrades' clubs are in full swing after holidays.

Oakleigh.—On Sunday, Jan. 27, Bro. Mudge resumed his labors. There was a full meeting in the morning, and at night extra seats had to be brought in to seat the people. Miss Marriott, Mayoress of Oakleigh, was the soloist. At the close of Bro. Mudge's address there were two confessions. On Feb. 3 there was a crowded meeting in the morning. The Sunday School had a record attendance of 166. At the picnic on A.N.A. day at Mulgrave, a pleasant time was spent. Last Sunday night the building was again packed. At the close of the service a baptismal service was held.

Drummond.—At the annual meeting on Jan. 30 reports from auxiliaries of the church showed a very satisfactory position. Officers elected were: Secretary, A. Leitch; Treasurer, P. Goodwin; Deacons, Bro. H. Jenner, B. Johnston, P. Goodwin, Tregirlia, W. Reidhead; Deaconesses, Sisters Meyers and Miss Haines; organist, Sister Mrs. McKay; assistant organist, Sister Miss H. Whitshire; "Christian" agent, Sister J. Haines; press correspondent, Bro. S. Jenner; young workers' league sup., Sister B. Muldrew; subject of attendances on Feb. 3. Bro. Banks' subject at the gospel meeting was, "Why I Belong to the Church of Christ."

New South Wales.

Belmore.—A series of special services commenced on Sunday, Jan. 27, and concluded on Monday, Feb. 4. Bro. T. Hagger was the leader, and his addresses were mainly for the upbuilding of Christians. The meetings were well attended, and were helpful to all. The Erskineville Church of Christ had rendered appreciated assistance at the open-air service on Friday, Feb. 1.

Bursetville.—On Feb. 3 Sister Mrs. Egglas was welcomed into fellowship. Bro. Flood gave a splendid exhortation. Before the gospel service four were baptised, after which Bro. Flood took up his text, "In the beginning God." A lad from the Bible School made the good confession. Seating accommodation has been laid for some time, and plans are being prepared for

an extension of the present building. All departments are in a healthy condition.

Grafton.—Holidays and rain have affected the services which are normal. Attendances at gospel services averaged 40 for January. 52 were present on Jan. 27, when the subject was "The Terms of Salvation." On Jan. 13 Bro. Jov. Greenhalgh, from Bellington, with his wife and daughter, visited the church, and Bro. J. Greenhalgh spoke at both services in good conciliatory and helpful tones. At the evening night, and prospects are encouraging for the Vawter mission.

Petersham.—Good attendance at the gospel service on Jan. 27, when Yeeta Arnott was baptised. The subject was, "Paul before Agrippa." Mrs. Finch was welcomed into fellowship in the morning. A ladies' sewing circle was opened last Wednesday evening with 11 present. Bro. Arnott exhorted last Sunday morning on "The Value of Winning the Young to Christ." His daughter was welcomed into fellowship. The evening theme was, "Paul in a Storm." "Wayside Pulpit" messages are proving helpful.

Canby Vale.—A high day was spent on Jan. 30 with Foreign Mission representatives. Bro. J. O. Holt exhorted, and Bro. Macfie gave a very instructive talk at night on work on the Islands. On Jan. 27 Bro. Mayu exhorted acceptably. Bro. Clydesdale's gospel address, "Seek Ye the Lord," was an inspiration. At the S.S. picnic on Jan. 26 a happy time was spent. On Feb. 3 Bro. Lev. Burgin exhorted at Canby Vale, and preached at Granville at night. He leaves soon to enter the College of the Bible. There were two confessions at night. Bro. Clydesdale speaking on "A Desert Invitation."

Chalwood.—On Jan. 27 there were good meetings. Bro. Paternoster's talk to the Bible Class was listened to with marked attention; about thirty were present, and the topic was, "The Christian's Relationship to Amusement." He also gave a fine message to the church, basing his remarks upon "The Value that Christ placed upon a Soul." In the evening Bro. Whelan's message was on "Forgiving God." Prayer is requested by the church for Mrs. Whelan, whose health has been anything but satisfactory. There were good meetings on Feb. 3, Bro. Whelan being the speaker. His topic in the evening was, "Honesty Best." A fine crowd listened with interest.

ADDRESSES.

- A. Anderson, preacher Malvern-Caulfield church, Vic., 25 Ballways-ave., Malvern;
- W. Dealy (Secretary Gawler church, S.A.); Seventh-st., Gawler South.
- E. Muir (Secretary Chelsea church, Vic.); 23 Lorraine-st., Bentleigh, S.E.11.

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The Victorian Department of Social Service has been commissioned by the Federal Conference to act as an auxiliary to the Conference in matters of migration. A scheme for migrating Scottish lads, under sixteen years of age, has emanated from our Glasgow church. It is proposed to consult the brethren of the various States, as far as possible, with a view to making a selection of a definite number, who will come out by the same vessel.

Should all the States accept the quotas suggested, it is expected that twenty-five lads will arrive in the course of a few months. All will be drafted into country homes and remain under the supervision of the States' Committees. Farmers and others who desire to take advantage of the scheme are invited to get into touch with either the State Conference secretary or the secretary of the Social Questions Committee of their own State at once.

Three of our prominent Glasgow brethren have consented to act with the Labor Exchange of Glasgow with a view to selecting the right type of boys. Thousands of lads of Great Britain, because of the continued industrial depression, are in a hopeless position, unless opportunity offers abroad. The Empire spirit demands that we give them a welcome wherever possible. There is, however, a stronger reason why we should invite them. Few of the boys know anything of the plea we advocate, and it is highly probable that all, under the influence of our homes, would accept it. Thus a splendid opportunity offers to do a piece of evangelistic work. There are many homes that have long sighed for a boy, and here is the chance to gratify the longing. There is no financial obligation until the lad arrives in the home.

City brethren of all States are invited to become "Big Brothers" to the lads, both on arrival and when placed in the country. This ensures each lad a friendship apart from that of his employer and family. It is desired that all interested would act quickly. For further particulars apply to Will H. Clay, 49 Elizabeth-st., Melbourne, C.I.

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"I am very pleased with the Grammar and Composition Course; it will always be a great help to me. It has given me a start which I hope will lead to something better in the near future."

"The information I have received in the 'Speakers' Course' is just what I most require."

Enrol me as a Student in }
Forward particulars re } Course on.....
(Indicate wishes by striking out one of above lines.)

Address.....

Name.....

Fill in above NOW and post to the
Instructor, J. C. F. Pittman, "Brentwood," Hampton Street, Hampton, Vic. Phone X 6473